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TORONTO ENGRAVING CO.

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A COPPER teakettle may be brightened and kept from tarnish by rubbing it with salt and vinegar till it shines, then washing it thoroughly in hot soda, and finally polishing it with coal ashes.

LOST!—How many people of both sexes are suffering from lost vitality, all broken down, and on the verge of consumption that might be restored, as many have when given up to die, if they would use Blood Bitters, which restores lost vitality and gives new vigour to the debilitated system.

A FAVOURITE way of serving beef soup at Galveston, is to pour it while at the boiling-point into a soup-bowl, in the bottom of which is placed a crisp, brown slice of toast, then a fresh egg is dropped into it, and it is cooked sufficiently by the time the soup is partly eaten, to be delicious.

MAPLE CAKE.—Light part: Whites of three eggs, one-half cup of butter, one cup of sugar, one-third cup of sweet milk, two cups of flour, one-third teaspoonful of soda, two-thirds teaspoon of cream tartar. Dark part: Yolks of three eggs, one-third cup of butter, one cup of molasses, two cups of flour, one teaspoonful of soda, spice and fruit; bake in one loaf by placing one spoonful of dark and one of light in baking tin.

At this season of the year, before you fill your cellars with potatoes, cabbages, apples, and other vegetables, you should look to the arrangements for thorough ventilation. Do not have such an arrangement that air from the cellar must pass up into the living room of your house. Such a connection between cellars and living-rooms means sickness, expense, discomfort and probably death. Every heap of vegetables in a cellar will give off exhalations that are necessarily injurious to human health. Run no risks. Ventilate your cellars to the open air, not to your sitting or sleeping rooms. Admit to the rooms no air excepting that from outside, always avoiding the air that rises from the vegetable bins and the usual cellar medley of things perishable.

MOTHERS will find Perry Davis' Pain-Killer invaluable in the nursery, and it should always be kept near at hand, in case of accident. For pain in the breast, take a little Pain-Killer in sweetened milk and water, bathing the breasts in it clear at the same time. If the milk passages are clogged, from milk or other causes, bathing in the Pain-Killer will give immediate relief.

THE ROYAL BAKER AND PASTRY COOK.—A Royal addition to the kitchen library. It contains over seven hundred recipes pertaining to every branch of the culinary department, including baking, roasting, preserving, soups, jellies, pastry and all kinds of sweetmeats, with recipes for the most delicious cordials, beverages and all other necessary knowledge for the chef de cuisine of the most exacting epicure, as well as for the more modest housewife, who desires to prepare for her lord and master a repast that shall be both wholesome and economical. With each recipe is given full and explicit directions for putting together, manipulating, shaping, baking and kind of utensil to be used, so that a novice can go through the operation with success; while a special and important feature is made of the mode of preparing all kinds of food and delicacies for the sick. The book has been prepared under the direction of Prof. Rudmani, late chef of the New York Cooking School, and is the most valuable of the recent editions upon the subject of cookery that has come to our notice. It is gotten up in the highest style of the printer's art, on illuminated covers, etc. We are assured that every can of the "Royal Baking Powder" contains an order for one of these valuable books.

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"THE REMEDY so favourably noticed in all the papers, 'Religious and secular, is 'Having a large sale, and is supplanting all other medicines, 'There is no denying the virtues of the Hop plant and the proprietors of Hop Bitters have shown great shrewdness and ability, 'In compounding a medicine whose virtues are so palpable to every one's observation."

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- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful rheumatic pains and neuralgia?
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- Constipation alternating with looseness of the bowels?
- Drowsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

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The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

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# THE CANADA PRESBYTERIAN.

Vol. 14.

TORONTO, WEDNESDAY, SEPTEMBER 30th, 1885.

No. 40.

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C. BLACKETT ROBINSON, Toronto.

## Notes of the Week.

THE annual conference of the United Kingdom Band of Hope Union was held in Belfast this year. The meetings are described as being of a most interesting and stimulating kind. The friends of Temperance work among the young attended in large numbers, and most encouraging reports of the progress of the movement were made and most valuable counsel given. The meetings have given an impetus to the cause of Temperance among the young in the North of Ireland.

POPULAR enthusiasm in favour of the Scott Act continues. In the County of Peterborough its opponents were unremitting in their efforts to secure its defeat, and it need scarcely be added that those desiring its adoption worked with a will to ensure its success. Their efforts have been rewarded, and the voting on Thursday last shows that the people of Peterborough County are convinced that in the interests of Temperance, it is desirable that the Scott Act have a fair trial. The steady succession of triumphs the measure has secured, wherever it has been submitted for decision, leaves no doubt that the great body of the people are of opinion that the liquor traffic should be restrained by effective legislation.

IN Ottawa the Ven Archdeacon Farrar delivered his lecture on Dante in Bank Street Presbyterian Church. It is stated that the English Church clergymen of the Dominion capital were scandalized at the fact that the illustrious divine should lecture in a Presbyterian Church. Their scrupulous consciences were so deeply wounded that they felt it to be their duty to decline attendance at the lecture. Outside certain Anglican *coleries* this will be regarded as supremely ridiculous. In following the course they did, they denied themselves a rare treat, were not over-courteous to their distinguished brother from Westminster, and failed utterly to impress sturdy Presbyterians with the belief that they belong to the legitimate Apostolic Succession.

OVER a year ago a Sanitary Association was instituted in Toronto. Its object, a praiseworthy one, is to diffuse accurate information on all matters pertaining to health. This association is now making arrangements for a course of bi-monthly lectures to be delivered in different parts of the city to suit the convenience of the inhabitants. The subjects suggested are: Care of the Body, Food and Drink, the Blood and its Circulation; Accidents, Emergencies and Wounds; Ambulance Lectures, Rearing and Training the Infant and Child, Preventible Diseases and their Causes; Physical Exercise—its use and abuse; Brain Health; Nursing the Sick, Sanitary Law; Effects of Unhealthy Occupations their cause and prevention; Hints to Women on preserving their health; Domestic Economy, etc.

SUCH members of the clerical bicycling tourists who recently visited Ontario as have been heard from have gone home apparently delighted with what they witnessed on this side of the border and the cordial receptions they everywhere met with. One of them, writing in the *Chicago Tribune*, says: A Sabbath in Toronto is the quietest city Sabbath I have ever seen. There are no street-cars running, no societies parading

with boisterous brass-bands, and no singing, shouting, cursing gangs of perambulatory loafers to make Sabbath day and evening hideous to timid women or lone, meditative church-goers. These good Canadian people have weekly such a day of true rest as our American cities, even those of no more than a few thousand inhabitants, have never yet enjoyed. Well would it be for us if we could have so wise a public sentiment, and such prudent laws and city ordinances, as would secure to us that unspeakable blessing, a Sabbath of holy rest and quiet.

THE *Independent* of last week has the following. The date of the first total abstinence society in the United States is an interesting question just now. We believe the first teetotal society was organized in Boston Harbour in 1775. It adopted the Indian regalia. Opponents of legal prohibition object that it is sumptuary legislation, and is an infringement of personal liberty. But other legislation, which is universally recognized as proper and necessary, requires everybody to wear clothes, at least in public. More than that, it prohibits certain kinds of garments to men and certain others to women. Prohibition, enforced prohibition, would give us the highest kind of personal liberty. Let us have it. It is stated that there are 389 saloons, licensed by Congress, in a section of Washington, measuring about 8,000 by 6,300 feet. It is a capital offence. Oh! for a Hercules to clean out the Augean stable! It is high time that government of the saloon, by the saloon, and for the saloon should perish from the earth.

THE Executive Committee of the Sabbath School Association announce that the twentieth annual Provincial Convention will be held in the city of Stratford on the 20th, 21st and 22nd of October, 1885. At this convention a number of important practical questions relating to the efficiency and advancement of the Sabbath School cause will be submitted for consideration. In addition to the necessary routine business, in connection with which the names of several who have long been identified with the working of the association are announced, the Whyte Brothers have agreed to conduct the service of praise, and the following are expected to take part in the proceedings. Mr. William Reynolds, of Peoria, Illinois, Rev. Messrs. Peter Wright, E. A. Stafford, LL.B., John McEwen, W. R. Parker, D.D., D. G. Sutherland, D.D., John Thompson, Sarnia, Alfred Andrews, William Cochrane, D.D., Brantford, H. D. Hunter, M.A., H. C. Speller, John F. German, H. M. Parsons, Toronto, and the Hon. S. H. Blake.

ROUMELIA has been incorporated with Bulgaria. The revolution resulting in the union was brought about quietly. While Spain and Germany were discussing the ownership of the Caroline Islands, and while France and England were busy with the approaching elections, Turkish rule in Roumelia came to an unexpected end. The surmise is general, and probably well founded, that the whole affair had been pre-arranged. That the Czar of Russia, the German and Austrian Kaisers would run the gauntlet of Nihilistic dangers for the mere pleasure of interchanging personal courtesies is hardly possible. The crowned heads were probably the least surprised when they heard that Roumelia had thrown off the Turkish yoke. If these three great powers are agreed that Roumelia and Bulgaria should form one State, there is not likely to be much disturbance, even though it is stated that the Turkish army is being mobilized for the recapture of the revolted province. The Sick Man in Europe, at least, is nigh unto death. Roumelia will not be the last of the Principalities to renounce the suzerainty of the Sultan.

A CORRESPONDENT writes to a contemporary directing attention to the dangerous nature of the railway brakeman's calling. He writes all the more earnestly and feelingly because he witnessed lately a distressing accident that ended fatally on the Grand Trunk Railway. He hazards the statement that as

many men in proportion to the number employed perish at their dangerous post as are killed in battle. What causes most astonishment is that these frequent fatal accidents in which railway employes are the victims produce so little impression on humane officials and the public generally. It seems only to be a matter of course that when a brakeman is killed by falling from the top of a freight car or is crushed to death while coupling, a sigh of regret and the exclamation "Poor fellow," is all that can reasonably be demanded. All who travel by rail note with pleasure the immense improvements in the equipment of passenger cars since their first introduction in Canada; but in the construction of freight cars and their appliances, primitive simplicity still continues. Railway officials are eager to adopt every suggestion that helps them to save money in working expenses: they should at least be as anxious to adopt all reasonable precautions for saving the lives of their employes.

IT is stated that the Presbytery of San Francisco at its recent session received into fellowship the recently-organized Japanese Church of that city. The elder representing the church seemed quite the equal in intelligence and piety of his fellow-presbyters. The church is without a pastor, because of the debt of the Board of Foreign Missions. Meanwhile, the elder does, as far as possible, the duty of a pastor, besides devoting a part of each day to the instruction of the Korean refugees, one of whom speaks Japanese. These Korean noblemen are commending themselves more and more to those who know them. They are making rapid progress in English, and seem equally interested in our Christianity and our civilization. They are diligently studying the Gospel narrative and have already, at least, a theoretical acquaintance with its most important truths. Since its organization the Chinese Church of San Francisco has received on confession one hundred and fifty-eight persons. The Oakland Church reports an encouraging attendance at its six weekly services. There is also a Chinese Presbyterian Church in connection with the Presbytery of Los Angeles; and mission work is carried on in connection with the Presbyterian Churches of Placerville, Sacramento, Napa, San Rafael, Alameda, San Jose, San Buenaventura, Anaheim, Orange, etc.

A REGULAR correspondent of the *New York Times* relates the following: I am reminded of a characteristic anecdote of the venerated Leonard Bacon. New Haven's theological seminary had one particularly promising student in a class that graduated a few years before Dr. Bacon died. He had done wonderful things in a literary way; he was known of all the college for his originality, his depth, and his brilliancy. And when the time came for graduation this extraordinary young man, whose face was not set against parade, read his commencement thesis before a club whose membership included not only members of Yale's upper classes, but representatives of the Faculty and prominent Congregational clergymen. Dr. Bacon was a member; likewise Dr. Bacon was present on this particular evening, and with the rest he gave close attention to the reading; nor was he without evidence of interest as one by one conspicuous members of the club rose, discussed the paper, and complimented the brilliant student on the brain power that had given him such a mastery of metaphysics. Finally came his turn when everybody else had exhausted laudatory adjectives. At first he had declined to say anything. People who waited, and who knew Leonard Bacon, understood how in the end he could not longer restrain himself. He didn't say much. This was all: "I liked this evening's paper too. I always did like it. I liked it forty years ago when I first read it. I like it now. It's one of the things that will last. And I am delighted to discover such excellent taste in this young man who has laboriously copied it for us. If any of the rest of the club desire to make copies I will gladly loan the volume that contains it." But that plagiarizing young man wasn't crushed. He is occupying the pulpit of a rich church to-day.

## Our Contributors.

### A CONVENTION OF OLD SCHOOL MORAL REFORMERS.

BY KNOXONIAN.

A convention of moral reformers of the old school was recently held in Imagination Hall. The object of the convention was to discuss certain modern methods of dealing with various evils that afflict the people and, if possible, to suggest a remedy for these evils. The attendance was not very large, it was generally supposed that the old school men could not advance any new theories of reform or suggest any new method of working. The supposition proved correct, as all the speakers were in favour of working mainly on the old lines and held tenaciously to the opinion that moral evil can be removed only by divine power. Whilst not opposed to any Scriptural method of dealing with prevailing evils, the convention was a unit in holding that there is no radical cure for sinful human nature but the power that changes the human heart.

Abraham was the first speaker. He said he was strongly in favour of the family altar and of religious training in the household. He had moved about a good deal; but he never settled down in any place without erecting his family altar. He had always exercised authority in his family. When destruction was coming upon Sodom the fact was communicated to him because he had "commanded his children and his household." He did not believe in attending conventions while the moral training of one's own household was neglected. He did not believe that any man who neglected the moral and spiritual training of his own children had any real regard for the welfare of his neighbours. Sarah, his wife, had never attended a convention. She stayed at home and trained Isaac. Isaac had turned out well. Lot, his nephew, had not erected his family altar and the result was that his children went to destruction. They associated too much with the Sodomites and the end was ruin. The speaker then dwelt at length and with great power on the influence of good home training and expressed the fear that in these days of numerous meetings and conventions home training was neglected even in the families of some who figure prominently as moral reformers. He showed that the State is simply an aggregate of families and the State can never be raised higher morally or religiously than the families that compose it. He knew that many considered him behind the age in his views; but he must strongly insist that one of the best safeguards against sin was parental authority in every household and a family altar in every home.

Moses then addressed the convention. He said he had had considerable experience in his time. For forty years he had been the leader of over a million of his fellow-countrymen. He had no faith in the power of mere laws to regulate the conduct of the people. Good laws were useful and his nation had in operation the best moral, social and sanitary laws the world ever saw. But he had found that the best laws ever framed could not change the human heart. His people had committed a grievous sin under the very shadow of Mount Sinai. Before he could come down from the mountain with the Decalogue they made a golden calf and worshipped it. Even the thunderings and lightnings of Sinai did not keep them from idolatry. He had not one word to say against good laws. In their own place they were useful. Nor would he say that the occasional violation of a law proved that the law was not a good one and that its operation on the whole was not beneficial. All the laws given to his people, even the Decalogue, had been frequently violated. What he warned the convention against was the theory that laws in and of themselves had any regenerating or elevating power. His experience of forty years fully convinced him that there was only one power in the universe that could elevate human nature. In times of perplexity he had always called for that power and it was always sent. He had no faith in a moral reformer that did not pray.

David was the next speaker. He began by saying that he had observed some of our moral reformers expected help from the political parties. He doubted very much if the help that came from that quarter—if any did come—would do any real good in the end. He had seen a good many politicians in his time and knew something of party politics. The moral reformers of his time did not go to the house of Saul and say:

"Will you help us if we give you our votes," and then come to him and say: "King David, if you don't give us what we ask we will give our support to the house of Saul." The house of Saul would, he believed, have promised anything rather than go out of power. His son, Absalom, had raised a rebellion. What would be thought of a moral reformer who would go to Absalom and say: "Young man, if you give us the laws we want we will help you to upset your father's government," and then come to me and say: "Old man, if you don't do as we wish, we will turn your government out of office and put Absalom in power?" Absalom would have promised anything to get into office, and he was not a much better moral reformer than some Canadian politicians are. That way of doing things might be all right but, with his knowledge of politicians, he had not much faith in it. He would not oppose it in any way; but he had not as much faith in such work as some people seemed to have. While in favour of good laws he wished to state most emphatically that he knew of but one power that could successfully deal with sin. For his views on this point he referred them to Psalm li. He was pained to know that some so-called moral reformers spoke about their former sins in public in such a way as to show they were not ashamed of them. Sackcloth and ashes appeared to have gone out of fashion. He thought that a man dragged out of the gutter should wait until he had the filth scraped off him before he went on the platform to lecture his neighbours.

Peter then addressed the convention. He said he would confine his remarks to one point—the absolute need of divine power to change and purify the human heart. He saw the truth of his theory tested at Jerusalem. A very large congregation had assembled on the day of Pentecost. They had come from all quarters and spoke several languages. It was not a promising congregation to preach to. When he began some of them shouted that he and the other disciples had taken too much wine. He went on and did his best, but his words had little effect. At last the divine power came and three thousand of them were converted in a moment. Since that time he had never relied on any other agency than the divine power. Good laws were well enough in their place. They would no doubt help and as far as they went were good enough; but he had not the slightest confidence in law as a regenerating or elevating force.

Paul was the last speaker. He said that at one time he had attached great importance to laws and regulations of different kinds, for he had been a strict Pharisee. These laws, though conscientiously observed, had never changed his nature. Nothing subdued him until he was stricken down on the Damascus road. Soon afterwards he went over all Asia Minor, across into Greece and west as far as Rome, and in all his experience he found that there was only one power that could change a man's heart. He never saw a man permanently changed by any power but that one and he never saw a man that power could not change. He recommended it on all occasions and in all places. He had no objection to good laws and good regulations of every kind; but he ventured to assert that any man who depended on acts of parliament alone to regenerate or elevate human nature was making a radical mistake. The root of every form of evil was sin. There was just one power that could remove sin. He was very much afraid this fundamental truth that he had so often taught in his Epistles was being forgotten in these modern days. He would favour every human means used to restrain sin and lessen suffering; but, whilst doing so, he must insist everywhere and always that the only and all-sufficient remedy for sin was the power of the Divine Spirit. He might add that he had no faith in the efforts of a moral reformer who was not under the influence of the Spirit. A man who had no love for God had no real love for his fellow-man.

The convention unanimously resolved to support any wise laws that might reasonably be expected to check vice and lessen suffering, but to put their entire trust in the divine power as the only agency that can change and elevate the human heart.

### A HOLIDAY TRIP.

To reach the Continent from London, there are several routes across the Channel. Desiring to visit Antwerp, we selected the route *via* Harwich, whence a steamer sails every evening at nine o'clock, landing her passengers in Antwerp about eight o'clock next

morning. These Channel boats do not by any means resemble the palatial steamers which ply the inland lakes and rivers frequented by tourists in Canada, nor is the Channel trip generally as free from seasickness as the sail between Montreal and Quebec. We were favoured, however, with pleasant weather and on a lovely summer morning reached Antwerp, where this year an International Exhibition is being held on an extensive scale. The grounds were most beautifully and artistically laid out, the numerous fountains and miniature lakes, the walks and lawns and shrubs and flowers combining to render the exterior almost equally attractive with the interior. The Canadian exhibit, though we saw it highly commended in some recent Canadian papers, was not such as to cause us to go off into raptures and proclaim with a feeling of pride to those whom we met there that we hailed from Canada. Whenever we think of that exhibit we see in our mind's eye a tall self-feeding coal stove with a great piece broken off the coal receptacle near the top, and beside it are two visitors, one of whom, in answer to the question what the hole is intended for, replies: "That is where the coal is fed"—ignorant of the fact that the piece has been accidentally broken, probably in the transit of the stove from the foundry in Canada to the exhibition building at Antwerp.

The numerous small market carts drawn by dogs, and generally driven by women, are among the singular sights one witnesses in this quaint city, the home of Rubens the celebrated artist, many of whose paintings are found in the cathedral and museum.

From Antwerp we proceeded to Brussels, the most beautiful city, with the exception of Paris, which we saw on the Continent.

In the immediate vicinity is the field of Waterloo, where we spent an afternoon, and from the top of the mound had pointed out to us by the loquacious guide the position of the respective armies at different hours of the decisive day.

From Brussels our route lay by Aix-la-Chapelle, Cologne and Rouen, thence

### UP THE RHINE TO BINGEN.

On the Rhine steamer we were joined by Rev. Dr. Gibson, of London, formerly of Montreal, who, with members of his family, was spending a short vacation on the Continent. Nowadays many decry the Rhine trip, and speak of it as far inferior to the sail on the Hudson from Albany to New York. We are not of those who thus speak. Art has done a great deal to beautify the Hudson. Nature and art combined are seen all along the Rhine, and almost every step of the way is classic, historic ground. The towering mountain tops, the numberless old castles and ancient ruins, the smiling villages and the vine-clad hills on either side all lend charm and beauty to the scene and make a day on the Rhine one never to be forgotten.

Leaving the steamer at Bingen, we there spend the night, and next morning take the train for Heidelberg, where we rest a day or two, visiting its university and its grand old castle.

From Heidelberg we proceed to Basle, and are quite entranced with our first sight of lovely Switzerland. In succession are visited Lucerne, Flueve, Brunig, Brienz, Greisbach, Interlachen, Thun, Berne, Fribourg, Lausanne, Chillon, Montreux and Geneva. Any attempt to describe these places would be in vain. To copy from the numerous guide-books or to give one's own impressions would convey but the most shadowy idea of the reality. They must be seen to be appreciated. Never shall we forget the evening of our arrival in Lucerne, when the lovely village and the surrounding mountains and even the lake itself were all illuminated—a veritable fairy land it seemed. The magnificent panorama seen from

### THE TOP OF THE RHINE

is itself alone worth a visit to Switzerland. The places of interest and of beauty all through the country are so numerous that the great difficulty experienced by the tourist who has only a few weeks at his disposal is to know which of the many routes to select. The hotel accommodation everywhere along the frequented routes is good. It were difficult to find better hotels anywhere than on the Continent, and that at moderate rates. In Belgium, Germany, France and Switzerland the average cost in first-class hotels is about \$3 per day. Many travellers take Cook's hotel coupons, which can be purchased for \$2.50 per day for full board and lodging and are available for one or more

hotels in nearly every city or town. Would you recommend these? Yes, and no. Were I again visiting the Continent I would procure these coupons for a day or two only. In arriving, especially late in the evening, at a place where you are not familiar with the language spoken by the people, you are at the mercy of the landlord of the hotel, who can victimize you as to charges as he pleases, and on the Continent some hotel-keepers know how to do this kind of thing. If, however, you have Cook's coupons, you can go to the hotel where they are available, and pay for your room and breakfast with these, and should the hotel not please you in any respect you can in the morning look out for another home more to your taste. If you have these coupons for the whole time of your tour you require to stay at the hotels for which they are available and these are not always the best. Moreover, in most places on the Continent you can find "pensions," or boarding houses, at from one half to two-thirds the cost of a hotel and generally much more comfortable.

We used Cook's railway tickets to a limited extent in travelling on the Continent; but found that we would have saved money had we not done so. They may obviate a little trouble in the changing of the money of different countries occasionally, but on the whole we think it is preferable to do without them for an extended tour.

On the Continent the second class compartments of the cars are well upholstered and at least as comfortable in this respect as our first class cars in Canada. There is, however, one intolerable feature in connection with Continental travelling smoking is not only allowed but practised in nearly every car. Frenchmen too often forget their proverbial politeness when they enter a railway train, and to sensitive ladies the cars are often simply disgusting because of this habit. It is a matter of surprise that there are not compartments set aside for smokers on the Continental as well as on English railways, to which exclusively the use of the weed is confined.

In nearly all the cities on the Continent street-cars are used, as in Canada, the fares, however, being much less, viz. three cents each, and in some places, three cents on the outside or top of the car, and six cents inside. The top of the car is in fine weather the most comfortable and the best for seeing the streets and buildings of a city.

On the Continent, our Sabbaths were spent in Brussels, Lucerne, Geneva and Paris. The Episcopal Church of England has several congregations or stations on the Continent, where services in English are conducted. Many of these are very High Church. In one of them, visited by us on a certain Sabbath morning, it was somewhat difficult to determine whether the service most resembled that of a Protestant or a Roman Catholic church. There was no sermon or address, but the lighted candles and vestments, and genuflections, etc., were not wanting. The prayers were intoned, and these were somewhat numerous. During the service of an hour and a-half there were three prayers for Queen Victoria, and the Lord's Prayer was used five times. In spite of the day and the place and the subject, it did seem most grotesque to hear the minister during the Litany trying to keep time and tune with the responses of the people, beginning each sentence in a manly, firm tone, and ending them in a most pitiable whine.

The spiritual wants of the English-speaking

PRESBYTERIANS ON THE CONTINENT

are attended to by the Scottish Churches, especially by the Free Church of Scotland, which has several permanent congregations and also a number of summer preaching stations in the places most frequented by tourists. There is room for doubt as to whether the appointments to these summer stations and the general arrangements connected with them are always the wisest. The attendance was very small at all the services at which we were present, ranging from fifteen to forty-five, and in more than one place we had difficulty in ascertaining whether there were Presbyterian services at all. In Lucerne the Free Church services are held in the Maria-Hilf Roman Catholic Church, which is the property of the municipality. The minister preached from the altar, and during the service several Roman Catholic worshippers came in, and remained a few moments in an attitude of devotion, and quietly retired. In Geneva the service was held in the Protestant Cathedral, where, upwards of 300 years ago, John Calvin preached. In Paris we heard a ser-

mon of great power and unction in one of the small chapels of the Oratoire, where the Church of Scotland service is temporarily conducted. A church building for the congregation is soon to be provided, a considerable portion of the money required being already obtained. There is a beautiful and attractive American church edifice in Paris, the pastor of which is the Rev. Dr. Beard, well-known in the New England States. The service we attended there was conducted in English by one of the French Protestant pastors, one who was brought to a knowledge of the truth a few years ago in America.

The McAll Mission still continues its good work. In connection with it there are twenty-five mission or preaching stations in Paris, and nine others in the suburbs of the city, the total number of stations being ninety-four. Services are held in all of these with more or less regularity, and in a few of them an evangelistic meeting is held every evening. The places of meeting are generally small and are plainly but neatly furnished. Considerable prominence is given to singing, and the addresses are quiet, earnest expositions of Gospel truth. One of the principal stations in Paris is that in Rue St. Honoré, where a service is held every evening. It was on Sabbath we visited this station. There were present between sixty and seventy, including some twelve or fifteen English-speaking visitors. The attendance, however, in the summer months is smaller than at other seasons of the year. The service was very simple, the singing not nearly so hearty as in our French churches in Montreal, and the address a simple, earnest Gospel appeal. The Mission evidently has the sympathy of the English-speaking Christian community of Paris and has been instrumental in much good in the past. Last year the receipts included \$15,000 from England and Ireland, \$15,000 from Scotland and \$22,000 from America. The report does not give the number of workers, the number of communicants or families connected with the stations or the number of conversions during the year. That the Mission has accomplished much in the past thirteen years and that there is abundant scope for an hundred-fold more Christian workers in France no one can for a moment doubt.

Paris, 25th Aug., 1885.

MIDSUMMER VACATION—ASHBURY PARK, NEW JERSEY.

Every human being who is earnestly engaged in business, whether lay or clerical, requires rest. God has appointed one day in seven as the day of rest, and no man who violates that law can escape the consequences. Premature old age or a gradual breaking-down of the constitution must result from incessant toil and care. Ministers of the Gospel differ from other classes of men in respect to the rest of the Sabbath. It is their day of most earnest effort. Wearied pastors, after their Sabbath work is over, do not find themselves wholly restored by sleep. The second day of the week they feel "Mondayish." City congregations, knowing all this, generally allow their pastors a vacation, lasting from a few weeks to several months. The question arises, therefore, where shall this period of relaxation and recruiting be spent? The ministers of New York and other large cities are enabled to visit Europe, crossing the sea and beholding the wonders of the mighty deep as well as revisiting, it may be, their native land.

The inhabitants of Toronto have, almost at their very doors, a grand sporting ground in Muskoka and at the Northern Lakes. But no one who has once visited the sea-shore can fail coming to the conclusion that the breezes and waves of old Ocean have a sanitary influence for nearly every constitution that no other agency can equal. The sandy shores of New Jersey have long been places of resort for the citizens of the United States. Long Branch is famous as a place of fashionable resort. But Republican aristocracy the exclusiveness of purse-proud wealth—has restricted its privileges to the rich. It is true indeed that on Sundays Long Branch is invaded by multitudes of pleasure-seekers from the neighbouring cities, who care little for the Sabbath except as a day of dissipation.

A little farther south we come to a pair of seaside cities, more democratic and yet far better ruled. These places are Ocean Grove and Asbury Park.

Ocean Grove was begun about thirteen years ago, and it has been under the control and influence of Methodists. They have erected a large pavilion or shed, open

at the sides, which will seat comfortably fully 5,000, and when any celebrated preacher is to speak, the number of hearers, standing or sitting, may be greatly increased. Around this "auditorium" a great number of canvas tents are clustered, affording accommodation to visitors and yielding considerable revenue to the Church.

In order to form a clear conception of the locality of Ocean Grove and Asbury Park, the reader may imagine a series of fresh water lakes extending from the sandy beach, inland. One of these lakes, a beautiful sheet of water, has on it a great many gaily-decorated boats with awnings. Once a year these boats form in order under the direction of Captain Merlin, who long ago commanded the *Chicora*, in the days of blockade-running. With innumerable lamps, the boats slowly proceed from one end of the lake to the other while a band plays, *a la carnival*.

Twelve years ago a gentleman called Bradley visited Ocean Grove with some friends. Looking across the lake, northward, he saw a sandy wilderness towards the sea, and inland, a succession of groves. With much injury to his apparel, Mr. Bradley explored the wilderness and found in the centre of it, a small lake with an island, and on the north, a larger lake than the one which divided the tract from Ocean Grove. He ultimately purchased the entire tract for \$80,000. In its survey he laid out the lots on a liberal scale, so that now almost every house is sheltered by trees. Ocean Grove is comparatively crowded, while Asbury Park has ample room. At his own expense also, Mr. Bradley laid down a system of sewer pipes, through which, between twelve o'clock at night and four o'clock a.m., their entire contents are carried into the sea.

A broad wooden platform has been constructed along the beach, from Ocean Grove to the large lake at the north, about two miles long, on which may often be seen a well-dressed crowd promenading, and numbering from ten to twenty thousand. Huge hotels have been built, and hundreds of lodging-houses are ready to accommodate strangers.

Not the least of the recommendations of both Ocean Grove and Asbury Park are the regulations for securing temperance and Sabbath observance. No intoxicating liquors are allowed to be sold in either city; and while twenty or thirty trains may pass on their way to New York or Philadelphia on the Sabbath, not a single passenger is permitted to land from the cars on Sunday.

During a visit of several weeks at Asbury Park, I saw only one man intoxicated. Poor fellow! He was heartily ashamed of himself. He backed up against a tree to steady himself, and, as soon as he had partially recovered his equilibrium, he started off and disappeared round a corner.

Some of my friends who have just returned from Asbury Park declare that the weather and the sea-bathing were continuing to improve, and in their opinion, the very best time to go there is in September. Hoping that some over-worked ministers may be interested in this paper, I am, etc.,

W. HAMILTON.

NOTES OF A JOURNEY FROM BATHURST, N. B., TO MANITOBA.

MR. EDITOR,—I would have written to you sooner but felt the importance of a careful examination of the new scenes and objects which presented themselves continually to my view. I have, therefore, taken a few days to examine thoroughly my notes of the journey thus far from New Brunswick to Manitoba.

I need not occupy your valuable space with the stereotyped description of the journey by rail and water. It will be enough to state that it would be impossible to speak too highly or favourably of the trip by the C. P. R. from Montreal to Owen Sound, thence by steamship *Alberta* to Port Arthur.

We had a splendid run to Port Arthur. Weather fine, somewhat cold in the morning and evening, otherwise it was all that could be desired.

From the captain down to the humblest officer on board we experienced the utmost kindness, courtesy and attention. Everything was done to make our stay on the boat agreeable. The rooms and berths were in excellent condition, scrupulously clean, and the appointments of the table were all that the most cultured epicure could desire and well and promptly served.

We reached Port Arthur on Thursday morning about nine o'clock. The approach to Port Arthur is very picturesque. Islands on either side are bold,

rugged and romantic, and lend a charm to the scene. This is a lively place. Business seems to be brisk. Most of the stores carry a good stock of goods. Port Arthur has grown somewhat during the past few years.

Personally, we met with a most cordial welcome from Rev. James Herald, the esteemed resident Presbyterian minister here.

As soon as the baggage was transferred from the steamer to the cars we started for Winnipeg. For a few miles after we left Port Arthur the land side of the track is somewhat broken, with a few hills towards the coast.

The land in this section of the C. P. R. (where it is not rocky) will not be available for agricultural purposes without drainage. Considerable stretches on both sides of the track are rocky and barren, and give indications of mineral wealth to be developed in the near future. It bears a very remarkable resemblance in its main feature to that of the gold-bearing district in Guysboro' and Halifax County, Nova Scotia.

I am informed on good authority that some good specimens of minerals have been found. More of this anon.

As we approached Winnipeg I was glad to note a marked change in the character of the land, being much more adapted to agriculture than that already passed. We were much impressed with the luxuriance of the vegetation apparent in all directions. Game is abundant.

We noticed some fine fields of wheat and barley in the immediate vicinity of Winnipeg.

There is considerable waste land held by speculators, which, in the possession of practical farmers, would soon assume a very different aspect. A few years of earnest work will make the land around Winnipeg like that of the older Province of Ontario.

Winnipeg, what shall I say about thee? It would be unwise at this stage of our progress to say much. It takes some time to examine into the capabilities and prospects of a new city in a new and strange land. Winnipeg presents a very fine appearance to the stranger.

The buildings are numerous and substantial and some are in course of erection. The new post office is a very fine building and occupies a very commanding and central situation. The hotel accommodation is ample and of average good quality. The "Queens" seems to take the lead. The "Leland's" is in many respects a good house and well patronized; a little more attention to guests when at table would make the "Leland" a first-class hotel. We had a walk through the large and well-appointed establishment of Blair & Co., carpet and dry goods warehouse. We have seldom seen a finer lot of goods than in its several departments and marked at very reasonable prices.

The Hudson Bay Company's establishment is yet to be seen. We will not enlarge on Winnipeg till we see more of it.

JAMES C. QUINN.

Emerson, Man., Sept. 3, 1885.

#### THE WORK IN MANITOBA.

MR. EDITOR,—Permit me to draw the attention of your readers to a few points respecting our work in Manitoba and the North-West Territories. I ask:

1. If the present method of selecting missionaries to labour in Manitoba and the North-West is likely to prove satisfactory? Practically, the men are selected by the Superintendent of Missions, approved of by the Executive Board of the Assembly's Home Mission Committee, then handed over to the tender mercies of the Convener and Secretary of the Home Mission Committee of the Synod of Manitoba and the North-West Territories. After which, the poor Presbyteries are made aware of the fact that certain men are coming to labour within their bounds. Now, Mr. Editor, is this the Presbyterianism that our fathers handed down to us? I hold it is not. The sovereign rights of Presbyteries must not be given up, or the result will prove disastrous to our cause in the North-West.

2. Again, Mr. Editor, why do so many of our missionaries withdraw from the work in the North-West? Since the beginning of last winter no fewer than six of our staff of missionaries left for the East—men who have endured hardness as good soldiers of Jesus Christ and who have rendered most valuable service to the cause of the Master in this great mission field, and whose experience would have proved still more valuable to us now. Men such as Rev. Messrs. D. McRae,

of Neepawa, T. McGuire, of Emerson, A. Matheson, of Selkirk, W. A. MacKenzie, of Carberry, R. G. Sinclair, of Prince Albert and Carrot River, and J. H. Cameron, of Battleford, we can ill afford to part with at this juncture of our mission work. Let the cause be what it may, the fact is that some of our very best men are leaving us just when we need them most, and I hold, Mr. Editor, that the un-Presbyterian methods of carrying on our mission work in the North-West have had not a little to do with this exodus on the part of so many of our missionaries. Let the General Assembly next year simplify the machinery, restore to Presbyteries their Presbyterian rights and privileges, then may we look for a paternal administration of Church affairs in this land, such as will make missionaries feel that they are brethren amongst brethren—co-partners in carrying on the great work entrusted to them as ambassadors of the Cross.

3. Let each Presbytery be directly responsible to the Assembly's Home Mission Committee for disbursements of all Home Mission moneys within its own bounds. Until such a right has been conceded confidence cannot be restored. The present system of administering the finances will be sure to prove unsatisfactory. The sooner it is abolished the better.

4. Our Indian mission work must be taken up in earnest and prosecuted with vigour. There never was a time more opportune for taking hold of such a work as the present. Let the Assembly's Foreign Mission Committee seek out the very best of our young men, just as they are doing when selecting young men for foreign fields, and at the same time offer to such missionaries first-class salaries, for there is no work more important—yea, more necessitous, than civilizing and Christianizing the heathen of our own land. If our Church fails in this department of Christ's work she is not worthy of the title of an Apostolic Church. Let the Church arise then and prove her commission as an Apostolic Church by entering more vigorously upon the Indian mission work which is awaiting her in this land.

MANITOBAN PRESBYTERIAN.

#### WILL RIEL BE HANGED?

MR. EDITOR,—The letters of "Patriotism" and "Fidelis," in a recent issue of THE CANADA PRESBYTERIAN, represent very fairly the two different standpoints from which the Riel question may be viewed.

While "Fidelis" regrets that THE CANADA PRESBYTERIAN is joining in the present outcry against extending to Riel the mercy recommended by the jury, a great many other people wonder that a correspondent to THE PRESBYTERIAN should join in the outcry that the criminal should *not* have justice meted out to him. We do not know who "Fidelis" is. In all likelihood he is a Roman Catholic who is taking this privilege of using the Protestant press to court sympathy for the rebel and animosity against the Government.

It is *Romanism*, hiding behind the name "French-Canadian," which is coming forward and daring Canada to execute Riel. She has, perhaps, never before made such a significant demand upon the authorities of our Dominion.

It is a demand by which she can make an estimate of the amount of influence she is capable of wielding over our rulers, and if she should prove successful in this, we Protestants have well-founded cause for alarm. The next step would, in all likelihood, be to forbid Canada to hang *any* Roman Catholic criminal. Had Riel been a Protestant he would not have had such a host of national and religious sympathizers.

It is not upon the ground of any personal liking which "Fidelis" and the other sympathizers entertain for the criminal that they found the plea of mercy, nor is it upon the ground that the Government officials have acted unjustly (because the majority of the French-Canadians consider the Government infallible), but because he is a Catholic and in a sense the hero of two rebellions against British authority. We have only to read history to know what Romanism is and what she has done, and we can easily infer what she would do again if she had the power. According to the sentiments of "Fidelis," it would please the French-Canadians very much if Riel were to get a cell rather than a rope; but would it not please them a great deal better if he were allowed to go scot-free?

We hope the time has not come when our rulers will sacrifice justice to gratify sectarian prejudices.

"Fidelis" says that poor Riel sacrificed himself for others, but seems to forget that Riel would not have

made the sacrifice if he could have gone back to Montana last winter with his pocket full of Canadian money. "Fidelis" is also very much afraid that if Riel be hanged Quebec will make a martyr of him. We care not although they should make a saint of him and think that, if they would, "Saint Riel" would compare very favourably with many of the saints to whom they now pray.

CAUTIO

#### LETTER FROM REV. G. L. MACKAY, D.D.

MR. EDITOR,—I am here with ten students. Until the destroyed chapels are erected we cannot open Oxford College and the Girls' School, for I must attend to these matters in the country. It is like old times to have our college at the seaside, mountain-top, etc. These are the places to see a Personal, Almighty God at the back of the material universe. The French put up walls of coral around the mission house in such a way that portions of the land were left out and other property enclosed. With the students and a few labourers I bounded the mission plot, levelled the ground and improved the place to the value of fully \$50.

We are just back from a strange scene. The Chinese soldiers were removing rubbish from the shattered "big fort," and smashed Krupp guns. The French grave-yard lies just alongside. Officers and men who helped to thunder during the bombardment are lying still in their graves; whilst many Chinese soldiers were taking stones from the destroyed fort and putting a wall around the French cemetery. How strange! Surely there is a moral in all these proceedings.

All the European houses were left abominably filthy. Filth is no word for the state in which I found this house. The Chinese, who are regarded as excessively dirty, laugh to scorn the beastly French who were at Kelung.

I submit that, during the quarrel (not worthy of being called war), the Chinese generals, etc., displayed a higher degree of civilization than the French. There are still nearly a dozen Frenchmen in Bangkok who are treated very kindly by the Chinese. O, France, come not here again with iron clad devils, but with a message of peace! Unfurl the banner of the Divine Jehovah over the tricolour and repent of thy sins.

G. L. MACKAY.

Formosa, Palm Island, Aug. 10, 1885.

ON the present aspect of the temperance problem in the United States the *New York Evangelist* says: Questions pertaining to temperance are rightly at the front in politics; and notwithstanding the apparent confusion in the ranks of those who are to be counted in its favour, there is good in the agitation; and ultimately, when the several popular expedients have been a little further tested, there will be a degree of unity, of seeing eye to eye, not now anticipated. At present we view high license with favour. There are many large cities where nothing better can be devised or hoped for as yet. Some large communities, even whole States, have gone a long step further, and are maintaining prohibition with good success. Happy the community where this is practicable.

A GERMAN had a store at Port Moresby, New Guinea, and a Scotchman was associated with him in the business. One Sunday the Scotchman was hammering away and working while the native teacher was conducting service close by. The teacher got his Bible, and opened it at the 20th chapter of Exodus, and going to the Sabbath breaker, he put the Bible before him, and pointed to the fourth commandment, and said, "See that!" The white face from the land of Bibles looked up at the face of his dark visitor and saw he was not to be trifled with; for this native teacher was not only a Christian, but a very muscular Christian. Then the white man looked, and saw the long-forgotten words, "Remember the Sabbath day, to keep it holy." And the native said, "What for you make me liar? You send me the Bible, and the Bible tells me not to work on Sunday. But you come here and work all day. What for you make me liar?" So the white man has learned to fear, respect, and honour the native teacher as much as the natives of the place do.

A COLLECTION was taken up in a Kansas church recently, and when the hat reached the seat occupied by a lady, her daughter and little son, the two ladies found themselves without a cent of money, but young America reached over and deposited a cent in the hat and then whispered to his sister: "There, I just saved this family from being white-washed."

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### "TUM ON, TORDON."

And so urged by Jimmie, his five-year-old brother, wee Gordon crept across the floor with all the speed his mites of legs could master, following his leader here and there.

Watching the little fellows at play, listening to their laughter, Papa wished earnestly they might ever be thus happy; but with the wish came the certainty that ere long these boys, if spared, would be battling with the world's trials and cares, sharing its sorrows and disappointments.

What would the father have given to know that if tempted they would not fall; if sorrowful they would yet rejoice and that even in death they would live; that the "tum on" of companion or friend had continued innocent, guiding at last to realms bright with joy and peace?

Ah! it is often at such moments that we parents vividly realize great responsibility; have a clearer conception of how very much depends on ourselves whether the characters of dear children are to be lovely and of good report or despicable and degraded. Recognizing this, should we not lean for all-sufficient strength on the Strong Arm to enable us to train loved ones to be not merely good citizens of earth but, in some measure, worthy of the heavenly inheritance?

This is true destiny for, wonderful condescension, amazing love, all are joint heirs with Christ—the elder brother—sons of God.

Believing thus, acting thus, no need to lift the veil hiding to-morrow, because, supported by a lively faith, we know of a verity that the faltering, stumbling steps here below have their fruition above, entering at last "the way of holiness, and the ransomed of the Lord shall be there."

J. B. H.

Ottawa, Sept. 22, 1885.

### IN MEMORIAM.

In a paper read at the first monthly meeting of the Woman's Foreign Missionary Society held at Lucknow, the following references to the death of Mrs. D. Cameron were made, giving expression to the feelings of the members in the loss they sustained by the removal of their worthy president:

It is with deep sorrow we all meet to-day for the first time since our beloved president was taken from us. We feel the emptiness without the gentle, winning power of her presence, and we pray that our blessed Redeemer (who knows all and will work out all things together for His own glory and for the good of his people) may fill the empty place by His own presence. 'Twas not in gifted eloquence that her power consisted, but in what was far better and more rare, her meek and lowly spirit ("which in the sight of God is of great price"), that she so richly imbibed from being in such constant communion with Him who said: "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

We all felt drawn to her by her calm and unassuming style, as she presided not only over our auxiliary but also over the Presbyterian Society of Maitland; exemplary in being conformed to that divine injunction: "In lowliness of mind let each esteem other better than themselves." And also as we walked with her by the way, or were privileged to meet with her in her own home, or in ours, we were soon made to feel what her heart was saturated by, "For out of the abundance of the heart the mouth speaketh." The theme of her conversation was the Saviour's love and an appreciation of the blood that cleanseth from all sin. We were led to look upon her as being in the same mind as the Apostle was when he said: "God forbid that I should glory in any other save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world."

And as we visited her in her last illness, the process of her ripening for glory was clearly manifest, as it beams from that glory that lie beyond had kindled into a flame in her soul, while yet in the body, frequently expressing desires to enter fully into that glory. While we think of her as being now "made perfectly blessed in the full enjoyment of God to all eternity," yet we feel that we are deprived this day of a "Mother in Israel."

We pray that every member belonging to the Society over which she presided will be made more heavenly-minded than before, more devoted to the service of our meek and lowly yet glorious Redeemer than before. We also pray that each member of her own family will be made living witnesses unto that Saviour, whom she loved so well.

### LAW, DEATH—GOSPEL, LIFE.

BY RALPH ERSKINE.

"As the needle goes before and draws the thread which sews the cloth, so the needle of the law goes before and makes way for the grace of the Gospel, that it may follow after, and take place in the heart."

"As a child, knowing the tenderness of his father's

love, and finding the school master to be very severe and sharp, runs from the severity of the master to hide himself under his father's wings; even so it is through the law and its severity, that the believer is dead to the law."

"Sin is the prison, the sinner is the prisoner, God is the judge and the curse of the law is the band by which the sinner is tied neck and heel, and from this prison there is no escape without the mercy of God in Christ. God hath given Christ to be a covenant to the people; and he can say to the prisoner 'Go forth.'"

"People may be like the toad that hath a precious stone in his head, but hath his belly full of poison, they may have a head full of knowledge and a heart full of enmity; a filthy mudwall may be garnished with fine arras; a rotten sepulchre may be whitened; they may have much of the matter and external form of godliness, and yet want the power and internal form thereof—a name to live and be dead."

"The branch of the old Adam cannot bear good fruit; it is only the true branch planted in Christ by the spirit of faith that bears good fruit."

"Christ is the *Alpha* and *Omega* of my life, the beginning and the end of it, the author and finisher of it; Christ is the principle of my life, from whom I live; Christ is the end of my life, to whom I live, Christ is the pattern of my life, according to whose example I live; Christ is the giver, the maintainer, the restorer of my life. Christ is the *all* of my life."

"This living to God is the only life that deserves the name of life. In *vegetative* life the trees of the field excel men; for from little plants they turn to stately oaks. In *sensitive* life the beasts of the field do excel men, for the dog in smelling, the eagle in seeing, the hare in hearing, and other creatures in other senses."

"In *rational* life many heathen philosophers excel the Christian. It is none of these, but the *spiritual, divine* life that deserves the name without which our life is but death. Many persons have a foul breath. It hath the smell of the earth; yea, the smell of hell. Some breathe out blasphemies and oaths; some breathe out cruelty and wrath; but the man that hath this life and lives unto God, his breath smells of heaven, of God and of Christ."

"Life has growth. Let a painter draw the figure of grapes never so artistically, yet they may be seen and distinguished from natural grapes, because they grow not. Thus the painted hypocrite may look well, but he never grows. A man that hath this divine life is usually growing, if not upwardly in holiness yet downwardly in humility, if not sensibly in outward fruitfulness, yet insensibly in inward sighs and sobs, because of his unfruitfulness and in pantings of soul towards perfection. Indeed a winter time, or season of languishing, may put the believer far back and interrupt the growth, but a summer reviving will make all up again."

### THE CRY OF FAITH.

Be near—be near, O God!  
Fierce beats the storm! The blinding darkness falling  
Shuts out sun, moon and stars from mortal sight;  
Blast howls to blast; deep unto deep is calling;  
One changeless horror rules the dismal night.

Be near, O Strong to Save!  
'Tis as beneath men's feet the earth were shaken;  
And life's best hopes do fall like withered leaves;  
The hearts that knew not Thee, as if forsaken,  
Sink, e'en as when relentless fate bereaves.

Be near, O sovereign Lord!  
All nature owns Thy sway, Thy will obeying;  
Beneath the awful shadow of Thy wings,  
No tempest's rage, no fiery bolt dismayed,  
Can harm while that sure covert safety brings.

Be near, O Love divine!  
Thou in thick clouds and darkness hast Thy dwelling,  
Yet hath the trembling soul a friend in Thee;  
O'erwhelmed and helpless, 'mid huge billows swelling  
Thy word, we know, can still the stormy sea.

Be near, O blessed Christ!  
Thou who on earth hast felt the pangs of sorrow;  
Who didst Thyself borne down with anguish kneel;  
From Thy sweet pity let us comfort borrow,  
And learn, heart-wounded, how thy love can heal.

Be near, O Son of God!  
All power in earth and heaven forever wielding,  
If Thou but speak, the elemental strife  
Dies in a moment, at Thy mandate yielding;  
And tranquil sunshine once more floodeth life!  
—Ray Palmer, in *Congregationalist*.

### MORE STRENGTH.

We are disposed sometimes to look back at examples of religious virtue that existed hundreds and, perhaps, thousands of years ago, and admiring them, conclude that they excelled anything we know of at the present. We then conclude that society has made no improvement. The former days were better than these. But we are mistaken. The individual piety of any given era is to be estimated upon the basis of what it contributed to its time; and this is to be determined by

the average religious force of that time. With such a measurement we easily see the growth that has gone on and that is yet in progress. Vice is not tolerated now as it once was. The man who is vile is either driven from his high place, or treated with contempt while he remains in it. The very bitterness with which a man is assailed by the press upon the ground of a venal charge is proof that there is a sentiment that can be hopefully appealed to. The English nobleman is in disgrace when his vices are exposed, and the world is in an uproar over the disclosures of a newspaper.

Every Christian, therefore, should aim to increase his strength. He owes it to God, also to himself, also to society, and to that condition of increase that is part of the morals of religion, and that is necessary in the work of going on to perfection.—*United Presbyterian*.

### PAUL'S PERSUASION.

Paul rises above the world. He has an inspiration from the Divine Omniscience. He sees death and life, heaven and hell, men and angels, time and eternity, and still beyond. He searches the universe for whatever might possibly imperil the blessedness of one who has placed his trust in God through Jesus Christ. And he makes his famous catalogue in the grandest climax which even he ever attained. "I am persuaded" (he begins the solemn repetition of his opening words "We know"), "I am persuaded that neither death nor life—more dangerous even than death—nor angels nor principalities nor powers, nor things present nor things to come—nothing in time—nor height nor depth—nothing in space." Here he seemed to have exhausted the universe, but still exultingly he pressed on. "Nor any other creature." "As if," says Origen, "to declare if besides this whole visible creation there is another creation which, though in nature visible, is as yet unseen, no other created thing or being in any region of God's boundless universe shall be able to separate us from the love of God which is in Christ Jesus our Lord."—*Monday Club*.

### GOD'S OPPORTUNITIES.

It is very blessed to live constantly in the atmosphere of trust in God, the sweet trust which accepts all His orderings and awaits His opportunities. Sometimes our path is apparently hedged up. There is nothing that we can do, no direction in which we can turn, and the simple waiting which is the duty of the hour is the hardest task which can be given us. Even then, in those blank days, God's opportunities come to us; opportunities for being cheery and kind to those around us; for lending a helping hand; for repressing the tendency to selfishness; for keeping back the hasty word; for letting smiles illumine the face, even though the heart be heavy.—*Christian Intelligencer*.

### HOPE AGAINST HOPE.

The late well-known French preacher, Professor Vinet, gave a powerful monition never to despair of a lost soul until the very last breath puts an end to all opportunity of striving with it and for it. He remarks:

God alone can know whether such a soul is finally hardened. You who do not know, battle, contend, cry concerning it—fight its fight, make its death-struggle your own. Let it feel in its last agony that beside it there lives and strives a soul that believes, loves and lives. Let your love be to it a reflection and a revelation of the love of Christ. He may be present to it through you. Give it a foretaste, a shimmer, a gleam of the divine mercy. Hope against all hope, wrestle with God to the last moment. The sound of your prayers, the echo of Christ's words, should reverberate in the ears and in the dreams of the dying. You know not what may be going on in that soul's inner world, into which your eye cannot penetrate, nor how wonderfully eternity may depend on a moment, that soul's salvation on a whisper. So weary not. pray aloud with the dying, and pray low for him; unceasingly commend his soul to God; be a priest if you cannot reach him as a preacher; let this intercession be the beginning, middle and end of your ministry.

LIFE is very brief. Every death-bed warns us to be ready for that change which is surely coming. If our thoughts were more of heaven, how we would rejoice at the thought that to-day might be the last of earth, and to-morrow open to us the glories of heaven. How little we reflect upon that estate! "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive" of the beauty and the bliss of those who do God's bidding there. Did we reflect more on the eternal life, it would add a new importance to the earthly. How shall we fill up this little time? What good can we do before we enter Eternity?

WOMAN suffragists in Boston count it a gain for their cause that the Roman Catholic priests have urged the women of their Church to vote in the coming election of School Commissioners.

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#### EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, SEPTEMBER 30, 1885.

In one of his genial letters from the Old Land Dr. Cuyler says.

All Scotland is enchanted ground to many of us even who have not a drop of Caledonian blood in our veins. I will venture to say that, in proportion to its population, Scotland has put more volumes into our libraries than any nation on the globe. It is not a bad thing for every minister to have Sir Walter and Burns and Carlyle's three or four best within reach, as well as Chalmers and Hamilton and Drummond and Guthrie.

And if he cannot afford to get them all he might substitute Arnot for Burns and Cunningham for Carlyle

A WRITER on reform in the Greek Church in Russia asks this incisive question.

What can you make of people who think that the greatest issue in religion is whether the sign of the cross should be made with two fingers or three?

The principle that underlies this question might be applied in various directions much nearer home than Russia. What can you make of people who think that one of the greatest issues in religion is whether the minister wears a gown or not? What can you make of people who think that one of the greatest issues in religion is whether the psalmody is led by an instrument or by the human voice unaided? What can you make of people who would rather wreck a congregation than sing "Jesus, lover of my soul," in public worship? What can you make of people who think posture in prayer is of more importance than bringing souls to Christ? What can you make of people who think that one of the greatest issues in religion is the percentage of alcohol in the sip of wine used at the Lord's Table. You can make nothing of these people and a good many others. The only thing you can do for them is pray that the Spirit may enlighten and enlarge their souls.

MORE than once since the investigation into the management of the Central Prison began we have felt it our duty to say that if any errors are made in that institution they are on the side of leniency. Our views are fully borne out by the Grand Jury that visited and examined the Prison last week. The Grand Jury say in their presentment:

We visited the Central Prison and found it a model of cleanliness and order. We found the food of excellent quality, and fit for the table of any family in the city. Many hundreds of our hard working classes have neither the food nor the comfortable quarters that this portion possesses. The Central Prison is not by any means the place it has been pictured by reports, but a quiet home with luxuriant and beautiful grounds, well built and well-ventilated work-shops and rooms second to none in the Dominion.

Exactly what we have said. The prisoners are better housed and better fed than hundreds of honest working men. While living in their "quiet home," in these "luxuriant and beautiful grounds" and eating food "fit for any family in the city" these Province-fed gentlemen, aided and abetted by their friends outside, amuse themselves by plotting conspiracies against the Warden. And the rate-payers of Ontario have to pay for the investigation. Just so.

DR. KITTREDGE, of Chicago, has published what is described by good judges as an admirable tract, under

the title: "Why should I join the Church?" We have no doubt the tract is a good one to put into the hands of our young people, and have pleasure in telling pastors and Sabbath school superintendents that it can be procured for three dollars per hundred copies; but we do protest against the title. Young people brought up in Christian homes and dedicated to Christ in baptism should never be told to "join the Church." They are in the Church already. Heathen "join the Church." Our young people should be taught from the very first that they *are* in the Church. The Church should recognize them as within her pale and deal with them as part of the Church. No session that has any proper sense of responsibility, and attempts to carry out the Presbyterian system, fails to recognize all the young of the congregation as within the Church. The fact that they may not be members in full communion does not affect their relationship, at least until they voluntarily renounce their relationship by their conduct. A British-born subject is a Briton until he becomes a subject of some other government. Your son is a member of your family even when he does not conduct himself as he should do. We fear this phrase "joining the Church" has done a good deal of harm among our young people. Using it continually and hearing others use it, they are liable to think that they have no connection with the Church until they become members in full communion.

#### ARCHDEACON FARRAR.

A PLACE in the front rank of the Christian ministry is not easily gained. Notoriety is one thing, established reputation and a wide influence for good is quite another. The clerical mountebank and time-server can easily secure the former; notoriety is cheap and, like all cheap things, valueless. The respect and esteem of the intelligent and the good are never thrown away. To obtain and keep a position of genuine healthful influence a man must be fitted for it intellectually, morally and spiritually. For merely prominent positions special fitness is not always indispensable. In due time its lack becomes painfully apparent, and it is certain that respect and esteem do not follow.

Among those who from inherent fitness and special qualifications have attained deserved prominence the names of Spurgeon and Farrar may be mentioned. During the earlier years of the former's marvellous ministry good men were sometimes apprehensive that his sudden success was due to adventitious means, and there was a disposition in some quarters to disparage the youthful preacher. Some even ventured to prophesy a speedy collapse and to intimate that Spurgeon would become a discredited hero. Whatever gifts these critics may have possessed it is now plain that among them that of prophecy could not be reckoned. Steadily all these years the pastor of the Metropolitan Tabernacle has been enabled to do a great and a blessed work, and throughout Christendom he holds a place of esteem and affection in the hearts of the people. It has been by dint of close and careful study, by devotion and fidelity to his life-work that he has gained the position of influence he now occupies.

In like manner Archdeacon Farrar on other lines has come to be one of the foremost representatives of the Church of England pulpit in our time. He belongs to that section known as the Broad Church. He is one of the best representatives of that school of which Maurice and Kingsley were such able exponents. It is a heterogeneous school. There have been, and there are now, men who claim a place in its ranks who have no gospel of good news to preach to their fellow-men, whose scathed utterances consist chiefly of spiritless regarons. They appear to be only in their element when they are exposing what they conceive to be the weaknesses of the Evangelicals and writing bitter things of orthodoxy. With this wing of the Broad Church Archdeacon Farrar has shown no sympathy. It is true that on some speculative subjects he may not accord with the Evangelicals, but in the main he is in harmony with what is essentially Evangelical.

He holds his religious convictions with intensity, and the chief aim of his ministry seems to be to lead men into the true spirit of the Saviour's teaching. His is a ministry specially fitted to benefit and influence intelligent minds and well-read hearers. They cannot listen to him without feeling that he is not only

a man of high literary culture, but that his human sympathies are deep and true. A hearer may not endorse all his opinions, to some of them he may decidedly object; still, he feels convinced that such opinions have only been formed after patient investigation and held from conviction, and not from expediency.

Archdeacon Farrar has received, as he deserved, a most cordial welcome wherever he has gone in Canada. The same cordial reception awaits him in the United States. The only regret expressed is that so many places desired to hear him, though from the number of his prior engagements and limited time he was unable to gratify this desire. In Toronto he both lectured and preached. The subject selected for literary treatment was Robert Browning. It was not one to arouse enthusiasm. The interest in the lecturer was stronger than the subject, even under the most favourable conditions, was fitted to evoke. It says much for Dr. Farrar's keen critical acumen and the literary graces of his style that he held the interested attention of a large and miscellaneous audience while he descanted on the merits of the great but comparatively unappreciated subjective poet.

On the following evening, he preached in St. James' Cathedral a sermon to young men. Every part of the capacious building was filled in a short time after the doors were opened. Preconceived ideas of his pulpit power were somewhat at fault. From the character of his published discourses one might be led to expect a mere animated delivery than the Archdeacon is accustomed to, but while calm and graceful it is very effective. He is thoroughly in earnest and is possessed by the truth he wishes to impress on his hearers. The subject on which he spoke was one of great practical value, and of immense importance to young men.

In the effective use of impressive and telling illustrations of his theme Dr. Farrar excels, and hearers whose reading had been extensive felt their appositeness and force all the more. In his Wednesday evening's discourse his reference to the labours of Hercules seemed too elaborate for the occasion. It was out of proportion and, therefore, to many would appear less effective than a briefer reference would have been. The sermon was a powerful appeal in behalf of purity of heart and life, and was eminently fitted to rouse and inspire those who had the pleasure of hearing it.

Dr. Farrar is painstaking and conscientious in what ever he undertakes. His contributions to Christian literature are highly prized wherever they have been circulated, and that is wherever the English language is spoken. As a practical philanthropist he has rendered valuable service to the cause of humanity. His utterances in behalf of the Temperance reformation have been strikingly earnest and powerful. It is no marvel that a man of Dr. Farrar's endowments, natural and acquired, and devotion to his high calling should meet with such general recognition.

#### THE UTAH IMPOSTURE.

MANY have wondered why, in this age of Christian enlightenment and progress, the Mormon delusion should have gained the footing it now possesses. It has also been a cause of wonder why the Government and people of the United States should have until the last few years allowed this marvellous imposture to remain undisturbed. Of late what is now known as the Mormon problem has emerged and is from time to time discussed in the columns of the press, religious and secular. In accordance with modern ideas the utmost freedom of religious opinion is accorded to all classes. Only when practices at variance with the order and well-being of society are followed, the State claims the right to interfere. The unhallowed institution of polygamy is clearly destructive of the family in its true and Scriptural intention, and, therefore, injurious to the public welfare. On this ground the American people are anxious to have this long-continued tolerance of polygamy come to an end. So general is the popular aversion to the doctrines and practices of the Latter Day Saints that recent efforts of the missionaries to obtain a foothold in the Southern States have resulted in their summary expulsion. During last election one political party seriously entertained for a time the idea of making the repression of the distinctive feature of Mormonism a plank in the party platform.

For years those living in the West have been desirous of securing such legislation as would restrict the influence of Mormonism and equally desirous of the en-

force of existing laws against polygamy. The Mormon leaders have strenuously resisted every effort to interfere with their peculiar institution. The majesty of law, however, has become too strong for them and for the last two years the statute against polygamy has been as far as possible enforced. Its application in Utah has had a decidedly salutary effect. Several of the leaders have been tried and convicted of bigamy in the United States courts and have been imprisoned for the offence. It is no doubt very prosaic that the upholders of a system which they claim was enjoined on them by special revelation have to go to jail as vulgar bigamists, but there is no help for it. Even the prophetic successor of Joseph Smith has thought discretion the better part of valour, and has, to escape unpleasant consequences, "gone into the wilderness"; at all events his present whereabouts is not known outside his somewhat extended family circle.

The upholders of the system are betaking themselves to that last refuge of conscious weakness—"martyrdom." They represent President Taylor, and his associates in hiding, as suffering persecution for conscience' sake. This fails to rouse the Mormon masses in Utah. Outside Utah, people fail to see that the enforcement of the law against polygamy partakes of the nature of persecution. It is doubtful if even the astute leaders themselves believe in the martyrdom cry. It is used solely for effect, and as a cry it proves a failure. A practice that reason, revelation and the laws of all civilized nations condemn is a sorry basis on which men can pose as martyrs.

So powerful is the sentiment against Mormon polygamy that amongst its present upholders it is conjectured that they are considering how it may with safety to the system be abandoned. It is stated that they have even been considering the propriety of adopting the perilous expedient of obtaining an opportune special revelation for its abolition. At all events it is well known that some of the lineal descendants of Joseph Smith have avowed themselves as opposed to its continuance.

So long as the Latter Day Saints were comparatively isolated from the outside world they could have matters all their own way. That is no longer possible. Railway communication, the settlement of Gentiles in Utah, the efforts of the Christian Churches and other agencies have brought the force of public opinion to bear on the deluded followers of this nineteenth century imposture. It is still a powerful despotism, but not so powerful as in the past. Its numbers are being constantly recruited from the down-trodden classes of Europe. Those who have had to fight for existence in crowded centres of population, and who had none but the dreariest outlook, listened with hope to the glowing promises of Mormon missionary emigration agents. On reaching the Far West they found the promises of material improvement fulfilled and they came to acquiesce in a stolid way in the religious system, kept up by thorough and complete organization, but without enthusiasm and without intelligence. Those who have visited Salt Lake City and observed the working of Mormonism with calm, intelligent eyes are unanimous in describing it as a religion that awakens no enthusiasm and inspires no faith. Spiritual life is absent, and there is nothing in the system to sustain it.

The Rev. M. T. Lamb, a Baptist minister in Salt Lake City, has published a short series of lectures on "The Book of Mormon." In the preface it is stated that these lectures during their delivery were attended by large numbers of Joseph Smith's followers, who listened with attention. The lecturer was very careful to construct his arguments in such a manner that while he clearly stated his opinions there was little or nothing to exasperate those whose errors he was exposing. In this respect the little book is a striking example of Christian controversial discussion. The arguments to prove the Book of Mormon a wicked piece of fraud are drawn from a comparison with the Bible and the book itself. He says nothing of the circumstances of Joseph Smith's pretended discovery of the mysterious plates; but proves beyond controversy, from the absurdities the book contains, that it can only be regarded as a very clumsy human imposition. It is stated that Mormon teachers have become shy of referring to the Book of Mormon, and that they seldom quote from it in support of their teaching. A delusion based on fraud and falsehood must necessarily fall to pieces by its own weight. It is surely the duty of the Christian Church to give these blinded

followers of an iniquitous system the grand old Gospel in its simplicity and purity, and while the nation is endeavouring to suppress the demoralizing practices of Mormonism, the Christian people ought to show the citizens of Utah the more excellent way. The stern rigours of law, without the Gospel of peace, is not what Christians desire.

## Books and Magazines.

**WHY SHOULD I JOIN THE CHURCH?** By Abbot E. Kittredge (Chicago: C. H. Whiting.) This is a well written little tractate on a most important practical subject. It is designed for extensive circulation. In the hands of the young it would certainly prove very useful.

**THE BOOK-WORM. THE NOVELIST.** (New York: John B. Alden.) The number for September of the first named serial contains Ralph Waldo Emerson's essay on "Heroism", and the other, a weekly, gives instalments of Hugh Conway's "Family Affair," and William Black's "White Heather."

**LIFE AND WORK.** (Edinburgh: Publication Offices of the Church of Scotland.)—The September number of this magazine, containing interesting matter for family reading, has been forwarded to us. Several of the well-known and accomplished writers in the Church of Scotland contribute to its pages.

**SERMON TO THE APPRENTICE BOYS OF KINGSTON.** By the Rev. Samuel Houston, M.A. (Kingston: Daily News Office.) Mr. Houston has the pen of a practised writer. He tells the story of the Siege of Derry in a calm, lucid and condensed manner, and what is no less important, the discourse throughout breathes an excellent Christian spirit. It is decidedly a good sermon and well worth attentive perusal.

**GENERAL GRANT.—THE LESSONS OF HIS LIFE AND DEATH.** By the Rev. William Cochrane, D.D. (Brantford: Expositor Office.)—Dr. Cochrane was requested to preach a sermon on the occasion of General Grant's death, and since its delivery he has been requested to publish it. The sermon is marked by the excellencies for which Dr. Cochrane's writings are distinguished. It is faithful to truth, free, flowing, interesting and eloquent.

**WHAT THE TEMPERANCE CENTURY HAS MADE CERTAIN.** By Rev. Wilbur Fisk Crafts, M.A. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This telling Temperance work is published *apropos* of the centennial meeting in Philadelphia last week to celebrate the close of the first hundred years of the Temperance movement. It has for a frontispiece a portrait of Dr. Benjamin Rush, who ranks as the first Temperance advocate. His countenance has a kindly and intelligent look. The work itself is clear, concise and earnest. A great array of facts is marshalled, and the opinions of many distinguished men are given. It is a powerful plea for prohibition.

**SCRIPTURAL STUDIES.** By the Rev. Charles Bridges, M.A. Ninth Edition. (Toronto: S. R. Briggs.)—The Rev. Charles Bridges is well and favourably known by his excellent exposition of Psalm cxix. This valuable little manual is a marvel of successful condensation. It contains one hundred and three outlines of what can be expanded into rich discourses. The Bishop of Exeter, Dr. Bickersteth, writes a commendatory preface in which he says: It is true these [Scriptural studies] are seed-corn rather than bread. But is not this what students and Sunday school teachers and pastors often most surely need in our day? There are enough and to spare of harmless dilutions of Bible truths. But we want hints and clues which will compel meditation and research. And such hints these pages supply.

**HERBERT SPENCER'S PHILOSOPHY.** Examined by James McCosh, D.D., LL.D., D.L. (New York: Charles Scribner's Sons.)—The veteran philosopher, who presides over Princeton College, with advancing years has lost none of his rare critical acumen, and he has gained in calmness and judicial power. This little volume, one of Scribner's Philosophic Series, will be read with deep interest and pleasure by all who observe with intelligence the trend of scientific and philosophic investigation. The result will be extremely gratifying, for the examination, conducted in an admirable spirit, is not the work of a rash novice, but a master in the domain of philosophic inquiry. He accepts the facts Herbert Spencer presents, and some of his interpretations of the facts; but, in other

instances, presents much more adequate and satisfactory explanations than those attempted by the great exponent of the current philosophy. Dr. McCosh's concluding sentence is significant: The sphinx is still propounding the riddle of the universe. There are two very powerful men in our day [John Stuart Mill and Herbert Spencer] who have tried to solve the problem and have failed. We know what, according to the fable, their fate must be.

## A LETTER FROM TRINIDAD.

The following letter dated San Fernando, Trinidad, 3rd July, 1885, by the Rev. Kenneth J. Grant, was addressed to Mrs. Harvie, Foreign Secretary of the Woman's Foreign Missionary Society, through whose kindness it is herewith presented to the readers of THE CANADA PRESBYTERIAN:

You will naturally think me a very careless correspondent. In future I must jot down many incidents as they arise, and with material always at hand, I may do my duty better as a correspondent. The great depression of the sugar industry tells seriously on all parties, and it is a matter of astonishment to us that proprietors continue their grants to our schools—hope has recently been somewhat revived. In my last I told of our Noyas troubles, a week previous to our return home. We all deplored the loss of life, but quite unusual quiet has ever since prevailed. At the low price of sugar it became a necessity to manufacture at a reduced rate; this involved more work for the same pay, but it has been accomplished, and I do not think with oppression. Several Indians manufacture sugar themselves, on a small scale, and their experience has been useful to their countrymen—they understand that if sugar costs in the manufacturing as much as it did three years ago, the result must be an immediate and general abandonment of estates.

Hard times have led many to take up Crown Lands in settlements surveyed by Government, and as we were already on the ground with school and Sabbath service in those districts, we meet in the bush those that withdrew from the estates, so that they are not lost to our mission. To low prices I may add the anxiety resulting from our light showers up till the middle of July. The rainy season usually sets in with June; the sugar-cane, after the drought and clapped earth of the five previous months, requires an abundant rain. It is now falling fairly, but not heavily till the season.

And then our neighbours in Venezuela have been scourged with locusts during the past year, and as we lie so hard on the mainland we have had anxieties, and the Government has adopted precautions in anticipation of a visitation. This week a considerable number has been washed upon the shore; probably they attempted to cross the Gulf but found our trade-winds too strong for them, and they perished in the waters. With our perpetual summer and balmy air everything grows luxuriantly, but there is the same liability here as at home to a blighting of all our prospects. God has been teaching our planters that they can't command the rains nor control the markets. Our prayer is that all may recognize His hand, adore His sovereignty, and trust His goodness.

I am happy to say that the hard times have not reduced the offerings of our native converts. In my district till June 30th, the Sabbath collections were \$411. The attendance at our regular services is good, not only in San Fernando, but at all the out-stations. Several of our schools are better attended than last year. In our central school, in our yard, the average last year was seventy-eight. Miss Copeland entered on her work in January, and the attendance rose for first quarter to ninety one; second quarter to one hundred and five. This school supplies the material for my English congregation. Few of the children of our schools will put any confidence in the religion of their fathers. Many, I trust, know and love the Saviour, some are baptized, and many more, I feel assured, will seek baptism when beyond parental control. We are not discouraged, we have many tokens of God's favour. We can say in truth the Lord hath been mindful of us. The wise supplies of clothing from Toronto and elsewhere have been most helpful. Many garments are yet on hand. Mrs. Grant economizes, lest our stock should become exhausted before the end of the year. She gives only to the really needy, and occasionally as an encouragement to the deserving. Scores of little ones have gone from our door smiling to the school, clothed in the neat little garments which generous hearts and willing hands provided.

It is very evident that the Woman's Foreign Missionary Societies are becoming a power in the Church. May the Lord enlarge and prosper them a thousand-fold. The West with its abundance is tending a helping hand, I am happy to observe, to her poorer sister in the East. I think your Society has acted wisely in declining to pay over to the Eastern Committee, and to the "Dayspring and Mission School Scheme" what you may be able to spare. This is the legitimate channel, and by adopting this course there is less liability to misunderstandings amongst missionaries. When societies send direct to the mission field, the missionary who happens to be best known gets the lion's share, whereas the younger may just stand in need of such encouragement; he at least will feel that he is not overlooked when the Board disburses on estimates submitted. It may be urged that the society's agent will furnish information that will help to sustain interest at home. In reply I would suggest the propriety of societies, through their secretary, addressing a letter this quarter to our agent, the missionary, his wife, a teacher or a prominent native helper, asking a communication, and next quarter to another, and I feel assured that there would be an immediate response.

Your arrangements for concert in prayer are very happy. Your ear is always under our eye. We much need your prayers. In answer to them may a rich blessing speedily flow to the poor people who are still in darkness.

## Choice Literature.

## LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XXIII.—OUR DONATION PARTY—BY JANE LAICUS.—Continued.

When we got back to Wheathedge, Tuesday afternoon, we found the parsonage undergoing transformations so great that you would hardly know it. Miss Moore had got Mr. Hardecap, sure enough, to repair it. She had agreed to pay for the material, and he was to furnish the labour. The fence was straightened, and the gate rehung, and the blinds mended-up, and Mr. Hardecap was on the roof patching it where it leaked or threatened to. Deacon Goodsole had a bevy of boys from the Sabbath school at work in the garden under his direction. If there is anything the Deacon takes a pride in, next to his horse, it is his garden, and he said that the parson should have a chance for the best garden in town. Great piles of weeds stood in the walk. Two boys were spading up; another was planting; a fourth was wheeling away the weeds; and still another was bringing manure from the Deacon's stable. Miss Moore was setting out some rose-bushes before the door; and the Deacon himself, with his coat off, was trimming and tying up a rather dilapidated looking grape-vine over a still more dilapidated looking grape arbour.

The next morning, about eleven o'clock, little Miss Flidgett came running into our house, without even knocking, in the greatest possible excitement.

"Mrs. Laicus," said she, "the painters have come."  
"The painters!" said I. "What painters?"  
"Why, didn't you order them?" said she. "They are painting the parsonage. I supposed of course you ordered them."

It was very evident that she did not suppose anything of the kind, but was dying of curiosity to know who did. I confess I had some curiosity to know myself. So I put on my bonnet and shawl, and ran over with her to find out about it. Sure enough the painters were there, three or four of them, with their ladders up against the side of the house, and the parsonage already beginning to change colour under their hands. Some of the ladies were in the kitchen supervising the repairs of the sink, and the putting up of some shelves in the pantry, but they knew nothing about the painters. I asked one of the hands, at work on the front door, who sent him.

"The boss, ma'am," he replied, very promptly.

"And who is the boss?" said I.

"Mr. Glazier, ma'am."

Mr. Glazier is the painter himself, the head man. So I was no better off than before. I was afraid Mrs. Wheaton had ordered them, and I knew our funds were getting low, for we had overrun our estimate for carpets; and I have the greatest horror of running in debt. So I resolved to go right over to Mrs. Wheaton's and get at the bottom of the mystery. But Mrs. Wheaton knew nothing of the matter. We were both sure Miss Moore would not have ordered them, and I was returning as wise as I started, when, as I passed the parsonage, I saw Mr. Glazier and Mr. Quirk in the yard, talking together. So I turned in to ask Mr. Glazier about it. As I passed up the walk Mr. Quirk called out to me:

"You ladies are in possession, I see," said he. "You mean to make the parson comfortable and contented if you can."

"Yes, sir," said I, "though we are not responsible for the greatest improvement, the painting. I think Mr. Glazier must be responsible for that himself. I can't find any one that ordered it done."

I thought that would bring the information, and it did.

"Oh! that's Mr. Quirk's orders," said he.

"Yours?" said I, turning to the crusty old landlord, who wouldn't do anything.

He nodded. I think he enjoyed my perplexity. I spoke on the impulse of the moment. If I had given it a second thought I should not have done it; and yet I am not sorry I did.

"Mr. Quirk," said I, "my husband was right and I was wrong. We ladies thought very hard of you that you would not do anything toward repairing the parsonage. For one I want to apologize."

"Judge not, that ye be not judged," said the old man; and he turned on his heel and went away. He is the queerest man I ever saw.

I wish you could have seen that parsonage last Friday, the day that Mr. Mapleson and his wife were to arrive. The walks were trim. The plot before the piazza had been new sodded. The grape-vine was already putting out new buds as if it felt the effect of the Deacon's tender care. There was not a weed to be seen. The beds, with their rich, black loam turned up to the sun, had a beauty of their own, which only one who loves to dig among flowers as much as I do can appreciate. Mr. Glazier had made the dingy old house look like a new one. After all there is nothing I like better for a cottage than pure white with green blinds. Inside we had a lovely carpet on the parlour, and the new set of imitation rosewood. A beautiful bouquet from Mrs. Wheaton's garden stood in the bay window, which looks out upon the river. My girl, lent for the occasion, was in the kitchen, and in the dining room there was supper spread just for two, with cakes, preserves and pies enough in the closet (everybody in the parish has sent in supper for that evening) to keep the parson supplied for a month at least. I was the last to leave the house, and did not leave it till I heard the whistle of the train. Then I ran over to Miss Moore's little cottage, which is right across the way. Her parlour-window was full of ladies peering out, first and foremost of whom was little Miss Flidgett, who thus gratified her wish to see how they would take it. The Deacon, who was fixing something about the stable, was almost caught. But he heard the carriage wheels just in time to run into the shed,

and I could see him there holding the door open a crack and peering out to see what passed. Even dignified Mrs. Wheaton could not resist the temptation to be passing along, accidentally of course, just as the parson drove up. Mr. Wheaton had called for them at the depot. It was arranged (with them, that is) that he was to take them right to our house, and they were to stay there till they could decide whether to board or keep house. He proposed to them, however, according to pre-arrangement, to stop a minute at the parsonage on the way. "Mrs. Mapleson," said he, "can see what it is and how she likes the house and the location; and besides, I have an errand to do at the store."

We saw him get down and hand them out. Just then Mrs. Wheaton passed by, and he introduced her to them. Mr. Wheaton took a seat in the now vacant carriage to go with her husband to the store; and Mr. and Mrs. Mapleson went up the walk. We saw them go in and shut the door. In a moment they came out again. Maurice looked up and down the street in perplexity; then he stepped back a few paces and looked up at the house. His wife stood meanwhile on the door-step. Suddenly she beckoned to him, and pointed out something on the side of the door just over the bell-handle. They had discovered the little silver plate on which was engraved "Rev. Maurice Mapleson." At that moment the expressman drove up with their trunks. Maurice settled with him, looked up and down the street as if looking for Mr. Wheaton, who did not make his appearance as you may believe; and then parson, wife and trunks all went into the house together, and we dispersed.

As to the Deacon, he had to climb out of a back-window into an alley that runs behind the house in order to get out of his position without being discovered.

And that is the way we gave our donation party in Wheathedge.

## CHAPTER XXIV.—MAURICE MAPLESON.

It is not six weeks since Maurice Mapleson preached his first sermon here, at Wheathedge, and already events prove the wisdom of our selection. I have been studying somewhat and pondering more the secret of his success, and I have sat down this evening to try to clear up my own shadowy thoughts by reducing them to form. I often take my pen for such a purpose. Is it not Bacon who says the pen makes an accurate thinker?

Maurice Mapleson certainly is not what I should call a great preacher. He is not learned. He is not brilliant. He seldom tells us much about ancient Greece or Rome. He preached a sermon on Woman's Function in the Church, a few Sundays ago. I could not help contrasting it with Dr. Argure's sermon on the same subject. Maurice could not have made a learned editorial or magazine article out of his sermon. He did not even discuss the true interpretation of Paul's exhortations and prohibitions. He talked very simply and plainly of what the women could do here at Wheathedge.

He thanked them with unmistakable sincerity for what they had already done, and made it an incentive to them to do more—for Christ, not for himself.

Jennie says that is the secret of Maurice's success. He is appreciative. He never scolds. He commends his people for what they have done and so incites them to do more. She thinks that praise is a better spur than blame. She always manages her servants on that principle. Perhaps that is the reason why they are not the greatest plague of life to her.

But if Maurice's sermons are not great, neither are they long. He lays it down as a cardinal rule in moral hygiene that a congregation should not go away from the church hungry. Harry no longer begs to stay at home Sabbath morning and even Mr. Hardecap rarely gets asleep.

If I compare Mr. Mapleson with Mr. Uncannon, I should say unhesitatingly that the latter was the more brilliant preacher of the two. No one ever comes out of church saying: "What a powerful discourse! What a brilliant figure! What a pretty illustration! How eloquent!" But I find that we very often spend our dinner-hour in discussing not the sermon, but its subject.

There are, however, two or three peculiarities which I observe about Maurice Mapleson's preaching. Dr. Argure tells me that he never writes a sermon without a reference to its future use. I once asked him whether he ever preached extemporaneously. "No," said he, "I have meant to. But I have so many fine sermons waiting to be preached that I could never bring myself to abandon them for a mere talk."

I do not think Maurice has any fine sermons waiting to be preached. Indeed, I know he has not. For one evening when he excused himself from accepting an invitation to tea, because he was behind hand with his work and had his sermon to prepare, I replied: "You must have a good stock on hand. Give us a old one."

"I haven't a sermon to my name," he replied.

"What do you mean?" said I.

"I mean," said he, "that a sermon is not an essay; that every sermon I ever preached was prepared to meet some special want in my parish, and that when it was preached there was an end of it. I could no more preach an old sermon than I could fire a charge of gunpowder a second time."

"But experiences repeat themselves," said my wife. "What your people at Komwasset Corners knew of doubt, of trouble, of sorrow, of imperfect Christian experience, we know too. As in water face answereth to face, so is the heart of man to man."

"That is true," said Maurice thoughtfully. "But there are no two faces exactly alike. And my sermon is meaningless to me, if not to my people, unless I can see the want and bring out the truth to meet it."

"But the truth is always the same," said Jennie, "and the wants of the human heart are not widely different."

"That is both true and false," said he. "The truth is always the same; but not always the same to me. I fell into conversation with Mr. Gear last night on the subject of the Atonement. He thinks it represents God as revengeful and unforgiving. Can I answer him with an old sermon? God's love is immutable. But I hope I understand

it better and feel it more than I did three years ago. I cannot bring an old experience to meet a new want. No! a sermon is like a flower, it is of worth only when it is fresh."

His sermons at all events are always fresh. They are his personal counsel to personal friends. I dimly recognize this element of power in them. But this is not all. There is something more, something that I missed in Dr. Argure's learned essays, and in Mr. Uncannon's pulpit pyrotechnics. But it is something very difficult to define.

Did you ever consider the difference between a real flower and a wax imitation? The latter may be quite as beautiful. It may deceive you at first. And yet when you discover the deception you are disappointed. "The lack of fragrance," Jennie suggests. No! the flower may be odourless. It is the lack of life. I do not know what there is in that mystic life that she should make such a difference. But I am sure that the charm of the flower is in its life.

The most beautiful statue that Powers ever chiselled does not compare for grace and beauty with the Divine model. The same mystic element of life is wanting.

There is life in Maurice Mapleson's sermons. What do I mean by life? Earnestness? No! Mr. Work was earnest. But this mysterious life was wanting. I can feel it better than I can define it. It is not in the sermon. It is in the man. I get new information from Dr. Argure. I do not get much new information from Maurice Mapleson. I used to get new ideas occasionally from Mr. Work. I rarely get a new idea from Maurice Mapleson. But I get new life, and that is what I most want.

This element of life enters into all his work. It is in the man rather than in his productions.

Our prayer meetings have improved wonderfully since he came. "How do you prepare for the prayer meeting?" I asked him the other day.

"By an hour of sleep and an hour of prayer," he replied "I always try to go into the meeting fresh."

And he succeeds. His coming into the meeting is like the coming of Spring. He brings an atmosphere with him. It is indescribable, but its effect is marvellous. Jennie says she never understood before as she does now what was meant by the declaration in Acts concerning the Apostles, that, though they were unlearned men, the people took knowledge of them that they had been with Jesus.

And it is this life which makes him so admirable as a pastor. "Is he social?" a friend asked me the other day. Yes. He is social. But that is not all. Mr. Work was social. But he was *always* a minister. He went about the streets in a metaphorical white choker and black gown. He was everywhere professional. When he opened the subject of personal religion he did it with an introduction as formal and stately as that with which he habitually began his sermons. He formally inducted you into the witness box and commenced a professional inquisition on the state of your soul. I confess I have no fancy for that sort of Presbyterian confessional. I like the Papal confessional better. It does not invade your house and attack you with its questionings when you are in no mood for them. I told Mr. Work so once, whereat he was greatly shocked and somewhat indignant.

Mr. Uncannon, too, was very social. But he was *never* a minister. Outside the pulpit he never introduced the subject of religion. I think it is perfectly safe to say that no one would have taken knowledge of him that he had been with Jesus. As to pastoral calls he expressly disavowed any intention of making any. "I have no time," said he, "for gadding about and spiritual gossiping. It's as much as I can do to get up my two sermons a week."

But Maurice is social in a different way. I asked him once what system he pursued as to pastoral calls.

"A very simple system," said he, "mix much with my people and be much with Christ. If I do both, Mr. Laicus, I shall not fail to bring them together. I don't trouble myself about ways and means."

A week after Mr. Mapleson came to Wheathedge, some ecclesiastical body met at Albany. I had a case before the Court of Appeals, and Maurice and I happened to take the same train. As we waited in the station he addressed himself to a surly looking baggage-master with this question: "What time will the train get to Albany?"

"Can't tell," said the surly baggage-master. "Nothing is certain to railroad men."

"Except one thing," said Mr. Mapleson.

"What's that?" said the surly baggage-master.

"Death," said Mr. Mapleson.

"That's a fact," said the surly baggage-master. "Specially certain to railroad men."

"And there is one other thing certain," added Maurice.

"What's that?" asked the baggage-master, no longer surly.

"That we ought to be ready for it."

The baggage master nodded thoughtfully. "So we ought," said he; and he added as he turned away. "I hope you're readier than I be."

I note this little incident here because it revealed so much of Maurice Mapleson's character to me. I think it did more to disclose to me the secret of his success than any sermon he has ever preached. Mr. Work, when he went away, read us the statistics of his ministerial industry. He told us how many sermons he had preached, how many prayer meetings he had attended, how many sick he had visited, and how many religious conversations he had held with the impatient. I should as soon think of Maurice Mapleson's keeping a record of the number of times he kissed his wife or taught his children if he had any.

While I have been writing in a vain endeavour to put my vague and shadowy ideas of Maurice Mapleson's magnetic power into words, Jennie has come in and has seated herself beside me.

"Jennie, I cannot get into clear and tangible form my shadowy ideas. What is the secret of ministerial success? What is the common characteristic which gives pulpit power to such widely dissimilar characters as Chalmers, Whitefields, the Wesleys, Spurgeon and Robertson in England, and Edwards, Nettleton, Finney, the Beechers, father

and son, Murray, John Hall, Dr. Tyng, and a host of others I could mention in this country?"

"Hand me your New Testament, John."

It was lying on the table beside me. She took it from my hand and opened it.

"I don't know as to all the names you have mentioned, John, but I think the secret of true pulpit power; the secret of Paul's wondrous power, the secret of Maurice Mapleson's power—the same in kind though smaller in measure—is this." And she read from Galatians, the second chapter and twentieth verse:

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith in the Son of God, who loved me and gave Himself for me."

(To be continued.)

THE ORIGIN OF SALT.

This world was once a haze of fluid light, as the poets and the men of science agree in informing us. As soon as it began to cool down a little the heavier materials naturally sank towards the centre, while the lighter, now represented by the ocean and the atmosphere, floated in a gaseous condition on the outside. But the great envelope of vapour thus produced did not consist merely of the constituents of air and water; many other gases and vapours mingled with them, as they still do to a far less extent in our existing atmosphere. By-and-bye, as the cooling and condensing process continued, the water settled down from the condition of steam into one of a liquid at a dull, red heat. As it condensed it carried down with it a great many other substances, held in solution, whose component elements had previously existed in the primitive gaseous atmosphere. Thus the early ocean which covered the whole earth was, in all probability, not only very salt but also quite thick with other mineral matters close up to the point of saturation. It was full of lime and raw flint and sulphates and many other miscellaneous bodies. Moreover, it was not only just as salt as at the present day, but even a great deal saltier. For from that time to this evaporation has constantly been going on in certain shallow, isolated areas, laying down great beds of gypsum and then of salt, which still remain in the solid condition, while the water has, of course, been correspondingly purified. The same thing has likewise happened in a slightly different way with the lime and flint which have been separated from the water chiefly by living animals, and afterwards deposited on the bottom of the ocean in immense layers as limestone, chalk, sandstone and clay. Thus it turns out that in the end all our sources of salt supply are alike ultimately derived from the briny ocean. Whether we dig it out as solid rock salt from the open quarries of the Punjab, or pump it up from brine wells sunk in the triassic rocks of Cheshire, or evaporate it direct in the salt-pans of England and the shallow salines of the Mediterranean shore, it is still at bottom essentially sea salt. However distant the connection may seem, our salt is always in the last resort obtained from the material held in solution in some ancient or modern sea. Even the saline springs of Canada and the Northern States of America, where the wapiti love to congregate, and the noble hunter lurks in the thicket to murder them unperceived, derive their saltiness, as an able Canadian geologist has shown, from the thinly scattered salts still retained among the sediments of that very archaic sea whose precipitates form the earliest known life-bearing rocks. To the Homeric Greek, as to Mr. Dick Swiveller, the ocean was always the briny; to modern science, on the other hand (which neither of those worthies would probably have appreciated at its own valuation), the briny is always the oceanic. The fossil food which we find to-day on all our dinner tables dates back its origin primarily to the first seas that ever covered the surface of our planet, and secondarily to the great rock deposits of the dried-up triassic inland sea. And yet even our men of science habitually describe that ancient mineral as common salt.—*Cornhill Magazine.*

THE ORIOLE'S SONG.

This bird's song consisted of four notes, and it is curious that although there is a peculiar, rich, flute-like quality by which the oriole notes may be recognized, no two sing alike. Robins, song sparrows, and perhaps all other birds sing differently from each other, so far as I have observed, but none differ so greatly—in my opinion—as orioles. The four that I have been able to study carefully enough to reduce this song to the musical scale, though all having the same compass, arranged the notes differently in every case. The oriole is, of course, not limited in expression to his song. I have spoken of his cry of distress or of war, which was two tones slurred together. The ordinary call, as he goes about on a tree, especially a fruit tree in bloom, seeking insects over and under each leaf or blossom, is a single note, loud and clear. If a pair are on the tree together, it is the same, but much softer.

An oriole that I watched in the Catskill Mountains regularly fed his mate while she was sitting, and as he left the nest after giving her a morsel, he uttered two notes which sounded exactly like "A-dieu," adding, after a pause, two more which irresistibly said: "Dear-y." There was a peculiar mournfulness in this bird's strain, as if he implied: "It's a sad world; a world of cats and crows and inquisitive people, and we may never meet again." Perhaps it was prophetic, for disaster did overtake the little family; a high wind rocked the cradle—which also was on a small maple tree—so violently as to throw out the youngsters before they could fly. The accident was remedied as far as possible by returning them to the nest, but whether they were injured by the fall I never learned.

Scolding is quite ready to an oriole's tongue, and even squawks like a robin's are not unknown. The female has similar utterances; but, in those I have listened to, her song was weaker, lacked the clear-cut perfection of her mate's, and sounded like the first effort of a young bird. In the case of those now under consideration, the female reproduced exactly her partner's notes, only in this inferior

style which seemed rather unusual. The sweetest sound the oriole utters is a very low one, to his mate when near her, or flying away with her, or to his nestlings before they leave the home. It is a tender, yearning call that makes one feel like an intruder, and as if he should beg pardon and retire. It is impossible to describe or reduce to the scale, but it is well worth waiting and listening for.—*Olive Thorne Miller, in October Atlantic.*

MAXIMUS.

I hold him great who, for love's sake,  
Can give with generous, earnest will;  
Yet he who takes for love's sweet sake  
I think I hold more generous still.

I bow before the noble mind  
That freely some great wrong forgives;  
Yet nobler is the one forgiven  
Who bears that burden well and lives.

It may be hard to gain, and still  
To keep a lowly, steadfast heart;  
Yet he who loses has to fill  
A harder and a truer part.

Glorious it is to wear the crown  
Of a deserved and pure success;  
He who knows how to fail has won  
A crown whose lustre is not less.

Great may he be who can command  
And rule with just and tender sway;  
Yet is diviner wisdom taught  
Better by him that can obey.

Blessed are those who die for God  
And earn the martyr's crown of light;  
Yet he who lives for God may be  
A greater conqueror in His sight.

—*Adelaide Proctor.*

ROBERT BROWNING.

The human species may be divided into those who do and those who do not worship Browning. The term worship is no exaggeration. Societies, as is well known, have been formed for the purpose of mutual help and invigoration in interpreting the sacred volume and bringing to light the boundless treasures which are supposed to lie hidden beneath its inspired but enigmatic language. Dante had a chair founded to interpret him immediately after his death; but Browning has received a similar honour in his lifetime. The sceptical are in the habit of remarking that it is singular that people should be tasking their brains in concert to discover Browning's meaning when the living oracle himself is there and might, if appealed to, at once resolve their doubts. But the exploration of the mysterious is an intellectual luxury in itself, and nobody wants the propounder of the riddle to tell him the answer at the same time. Besides, mystery is a wholesome exercise of faith. Why cannot Browning be as intelligible as Æschylus, Goethe and Shelley, who were just as subjective and just as deep as he is? This is the question which the despairing student of "Gordello" or "Paracelsus" asks himself; and perhaps he begins to suspect that the age of poetry must be past and that the age of science must have fully come if the great poet of the day can be the most brain-cracking of metaphysicians. The difference between the Browning worshipper and the non-Browning worshipper, we take it, is the work of nature and congenial, so that to turn one into the other by reasoning or intellectual appliance of any kind is impossible. But if conversion were possible, it would be wrought by the fervid faith, the rich language and the impressive delivery of Archdeacon Farrar. There are some who would rather listen to the commentator than read the text.—*The Week.*

BURNS AND HIS PATRONESS.

The early patroness of Burns, Mrs. Dunlop, of Dunlop, had an old housekeeper, a sort of privileged person, who had certain aristocratic notions of the family dignity, that made her utterly astonished at the attentions that were paid by her mistress to a man in such low worldly estate as the rustic poet. In order to overcome her prejudices and surprise, her mistress persuaded her to peruse an MS. copy of the "Cottar's Saturday Night," which the poet had just then written. When Mrs. Dunlop inquired her opinion of the poem, she replied, with a quaint indifference: "Awel, madam, that's vera weel." "Is that all you have to say in its favour?" asked the mistress. "'Deed, madam," she replied, "the like o' you quality may see a vast in't; but I was aye used to the like o' all that the poet has written about in my ain father's house, and awel I dinna ken how he could hae described it in any other gait." When Burns heard of the old woman's criticism, he remarked that it was one of the highest compliments he had ever received.

We should regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life and death whether we hear or refuse; as a man set in charge over many spirits in danger of ruin, but with an hour or two in the seven days to speak to them; but thirty minutes at a time to get at the hearts of a thousand men, when breathless and weary with the week's labour, they give him this interval of imperfect and languid hearing; but thirty minutes to convince them of all their weaknesses, to shame them of all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked, and none opened it; but thirty minutes to raise the dead in!—*John Ruskin.*

BISHOP RYLE preached to a large congregation lately in Blair-Athole parish church.

British and Foreign.

THE Rev. Dr. Burley, head of Magdalen College, Oxford, since 1855, died recently.

DERRY Presbytery have nominated Rev. Robert Ross, Derry, Moderator of next Assembly.

THE Rev. John Mackie, of Dalbeattie, has intimated his readiness to accept the call from St. Andrew's, Kingston, Ontario.

THE venerable Dr. Mackay, of Inverness, preached a vigorous and interesting sermon to the young on a recent Sabbath.

THERE has been a decrease over the whole Free Church in the Sustentation Fund for the first quarter of \$10,565.

DR. GEORGE MACDONALD and family have been giving dramatic representations of the "Pilgrim's Progress" in Glasgow.

THE Indians of New Mexico are doing very well at making ancient pottery from the prehistoric mounds and selling it to credulous tourists.

THE cabmen of London drove their empty vehicles in the funeral procession of a popular comrade, two abreast, to the extent of a mile-and-a-half.

THE latest addition to the Salvation Army equipments is a "salvation omnibus," seated for twenty-six persons, and to be used in "storming" villages.

MR. KENNETH M. MACLEOD, director of the sanitary department of Glasgow, and a brother of Dr. Alexander Macleod, of Birkenhead, died lately.

FOURTEEN students are to enter the Established Church Divinity Hall in Glasgow this winter, three of whom are sons of professors in the university.

DR. A. K. H. BOYD, in opening the beautiful church of St. Mary, Blairgowrie, insisted on the necessity of improvement in the public worship of God.

MR. TRUBNER, the well-known bookseller, has left 120 valuable manuscripts and several thousand printed volumes to the university of Heidelberg, his native city.

MR. PHELPS, the American ambassador, was present in Christ Church, Westminster Road, when Mr. Newman Hall paid a tribute to the memory of General Grant.

DR. GINSBURG, who has been engaged for upwards of thirty years on the Massorah, has now ready the third volume, which consists of a critical analysis of the Old Testament.

DR. STUART MUIR'S congregation, Leith, in spite of decreasing numbers and a debt of \$3,000 on the church, have resolved to keep together till brighter times come to them.

CATHCART parish has found a rival in Criech, Fifeshire, which has had only one change in its pastorate for 119 years. Dr. Greenlaw, ordained in 1756, died in 1815, and his successor, Mr. Lawson, died in 1875.

EXPERIMENTS have been made to find out the lowest temperature in which animals can live. A rabbit survived an hour's exposure to 100 degrees below zero, and two frogs, after having become quite solid at thirty degrees below zero, actually recovered from the freezing.

THE new church for Second Congregation, Ballymoney, was opened the other week for public worship. The preliminary exercises were conducted by Rev. R. J. Lynd, Belfast, while Dr. John Hall, of New York, was the preacher.

DR. TALMAGE was present at a garden party recently given by Sir Thomas and Lady M'Clure at Belmont House to the members of the Belfast Central Presbyterian Association. The Brooklyn divine had an enthusiastic reception and delivered a characteristic address.

WILL the English language become universal? The question is decided in the affirmative by De Candolle, a Geneva scientist, who reasons from the rapid spread of English-speaking people throughout the world and their almost invariable retention of their native tongue.

THE Rev. Henry Scheib, the venerable pastor of Zion Independent German Lutheran Church, Baltimore, will celebrate the semi-centennial of his pastorate at that church. Though nearly eighty years old he still performs all the duties of his large charge without an assistant.

THE Rev. Daniel Maclean, of Alloa, moved in Dunfermline U. P. Presbytery that steps be taken to visit the congregations with a view to increasing interest in all departments of work. His proposal met with considerable favour, and a committee was appointed to carry it out.

THE Rev. W. T. Ker, who died lately, was an intimate friend of John Macintosh, Norman Macleod's "earnest student." One of his daughters, qualified by regular study for the degree of M.D., now practises in Leeds; and another, a Girton graduate, is mathematical teacher in the high school for girls at Croydon.

JOHN COOK goes in October to India to superintend the visit to London of some scores of Indian princes, with great retinues of elephants, and having wonderful jewels, etc. They are to be present at the Colonial and Indian Exhibition, which promises to be, in point of novel display, far and away the greatest Europe has seen.

THE Glasgow magistrates have recommended that the Thursday ten days before the third Sunday in the months of April and October be observed as a holiday in the city. Some of the churches which still observed the fast-day have resolved to take advantage of the holiday for that purpose, and will alter their arrangements accordingly.

MR. JAMES PEDDIE, W.S., for forty years treasurer of the U. P. Synod and a life-long supporter of the Church, died in Edinburgh at the advanced age of eighty-seven. He took a prominent part in the voluntary controversy and helped to abolish the Annuity Tax. For many years he conducted with signal success a Sabbath class for young women at Bristo Street Church, of which his brother is senior pastor.

## Ministers and Churches.

REV. DR. MCGREGOR, of Halifax, has returned home from Britain.

THE Rev. T. S. Johnston, of Ancaster, occupied the Presbyterian pulpit, Queensville, on Sabbath week.

ON the evening of Sabbath week, Rev. S. Mylne, of Smith's Falls, preached a special sermon to Foresters.

THE degree conferred on the Rev. G. G. McRobbie by the university at Bloomington, Illinois, was that of Ph. B.

THE Rev. James Pritchard, of Manchester, preached an appropriate sermon to the Foresters in Seaforth last Sabbath.

THE Rev. W. A. Hunter, of the Presbyterian Church, Orangeville, is taking a couple of weeks' rest from his labours.

THE Rev. W. S. Ball, of English Settlement and Proof Line, conducted divine service at the brigade camp in London, on Sunday week.

THE Rev. Duncan Morrison, M. A., of Owen Sound, recently preached an able and impressive sermon to young men in Knox Church, Goderich.

THE Rev. G. M. Milligan, B. A., having returned from his transatlantic trip with renewed health, resumed his labours in Old St. Andrew's Church last Sabbath.

THE Rev. Dr. Cochrane preached an able and impressive discourse on "General Grant, the Lessons of his Life and Death," in Zion Church, Brantford, on Sunday week.

THE session of Knox College will be opened on Wednesday, 7th inst., when the Rev. Professor Gregg will deliver the inaugural lecture, on "Presbyterianism in Canada."

THE Rev. Dr. Bennett addressed a missionary meeting in Calvin Church, Pembroke, on Monday evening of last week, his subject being "Foreign Missions and French Evangelization."

MR. GRANT, Presbyterian missionary at Minden, gave his valedictory sermon in the Presbyterian church last week when a large congregation was present. He spoke most feelingly and effectively.

THE opening lecture of the session of 1885-86 of the Presbyterian College, Montreal, will be delivered in the David Morrice Hall on Wednesday, Oct. 7, at 8 p.m., by the Rev. W. T. Herdridge, B. D., Ottawa. Subject: "Christianity and Culture."

A MOST successful musical and literary entertainment was given in Duff's Church, McKillop, last week. The Rev. Peter Musgrave occupied the chair, and the Rev. Messrs. McDonald and McCoy were present and delivered brief addresses.

THE pulpit of St. Paul's Presbyterian Church, Peterborough, was occupied on Sabbath week by the Rev. W. A. McKay, of Woodstock, both morning and evening. Mr. Torrance preached at Westwood and Norwood, in connection with the temperance cause.

ON the same morning that Archibald C. Grant (brother of Principal Grant, of Kingston), of St. Harton, died, his mother-in-law, Mrs. James Cameron, of McLeilan Mountain, arose as usual, but died the same day. Thus the afflicted wife lost her husband and mother in one day.

AT a meeting of the Executive Committee of the Assembly's Foreign Mission Committee, held in Toronto a few days ago, the Convener was advised to call a meeting of the General Committee on the 27th of October next, in the Deacons' Court Room of Knox Church, Toronto.

A NEW Presbyterian Church was opened at Fort Frances on the 6th inst. The building is described as comfortable and commodious, and tastefully planned and finished. A pleasing feature mentioned is that the last cent of indebtedness was likely to be raised before the last sound of the hammer was heard.

ON Sabbath morning week the main thought of the sermon preached by Rev. Mr. Abraham, St. Andrew's Church, Whitby, was suggested by the fact that that day commemorated his sixth anniversary as pastor of the church, during which period the church in all its departments has made most noteworthy progress.

A VERY successful social was held on Monday evening in the interests of the Presbyterian Church, St. George. Refreshments were served on the manse grounds, after which all adjourned to the church to enjoy a literary and musical evening. Everyone seemed in excellent humour. All passed off pleasantly and agreeably.

A WELL-ATTENDED tea-meeting was held last week in the Presbyterian Church, Oliver's Ferry. The chair was ably filled by Mr. Wm. J. McLean. The speakers were Rev. Messrs. Ross and Macgillivray, of Perth, and Mr. A. P. Macdonald, Tay Canal contractor. A choir from Perth furnished excellent music.

MISS ROSE, of Woodstock, at present in Chicago, has been appointed by the committee of the Presbyterian Church having supervision of mission work among the Indians, to take charge of a mission school on Chief Pi-a-pot's reserve near Regina. The selection is a most excellent one, as the lady has always evinced a liking for missionary work.

THE Presbyterian picnic took place at Brompton Falls on Saturday week. A pleasant day was spent, the young people engaging in all manner of sports. The Presbyterian Ladies' Aid Society, of Brompton, Quebec, held a picnic at the same time and quite a large number of the people of the vicinity attended. They held a sale of fancy and useful articles.

A LARGE audience assembled at Knox Church, Goderich, recently to witness the marriage of Mr. John Galt, only son of the late Mr. John Galt, to Lena, eldest daughter of Mr. M. C. Cameron, M. P., Goderich. The church was filled with a large and fashionable audience. Dr. Ure, LL. B., pastor of the church, assisted by the Rev. J. Thompson, M. A., Sarnia, officiated.

AN article on the History and Condition of Education in the Province of Manitoba, by Rev. Professor Bryce, of Manitoba College, has been lately published by the British Association in pamphlet form. Where its author is known, says the *Winnipeg Free Press*, it will be unnecessary to remark that the pamphlet in question is a most valuable one. Rev. Dr. Bryce understands his subject, and knows how to treat it.

THE Rev. Neil McKay, of Summerside, preached a farewell sermon on Sabbath evening week to a large audience, from Psalm cxvii. 6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Mr. McKay has been settled at Summerside for thirteen years, and has accepted a call to Chatham, N. B.

THE Presbyterian Bible class met in the Methodist church, Cambay, kindly granted during repairs on the Presbyterian church, on the evening of Wednesday, the 16th inst. About seventy people were present. Mr. John Irwin read a kindly congratulatory address to Mr. William Patterson, student of Knox College. Mr. W. Feir presented to Mr. Patterson Miss Havergal's poetical works, in 70 handsome volumes. Mr. Patterson made a suitable reply.

THE annual picnic in connection with the Presbyterian Sabbath school, Scotch Settlement, near Bradford, was held lately. The weather being delightful, the children enjoyed themselves in various amusements, and returned to their homes at eventide, tired yet well pleased with the picnic outing in the bush. A number of ladies and gentlemen interested in the school were present, mingling and associating with the children to their enjoyment and comfort.

A MARITIME Province contemporary says: The social event of the week in New Glasgow was the marriage of Mr. William McKeen, of Boston, to Miss Ellen Patterson, daughter of the Rev. Dr. Patterson, of this town. A very large assembly of invited guests and spectators were early at United Church to witness the ceremony which was conducted by the father of the bride, assisted by the Rev. Mr. Scott. The church was beautifully decorated with flowers. The happy couple left on the afternoon train for their home in Boston, followed by the best wishes of a large circle of friends, many of whom assembled at the station to see them off.

ON Friday evening week a number of ladies of the Presbyterian Church and Women's Christian Temperance Union, Durham, assembled at Mrs. Robertson's, and presented an address and a purse of \$25 to Mrs. Forest, as a token of the esteem in which she is justly held by the people of Durham. Mr. Forest, on behalf of Mrs. Forest, made a suitable and touching reply. The following evening Mr. Forest and family took their departure for Chatham where he intends to reside for the winter. Few who have dwelt in Durham, says the *Review*, have made so many friends and so few enemies as Mr. Forest, and he and family depart from amongst us with the regret of almost the whole community, as was evinced by the very large number who went to the station to bid them farewell on their departure.

THE Rev. Jas. Robertson, Superintendent of Missions in Manitoba and the North West, addressed a meeting of the congregation of the Presbyterian Church, Minnedosa, on the financial standing of the congregation and the consolidation of indebtedness on the manse. A resolution was passed authorizing the trustees and board of management to make such arrangements to this end with the Church and Manse Building Fund as may be expedient. Owing to ill-health Rev. Mr. Wellwood has concluded to tender his resignation at next meeting of Presbytery. With this in view the question of supply and of annexing an outside station was considered. Mr. Malcolm was appointed to represent the congregation, and the trustees and board of management were directed to appoint commissioners to attend the meeting of Presbytery.

THE Presbyterian Church at Qu'Appelle Station was formally re-opened and dedicated for public worship on Sabbath, the 6th inst. The Rev. Mr. Urquhart, of Knox Church, Regina, conducted the opening services. He preached able and appropriate sermons both morning and evening to large congregations. The church is a neat frame building which is certainly a credit to the town. The completeness of the fittings and the neatness displayed throughout speak well for the energy and taste of the congregation. On the following Monday a social was held in the church, which was well attended. There was a good programme of songs, recitations and readings, while short speeches were made by Rev. Mr. Urquhart and the pastor, Mr. Anderson. The ladies of the congregation also supplied abundance of good things. The proceeds of the opening services in all amounted to about \$100.

THE *Truro Guardian* is responsible for the following: After half-a-dozen ministers had declined a call to the N. Y. pastorate of the Presbyterian Church at Cutchogue, the Rev. E. B. Kelsey accepted, and in the brief time he has occupied the pulpit has become exceedingly popular with both old and young. His predecessor believed in the old Blue Laws, but Mr. Kelsey is both liberal and sociable and believes in keeping abreast of the times. He is a skilled musician, and plays a flute entrancingly. On a recent Sabbath he announced that the evening service of prayer would be preceded by a service of song, and the worshippers were surprised when the pastor, after giving out the hymn, rose in the pulpit and played an accompaniment on the flute, which harmonized well with the organ, and now flute-playing is a regular and popular thing every Sabbath evening.

THE friends of Rev. Mr. McNaughton recently met at the manse, Walton, to give him a surprise and present him with a well-filled purse, on his departure from among them, he having resigned his charge at the Presbytery meeting held in Brussels. The manse was not large enough to hold the number who assembled, so they repaired to the church, when the ladies opened their baskets and produced a splendid array of those good things for which they are noted.

Mr. McNaughton asked a blessing, and when all had satisfied the inner man, a chairman was appointed and a very complimentary address was read accompanied by a purse containing over \$75. The address was read by Mr. John Shannon, and the purse presented by Mr. John McCallum. Mr. McNaughton made a suitable reply, after which followed a psalm, prayer and benediction, and all returned home well satisfied with their evening's enjoyment. Mr. McNaughton has been among the people of Walton and vicinity for eight years, and his departure is regretted by all.

WE have received a letter from the Rev. Mr. Fenwick, formerly of M<sup>é</sup>tis, Que., who is at present on the Continent of Europe. He has preached in his native town, Jedburgh, Scotland, and several neighbouring places. He spent a Sabbath in Paris, in the afternoon of which he preached for the Rev. Mr. Beaton, of the Church of Scotland. Service is held in the Chapelle de l'Oratoire, Rue de Rivoli, not far from the Church of St. Germain de l'Auxerrois, from whose tower the signal for the beginning of the St. Bartholomew Massacre in 1572 was given. At the time when he wrote he was on a visit to the Scotch-French colony of St. Martin d'Auxigny, near Bourges. With few exceptions, the people are descendants of Scotch soldiers, who came to France four hundred years ago, under Lord Darnley, to help Charles VII against the English. This was also the time of Joan of Arc. Mr. Villegier, for several years a missionary in Senegal, Africa, is labouring there. On different occasions Mr. Fenwick addressed the people in French, their mother-tongue.

THE Rev. J. C. Quinn writes: Arrived at Carberry on Friday, 18th September. Carberry is a neat village on the main line of the Canada Pacific Railway, some twenty-eight miles this side of Brandon. There are several stores doing a good paying business. I am happy to state that there is no licensed liquor store in Carberry. There is one place where liquor is to be had, but they have no license, and have been fined several times. There is a strong, and earnest, and active temperance principle ahead here, which will, I trust, continue to keep in check all efforts to introduce the accursed traffic in strong drinks. I conducted three services in the Presbyterian Church last Sabbath. Morning and evening in the church in Carberry, and in the afternoon at Petrel, eight miles out of the village. At each service I had a large and attentive audience, and I have reason to believe that the people were edified. I hope to be here about four Sabbaths. The wheat crop around Carberry is something immense, and not much damaged by the frost.

THE half-yearly meeting of the Toronto Presbyterial Society of the Woman's Foreign Missionary Society was held last Friday in the lecture-room of Knox Church. Delegates were present from Agincourt, Cheltenham, Aurora, Leslieville and the auxiliaries in Toronto. The morning meeting was exclusively for business. The afternoon meeting was largely attended and was most interesting. The President, Mrs. John Harvie, occupied the chair. After devotional exercises the following address of welcome was given by Mrs. Telfer, and responded to by Miss Gilchrist, of Cheltenham. The ladies of the Toronto Presbyterial Woman's Foreign Missionary Society extend to you a most cordial welcome to this the first meeting of this Society. We bid you welcome in the name of the Great Master we serve. Are we not all sisters in Christ and all working for the same general end—the advancement of the Kingdom of our Lord and Saviour? What a privilege we enjoy, shall I not call it an honour, in serving such a Master? and though we have often to mourn that our services are small and feeble, still if they flow from a sincere desire to serve Him, and advance His Kingdom, He will accept them, and we shall receive the double blessing—His approval of our work, and strength to our own spiritual life, for who has not felt that the more they have worked for the Master the more have their own souls been strengthened, just as the muscles of the workman are strengthened by every-day toil. So, if we want to grow strong in the Lord, let us take up the work He has laid on our hands, and do it with all our might, "with both hands earnestly." God has blessed us in the days that are past, let us aim at greater things to come; and by our influence try to bring into our Society every woman in the Presbyterian Church of the Dominion. One of the churches in the United States has set itself, during the coming year, to raise \$1,000,000 for missions. What could we, the women of Canada, not do, if by self-denial and prayer we gave ourselves to this work in earnest? God has placed the work before us, the field is rich and white to the harvest. Shall we not do all in our power to gather in into the Master's garner. Let each of us put the question to ourselves: "Am I doing all I can for this work, or only standing by and seeing others work?" We all know that the family affairs of many make a large demand on their time and means; but who has not the time to wrestle with God in prayer for the blessing? I once more bid you welcome, and trust that we may often meet around the Throne of Grace at our Sabbath evening hour of prayer, and that God may grant such a blessing on our work that our churches, ministers and missionaries may all rejoice with us, and that we may be honoured of God in helping forward that glorious day when from sea to sea and from the river to the ends of the earth the name of Jesus may be known and loved. The President of the Woman's Foreign Missionary Society, Mrs. Ewart, made a few appropriate and encouraging remarks. The Secretary, Mrs. J. Alexander, read a statement showing the number of auxiliaries in the Presbytery to be eight, with seven mission bands. An interesting paper entitled "An appeal for the Women of India," was then read by Mrs. Mutch.

A CONTEMPORARY says: It is our painful duty to chronicle the death of Mrs. Daniel Gilmour, of Sheffield, which sad event occurred at her home on the morning of Friday, September 11, at the age of sixty-two. Mrs. Gilmour was a true mother in Israel, and a loyal daughter of the Presbyterian Church. In everything pertaining to the welfare of the Church she took a deep interest. Her piety was unobtrusive but practical. In deeds of love and words of kindness it found expression, such as the Saviour's words imply

when He said: "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; I was sick, and ye visited Me." She had a large, open heart, and none ever went away empty. To the friendless she proved a friend indeed. She will be sadly missed in the home, in the Church and in the community. Her death is indeed a sore affliction to the bereaved husband and family; but it is greatly lightened by the comforting truth: "Blessed are the dead which die in the Lord." Her funeral was largely attended by both Catholics and Protestants, testifying to the high esteem in which she was held by all classes. At the close of his sermon (which was based on Rev. vii. 14-17, where the blessedness of those who are washed in the blood of the Lamb is described) her pastor made reference to the deceased in the following terms: She who has been taken from us trusted to the blood of Jesus. Nor did she begin to trust when sickness overtook her—when she was laid upon her bed and felt and even told us that she would no more rise. No; our departed sister was a life-long Christian, and those who have known her for a longer period than I have will, I am sure, bear testimony to my statement. She was a woman in whose heart the fear of God was deeply rooted. She was a God-fearing, Christian woman, and like a Christian mother she brought up her children, her sons and her daughters, in the same God-fearing spirit, and prayed with her latest breath that they might never depart from the good way. From the first time I called to see her till the evening before she died, she spoke of her readiness to depart, and of Jesus, the rock of her salvation. Truly, to me it did always seem, while sitting by her bedside, that the sick-chamber of the "good" is hard by the gates of heaven. None but a trustful spirit like hers could have borne her affliction without a murmur. She was patient in tribulation: though her pain at times must have been acute, there was never a complaint escaped her. "The ways of the Lord are all right," she would say. "God's will be done, not mine," was the language of her soul. And when at length the summons came to call her hence, she went with a smile upon her face, peaceful and tranquil. Oh, how pleasant it is to think of her peaceful close, and of the words of faith and hope that fell from her lips. All that is earthly of a good woman, a faithful and devoted wife and mother is about to be committed to the quiet grave. For her we will not sorrow as those without hope, for those that sleep in Jesus will God bring to Him.

She has gone to her Lord and Master, we are happy to relate;  
To her dear and loving Saviour, to enjoy a happier state;  
To live for ages in glory, in the happy land of love,  
In communion with the blest in Paradise above.

**PRESBYTERY OF PICTOU.**—This Presbytery met at Knox Church, Pictou, on the 15th inst. There were present, Messrs. D. B. Blair, A. McLean Sinclair, R. Cumming, E. Scott, and J. R. Munro, ministers, and Simon Fraser, William S. Fraser, and John Johnstone, ruling elders. A call from the congregations of Stellarton, signed by 243 members and 188 adherents, and addressed to Rev. T. H. Turnbull, of Fall River, Mass., was sustained, and reasons given for its presentation in the regular way. Mr. A. McLean was, by a unanimous vote of the Presbytery, nominated as Moderator of Synod. Commissioners were present from Scotsburn, Hermon and Salt Springs with reference to the proposed union of these stations into one congregation, when, after hearing all parties, it was agreed that the union be effected on terms which will be fully satisfactory to all concerned. Reports were read from Mr. J. A. McDonald, of three weeks' service at Fifteen Mile Stream, from Mr. Marr, of eighteen weeks' labour at Isaac's Harbour, Country Harbour and Trenton, and from Mr. G. Alexander, of six weeks' service at Wine Harbour and Cape George. The Presbytery arranged for a visitation of the congregations of Glenelg, East River and Caledonia by a deputation consisting of Messrs. A. McLean, Convener, J. F. Forbes and J. L. George. In the evening the Presbytery met again for the ordination and induction of Mr. George S. Carson. There was a large attendance of the congregation, and quite a number of friends from sister congregations were also present. Mr. McCurdy, who had been appointed to take the place of Dr. A. W. McLeod, who had been unfavourably hindered from being present, conducted public worship, and preached from Eph. i. 22, 23. Mr. Sinclair, acting Moderator, narrated the steps which had been taken, and put the questions of the formula; after which, by prayer and laying on of the hands of the Presbytery, Mr. Carson was ordained to the office of the ministry, and inducted to the pastoral charge of the congregation of Knox Church. He was then suitably addressed by Mr. McLean, and the congregation by Mr. Scott. After being welcomed in the usual way, the managers reported to the Presbytery that they had paid the first quarter's salary in advance. Mr. Carson enters upon his labours in Pictou under circumstances fraught with encouragement. His call has been unanimous and hearty, and his reception among his people most cordial. The honourable record of the congregation of which he has taken charge assures him of sympathy and co-operation in his work, and it is confidently hoped that with the blessing of the Master he may be instrumental in promoting the best interests of the congregation and community in which his lot is cast.—E. A. MCCURDY, *Pres. Clerk.*

**PRESBYTERY OF PRINCE EDWARD ISLAND.**—This Presbytery met in Summerside on the 15th inst. Present, Rev. Messrs. William Scott, J. M. McLeod, Neil McKay, William Grant, A. Raulston, A. F. Carr, Geo. McMillan, John McLeod, A. B. McLeod and George Fisher, ministers, and Messrs. Charles Craig, John Clay, William B. Donald and Angus Bruce, elders. Rev. A. S. Stewart was appointed to preach and moderate in a call to Mr. Roderick McLean in the congregation of Valleyfield, on the 28th inst., at two o'clock p.m. The salary guaranteed is \$900 with manse and glebe. A call was sustained from the congregation of Richmond Bay West, to Rev. Dugald Currie of Three Rivers, Quebec, and the clerk instructed to forward it, with other

papers to the Presbytery of Quebec, to be proceeded with according to the laws of the Church. Rev. Mr. Carr was appointed to visit the congregation of Richmond Bay West, on the 21st inst., with the view of stimulating them to increased liberality in the support of religious ordinances, and to hold meetings with them as follow, viz.: At Lot 11, at half-past ten; at Egmont Bay, at three o'clock; and at Tyne Valley. The clerk reported that he had received a call to the Rev. Neil McKay from the congregation of St. John's, Chatham, and that, as directed, he had cited the congregation of Summerside to appear at this meeting for their interests. The reasons for Mr. McKay's translation and other relative papers were read. Rev. Mr. Fisher was heard in behalf of the Chatham congregation, and Messrs. Brehaut and Clay in behalf of the congregation of Summerside. In their answers to the reasons of translation and in their pleadings, they showed their high appreciation of the talents and labours of their pastor, the strong hold he possesses of their affections, and their own fine Christian spirit; but also stated that, in accordance with a resolution passed by the congregation, they were willing to leave the whole matter in the hands of Mr. McKay, believing that he would be guided by the Great Head of the Church to a right decision. The call was then put into Mr. McKay's hands, when, after giving a most interesting and gratifying history of his labours in Summerside, and expressing in feeling terms his warm attachment to his congregation and to the members of this Presbytery, and his regret at the thought of separation, he stated that he felt it to be his duty to accept the call placed in his hands. In this decision the Presbytery acquiesced, at the same time expressing their regret at parting with one who had ever proved himself to be a wise counsellor, a true friend, an able and successful minister of Jesus Christ, and an earnest and indefatigable worker in every good cause, and their earnest hope that he might be equally successful in his new field of labour. It was agreed that Mr. McKay's pastoral connection with the congregation of Summerside shall terminate on 30th inst. At the suggestion of the Presbytery, and with the cordial concurrence of the session, it was agreed that the Sacrament of the Lord's Supper be dispensed in the congregation on the 27th inst.; and the Rev. Mr. Carr was appointed to assist Mr. McKay on that occasion, and also in the evening of that day to declare the pulpit vacant. The clerk was authorized to certify Mr. F. H. Larkin as a student to the Presbyterian College of Montreal. A statement was read from the Secretary of the Augmentation Committee, from which it appeared that the sums asked for Tignish, Montrose and Elmsdale, Richmond Bay West and Trenton, and Bonshaw had been granted, but that they had deferred final action on the other applications until further information should be laid before them. Messrs. Fisher and Carr were accordingly requested to visit the congregation of West Cape, Messrs. McMillan and Scott that of Richmond Bay East, and Messrs. Carruthers and Mahon that of Covehead, and report the results to the Clerk of Presbytery before the end of present month. It was agreed to apply to the Home Mission Board for four preachers for the month of October and November. Mr. J. W. McKenzie was appointed to preach at Richmond East on 20th and 27th inst.—J. M. McLEOD, *Pres. Clerk.*

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Oct. 11, } **THE FAMINE IN SAMARIA.** { 2 Kings 7: 1-17.  
1885. }

**GOLDEN TEXT.**—"The things which are impossible with men are possible with God."—Luke xviii. 27.

#### INTRODUCTION.

This historical incident begins immediately after the last lesson, so that it is divided into two parts by the unnecessary division of the chapters.

After the strange victory of last lesson there was peace for a time. But again the natural hostility of Israel and Syria was aroused, and Benhadad went up with an immense host and marched through the land until he came to Samaria, the capital. He besieged the city, and intended to reduce it by starvation, and was at the point of doing so when, in a remarkable way, the prize was snatched from his hand. The many wonderful ways in which the Lord interposed between Israel and Syria should have taught them the hopelessness of fighting against Him. But the natural heart is enmity against God.

**I. The Famine.**—There are two illustrations given of the extremity to which the people were reduced by the famine.

(1) *Prices.*—An ass's head was sold for eighty pieces of silver, and the fourth part of a cab (about half-a-pint) of dove's dung sold for five pieces of silver. If a piece of silver means a shekel the prices would be about \$50 and \$300 respectively.

The fact that these were eaten at all shows the greatness of distress. The ass was an unclean animal, and the head the least valuable part of the carcass. The fact that bird's dung was sometimes eaten—in great straits—is supported by other writers.

(2) *Cannibalism.*—The story of women eating their own children is proof that famine had nearly done its work. When this incident was related to the king he rent his clothes, and when rent it was seen that he had sackcloth within upon his flesh. Wearing sackcloth was an emblem of humiliation, but it appears that his heart was not humbled, or he would not have in his madness turned his hand against the Lord's anointed.

**II. With God all things are possible.**—It is probable that Elisha encouraged the king to resist the Syrians, and promised that the Lord would bring deliverance. Now the king by the long delay is provoked to anger, and determined

to revenge himself upon Elisha, and utters an oath that that day he would take away Elisha's head, and sent a messenger to execute the threat. Elisha and the elders were sitting together in his house, it may be waiting upon the Lord for deliverance. The prophet is warned by God of his danger, and gives command to close the door and keep the murderer out. The king arrives immediately after, and says: "This evil is of the Lord, why should I wait for the Lord any longer?" i.e., what is the use in holding out any longer against the besieging army? It is probable that the king's arrival so soon after his messenger is to prevent the execution of his command. He repented of his foolish decree.

*To-morrow.*—And now the prophet tells him what the Lord will do. In twenty-four hours a measure—a peck and a-half—of fine flour would be sold for a shekel (sixty cents), and two measures, or three pecks, of barley for sixty cents. This price was still dear according to the ordinary market prices; but very cheap in comparison with the state of things then existing. This was a great promise and, coming from Elisha, who had done so many wonderful things, should have been at once accepted with songs of praise. They had but to stand still to see the salvation of the Lord.

**III. Unbelief.**—It was the custom of Oriental kings to lean upon the arm of the highest nobleman in their company. The lord upon whose arm he leaned replied to Elisha: "If the Lord were to open the sluices of heaven might this thing be?" It was unbelief mingled with ridicule, thinking perhaps that Elisha was trying to escape censure or punishment by a fair but impossible promise.

Why should he disbelieve? Did he not remember how the Lord supplied perishing armies with water in as difficult a situation? (Chap. iii.) and did he not know the history of the wilderness journey with its manna, and quails, and smitten rock? If we are unbelievers in God's Providential care, it is because we will not, not because it has any grounds to justify it.

**IV. The Promise Fulfilled.**—On the same day four lepers sat at the gate of the city perishing with hunger. They were not allowed to enter the city on account of their disease. They decided amongst themselves to visit the Syrian camp. Whatever happened they could not be worse than they were. It could only be starvation and death in either case. When they came to the camp they found the horses and asses and tents, but no men.

#### EXPLANATORY.

The Lord caused the Syrians to hear a noise as of an approaching army, and they fled for their lives, and left everything behind them.

See how all our powers and faculties are in the Lord's hands. In the last lesson it was the eyes of the Syrians that He so affected that they did not know where they were. He can do as He pleases.

*Selfishness.*—These lepers satisfied their hunger, and then began to carry away treasure and hide it for future use. They forgot about their countrymen perishing.

But their fears overcome their selfishness. They said: "This is a day of good tidings, and we ought to have spread the glad news, and if we do not do so, we may be found out and punished." So they went to the porter and reported what they had discovered.

*Precautions.*—The king suspected stratagem. That the Syrians just withdrew to draw them from the city, and would then attack and follow them in. A servant proposed that chariots should be sent after them, for the charioteers could not fare worse than in the city if the siege should continue. They did so, and found that the Syrians in their hurry and fear scattered all along the way to the Jordan garments and vessels which they took with them. Then the people went out and spoiled the tents, and carried all the spoil into the city.

**V. Unbelief Rebuked.**—This lord found now that the prophet's words were true, and that Jehovah could do as He said; but he was punished for his unbelief by not being permitted to share in the rejoicings. He was appointed by the king to stand in the gate for some cause—perhaps to keep order in the crush—and was crushed to death himself.

That is constantly the case that the unbelievers are brought to see the blessedness of God's promises; but on account of their unbelief are rejected. In the Last Day it will be very especially so. Many shall then see their mistake in rejecting the great salvation with ridicule and contempt, and, as others are in the midst of the rejoicings of eternal victory, will have to depart into eternal fire prepared for the devil and his angels.

Our mistake is always in depreciating the munificence of God's promises. Faith can move mountains. Trust and be not afraid.

#### PRACTICAL SUGGESTIONS.

1. Spiritual famine is sent as a punishment for sin, but not so generally deplored.
2. The promises of God to them that hunger and thirst after righteousness are incredible to the weak in faith.
3. Men often blame others for their ills instead of themselves. Ahab did so when he met Elijah in Naboth's vineyard.
4. He that believeth not shall perish in the midst of plenty.
5. The wicked fleeth when no man pursueth, but the righteous are as bold as a lion.
6. The first thought of those that escape the horrible pit and the miry clay should be to tell others the story of Jesus and His love.
7. How good it is to be on the Lord's side!

At the close of the Presbyterian Bible Class, C mbray, on the 16th September—about seventy being present—Mr. Wm. Patterson was presented with an address, and Miss Havergal's complete poetical works in two handsome volumes, from the members of the class, expressive of their gratitude for his services, esteem for his faithfulness, earnestness and diligence in his work, and the prayer and hope for his success in his future studies and usefulness to the Lord's vineyard.

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 5. The same with Music (four parts), Common Notation.  
 These books have been approved of by the General Assembly, and, with the exception of the Tonic Sol-Fa edition, are already in extensive use throughout the Presbyterian Church in Canada, the first being sold in three different editions.  
 The Hymnal Committee hereby invite tenders for the exclusive right of printing, publishing and selling these books in Canada for seven years, from the first of January 1886 to the end of the year 1892, on condition of paying the Committee a royalty of 10 per cent to be computed off the retail selling price of the books.  
 Further particulars, and information, and forms of tenders may be had on application to the undersigned, the Convener of the Publishing Committee, at Toronto. All tenders to be in the hands of the Convener on or before the first day of November, 1885. The lowest or any tender not necessarily accepted.  
 WILLIAM GREGG,  
 Toronto, 14th September 1885 Convener

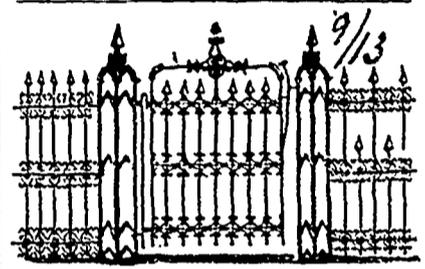
LITERARY.

The following productions are from the pen of the Rev. Dr. BRUCE, of WINNIPEG, during the past year, and while chiefly on subjects related to the work of the Chair of Science and Literature in Manitoba College, are of general interest:  
 1. PRESBYTERIANISM, WHAT IT HAS DONE AND WHAT IT MAY DO IN THE CANADIAN NORTH-WEST. Published by the Synod of Manitoba. (The Moderator's Sermon on the opening of the first Synod of Manitoba, July, 1854. Mainly a historic retrospect.)  
 2. A PLEA FOR A CANADIAN CAMDEN SOCIETY. Published by the Royal Society of Canada. A plan for the publication of early Canadian books now out of print for the use of historians and others. The Royal Society has a committee at work on the subject.  
 3. OUR INDIANS. Published by the Y.M.C.A. of Winnipeg. A lecture delivered in December last, and showing some of the causes of the late rising.  
 4. COAL. A Lecture before the C. P. R. Literary Society of Winnipeg. A description of the Coal Beds of the North-West.  
 5. EDUCATION IN MANITOBA. Published by the British Association of Science. A paper given in full in the beautiful Memorial Volume of the late meeting. Printed in Montreal.  
 6. THE MOUND BUILDERS. Published by the Historical and Scientific Society of Manitoba. Dr. Bruce is an active explorer, and a fortunate discoverer in the Mounds of the North-West. This gives the result of his personal observations.  
 7. THE FIVE FORTS OF WINNIPEG. Now being published by the Royal Society of Canada. Description with maps of Forts Rouge, Gibraltar, Douglass, Old Fort Garry, and Fort Garry within the limits of the City of Winnipeg.  
 8. THE LAOCOON OF EVOLUTION. Published by the British and Foreign Evangelical Review. A critical issue of articles by Herbert Spencer and Frederick Harrison, in the Nineteenth Century Magazine, and the grounds given for a Christian Theism.  
 The greater part of the above publications can be had separately from W. D. RUSSELL, Bookseller, Winnipeg.

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Miscellaneous.

'TIS FASHION MAKES THE MAN.—The demand of the public of the present day is for good-fitting, well-made garments of fashionable materials. In order to anticipate the wants of their patrons for the coming season, Pettley & Pettley have made a special effort to place before them a very superior stock of fine Woollens, selected by Mr. J. W. Pettley in the best markets of Europe. They have also made a complete change in their Cutting Department, and have secured the services of Mr. William Brookland (late of London, England), as principal cutter, and they have every reason to congratulate themselves on the wisdom of their choice. We would, therefore, advise our readers in want of first-class Clothing for the coming season, to visit the well-known house of Pettley & Pettley, where elegant, perfect-fitting and well-made garments are to be had at very moderate prices.

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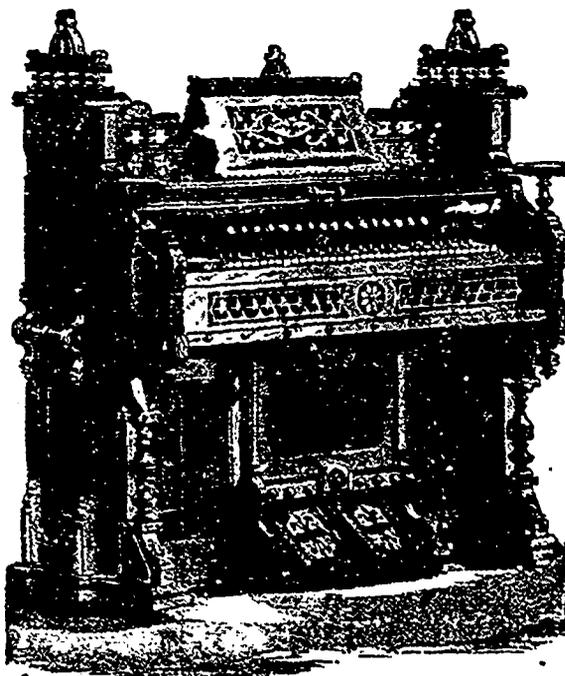
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In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862; and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

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This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large what the Colonies can do.

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13/52

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After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure.

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MEETINGS OF PRESBYTERY.

- ROCK LAKE.—At Morden, on Wednesday, October 21st, at one o'clock, p.m.
LANARK AND KENNEDY.—In Zion Church, Carleton Place, on 24th November.
WHITBY.—At Pickering, on Tuesday, Oct. 20, at half-past ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church Chatham, on October 20, at eleven a.m.
LINDSAY.—At Lindsay, on Tuesday, November 24, at eleven a.m.
TORONTO.—In the usual place, on October 6, at ten a.m.
MONTREAL.—In the David Moffat Hall, Montreal, on Tuesday, the 6th of October, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at ten a.m.
BRUCE.—In St. Paul's Church, Walkerton, on Tuesday, December 8th, at one p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, Oct. 21st, at three p.m.
HURON.—In Peter, on Tuesday, November 10th, at half-past ten a.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 17th, at ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 21st, at half-past seven p.m.

BIRTHS, MARRIAGES, AND DEATHS.

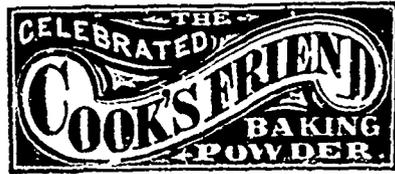
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DIED.

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OPENING OF SESSION.

The opening lecture will be delivered by Rev. In Gregg in the College Hall on Wednesday 7th October, at 3 p.m. Friends of the College are invited. The Board of Management will meet on the same day at 1.30 p.m.



AUCTION SALE OF TIMBER BERTHS.

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TORONTO, 10th August, 1885.

NOTICE is hereby given that certain territory on the North Shore of Lake Huron will be offered for sale by Public Auction, as timber lands, at the Department of Crown Lands, Toronto, on Thursday the Twenty-second day of October next, at one o'clock p.m.

T. B. PARDEE, Commissioner.

NOTE.—Particulars as to locality and description of limits, area, etc., and terms and conditions of sale will be furnished on application personally, or by letter, to the Department of Crown Lands, where also maps of the territory can be obtained.

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