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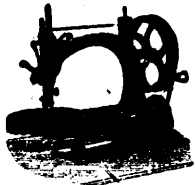
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**RICE.**—Rice is not enough used; it is both cheap and nourishing; either with or without milk it will make a good dish, especially for children. One pound of rice boiled in a bag until tender will make four or five pounds of pudding. If rice be soaked for some hours before it is used, it will require but a short time to boil, and will thus save the fire.

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**TO KEEP PLATE POLISHED.**—Amongst the minor annoyances of housekeeping is the fact that, however carefully plate may be cleaned before putting it away, in the course of a week or so it becomes dull and tarnished. This may be avoided by the following simple means: After thoroughly cleansing the plate, and polishing it with whiting, wrap up each piece in tinfoil, such as is used for wrapping up chocolate, tea, etc.; then put it in a dry cupboard or drawer, and at the end of many years the plate will be as bright as the first day it was packed.

**SUNBURN AND FRECKLES.**—A few drops of glycerine, say six to a pint of water, when bathing the face, protects the skin in a great measure from the unpleasant effects of the elements; but there is no absolute preventive for either sunburn or freckles when exposed to their producing causes. So long as the face is bathed daily, the skin must perform its functions, that of shedding the scurf or outer skin being one of these; anything that retards or represses this action is injurious, and as a consequence it only remains to remedy the ravages of time and circumstances while preserving the native structure.

**BED POCKETS.**—Some new bed pockets have just come out which are more useful than such things generally are. These are baskets, such as wall baskets usually are, made either with stiffened cardboard, or else a real basket similar to those for holding a sponge or for carriage use, having a plain valance like that used for brackets on the wall. This new style accords more with the mantel and the bracket borders, and with the curtain fittings of a bedroom, than the fragile pieces of bead-work, crochet, or network usually seen acting as bed and watch pockets, and appear to be much more in harmony with the general decorations of the room.

# THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, OCTOBER 1st, 1880.

No. 48.

## NOTES OF THE WEEK.

THE fifty-six Congregational churches in the Sandwich Islands, with a total membership of 7,258, gave last year \$3,893.62 for Foreign Missions. The Karens of Burma raised last year for mission work upwards of \$31,000.

"CHRISTIAN missions in India," said Sir Richard Temple, the late Governor of Bombay, "are producing excellent political effects, and the example of the missionaries is doing more good than the British administration."

THE Rev. F. L. Patton, D.D., of Chicago, was elected to the new Chair of Apologetics in Princeton Theological Seminary on the 8th inst., and though a strong effort has been made to keep him in the position he has so efficiently filled in the west, it is understood that the invitation has been accepted.

"WELL, have you got any religion, to-day?" asked a Christian friend of a Vermont shoemaker, somewhat noted for the simple and joyous earnestness of his religion. "Just enough to make good shoes, glory to God!" said he in reply, as with an extra pull he drew his thread firmly to its place. *That's* the kind of religion we want.

MR. GLADSTONE lately sailed round the British Islands in nine days, visiting in that time the three capitals and making a voyage of 1,550 miles. He was everywhere received with the greatest enthusiasm and his health has been greatly benefited by his pleasant holiday-making. His reception in Dublin was markedly favourable.

RICHARD GRANT WHITE says that "blue Monday" is a recognized institution in England, and it does not belong to the ministerial class. It visits chiefly the labouring classes, who begin to drink on Saturday night, drink all day Sunday, and grow sober on Monday, and sometimes part of Tuesday. The week begins on Wednesday, and wages shrink in proportion. Drunkenness is at the bottom of the social misery.

THE last Franklin search party under command of Lieut. Schwatka has been heard from. It seems that it has made the longest sledge journey through unexplored Arctic regions on record, having been away from the base of operations for the long space of eleven months and four days, during which time 3,251 miles were traversed. The cold successfully encountered seems to have been marvellously great. All the documents left by the ill-fated Franklin crews it seems have been destroyed, and it is not likely that anything further will ever be ascertained about the fate of those who sailed away with Franklin so many years ago. The remains found at different places were carefully buried, and various relics were collected to illustrate the last chapter of the history of this now celebrated expedition. The members of the search party endured many hardships, but at last all got away safely from those inhospitable regions.

A LENGTHY and excited controversy has for some time past been going on in the columns of some of our contemporaries in reference to the mode and subjects of baptism. The occasion of most of the excitement has been the publication of Rev. Mr. McKay's (of Woodstock) pamphlet on the subject (of which by the way we are glad to learn that a second edition is in the press and will soon be ready for circulation). It is not in the slightest degree necessary for us to mingle in the wordy warfare, only we might suggest with all deference that soft words and hard arguments, not *vice versa*, are always best. The harsh imputations of unworthy motives, the vigorous adjectives and phrases of contempt, the charges and counter charges of culpable ignorance and wilful misrepresentation, with other things equally undesirable, which we have come across in reading the *pros* and *cons* of this discussion are not surely for edification.

It ought not, we should think, to be forgotten that the matter in dispute is one of high religious import, and that all parties in the case profess to be Christian brethren.

THE demand of Dr. Wendell Holmes for the publication of Jonathan Edwards' supposedly very naughty work, which it was said was regarded by its custodians as too heretical to be allowed to see the light, has been met in a way perhaps not expected by the learned and liberal Doctor. It has been promptly and unreservedly complied with and the threatened bombshell has been found to be a very innocent affair not likely to cause uneasiness to the most timidly orthodox, or to the most devoted admirers of the great President. The publication is a small one which can be read in a couple of hours, and all who have examined it testify to its being exactly in the same plane as all the rest of Edwards' writings. Dr. Holmes is a very clever, capable man in his own sphere, but that does not happen to be theology, and there is no use in his being either so omniscient or so dogmatic in his denunciations either of dogmatism or orthodoxy.

WE are glad to learn that after a patient and exhaustive investigation into all the facts connected with the alleged case of grievously bad treatment of a boy in the Reformatory at Penetanguishene, Mr. Langmuir, the very efficient Inspector of Prisons, has come to the conclusion that there was no ground for the accusations made. We are quite sure that Mr. Langmuir is perfectly incapable of seeking to screen any official who may have been guilty of reprehensible conduct, and the whole course of the evidence in this case shews clearly that he was justified in the conclusion he has come to. At the same time it is well to bear in mind that officials in such places as the Reformatory in question can scarcely be watched too closely. They have a great deal in their power, and with such characters as they have to manage, there will be a good deal sometimes to provoke to violence and cruelty, so that if there is any tendency in that direction it may very easily have scope, and may soon issue in grievous injustice been done. Discipline must be maintained, but the freaks of those clothed in a little brief authority are also to be guarded against. In no possible position are great self-command and a wise moderation more needed than in such a place as a juvenile Reformatory.

THE "Liberal League," which we believe is an association of Atheists, met lately at Chicago, and ended in a general "row." It was over the question of obscene publications that the "League" was threatened with shipwreck. Resolutions in favour of the abrogation of the "Comstock laws" by which such publications can be suppressed and their transmission through the mails forbidden, were proposed and pressed with bitter vehemence. Even "Bob" Ingersoll, one of the Vice-Presidents of the League, felt that things were being carried too far, but his attempts at moderation were treated with indignation and contempt. "Bob" threatened to resign if these resolutions were pressed, and was told he might do so any day, for it would be a "good riddance." He did so, and his resignation was accepted, so that he had to "step down and out." A woman, of all people in the world, was chosen in his place, and then resolutions too strong and too foul for even the redoubtable "Colonel" were triumphantly passed. What must be the state of things in such an association when such a man as Ingersoll gets either personally so shocked or feels that the course adopted is so impolitic that he must "secede" in the interests of decency and morality. It has ever been so. Certain opinions really held, issue in coarse, ostentatious immorality, openly practised and defended, as naturally as that water seeks its level or that a dead carcase becomes foul and offensive in its decay. There is, alas, too much immorality practised among professing Christians, but this is done in spite of the opinions they say they hold, not because of them. It is different with the upholders of what Carlyle calls the "gospel of dirt," for they not only make

themselves vile, but love to have it so, and glory in the degradation both of themselves and their associates.

THE Rev. Mr. Stafford, Roman Catholic priest, in Lindsay, has lately been calling Dr. McVicar to account for some things advanced by the Doctor, in an address delivered about a year ago, before the Ontario Teachers' Association. What specially vexed Mr. Stafford seems to have been a reference to the feeble, non-progressive character of the French Canadians of the Province of Quebec, and to the educational influences of the Church of Rome as chiefly if not exclusively to blame for this lamentable state of things. In reply Dr. McVicar very effectively disposes of Mr. Stafford's objections to the tone and statements of the lecture, and shews, beyond all reasonable question, that he had not made one assertion not abundantly sustained by the facts. We are almost surprised that a man of Mr. Stafford's acknowledged shrewdness should, after a whole year's consideration, have ventured upon the course he has adopted. The facts which go to support Dr. McVicar's allegations, are too numerous and too easily come at to make any effective or even plausible rebuttal possible. The Province of Quebec is neither unknown to the Protestants of the Dominion nor unvisited by many of them, and it requires no great discernment of character or shrewdness of observation on the part of such visitors to recognize the fact stated by Joseph Cook and commented on by Dr. McVicar, as one beyond all effective contradiction, while the conclusion drawn as to its great cause, will be generally recognized as the only one possible in the circumstances. A discreet silence is sometimes invaluable, and we should have thought would have been recognized by Mr. Stafford in the case in question as being very specially so. The discussion, however, will do good, if it draw general attention to the state of things in our sister Province, and lead an increasing number to study carefully its causes and their natural and inevitable consequences.

EVERYTHING seems to intimate that the French decrees against unauthorized religious fraternities will be carried out with rigid fidelity and with the approbation of the great mass of the people. The late elections all point in this direction, and all that has hitherto been done has been carried through with scarcely a word of protest or a sign of opposition. At the same time it is evident that the struggle thus begun may be a very bitter and protracted one. The Jesuits will not leave one stone unturned to gain their ends and practically to nullify the decrees. The Dominicans, we are told, think that they have found means for successfully evading the late hostile legislation. They have placed three documents in the hands of the Minister of the Interior. The first of these is a declaration of the General of the order, residing in Rome, certifying that the monks in question are loosed from their vows and cease to belong to the order of St. Dominic. The second is a declaration of the Bishop of the Diocese receiving the released monks as ordinary priests. The third is a declaration made by the men thus constituted priests, that they have opened a house as a school, which house is precisely the one hitherto held by the same parties as Dominicans. The Jesuit schools and establishments are reopened by the very same parties, but under different names, and it is understood that new decrees will be required to meet this new dodge. The whole Roman Catholic priesthood of France makes common cause with the Jesuits, though the disciples of Loyola have been condemned one hundred and six times by the French Church, and thirty-two times by the Court of Rome itself prior to the great suppression in 1773. In spite, however, of all that is being done by the friends of the "unauthorized" orders to get up a cry of persecution, things move on very quietly, though, we doubt not to gain their object, the priests would little hesitate about plunging the country once more into confusion and revolution. The one great preservative against their taking such a course is that they know it would only be making bad, for them, a great deal worse.



## OUR CONTRIBUTORS.

### SEVEN YEARS IN THE INDIAN MISSION FIELD

(Continued.)

I have been asked again and again since my return home to state what our chief difficulties are which we meet in practical work upon the field. I shall endeavour to explain. The Brahmin platform is a wide one, and embraces nearly every shade of religious thought. This field must be grasped, catalogued, and mastered before we enter the lists with our keen-witted antagonists with any reasonable hope of success. We must strive to understand their outlook upon life and death, we must, as it were, lay aside, for the time, our own stereotyped western modes of thought and expression, and, entering the stream, fall in with the current of native mind, which flows at an angle to ours, and once there, use all the power, wisdom, and influence we possess to guide them into the way of peace, and lead them into the quiet haven of rest and calm at the feet of the Master. To be able to recognize this cross current, to understand it, and to bring our teaching, both of living and precept, to bear upon it, means success; but to work on western lines in an eastern land is failure, however earnestly the work may be carried on, or whatever may be the zeal of the labourer.

The Hindu will not suffer dogmatism in any shape, but he may be guided; in our teaching we must illustrate, but the illustrations must be gathered from the surroundings of their daily life in their homes before it tells. They are an intensely proud and conservative people, and we must not expect too much too soon. Here it is that we observe the beautiful adaptation of our Holy Bible to the Oriental mind, its simple, homely teachings are understood and appreciated, and when once this power of adaptation is acquired by the missionary teacher it proves a valuable lever for the pressing home of truth upon the Hindu mind. Of how great a value then is the period of enforced waiting before the language is acquired by the foreign teacher. It is, perhaps, the most thoroughly valuable period of time to an earnest, thoughtful missionary of any year in the field, because it shews him the bases upon which he must build laid bare for his inspection, and the nature of the material upon which he is to expend his best energies, and it gives him time to catch the prevailing drift of mind surrounding him.

I have frequently heard missionaries remark that they never for a moment doubted in their first year that they quite understood the Hindu. That poor, ignorant, heathen man seemed an easy problem. The second year they began to watch and doubt (especially his seeming simplicity), and by the end of the third year they were ready to conclude that he was not to be understood at all. And why? Because the data being given, and common sense, an Englishman argues he can calculate pretty correctly the result, but he finds his answer incorrect in India, although it would have been, most assuredly, the direct third term had the problem been issued for Toronto or London. He has to begin again to find out where his Hindu friend has been all the while, and ends up, most probably, by stamping him as a *perfect enigma*.

But, to return, let us look briefly at a few of the principal systems of religious thought prevailing in the immediate vicinity of our field at Indore, and with which we are obliged to make ourselves conversant as intelligent workers there. Foremost of all stands that most ancient record of religious thought the Indian Vedas. The word Veda signifying *knowledge*; "unwritten," it is said to have issued forth from the self-existent one as "breath from his nostrils" and is the essence and spirit of worship which permeates the intelligence of mankind. The Veda is composed of four books, I. Rig, II. Yagur, III. Sama, IV. Atharva. The Rig Veda is the oldest, and consists of a collection of 1017 hymns of prayer and praise, many of which were composed before the Aryans entered India. The earliest of these seem to have been written about the time of the Israelitish exodus from Egypt, and stretch downward over a period of about 500 years to the reign of King Solomon. I insert one, as a specimen of their style, taken from Samuel Johnson's "Oriental Religions." "My prayers fly to him who is seen of many, as herds to their pastures; fly upwards to win highest good as birds to their nests. Indra, preserver, refuge, leave us not subject to the evil disposed; let not the secret guilt of men harm us;

be with us when afar, be with us when nigh; so supported we shall not fear. We have no other friend but thee, no other happiness, no other father. There is none like thee in heaven or earth, O mighty one. Give us understanding as a father his sons; let not the wicked tread us down. Thine we are, we who go on our way upheld by thee. Thou whose ears hear all things, keep near thee this my hymn.

"Agni, guardian of the dwelling, observer of truth, remover of diseases, ever watchful, and provident for us, life-giver, as everlasting beams dwell in the sun so all treasures are in thee, their king. Men find thee who sing the words made in their hearts. Day after day we approach thee with reverence; take us into thy protection as a father his son; be ever present for good. Break not the covenant with our fathers. Decay threatens the body like a cloud; from this ill be my guardian. Thou art like a trough of water in the desert to the man who longs for thee. O, Agni, in thy friendship I am at home."

This Rig Veda is divided into three parts. (1) The Mantras or hymns; (2) the Brahmanas or priestly ritual; (3) the Repanishads or doctrines of faith and practice. This Veda has the gods only for its deities.

The second, or Yagur Veda, is divided into two parts, the Puranas and the Santras. This book was written at a time when discussion ran high as to which person of the Hindu triad was the greatest. At first they had been considered as one essence in three manifestations; when the doctrine of the incarnation was received the deified heroes were said to be incarnations of Vishnu. Jealousies arose, and Siva's followers claimed also incarnation for their chosendeity, and the eighteen Puranas were written, shewing the exaltation of first one god and then another with the supreme, and the Santras give prominence to the female essence of the godhead in the deified wives of the heroes. It is said that at first god existed alone, but in this state suffered greatly from ennui. He desired companionship, so fixed his mind firmly in meditation and fell in two. When he awoke to consciousness he found the other part, or the left half, of him had become a woman. She, Santra, is, therefore, termed left-hand worship, which is very licentious and degrading in its ceremonial. Mystical feasts were instituted and carried on in secret by this sect, and at their assemblies for worship, distinctions, both of sex and caste were laid aside, and mystical and superstitious rites were practised. Santra worship still exists, though in a somewhat modified form, in Central India.

The third, or Sama Veda, contains the ritual with select hymns from the Rig Veda arranged for worship. It deals with the spirits of departed ancestors and is, therefore, considered impure from its association with death, and the period of mourning when it is constantly quoted and referred to. The ceremonial at the funeral pile is somewhat curious. A burning ghât was close by my house at Indore, so I had ample opportunity to observe. A long narrow heap of wood and manure is arranged together and the body is borne to the spot by paid bearers upon a rude litter. The body, after the removal of most of the garments, is laid upon the heap and the fire is lighted by the nearest of kin. After the body has been consumed the charred bones are gathered together and thrown into a stream of running water. The ashes are then collected in a circle and covered with a flat cake of dried manure. Next a drain is made round the outside of the ashes and filled with the urine of the sacred bull. Upon this cake of manure is then piled five balls of sweetmeats, composed of sugar mixed with seeds (very like our canary seed); upon these five balls is piled a heap of boiled rice, in the shape of a pyramid, and on the very summit is perched a little ball of butter mixed with brown sugar. Water from one of the sacred rivers is then sprinkled over it all. The nearest relative then takes upon his shoulder an earthen water jar (of the material of our own common flower-pots) full of water, and starting from the north side makes a circuit of the ashes. The next near relative then, with a sharp piece of stone or a knife, makes an incision, and the water spouts out. Three times he rushes round the circle, then dashes down the jar so that the remaining water sprinkles the pyramid. Milk is next carried round in a brass vessel; at the end of the first circuit a libation is poured out upon a banana leaf; three times round, and the rest is poured out upon the pyramid. This pile of rice, etc., is then given as a feast to the crows, and the ceremony of cremation is ended. Offerings are now made to the spirit of the departed relative for a period of ten days after death. None but kindred

can perform funeral rites, hence the great aversion of Hindus to leaving their villages or the place where they were born, lest they should die among strangers. They believe the soul goes out of the "gross body" into an intermediate state, with an intermediate body, capable of suffering pain or enjoying pleasure. This is the *ghost*, and it is in size equal to the thumb of the deceased. The food, with the libations of milk and water, supplied it at the time of cremation furnishes it with the bases of its new body, whatever that may be. First its limbs begin to grow, next hands and feet, and so on until the tenth day's offering gives the head; and the ghost, which, during the process of growth, was a devil, now completed, becomes a deva or god. It is much dreaded during the time of its development, being apt to bring ill-luck to those who are careless, or disregard its necessities. It reposes in trees during the night and will not brook interference with the place of its retreat. Natives always sing very loudly in going along roads where there are trees, when it is dark, to keep themselves from being frightened, and to this the ghost does not object, but it is said to be exceedingly perilous to *strike* a tree after nightfall as it will assuredly be swiftly avenged. On the eleventh day, or the one on which it becomes a deva, they again offer balls of rice, holy water, etc., with marigold flowers and scented grass. Texts selected from the Veda are repeated, the ceremony being conducted by a Brahmin, not necessarily at the place of cremation, but in some sacred spot chosen by the friends of the deceased.

Time passed on and the Veda began to be subjected to free criticism, and its power questioned by prominent Hindu free-thinkers, who, while expressing great veneration for the Veda, yet ventured to dispute its authenticity, and three grand religio-philosophic schools were formed, the Sankhya, Nyaya and Vedanta. Each of these split into two, thus making six, and it is interesting to notice the curious anticipations of modern metaphysics which they disclose, such as the belief in the eternity of matter, the atomic and development theories, etc., etc. Such is the fourth or Atharva Veda.

On this period of the history of religious thought (viz., about 500 B.C.) on all its confusion and struggling, arose the great reform of Buddha, the Protestantism of India, as it has been called, which after becoming the State religion, wielded a tremendous influence down to the days of the Arab invasion.

Buddha was the son of a petty prince, whose kingdom lay beneath the shadow of the Himalayas, near the present state of Nepaul. He grew tired of the adulation and chicanery of court life and hence retired from it that he might devote himself to religion. He sat at the feet of the most saintly of the priesthood, but he soon noticed the corruption of the Brahminical system, and the oppression of caste, and the utter down-treading of the humbler ranks of the people. He then forsook his spiritual guides and retired for meditation to Gâyâ, in Berar, where, sitting under a peal tree, he is said to have arrived at *knowledge*, or Buddhahood. This tree has ever since been considered sacred. He now took his way to the holy city of Benares, whence he made his advent. Preaching amidst much opposition and often great personal danger, *not religion*, but duty, morality, and benevolence, without the necessity of a personal deity, priest, or prayer. He preached that every one suffers in his own body the consequences of his own sins, therefore an atonement is unnecessary, as what is not endured in this life must be in some other, and in the one hundred and thirty-six hells designed for man's purification and final annihilation. Transmigration is emphasized, therefore no animal must suffer, but receive medical treatment if diseased or infirm. All action leads to repeated existence, so that the great object of a true Buddhist is to attain by penance, austerities, and suppression of action, the state of non-existence. They acknowledge no god, have no prayer and no creed. Their confession of faith may be said to be, "I place my trust in enlightenment, the law, and the teacher." These three constitute the Buddhist triad.

They have periodical synods or conferences of the teachers; these were frequent during the life of Buddha, but the three greatest occurred after his death. These were especially called to settle the canon of scripture called the Tripitka, or the three baskets. The first basket contained the sermons of Buddha, as remembered and collected by his disciples after his death; the second shews forth the duties of the laity; the

third the rules of discipline for priests and teachers. With the sword of the Moslem Buddhism was driven from India, and only in Ceylon and in the far south do we meet with it to any extent, but it did not depart without leaving its mark on Brahminism, which, recognizing the wisdom of concession, yielded greatly, and with the victorious and unbending followers of the prophet at their doors, mutual toleration and concession brought back many of the schismatic Buddhists to the shelter of the Brahmin fold. A portion, however, would neither accept concession nor yield. They are still distinct and make up a goodly portion of the population of our city of Indore. They are called Jains, and are mostly workers in metals. Orderly, law-abiding citizens, they wield a wide influence in a quiet way. Most eagerly do they receive and read our Gospel booklets whenever offered for distribution among them, especially the young men of from fifteen to thirty years of age.

In the common bazaars and streets, and homes of Indore city we meet and talk with and teach these mixed masses of dissenting religionists. Can it be called an easy task? Is it a wonder the Christian missionary falters and grows discouraged with so much against him? Always associated with inferiors, without the safe-guard of Christian public opinion, in a land of no Christ, no Gospel, no Sabbath, no prayer, is it a wonder that we sometimes grow weary by the way? Yet it is not all dark, we have our encouragements too. When all outward help fails and there is nothing in our surroundings to upraise and re-inspire it is then we turn, and one long, earnest, truthful look into the face of "Our Father who art in heaven" repays for all, and more.

M. FAIRWEATHER.

### GOD DWELLING WITH MEN.

A SERMON PREACHED IN WEST CHURCH, TORONTO, APRIL 1880. BY THE REV. WM. COCHRANE, D.D., BRANTFORD.

"But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain Thee, how much less this house which I have built!"

The condescension of God in dwelling with men upon the earth, is one of the most amazing, and at the same time comforting, truths of Scripture. When we take into account Jehovah's entire independence of the creature—His majesty and glory—His absolute and infinite greatness and holiness; and contrast all this with the weakness, the sinfulness, the ignorance and degradation of fallen humanity, it seems impossible to entertain such a thought. There is really nothing in man to attract the notice or regard of his Maker. To a holy being there is rather everything to repel, in our guilty and polluted world. The original purity and innocence, which for a brief period brought heaven and earth into friendly contact, no longer exists. And yet, marvellous though it be, it is none the less true, that God delights to dwell with man upon the earth. The pure society and rapturous adoration of heaven are not more pleasing to Him than the praises and reverential worship of dependent mortals. He not only bends a listening ear to their cries, and accepts their sacrifices, but, in a more than merely figurative sense, dwells among them, giving the most satisfactory and conclusive evidences of His presence to the eye of faith. "The Lord loveth the gates of Zion, more than all the dwellings of Jacob."

It was this thought that filled the mind of Solomon when he gave utterance to the words of the text. It was no ordinary occasion when, as the representative of the assembled Israelites, he offered up this prayer, and led the devotions of the people. It was a day long looked forward to, with joyful anticipations, and long afterwards remembered by the pious Jew. The tabernacle that had accompanied the Israelites in their wanderings for forty years was now folded past. The trials and hardships of the journey were ended. Canaan was possessed and the enemies of Israel subdued on every hand. Peace was now established throughout the land, happiness beamed in every eye, and thankfulness thrilled every heart. "Over all the Holy Land there rested a blissful serenity, the calm which follows when successful war is crowned with conquest, a calm which was only stirred by the proud joy of possession, and then hallowed and intensified again by the sense of Jehovah's favour." Only one thing remained to consummate the glory of the commonwealth, the completion of the temple, and its dedication to the worship of Jehovah. Many years before this King David had

purposed in his heart to build a house for the Lord God of Israel, in Jerusalem. "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." But although the intention was approved, the honour was reserved for Solomon. "Thou shalt not build Me an house to dwell in," said the prophet to the king, "but it shall come to pass, when thy days be expired that thou must go to thy fathers, that I will raise up thy seed after thee, which shall be of thy sons. He shall build Me an house and I will establish his throne forever." The time had now arrived for the fulfilment of the promise. After seven years had been spent in building the sacred edifice, it now stood forth, the grandest and costliest of earthly temples ever seen by the eye of man!

Conceive, if you can, the gorgeous spectacle that presented itself to the congregation of Israel. The elders have brought up the ark of the covenant, accompanied with innumerable sacrifices and burnt offerings, for its permanent location in the temple, under the wings of the cherubim and in the most holy place. The priests and Levites, specially sanctified for the work before them, and the singers of the congregation, arrayed in white linen, having cymbals and psalteries and harps, stand at the east end of the altar, and with them one hundred and twenty priests sounding with trumpets. And now as the procession passes on, high above the noise of musical instruments, is heard the song of praise, "The Lord is good, His mercy endureth forever," while in token of God's acceptance of the offered worship we are told the house was filled "with the glory of the Lord." What that glory must have been we can but faintly conceive. The effect upon the assembled congregation was so awful that the priests were unable to continue their ministrations. So overwhelming was the impression, and so universal and real the feeling that the Lord was there, that the services were for a time suspended. The priests could not stand to minister, by reason of the cloud. This cloud was the visible manifestation of Him who dwells in light inaccessible and full of glory. In this way He took possession of the building erected for His worship and declared His willingness to dwell among them, accepting their gifts and imparting His blessings.

And now the king, arrayed in becoming vestments, stands before the altar of the Lord, and having blessed the congregation, spreads forth his hands in prayer. Like a father in the midst of his family—for a time laying aside his kingly authority and rule—he dedicates the temple, and the people of Israel, to the service of Jehovah. He speaks of God's goodness to his father David, in having permitted him to gather the materials for the building, now so happily completed, and supplicates the favour of heaven upon the nation, in all its varied circumstances and future emergencies. The prayer ended, the fire comes down, the burnt offerings and sacrifices are consumed, the glory of the Lord once again fills the house, while the entire congregation bow their faces to the ground and worship, saying, "The Lord is good; His mercy endureth forever." Truly, the grandeur and solemnity of such a scene exceeds all descriptive power.

"Each pillar of the temple rang,  
The trumpets sounded loud and keen,  
And while the minstrels sang and play'd  
The mystic cloud of glory fell,  
That shadowy light, that splendid shade,  
In which Jehovah pleas'd to dwell.

The king cast off his crown of pride,  
And bent him to the ground,  
And priest and warrior, side by side,  
Knelt humbly all around.

Deep awe fell down on every soul,  
Since God was present there,  
And not the slightest breathing stole  
Upon the stilly air.

They bow'd them on the spacious floor,  
With heaven-averted eye,  
And blessed His name who deign'd to pour  
His presence from on high."

Now what was the prevailing thought in the mind of Solomon on this grand and solemn occasion? Was he intoxicated with pride on account of his position? Did he say, as did the foolish King of Babylon when he walked in his palace, "Is this not great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" There was much fitted to call forth

other feelings than those of humility. There was much to dazzle the eye and create a feeling of personal satisfaction, as he looked at the magnitude of the building, the grandeur of its fittings, and the vast congregation of devoted subjects that stood reverently before him. But far different were his feelings. The temple was after all but the outward shrine—a goodly house indeed, but nothing more, unless filled by the presence of the Lord. He felt that "Except the Lord build the house they labour in vain that build it," and under this solemn impression his great anxiety was, that in keeping with the outward grandeur, and in the presence of this vast congregation, God's power and glory should be so signally manifested as to leave no room for doubt that the labour of his hands was accepted. "But will God in very deed dwell with men on the earth? behold heaven and the heaven of heavens cannot contain Thee, how much less this house which I have built." The words do not imply any doubt that God would meet with His people and hallow their fellowship, but the more he thought of such condescension, on the part of the Infinite, the more he was amazed. Like David, when he contemplated the glory of the starry heavens, and the insignificance of the creature, he felt, "Lord what is man that Thou art mindful of him, and the son of man, that Thou visitest him?"

The promised presence of the Almighty was not exclusively given to the worship of the temple. Long before, when Moses was instructed to erect the tabernacle, God said, "Let them make Me a sanctuary that I may dwell among them, and there will I meet with thee and I will commune with thee from above the mercy seat," and when the tabernacle was completed, "the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle, so that Moses was not able to enter into the tent, because of the cloud that abode thereon," and this cloud by day, and fire by night, remained in the sight of all Israel, throughout their journeyings to the promised land. To us also, as to Moses and Solomon, God's presence is pledged in all the ordinances of His house. "Lo, I am with you alway, even unto the end of the world. Amen."

Now, when we build and dedicate churches for the worship of Jehovah, our chief anxiety should be that God's presence should be felt in every service. It is praiseworthy and commendable that the highest style of art should be displayed and the greatest comfort obtained. But this may easily be attained without spiritual success. Crowded congregations may assemble, and eloquent sermons be preached, and much outward enthusiasm be manifested, but all is in vain, unless God condescends to dwell with His worshipping people. Our prayer should ever be, "Will God in very deed dwell with men on earth?"

When we speak of God's presence in His earthly temples, what is meant? Not, of course, that He is visible to the senses, nor that by any priestly incantation, the elements of the sacramental table can be changed into His real person. Not that any form of ritualism or swinging of incense-laden censers, or outward display of material excellence, can bring the Deity into loving contact with human souls. Such methods have been, and are still, resorted to in order to produce a sort of mystical, unintelligent, and dreamy consciousness of a present God, but all in vain. It is not thus that Jehovah is to be apprehended. It is not thus that the house of God becomes the gate of heaven, or that we are permitted to wrestle with the Angel of the Covenant. Just in so far as we rise upon the wings of faith, above and beyond the mere outward surroundings of the sanctuary—beyond the symbol to the thing symbolized, beyond the Word that is read and preached, to Him who is the Word itself; beyond ordinances and sacraments, to Him who is the life and vital source of all Christian worship—shall we realize God's presence in His temple, and within our souls.

In different points of view it is true that God dwells with men. He is infinite. His presence is everywhere and illimitable. The heaven of heavens cannot contain Him. Everything in nature calls up His nearness and constant superintendence. His voice is in the thunder and His glance in the lightning. In the cedars as they sway under the fury of the tempest, and the breath which moves the tender leaf, we hear the whispers of His presence. It is no marvel that feelings of reverence possess the soul when standing under the lofty domes of venerable cathedrals, and that sensitive natures should be filled with dread, in

view of the solemn associations and mute symbols of such a place. But none the less should reverential awe occupy the mind, when in the great outer temple of nature we gaze upon altars and symbols and paintings, "untouched by human fingers, and closely linked in association with the hand and mind of God."

But in a higher sense than in nature God is near to His children, and most intimately associated with their lives and conduct. "Thus saith the high and lofty one, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." The relation of parent to child is very different from that which he bears to the world at large. There may be pity and good will in the one case but there is unyielding affection and tender compassion in the other. In this way we may in some faint measure understand how God dwells with His people, just as intimately and as really as when He was upon the earth and held loving intercourse with the sisters at Bethany. No one doubts for a moment the fact of the incarnation, that God in very deed became man, that He was made flesh and dwelt among men, that He took part in all that vitally affected humanity, that He was not only seen upon earth but His voice heard and His power manifested in the working of stupendous miracles that compelled the most sceptical to confess that He was the Son of God. Nor is He less really with His people now. He has long since left this world, but by His spirit He dwells among men. Before His exaltation to His Father's right hand He promised to give "higher manifestations of His presence than were possible to His fleshly nature." "The Comforter, He says, shall abide with you forever." "He dwelleth with you and shall be in you." "Where two or three are gathered in My name, there am I in their midst to bless them."

Nay, God's presence with His Church is made the subject of special promise. As the Temple upon Mount Zion was the meeting place of Jehovah and His covenant people so the Church upon earth is the trusting place of the believing soul, where sweet communion and foretastes of better things to come, are enjoyed. "The Lord hath chosen Zion," says David, "He hath desired it for His habitation. This is My rest forever, here will I dwell, for I have desired it." "This is the hill which God desireth to dwell in. Yea, the Lord will dwell in it forever." Far better things were promised the second temple, after the return from captivity, than characterized the first, and far more glorious privileges are now associated with the Church of the new dispensation, than appertained to the old. When the Jews, broken-hearted and dispirited, returned from Babylon, they wept when they saw their beautiful house in ruins, and the walls of Jerusalem laid in the dust. But the prophet cheered them with the announcement of the Saviour's advent, saying, "I will shake all nations, and the desire of all nations shall come, and I will fill this house with My glory, saith the Lord of Hosts." This glory, arising from God's presence with His Church, is ours to-day as much as theirs. Both these temples have passed away, but the temple of the living God never perishes. In architectural beauty our churches may come far short of Solomon's beautiful house. In decoration and ceremonial display, in the gold and silver that adorned the altar, we may not claim for them equality, but in all that constitutes the essentials of true and acceptable worship, have we not the pre-eminence? The cloud oftentimes obscured the altar from the sight of the congregation of Israel, but no cloud, save that which arises from unbelief, obscures our view of Christ. The Jew might enter the inner temple, but no farther. The priests might enter the holy place from time to time, but no farther. The high priest only, and he but once a year, might enter the holiest of all. The responses of the sacred oracle were only given occasionally, and regarding the more important matters of the theocracy, and the answers by Urim and Thummim were only for those of royal rank. But no such hindrances prevent the access of the humblest soul into the presence of its maker. Directly and without the aid of priestly intercession, we can plead our case at the bar of heaven, and through the advocacy of Jesus Christ rely upon gracious pardon. "We have access with boldness, into the holiest of all, through the precious blood of Christ."

The doctrine under discussion—Christ's continued presence with His Church—should

(a) Be a source of joy to believers. When the dis-

ciples saw the Lord, after the resurrection, they were glad. They were previously cast down. There was a sadness in their fellowship, and a heaviness in their conversation which nothing could remove save the knowledge that the Lord was risen indeed. But just as soon as they heard his voice again they resumed their natural cheerfulness. Their fears and doubts all fled, and confidence resumed possession of their hearts. It should be so with us in all the devotions of the sanctuary. How cold and unprofitable the ordinances of God's house when the Master of assemblies is absent? How unavailing the best efforts of the preacher? How barren the results? To labour in holy things, without the consciousness of divine aid, is the most irksome drudgery to which any human being can be called. But the presence of Christ changes all this. The countenance becomes suffused with joy, smiles take the place of tears, and sorrow gives way abounding gratitude, the earthly sanctuary becomes the most delightful spot on earth, because the place above all others where Jesus reveals the shinings of His face.

(b) This doctrine also insures the success of the Church in every conflict. "It is still, not by might, nor by power, but by the Spirit of the Lord." The marvellous revivals of Pentecost and subsequent periods, were all due to God's dwelling in His Church. No voice but one could raise the dead Lazarus to life, and no voice but that of the Son of God can call dead sinners to repentance. The lamentations of Christians over impenitent souls are due to the spirit of worldliness that possesses the Church and precludes His saving presence. But final victory is assured. "The Lord reigns. God is in the midst of her, she shall not be moved." "No weapon that is formed against her can prosper, and every tongue that shall rise up in judgment against her shall be condemned." "I, saith the Lord, shall be unto her a wall of fire round about, and the glory in the midst of her." In view of such promises we can hopefully anticipate the universal spread of the true religion, when the apocalyptic vision shall be realized. "Behold the tabernacle of God is with men and he will dwell with them, and they shall be His people, and God shall be with them, and be their God."

Brethren, need I add that in order to Christ's continued presence with His visible Church, He must dwell in the hearts of the members. Isolated from each and every other creature, the individual soul must seek and cherish the indwelling of the Spirit. It is the presence of the Most High in the individual worshippers that consecrates the temple. Thus dwelling with Him now we have assurance of sitting with Him on His throne, in the upper kingdom of His glory. While in the body, our communion cannot be so satisfying as when perfected humanity engages in the sinless service of heaven. "It cannot be with us in the tabernacle as it will be in the house." "Sense is slow to lean on aught else but that which it sees." But God's presence if not so immediate, maybe as real, and of the same nature, as we shall enter upon, when the fleshly vestment no longer keeps the soul apart, from face-to-face vision of the King. Every soul, in living and loving communion with God now, brings heaven and earth so much the nearer to each other, and of every church whose members are hidden in the secret of the tabernacle, it may be said, "Surely the Lord is in this place. This is none other but the house of God, and this is the gate of heaven." Spirits freed and spirits fettered mingle in the common atmosphere of praise.

SUCCESS is full of promise till men get it; and then it is a last year's nest from which the bird has flown.

A SIN without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect.

By a compensating process in nature, men are rendered penetrating in proportion to the efforts made to deceive them.

HE who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unravelled.

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.

MEN trust rather to their eyes than to their ears; the effect of precept is, therefore, slow and tedious, whilst that of example is summary and effectual.

## PASTOR AND PEOPLE.

### THE CATHOLICITY OF PRESBYTERIANISM.

The question is raised in the "Presbyterian Review" for July by Alexander Taylor Innes, Esq., the well-known Scotch civil and ecclesiastical lawyer, whether the time has come for Presbyterianism boldly to claim catholicity? That is, "Is our system fitted to be the system of the universal Church? Is it destined to be the system of the universal Church? Is it the system toward which the universal Church should strive?" He holds "Presbytery to be the natural form, and therefore the natural law of the Church. It is the mould and type into which it runs when all external pressure and all artificial influence are removed." But he affirms that popularly "a visible and world-wide unity has not yet been broadly accepted by the world as being the doctrine of the Presbyterian Church." Is the coming Council, he therefore asks, prepared to make an open assertion of this doctrine? The Edinburgh Council, he intimates, was generally held not to have risen to the height of its calling in this respect; though in fact it did more, by its simple existence and management, for our claim than any event for centuries has done. But "if we are able to affirm the catholicity of Presbyterianism in the present and its universality in the future, it is of great moment that we should do so now." "The past centuries have shewn that it is the only safe Protestant form, and the future will shew that safety is not the only excellence traceable to constitutional freedom, whether in the Church or in the State. And if we know all this, the time has come for us to say it. If Presbyterianism is the system for the world, it is time that the world should know what it is promised."

We are heartily in sympathy with Mr. Innes in all this. It struck us at the time that some of the addresses in the Edinburgh meeting advanced the claims of Presbyterianism with bated breath. There seemed to be a fear lest, in the words of one speaker, the movement should be looked upon as one of "sectarian propagandism, intending to push into greater prominence a particular system of Church order and polity." There had been also something similar to that in the London Conference of 1875, which drew up the Constitution of the Alliance and Council. The writer of this article was honoured with a commission as a delegate from the Assembly to that Conference; and he remembers that some anxiety was expressed in one or two quarters therein lest the impression should be made that the various Presbyterian Churches, by thus drawing together, were placing a wider gulf between them and the other branches of the Christian Church. Hence the following declaration, perfectly proper in itself, was inserted in the preamble. "In forming this Alliance the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions, that the Church of God on earth, though composed of many members, is one body in the communion the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law."

We gain nothing by that latitudinarian liberality which asserts that the government and forms under which the Church exists and works are unessential and unimportant matters of convenience and expediency. The extent to which that idea is conceded and pushed does us in many quarters very great harm. By the claim which they make to be the Church the Papacy and Prelacy powerfully captivate many minds. It is possible for us to make a High-churchly claim eliminated of the uncharitable and deadly error which is mixed up with it in Romanism and Anglicanism.

1. The existence of the Church does not depend on the perfect preservation of the divine model for its government. "The universal Church," declares our Form of Government (ii. 2), "consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ and of submission to His laws." And, adds our Confession of Faith (xxv. 4), "This catholic visible Church has been sometimes more, sometimes less, visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances adminis-



tered, and public worship performed more or less purely in them." Points of organization and government are not as important as piety in the heart and life, and sound doctrine in the intellect and in confession. We unchurch no Christian believer, nor the child of any Christian believer. The Presbyterian Church unites with its stern adherence to orthodoxy a liberality towards other Christians which is peculiarly marked. We hope it will always do this.

2. The principles and form of Church government, which are laid down in the Bible, by positive direction or by the example of the apostles, are of authority. The very facts that they occupy but little space in the sacred volume, and are not prescribed with as clear and ringing utterances as the doctrines of religion and the moral duties of the Christian life, shew that they are not of equal importance with those doctrines and duties. "Our Presbyterian organization is but the outer case of an inner treasure," which should have our supreme regard. But the Church has an organic life, and it is an organism whose case cannot with perfect safety be thrown away, disfigured, or poisoned. Perhaps some of the shell-fish may cast their cases with perfect safety to themselves. The Church cannot so throw off the authoritative form which its Great Head developed from it. Different degrees of importance may attach to different divine prescriptions, but every prescription is of authority. And we are of those who believe that the Calvinistic, or Pauline, or Divine, system of doctrine seeks inherently to clothe itself in the Presbyterian form of the Church.

3. The principles of Church government which do manifestly appear in the Bible are the Presbyterian. The officers which belong to it, and the judicatories which they compose, have various names in the different countries and languages of the world. Great differences in details appear among them, and are entirely compatible with the essentials of the system. But the three great scriptural principles are these: The government of the Church is administered, under Christ, by ordained men, called by Him and His call authenticated by the voice of the people, they therefore representing both Him and them; amongst those rulers there is no subordination, but perfect equality of power; and the local and lower organizations are bound together in a system of subordination to the higher and more widely extended, which is based upon, recognizes, and aims after the exhibition of, the unity of the Church.

4. These principles, in their perfect exhibition, will be the ultimate system which the government of the whole Church will assume. They all existed in the apostolic Church. The ambition of metropolitans and the influence of the Roman civil polity combined to efface them gradually and widely. Apostasy in doctrine and in life was accompanied by apostasy from them. The Reformation, which so largely rescued the doctrines and the morals of the Church from the abounding corruption that had developed itself, was prevented by political entanglements from fully reforming the government, and especially from manifesting the essential unity of the Church. But "in the subordination of these Assemblies," declared old Stewart, of Pardovan (Book I. Title xviii. 6), "Parochial, Presbyterial, Provincial and National, the lesser unto the greater, doth consist the external order, strength and steadfastness of the Church of Scotland. And when it shall please the Lord to make ready and dispose the nations for a General Council then shall that beauty and strength appear more remarkable in the whole catholic Church, which is the body of Christ. Then should the Churches be established in the faith, increased in number daily, and as they went through the cities, delivering them the decrees to keep that were ordained by the apostles and elders which were at that General Council (Acts xvi. 4, 5), they should give occasion to many to rejoice for the consolation. Such a time is rather to be wished than hoped for."

And why only "to be wished rather than hoped for?" Because, as he says elsewhere:

"Till the Churches become all of one mind in the Lord, and civil rulers become her nursing fathers, in their several independent kingdoms and governments, it would seem, till these good days come, the Churches [*i.e.*, the organizations in different countries] are to manage their own affairs independently upon each other; not that this independency proceeds either from Scripture or the nature of the Church, but from restraint and misunderstandings."

"Restraint and misunderstandings" have been or

are being removed. The Council in Edinburgh contained delegates from forty one different organizations, which literally almost encircled the globe. They represented one-third of Protestant Christendom. The Philadelphia Council need not hesitate to take the highest ground as to the catholicity of Presbyterianism. If it be necessary formally to proclaim it, tell all the world with emphasis that as, according even to high prelatic confessions, Presbyterianism was the apostolic government, so we believe that it is fitted and destined to be the system of the universal Church, and that the Church everywhere should strive after and adopt it. *Philadelphia Presbyterian.*

#### WEARY WITH TRAVEL.

'Tis gathering near the evening hours,  
Long since have drooped the mid-day flowers,  
O partner true and tried!  
And many a mile we've left behind  
Since you and I together joined—  
I here, where the pleasant paths combined—  
To journey side by side.

So ardent we, so full of bliss,  
We sought no choicest joys to miss  
That filled the happy way;  
What cared we for the rugged road,  
For sharpest thorns our path that strewed,  
For winds that blew, for sun that glowed  
With fiery noontide ray!

But weary now of toil and race,  
We'll pause amid this pleasant place,  
Our jaded feet to rest.  
We'll talk of all the toilsome day,  
Of scenes that beautified the way  
Through which our ardent journey lay,  
Through which we onward pressed.

Ah! weary one! you drowsy grow;  
Your toil has been too great for you,  
Though blended with delight.  
I fain would have you wake a while  
The lonely evening to beguile,  
With me to chat, with me to smile  
O'er memories green and bright.

Already sleeping! Then I'll place  
This snow-white stone your head to grace,  
And thus your feet to keep.  
Sleep sweetly, love! Ay, sweetly now  
Sleep with this kiss upon your brow,  
And on your lips I press it too;—  
Ah!—peaceful be your sleep!

And I!—a little longer yet,  
Wakeful, unrestful, let me wait  
Till comes the shadier night.  
Watchfully, silently, I'll tread  
Around the marble at your head;  
Then stretch my limbs beside your bed,  
And wait the morning light.

#### NATURE AND POSSIBILITY OF MIRACLES.

When we speak of the uniformity of the operations of the laws of nature, what precisely do we mean by "laws" and what by "nature?" The questions are important, because of the different senses in which the words are used among us, and the consequent liability to which we are exposed of giving to them a meaning in one connection which is correct only in another. In its physical sense, a law is an invariable sequence of antecedents and consequents. We see that certain things invariably follow certain other things, and we generalize our observation into something which we call the "law" of the phenomena. In this sense a law is a human inference from the observation of the operations of nature; and, as Sir John Herschel long ago remarked, "the use of the word in this connection has relation to us as understanding, rather than to the universe as obeying, certain rules." Thus understood, it must be evident to every one that a law can be the cause of nothing. The law of gravitation does not make any body fall to the earth or hold any planet in its course; it is only the name which men have given to the formula which they have deduced from their observation of falling bodies and of the solar system. It is itself the result of the classification of human observations, and cannot therefore be metamorphosed into the cause which produces the phenomena that have been thus observed and classified. We distinguish here between law and force. Force is the energy which produces the effects; but law is the observed manner in which force works in the production of these effects. So far all is clear. But then, in the moral sphere, the term "law" is used to denote a rule of conduct which we are bound to obey; and thus it has come about that, almost insensibly to themselves, many have imported this idea of obliga-

tion from the moral into the physical sphere, and look upon a law of nature as enforcing the sequences of which it is really only the record written in the short-hand of a convenient formula. We must be on our guard, therefore, against introducing the element of causation into our conception of a law of nature. Such a law causes nothing. Force is the active energy, law is the observed manner in which force works. But now, supposing that force to be, in the last resort, the volition or power of a personal omnipotent being, where is the impossibility of its being put forth, in exceptional instances, and for a sufficient purpose, in a way different from that in which it is usually exerted? If law may be regarded as the observed manner in which God has ordinarily chosen to carry on the operations of the physical universe, is it not just as possible for Him to vary the order in exceptional cases, and for a specific and worthy purpose, as it is to maintain it in uniformity? If nature be God's usual action, is there any impossibility involved in the conception of miracle as unusual divine action? or must we regard these so-called laws as chains wherewith the Deity has bound Himself, and by which He is held from doing anything, no matter for what purpose, different from what He has always been observed by men to do?

The force of these considerations is increased when we ask further, what is that "nature" of which we speak when we use the phrase the "laws of nature?" If it be restricted to merely physical phenomena, then it must be confessed that we have in them no experience or observation of any interference with the uniformity of its operations; but if, within the domain of nature, we include human nature, then we can no longer make any such admission. For here we come into contact with a new sort of power, namely, the power of the soul of man, which does continually intervene among the forces of nature, and produces effects aside from, and out of, the usual sequences of physical phenomena. All the triumphs of mechanics, of science, and of art have been won through the exercise of this power possessed by man, of bending the forces of nature to his will and using them in his service. We are continually reaching results which the forces of nature, left to themselves, never could have caused; and if this be so with men, why should we deny to God the possibility of intervening in a similar way, and so producing effects that are not merely supernatural, but superhuman? The truth is, that if the personal existence of God be intelligently admitted, and if it be conceded that He is carrying on the operations of the universe by His power, there is no longer any foundation for the argument against the possibility of miracles, inasmuch as then they are seen to be only unusual manifestations of the same energy by which the common and ordinary processes of nature are maintained.—*W. M. Taylor, D.D.*

#### ALL HAVE THEIR TROUBLES.

That "man is born unto trouble as the sparks fly upward," is as true to-day as when Eliphaz pressed home this fact upon poor, unhappy, argumentative Job. Our troubles are always present with us, and because we so keenly feel the smart, we are apt to imagine them far greater than those of our neighbours.

We go about our daily duties, perhaps, with hearts filled with care and anxiety, with the sharp thorn of sorrow piercing our souls, and we meet the multitude who seem so cheerful and gay that we cannot believe that grief ever comes near them. Ah! no one can be so miserable as we, so unfortunate. But, how little do we know of their secret sorrows, for often

"Aching bosoms wear a visage gay,  
And stifled groans frequent the ball or play."

Many a brave heart is breaking that gives no sign.

Is it well, then, since tribulations come to us all, to dwell upon and magnify our own? If it lie in our power in any right way to remedy or get rid of our trials, let us seek with diligence and without delay to help ourselves, but if they are inevitable, then let us bear them patiently. Fretting and complaining will do no good, will make them no easier to endure. We can, at least, make an effort to be cheerful, even though we cannot forget our pain. We can all the better sympathize with and comfort others who are unhappy, if we know by sad experience what unhappiness is. When we learn to "look out and not in," we shall know by that inner sense which is born of compassion, that we are not the only sufferers in the world; that even among the gay, rollicking crowd are hearts that ache, and eyes that weep.



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## CONTENTS.

	Page
ADVERTISEMENTS.....	753, 754
SCIENTIFIC AND USEFUL.....	754
NOTES OF THE WEEK.....	755
OUR CONTRIBUTORS—	
Seven Years in the Indian Mission Field (continued).....	756
God Dwelling with Men.....	757
Montreal College.....	761
PASTOR AND PEOPLE.....	758
EDITORIALS—	
Home Mission Committee—The Origin of the Pan Presbyterian Council—The Difficulty in University College—Christianity and Peace.....	760
The Pan-Presbyterian Council at Philadelphia.....	761
CHOICE LITERATURE.....	762
BRITISH AND FOREIGN.....	763
MINISTERS AND CHURCHES.....	764
SABBATH SCHOOL TEACHER.....	765
OUR YOUNG FOLKS.....	766
ADVERTISEMENTS.....	767, 768



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 1, 1880.

SEVERAL Presbytery reports and other items unavoidably crowded out.

## HOME MISSION COMMITTEE.

ELSEWHERE in our columns the notice will be found calling the regular half-yearly meeting of this important Committee of our Church. We understand that the applications to come before the Committee, from new and important fields, are very numerous. It is, therefore, earnestly to be hoped that every congregation will not only maintain the standard of liberality of last year, but, if possible, go beyond it. Otherwise the Committee will be unable to meet their liabilities.

## THE ORIGIN OF THE PAN-PRESBYTERIAN COUNCIL.

WE shall not try to settle who has the honour of being the first to propose such a meeting as that which is at present being held in Philadelphia. Some attribute the first suggestion to Dr. McCosh of Princeton, while others would give the credit to Dr. Blaikie of Edinburgh. It is a matter of little or no consequence. Sufficient that the suggestion, come from whom it may, has borne excellent fruit, and promises to produce still more in the future. In any case we find that Dr. McCosh suggested such a council about the time of the union of the Presbyterian Churches in the United States, in 1870.

In 1873 simultaneous action was taken by the General Assemblies of the Presbyterian Churches of the United States and Ireland, by their appointing committees to correspond with other Churches on the subject. This movement was followed up by a meeting during the sessions of the Evangelical Alliance of October, 1873, and a committee was appointed to bring the matter under the notice of the Presbyterian Church universal, and to invite the coöperation of all. A paper was prepared addressed "To the Churches of Christ organized on Presbyterian principles throughout the world," setting forth, among other things, that it was not sought that the Churches should "merge their separate existence in one large organization, but that, retaining their self-government, they should meet with the other members of the Presbyterian family to consult for the good of the Church at large and for the glory of God."

This address met with a hearty response and in July 1875, a meeting composed of nearly one hundred delegates, appointed by their different Churches, in various countries, was held in the Presbyterian College, London.

During its sessions a constitution for the proposed Alliance was drawn up, on the basis of Presbyterian polity and Reformed Church doctrine, and proposing a Triennial Council of Delegates—ministers and elders—to be appointed by the several Churches in proportion to the number of their congregations. A year later (1876) the Churches accepted this as their basis of representation and appointed delegates to the First General Council of the Presbyterian Alliance, which met in Edinburgh, July 3rd, 1877.

That Council was composed of 333 delegates representing more than forty-nine separate churches, scattered over twenty-four different countries, and connected with more than twenty thousand congregations. It did good work, and will long be remembered by all present at its meetings. According to the understanding come to for a Triennial Conference the present meeting at Philadelphia is being held. It is attended by even more delegates than the previous one, and may be expected to exert a still more extended and beneficial influence.

## THE DIFFICULTY IN UNIVERSITY COLLEGE.

OUR readers are aware that for some time past matters have not been moving smoothly in University College. The facts are so well known that it is unnecessary for us to give them in detail. We had hoped that when Mr. Warren gave up his appointment all the difficulty would have been finally disposed of, and we are therefore correspondingly sorry to understand that such is not the case. No one, we believe, can have the slightest doubt about its being the earnest and honest desire of the Provincial Ministry in general, and of Mr. Crooks in particular, to do the very best possible for the interests of our Provincial University in appointing Professors and making all other necessary changes and arrangements in that Institution. But as to the wisdom of some of their recent proceedings in this connection we fear there will not be the same unanimity of opinion, even among those who are generally their most enthusiastic admirers and most unwavering adherents.

We should be sorry to insinuate that the newly appointed Professor of Classics is at all overpaid. Very much indeed we should hope the reverse, though his success as an instructor still remains to be tested. But that he should, from the very start, receive more than the other Professors are getting now, after years of successful labour, and after they have passed through a graduated scale of remuneration according to their length of service, is, we take the liberty of saying, at once impolitic and invidious. No doubt we are told that a competent person could not be secured for that Chair for less than has been given. We more than doubt this. In any case, however, competency is merely a relative term, and if in its supposedly highest degree it could not be secured for the Classical Chair of our Provincial University without casting something like a slur (however little intended) upon the rest of the Professors, then we submit that the true course to be adopted both in the interests of the higher education of the country in general, and of University College in particular, was to be satisfied with that amount of competency which the salary previously attached to the Chair, or at present given to the other Professors could command. This, we believe, would have been the wise and self-respecting course, unless the funds of the University had been in such a state as to justify an increase of salary all round. That there is, however, more difficulty in securing a first-rate Classical Professor than in filling the other Chairs in the most satisfactory manner, we do not believe. On the contrary we are fully persuaded that it would be a much easier task to make a most excellent appointment in the former department than in some of the others, as will be seen very evidently when such a Chair as that of Mental Science, for instance, shall happen to fall vacant. Be this, however, as it may, when people can't do all they would like, without being guilty of something very like injustice, they must accommodate themselves to their circumstances, whatever be the consequences. We are not at all surprised at a protest having been sent to Mr. Mowat by the aggrieved Professors, against the offensive discrimination referred to, and if the facts in connection with the appointment of Classical Tutor and Dean are as they are generally represented to be, it is not at all a matter of wonder that other parties should also feel aggrieved. We are exceedingly sorry to be obliged to say even this much, and shall not cease to hope that the difficulty may even yet be satisfactorily arranged, though how it is to be in the present state of the University funds we can scarcely see.

When we are on this subject at any rate, we cannot help adding that for some time past not a few of the most loyal friends of our Provincial University have felt with increasing sorrow and anxiety, that there were some things about the administration of that Institution, as well as about the character and efficiency of some of its teaching that greatly needed

looking into. Whose business is it to see to it that all the Professors and Tutors are honestly and successfully doing the work for which they are paid? Is everyone left to his own discretion? And might we ask still further if it is not a fact that some of the classes always dwindle down to a shadow long before the academical term is over, and that some of the teaching is little better than a sham? Rumours to this effect fly thick. Whose business is it to see whether or not there is any ground for them?

## CHRISTIANITY AND PEACE.

PROFESSOR GEORGE P. FISHER, of Yale College, in a recent article in the New York "Independent," calls attention to the hostile attitude of France and Germany toward each other, and to the precarious tenure of peace in Europe generally.

After describing the horrors of war and pointing out some of the many miseries which it entails, the Professor asks why the Roman Catholic and other great ecclesiastical and professedly Christian bodies in Europe have "nothing to say, and no measures to recommend, for the purpose of removing and preventing crimes the enormity of which no language can adequately depict. He refers also to the position and attitude of the Presbyterian Churches, with special regard to the General Council at present being held in Philadelphia, in the following terms:

"We are to have a Presbyterian Council in Philadelphia, comprising distinguished representatives from different countries. Here is a state of things in Christian society; here is an anticipated calamity of immeasurable interest to all who know what the kingdom of Christ means. It may be important for such a body to advert to the speculations of sceptical students of physical science, or of innovating critics in Biblical theology; but is it not of some importance to consider what can be done by Christian people, to whom Christianity is something more than a name and a dogma, to prevent the outbreaking of devastating wars among Christians, and to deliver the Christian nations from the intolerable burden of vast military establishments? Why, a tithe of the cost of military institutions in Christendom, for a single year, would support Christian preachers in every portion of the globe, and carry the Bible to every town and hamlet and habitation on earth. What Christian people are doing for the evangelizing of the world, is as nothing; it is the dust in the balance compared with what they are doing every month and every day in providing the means of destroying one another."

All this is as sad as it is uncontrovertible. To all appearance we are a great deal nearer a general European war, which will affect disastrously the whole world, than we were when Professor Fisher penned the above sentences, and, perhaps, it may be said that the state of matters in Turkey, and the perversity of the Sultan, are such that the sharp arbitrament of the sword will alone settle the difficulty. Whether such be the case in this instance or not, it is surely sad to notice so many nations, calling themselves Christian, all armed to the teeth and all quite ready, upon the merest hint from two or three men, to fall upon each other with the resolution to do as much mutual damage as they possibly can, and yet not a word of protest against the frightful iniquity involved in such a state of things from all the Churches and Christians in every one of those countries. It seems all to be taken as a matter of course that ever and anon there should be a general repeal of the ten commandments—for practically war simply amounts to this—and any who may cry out against such a state of things are ridiculed as dreamers, and pitied and despised as lily-livered milksops. What is our Christianity worth if it can do little or nothing to bring such a state of thought, feeling, and action to an end? It is usually said that Captain Sword is giving way to Captain Pen, and we are thankful to believe that, to a certain extent, such is the case. The progress, however, in this direction is very slow, and surely the Churches of Christ might very properly lift up their united protests against the war spirit more frequently and more earnestly than they do. Of course, the merest hint at such a thing is always the signal for small wit-crackers and feather-bed soldiers making merry at the expense of those supposedly verdant blockheads who could fancy that Bismarck or Gambetta, or any of the other supposedly prominent big-wigs, would care one straw for all the protests of all the Churches of Christendom, though these were sufficiently numerous to thatch the face of the universe. All right, most magnificent wit-masters and general managers of the world's concerns, on paper, and according to the old orthodox doctrine of force and blood-letting, but neither Bismarck nor Gambetta, nor any other of the men "of blood and iron," to whom you refer so fre-

quently and so affectionately as if they were neighbour chums of your own, feels that he can treat the quiet, solemn protests of many Christian men and Churches, against any form of social or public wrong, with the same light-hearted and withal flippant contempt with which you dismiss those, you are pleased to call dreamers and fanatics, to the limbo of indifference and forgetfulness. We suppose it will be thought that for Christian men to protest against war, and all that leads up to it, is an intolerable invasion of a sphere of thought and action with which they have nothing to do. It may be said that such a proceeding is coming down to the domain of secular politics with which, we are assured, Churches and Christians ought to have nothing more to do than Canning's "Knife Grinder" used to have.

Public opinion, let it be said once again, more and more rules the world, and it would be very strange, indeed, if Christian people and Christian Churches were to be debarred from doing their best to educate and mould that public opinion in such a way as to lead it more and more to "make for righteousness."

We have not noticed that the Pan-Presbyterian Council has said anything formally in the interests of peace since it met. We hope it will do so before its meetings close, and should it do so, with all respect to our "tremendous" mockers, we are persuaded that its words would not be without weight for the present, and not without fruit in the future.

#### THE PAN-PRESBYTERIAN COUNCIL AT PHILADELPHIA.

AS all our readers are aware this most important assembly of delegates from almost all the different Presbyterian bodies throughout the world has been in session during the whole of the present week and for part of the previous one. The meeting is one which has been looked forward to by tens of thousands with keen and prayerful interest, and it is not saying too much for us to add that the high expectations formed of its general character and beneficial influence have so far been more than realized. To the Presbyterians in particular and to many of the other inhabitants of Philadelphia, the past days have been of peculiar interest to be long remembered as times of refreshing from the presence of the Lord, while to the assembled delegates, as well as to the many visitors attracted to the "city of brotherly love" by the occasion, these meetings have afforded special gratification, and have exercised an influence for good upon both mind and heart which has far more than repaid all the trouble and expense necessarily incurred by attendance upon them. It is too soon even to begin formally to estimate the beneficial results likely to flow from such a convention. Much has been accomplished by the mere fact of such a Council having been held and by so many brethren from far distant lands being in this way allowed to look each other in the face, and to form many personal friendships which shall last not only for the rest of their lives but throughout eternity. Were this all the good achieved by the meeting it would be well worth all it has cost. Much more, however, may be expected from it. All the different sections of the Presbyterian body will be drawn more closely to each other. Their substantial unity in faith and practice will be made far more widely and strikingly manifest. Plans for increased and efficient co-operation in the Lord's work will be more and more discussed and eventually so far adopted; while it is not too much to expect a general quickening throughout the various bodies represented, a general enlargement of view brought round, with an increasing prominence given to the position, work and influence of Presbyterianism throughout the world. Misapprehensions as well as misrepresentations of our common doctrine and Church polity will in many cases be dispelled, and many who have feared, as well as not a few who have hoped, that a decay as of death was upon our Presbyterian Churches, and that the things that remained in doctrine, discipline and life with them had become mere sapless traditions, as cold as a last summer's nest, and ready altogether and speedily to disappear, will be disabused of their fears and disappointed in their hopes as they receive such undoubted intimations as this united Council has given that Presbyterianism, in all its grand characteristics, was never more alive than it is now, and was never doing its work on a more extended scale or with more efficiency and success. Presbyterians have no need to assume the air of those who are begging pardon of

everyone they meet for the misfortune of their being in existence. They are not ashamed of their Calvinism, and have by no means, as some allege, dropped the theology originally known by that term while they have retained the name. Their Church order, they believe, will be the more generally adopted the more fully it is understood; while their Church life, far from being a thing of mere genealogical descent or local clannishness, can compare favourably with that of any section of the Church of Christ as at once honouring to God and beneficial to man. Boasting on the part of any section of the Presbyterian family is certainly excluded, yet there is good reason for most if not all of them thanking God and taking courage in the maintenance, defence and propagation of that much loved and greatly owned and blessed system of doctrine and worship which has taught them so effectually and so generally to bow reverently and lovingly before their God, and at the same time to stand erect and fearless in the presence of their fellows. A lengthened account of the proceedings of the Council is not necessary, is indeed, in one sense, not possible. The greater portion of the time has been taken up with the reading of papers, any mere outline of which would be practically useless, while the *ipsissima verba* would fill a volume. No doubt such a publication will appear in due time, and, if those who have the management are wise enough to issue it at a cheap rate, it will be very widely circulated and very carefully perused.

The Council was formally opened on Thursday, the 23rd ult., in the presence of thousands of people who crowded every available spot of the Academy of Music. Dr. William Paxton, of New York, after the usual preliminary services, preached from Matt. viii. 2. The address of welcome was delivered in the afternoon by Dr. Breed, after which Dr. Calderwood, of Edinburgh, was chosen president, Drs. Blaikie and Matthews, clerks, and Mr. Newkirk, assistant clerk. At the evening sederunt the reading of prepared papers on certain arranged subjects began and has been continued throughout as one of the chief features of the different meetings, interspersed with more or less extended discussions on the different points thus brought before the Council.

It had been arranged that the Council should attend the State Fair, but as it was afterwards ascertained that that exhibition was kept open on the Sabbath it was agreed to rescind the arrangement made. On Friday seven different papers were read. On Saturday Professor Calderwood, of Edinburgh, read one on the relation of "Science and Theology," and Dr. McCosh epitomized another on "How to deal with young men trained in science in this age of unsettled opinion." His advice was to deal tenderly, and prepare them thoroughly with every possible intellectual equipment. Teachers should be cautious of speaking in an authoritative manner of subjects on which they were not themselves thoroughly informed. He remarked that of twelve hundred graduates of Princeton College during his presidency only four went away unbelievers. Of these four, three are now in the ministry, and the fourth is high in the theological class at Princeton. A mere list, however, of the subjects discussed would serve no good purpose. We shall therefore reserve till next week's issue a general view of the proceedings, and the final resolutions and recommendations agreed upon.

ACKNOWLEDGMENTS.—The following sums have been received by the Rev. Dr. Reid, for the under-mentioned schemes of the Presbyterian Church in Canada, viz.: Friend of Missions, Ontario, for Home Mission, \$100; Friend of Missions, Ontario, for Aged and Infirm Ministers' fund, \$100; Wm. Shearer, Montreal, for Foreign Missions, \$4; Friend of Missions, for Home Mission, \$5; Donor, Perth, for Foreign Missions, \$25; Friend, Hullett, for French Evangelization, \$5.

#### MONTREAL COLLEGE.

MR. EDITOR,—While perusing the Calendar of the Presbyterian College of Montreal the other day, my attention was drawn to one of its regulations, which, in my estimation, is hardly equitable. All the scholarships offered by that institution are open to English-speaking students. If they feel inclined to take the French course they are at liberty to compete for the French scholarships as well as for the \$60 offered to English students preparing for French work, which French students have no right to. Now, I noticed that an additional scholarship is offered to the Literary Class of the third year—which class is generally

composed of French and English students—and that the French element in that class is not allowed to compete for this prize without forfeiting its right of competition for the French scholarship, for which English students may compete if they choose. Now, I ask, on what basis of equity does this regulation rest? Why is it there at all? What does it mean? Why such distinctions? Would the Lecturer in Classics and Mathematics please explain this point. All students should be on the same footing and enjoy the same privileges. It is a known fact that the French students of this College are at a disadvantage at best. They are constrained to learn the English language or leave the institution, for during the last four years the French course has reduced itself to one hour a week and no more. If these men, by dint of labour, succeed in mastering a tongue not their own, why should they not be allowed to measure themselves with their English fellow-students? Such invidious distinctions will do a lasting harm to the Church; they will drive the French element out of it to the United States, where promising French fields are offered, or out of the French work altogether. In my humble judgment, the Montreal College will do the work which the Church intends it to do, only when it has become a *bi-lingual* college, compelling all its students to study the two languages. Knox and Queen's and our other institutions can furnish the Church with all the English men she requires. This Province of Quebec needs men speaking both languages. ELPIZO.

Sept. 14th, 1880.

#### OBITUARY.

The Reverend Dugald McGregor, minister of North Mara and Longford, in the Presbytery of Lindsay, in connection with the Presbyterian Church in Canada, departed this life at the manse, Uptergrove, after an illness of about six weeks, on Sabbath morning, 19th September, in the seventy-first year of his age. He was born in the Island of Easdale, Scotland, March 27th, 1810. His parents were God-fearing and intelligent. He was in early life led to the Saviour, and manifested a deep and earnest solicitude for the salvation of sinners and the welfare of Zion. Prior to his entering the ministry he, along with a few other young men, studied under the aged and venerable Rev. Mr. Wilson, of Helensburgh. He began his ministry as missionary, in that town, in connection with the Congregational denomination. After labouring faithfully and with blessed results for some years in Helensburgh he was called to Clachan, Argyleshire. His work there was much of an itinerant character. He frequently visited many of the western isles. He was largely blessed in his labours there.

In 1833 he married Louisa McDougall, an estimable and pious lady, who is left to mourn her widowhood. He has given a more than usual gift to the ministry, all his sons—five—being ministers of Christ. Four of them are connected with the Congregational Body—Alexander is ministering to the Congregational Church at Yarmouth, N.S.; John is settled in Osprey; Duncan in Guelph; and Archibald late of Listowel; Dugald is missionary in Manitoba in connection with the Presbyterian Church in Canada. There are, also, of the family, surviving, two unmarried daughters, Isabella and Christina, pious and intelligent young women.

Mr. McGregor and his family emigrated to Canada in 1857, and was called by the Congregational church, at Manilla, Ontario. He was pastor of that church for eighteen years, preaching also in the townships of Mariposa, Brock, and Eldon, and visiting frequently the western churches in Ontario. His labours in his congregation and itinerant work were greatly owned and blessed of God.

In 1876 he connected himself with the Presbyterian Church in Canada, and was in the fall of that year inducted as pastor of North Mara and Carden. The following year Carden was disjoined from Mara, and Mr. McGregor took charge of Longford in connection with North Mara. His congregation was devotedly attached to their minister, and deservedly so. He was diligent and faithful in his work. He was an able and earnest preacher of the Gospel in English and Gaelic. The funeral services were most solemn and impressive. It was most heart-touching to witness the sorrow of the devoted flock whose teacher and leader God had taken home. The following ministers took part in the solemn service: Messrs. Ross, of Woodville; Gray, of Orillia; Sinclair, of Oro; Cockburn, of Uxbridge; and McNabb, of Beaverton, who delivered an address.

"A prince and a great man has fallen in Israel;" one who served his Lord in the Gospel ministry for nearly two score years. He served his generation well, and has entered upon the eternal rest.

## CHOICE LITERATURE.

## "MIGHTY TO SAVE."

How little we realize the great power given to little ones who have really entered the narrow path which leads to life eternal! A street Arab—as wandering waifs in New York City are called—belonging to the Mission school received one day a card, inscribed upon which were the words, "Mighty to Save."

He put it in the pocket of his ragged coat, carried it home, and at night before closing his eyes in sleep he spelled out the words slowly and with great effort, but he did not understand it. Who was mighty to save? and whom would He save? and what would He save them from? were the queries which chased through his weak brain. He resolved to ask the teacher at the very next meeting, and he did so. She looked at the child sadly and spoke very tenderly, for Jim was a little deficient in mental capacity. "Soft-headed Jim," the rude court-boys called him. And yet in spite of that fact Jim was an attractive boy. So the teacher thought as she looked at his frank, kindly face and tender grey eyes and clustering brown hair. She explained to him as best she could, the meaning of the wonderful words, praying (a silent prayer) meanwhile, that God would let the seed find entrance into the child-heart. It did. As little and lowly as Jim was, he planted his small feet firmly upon the Rock, Christ Jesus.

If it had not been so beautifully pathetic it would have been ludicrous and provocative of laughter, to have seen the peculiar way Jim took to bring wanderers within the fold. His father was a notorious drinker, and his mother was nearly as bad. Jim resolved that just here in his own home the work should begin. Very formidable work it would have looked to men's eyes, and as little Jim looked about his garret room he did not know where to begin, but he would not falter, not he. "The teacher, she said, Him that's mighty to save me ud hold me up, giv' a feller strength, love a feller, put His great strong arm about a little feller like me. Who ud be 'fraud with the King's arm roun' him? Not Jim Carter."

And so Jim sat a moment thinking where to begin. His father was awakening from a drunken sleep; his mother lay snoring heavily; little Tom, whose legs had both been broken by his father in one of his terrible spree, and who after weeks of agony was just able to sit up, was leaning upon his elbows upon his hard bed, trying to count the slits and holes in his quilt.

"Poor Tom," Jim said, going over to his little pale-faced brother. "I pity yer, little Tom," he added, laying his grimy hand tenderly on Tom's matted flaxen hair.

"Do yer? I'm so glad; get me somethin' to eat, Jim, won't yer?"

"I wish I knowed where to get it, ef mam' ud only wake up mebbe she could get somethin'," and then as a light broke over his mind, he said earnestly, "Wait, little Tom, I shouldn't wonder ef I just got 'quainted with somebody that ud help," and going over to the corner he knelt down and prayed, "Oh, dear Jesus, mighty to save, will yer tell a poor feller where to get a few crusts or somethin' for a poor feller's little brother who is sick and starvin'. Do, dear Jesus, and do it quick." Then Jim slipped out, down the broken stairway and into the street. He did not waste any time in the court but ran on fast, until in a few moments he turned into a neat, pleasant street. The snow was ten inches deep and was still falling. Jim had an indistinct feeling of being cold, but Tom had the first place in his brain, hungry little Tom. A lady dressed in deep mourning opened the front door of one of the houses. A pretty little girl followed. "Oh, mamma," exclaimed the child, "look at the beautiful snow, isn't it lovely?"

"Lovely indeed, dear," laughed the lady, "but my first thought was something more matter of fact—who will clear off the porch and walks while Jack is sick?"

"Oh, ma'am, can I clear off your walk?" It was ragged little Jim asking the question.

"You I why you are such a little fellow."

"Yes 'um, I'm little but I'm strong. He that's mighty to save is going to help me."

"Why, what does he mean mamma?" whispered the little girl.

"I hardly know myself," she answered, and then looking at Jim she said, "Step in the hall a few moments, it is too cold to stand talking here," and afterward when the boy stood near the hall stove warming, she asked him what he meant by his answer to her. Jim explained, and the lady was so touched by his simplicity and earnestness that she could not speak when he finished. She went out into the kitchen and returned with a lunch. "Eat this, dear little Jim," she said, "and then you can clean the walk."

"I will clean the walk first ef you please ma'am. I'm in a hurry to git home to Tom." Jim worked industriously and soon returned to the door, where he received a package which the lady told him was pay for his service. He forgot that he was a drunkard's child, in fact the child of two drunkards. He forgot his rags, his cold feet and aching fingers. He thought only of little Tom and the breakfast he would have. "Oh, my, I 'spect it's all inside, that hoo-tofal bread and pink meat the lady brought in to me in the hall."

"Oh, Jim, hev yer got somethin' for me?" little Tom asked eagerly as Jim entered the door carrying a bundle.

"Hush," whispered Jim, pointing to his father and mother who still lay sleeping to all appearances. Jim opened the box, and in spite of his resolve not to waken his father, he could hardly refrain from shouting his delight. As for Tom, tears and smiles chased over his white, expectant face; he clasped and unclasped his thin hands, and then with joyful face asked, "Oh, Jim, where did you get all these good things?" and then his voice grew sad as he added, "Jim, ye, a good brother lately, an awful good brother, an' I love yer, but yer didn't steal these, did yer? Yer know the Commandments yer learned at the school an' learned me."

"No, sir-ee, little Tom, I'd starve fore I'd steal, an' Tom,

much as I love yer, I'd rather you'd starve too, cause we'd go up there you know," he said, pointing upward. "Eat away, Tom. Him that's mighty to save gave me these."

"Where does He live? Is He an angel?" Tom said eagerly, devouring like a starved animal one of the delicious soft sandwiches which Jim had brought.

"He's better and stronger than all the angels. He's the King of heaven," Jim spoke reverently.

"Why, Jim, where could you 'a' seen him?" Tom asked wonderingly.

And for answer Jim explained about the One mighty to save, how he had gone to Him and prayed to be shewn how to find bread for his starving brother, "an' Tom, I'll never be afraid of nothin' while I live—no nothin'."

"Not of pa knocking ye over the head an' throwin' sticks an' the poker an' the ugly iron chair? Oh, Jim, ye'll be 'fraud of that, won't yer?"

"No, never!" Jim's face was fairly beautiful in its expression of faith and trust in the Rock that was higher than he. "Why, Tommy, didn't I tell you His arm was roun' me? Didn't I tell you I was a fellerin'? Ef father should kill me," his voice sank lower, "it wouldn't be me layin' here with the blood spurting on the white face an' the rags, I'd—I'd be—oh—Tommy, I'd be up in His arms. Just think of that; ain't it comfortin', awful comfortin', to think of Him that's mighty to save?"

But the father was not asleep; neither was the shiftless mother. They had been awake when Jim entered, but closed their eyes, feigning sleep, "to see what them young 'uns was up to."

They kept quiet—lying still and listening on their miserable cots on opposite sides of the room. They had heard all and yet made no sign. They opened their eyes just long enough to see Jim eating a sandwich—how good it looked! They felt so "gone" that a bite would have been acceptable, and so would a drink, but the last cent was squandered.

Tommy lay back on his bed with a satisfied look after he had eaten three sandwiches, and Jim began to gather up the things. He shook the crumbs out of the box, and out dropped something which made a ringing sound. He picked it up. "O Tom, it's a silver quarter; but mebbe it's a mistake."

"Here's a paper with writin' on, Jim," and Jim spelled out slowly, "Here's a bit of money for you, Jim, and when you need help, come to me. I serve Him, too, who is mighty to save."

Jim's father was just intending to call out to him to bring that money to him, "he'd have some good drinks now, but he heard Jim say, 'Let's save these two big slices with the nice meat twice em for father and mother; shall we, Tom?'"

"I m' willin', but they'd ratner have somethin' to drink."

"Poor father, poor mother."

"Does yer pity 'em, Jim?"

"Pity 'em and love 'em, Tom."

"How can yer when they're so cruel to us—beatin' an' jawin' an' poundin' everythin' aroun'?"

"I do, 'cause I do," Jim answered simply, knowing no other reason for his tenderness to those degraded beings, "an' Tom, mebbe Him that's mighty to save will do somethin' for them. I'm prayin' for them."

"He won't for them, Jim, they're too bad."

"Teacher said He 'ud save to the uttermost. I can't remember all she said, but I think they's the uttermost, an' ef Him that's mighty to save ud put His arm about 'em He'd lift 'em up. I'm goin' out now, Tom, to git somethin' for father and mother."

Jim noticed that his father and mother had turned their faces, but he did not know that they were weeping bitterly. While the boy went out and bought coal and coffee, and even a little milk and sugar with his silver quarter, they lay thinking in agony. "Mighty to save! Mighty to save! Oh, I learned that years and years ago, but I forgot it; forgot it, and what a life I have lived, and I pulled her down, too," the wretched father thought; while she, the mother, was trembling with remorse as she thought, "Oh, why did I follow him down hill? Why didn't I look up to Him who is mighty to save?"

The coffee was boiling hot. Its aroma filled the little room with fragrance. Tom had drunk a cup of it, and so had Jim, and they were waiting for the father and mother to wake up.

"I wish they'd wake up, Tom."

"Mebbe they'll pound yer when they do."

"I ain't 'fraud with Him yer know."

"Jim, little Jim," it was the father calling, and Jim hastened to him, thinking something strange had occurred, for his father had never spoken so gently. "Jim, God bless you, Jim, Him that's mighty to save is near me, boy. I'm going to follow Him."

"Oh, father, I'm so glad, so glad," the boy said in rapture.

"Jim, my poor Jim," it was the mother speaking, and the child crossed the room, "your ugly mother is going to follow too. I followed him—your father—down hill; I'll follow him up hill. We'll lean on Him who is mighty to save."

They drank their coffee and ate their bread, and arose strengthened to begin a new life. They both kissed Jim and Tom and each other, and they were no maudlin kisses, but those of awakened love, the love that had lain dormant so long that no other but the Father knew that it was still alive.

Six months have rolled away. We do not find the reunited family in their old quarters. They have not been able to move out of Baxter street yet, but we find them in a roomy, pleasant corner room, on the first floor. Step in and look for yourself. That is Tom sitting in that softly cushioned chair by the clean, bright window, through which the sun beams in so warmly. You do not recognize him, and it is not strange. He can walk about the rooms again, and his limbs are growing stronger every day, but he is resting now. His cheeks are full now, and his eyes are bright, and there is no happier child in all the great city than Tom—unless it is Jim. And where is Jim? Ah! he is working, earnestly working. Actually he has risen to be a faithful little clerk to a mar-

ket-woman, who with her rheumatic feet wrapped about with an old shawl, watches him with eyes of love. Her blessed young feet, she calls him. The father, day after day, works steadily at his trade. He is a mason, and finds plenty to do with his strong arms. And the mother, we must point to her and then stop. Look through the open door of the room where dear little Tom sits, into the small one in the rear. Busily engaged in polishing fine linen shirts, for which she receives good pay, she stops one moment to glance into the room where her boy sits. She sees him in the sunshine. She smells the fragrance of the lemon geranium in the window. She sees the prettily-covered table with the Bible and the papers on top. She sees the rugs and the comfortable chairs and the cheerful clock upon the shelf, and her heart breaks forth from her lips in glad song. You may not call her voice sweet, or her singing cultured, but Tom, listening with rapt attention, thinks he never heard anything so sweet as his good mother's song, as these words float in to him:

"Tenderly the Shepherd,  
O'er the mountains cold,  
Goes to bring His lost one  
Back to the fold.

"Lovingly the Father  
Sends the news around,  
'He once dead now liveth—  
Once lost is found.'

"Seeking to save,  
Seeking to save,  
Lost one, 'tis Jesus,  
Mighty to save."

—Christian Intelligencer.

## WHAT GIRLS OUGHT TO LEARN.

Nothing is more painful, to one who knows what mothers may do for their children, or wives for their husbands, than to see the idleness of young women who are not compelled to work for a living, and to find how empty-headed they are. This may seem a small matter in itself, but the moment a woman is married she has to learn how to be interesting in her home to her husband, and, as soon as she is a mother, the training of her children is the foremost duty of the hour. In these two spheres of life, which are essentially the goal of woman's existence, everything depends upon what the wife and mother brings to her several positions, everything for her own, her husband's and her children's happiness. Women are perpetually losing their husbands because they rely upon evanescent personal charms to uphold affection, but the surest way to provide against the decay of the early enthusiasm of married life is to cultivate those mental and moral qualities which make women always charming and attractive.

Nothing is surer to do this, aside from personal manners, than the improvement of one's mind, the growth of literary tastes, the interest in what imports new and wholesome attractions into one's home. It may be the microscope, or French or German translation, or botany, or English literature, or history, or music, but, whatever it is, the stimulus of knowing one thing thoroughly is worth immensely more than the knowledge itself, because it gives one the power to know more and to enjoy more. These studies, even in themselves, are refining, but, pursued in the genial atmosphere of home, they are more than simply refining; they are agencies by which the spirit of the home is chastened, made moral, even made religious. Religion in one's home is best when it is least insisted upon, when its life is the unconscious poetry of the household, when it seems to be the natural culmination of the amenities of life; and religion and culture go together in the well-ordered life of every woman. But it is when the wife becomes a mother, when the religion and culture find a congenial sphere for development within the sanctities of home, when among children and among friends and neighbours the tone is always uplifting and inspiring, that literary culture and the general development of a woman's mind and heart seem to make life sweetest and best. Fortunate is the boy or the girl who has such a home. It is from such quarters, be they the log cabin or the house with brown-stone front, that men and women go forth with the idea that conquers the world. Every leading person has had a start somewhere, and usually it is traced to one of these mothers whose native or acquired culture has been imparted to her bright children. Here is the true importance of literature a home. It pays for itself hundreds of times over in its influence upon parents, and in the early direction it gives to their children.—Boston Herald.

## THE PINCH OF WEALTH.

One pinch of wealth is the additional difficulty which wealth creates in achieving complete success in anything. This is constantly described as a consequence of idleness or of dislike to necessary drudgery, but that is an imperfect or even unjust description. Nothing prevents a rich man from occupying himself, and he will probably drudge quite as much as the poorer man would without the whip, but the absence of desire for the gain to be earned makes the labour seem positively heavier. A strength has been taken away. We can illustrate this by a comparison which everybody can test. A rich man of artistic leanings will not toil in the schools like a poor one, a rich agriculturist will not give hours and years to economies which make agriculture successful, a rich author will not display the patient research of his professional rival; but the rich politician will work like a slave or a barrister with large practice and no savings. The rich politician is no more laborious than the rich artist by nature, but his reward comes in a shape he desires; and the rich artist's does not, or at least not in the same degree. The politician desires two things—the success of his work and power, and however rich he may be, has a double stimulus; but the artist desires the success of his work and money, and, if he is rich, fully tastes only the first reward. The comparative feebleness of the stimulus which makes the rich man's work so tasteless is increased by that absence of



fixed conditions which follows on wealth, the presence of other possibilities which distract the will, till energy is impaired by half-conscious hesitations. One road, and but one, is open to the poor artist, and he advances on it rapidly. One road is open to the rich artist, and a dozen tempting lanes, the attractions of which he pauses to consider so often, that he seems, in comparison with his rival, to crawl. An increase of indecision comes to the rich from their riches as to what to do with themselves, which is supposed to be idleness, though it is not, and which becomes a distinct and separate pain. We all know the effect of an *embarras des richesses* in the shape of plans, and for the rich that is never absent. For all but a very few, compulsion, when it does not come from an individual, will smooth life.

#### ERASMUS.

He brought to the sunny land a scholar's dreams of open universities, of rare libraries, of cities where every enthusiasm for literature or art was encouraged, where lavish and princely patronage awaited the man of letters. He stayed long enough to know that the country was no peaceful retreat for meditative minds, but was utterly given over to convulsions of war, and that prelate and prince, and even pope himself, went forth to battle, not exactly for the cause or with the weapons prescribed by the Prince of Peace.

This state of things supplied the pen of Erasmus, whose nature and principles were both of a most peaceful order, with abundant subjects for satire, which he used unsparingly alike on whining monk and martial pope. At Turin the university presented him with the degree of a doctor of theology; at Bologna he lived a year, and during this time the plague, which had twice driven him from Paris, broke out, and the physicians and watchers of the infected persons were distinguished by a white cloth upon the shoulder. Erasmus, who had never laid aside the white scapula of his order, was mistaken for one of these attendants, and as he prided himself on not knowing a word of Italian, came near losing his life in a mob on account of wearing the plague mark and yet mingling with people who feared contagion.

In Venice he superintended his work through the famous Aldine press, and became a warm friend of the Aldi. At Padua the brightest minds of the day vied in shewing him honour. In Rome the cardinals, who were patrons of letters, bestowed upon him every attention, and the pope gave him a dispensation from his vows, and offered him every emolument to induce him to remain in Italy and give his learning and talent to the service of the Church. But Erasmus, already skilled in temporizing, though he responded to the pope's wish in so far as to give before him an exhibition of his power in debate, arguing at different times both for and against the projected war against Venice, yet in his heart scorned the public acts and private life of the papal court, and above all things had a deep-rooted hatred of war. He did not say much about it, however, until he was well on his way to England, where he was induced to return by the persuasions and promises of his friends on the accession of Henry VIII. to the throne.

#### BOYS AND SMOKING.

A timely note of warning is sounded by the New York Times against the growing evil of smoking among boys. It states that "careful experiments lately made by a physician of repute prove that the practice is very injurious." Of thirty-five boys, aged from nine to fifteen, who had been in the habit of smoking, in twenty-seven he found obvious hurtful effects; twenty-two had various disorders of the circulation and digestion, palpitation of the heart, and more or less craving for strong drink; and twelve had slight ulceration of the mouth. All were treated for weakness and nervousness, but successfully only after they had relinquished smoking. The Times says of this smoking:

"One of the worst effects is the provocation of an appetite for liquor, which, indeed, is not confined to the young, but which grown persons are better able to manage. Where boys drink to excess they are almost invariably smokers; and it is very rare to find a man over-fond of spirits who is not addicted to tobacco. Men who want to give up drinking usually have to give up smoking at the same time, for they say that a cigar or a pipe generally excites a desire for liquor very hard to control."

The great increase of smoking among boys in recent years is one of the alarming tendencies of our time. There ought at once to be inaugurated a vigorous anti-tobacco crusade throughout the land.—N. T. Advocate.

#### THE IDLENESS OF GIRLS.

Another great mistake that many of our girls are making, and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness or in frivolous amusements, doing no work to speak of, and learning nothing about the practical duties and the serious cares of life. It is not only in the wealthier families that girls are growing up indolent and unpractised in household work; indeed I think that more attention is paid to the industrial training of girls in the wealthier families than in the families of mechanics and people in moderate circumstances, where the mothers are compelled to work hard all the while.

"Within the past week," says one of our correspondents, "I have heard two mothers, worthy women in most respects, say, the first, that her daughter never did any sweeping. Why if she wants to say to her companions 'I never swept a room in my life,' and takes any comfort in it, let her say it, and yet that mother is sorrowing much over the shortcomings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor, deluded woman! She did it all herself instead."

The habits of indolence and of helplessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness or even of justice a girl must be who

will thus consent to devote all her time out of school in pleasuring, while her mother is bearing all the heavy burdens of the household. And the foolish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievous in the extreme. "O Hatie is so absorbed with her books, or her crayons, or her embroidery she takes no interest in household matters, and I do not like to call upon her." As if the daughter belonged to a superior order of beings, and must not soil her hands or ruffle her temper with necessary housework. The mother is the drudge; the daughter is the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter, and the respect of her daughter no mother can afford to lose.

The result of all this is to form in the minds of many gifted girls not only a distaste for labour, but a contempt for it, and a purpose to avoid it as long as they can live by some means or other.

There is scarcely one letter I have received which does not mention this as one of the chief errors in the training of our girls at the present day. It is not universal, but it is altogether too prevalent. And I want to say to you, girls, that if you are allowing yourselves to grow up with such habits of indolence and such notions about work, you are preparing for yourselves a miserable future.—Rev. Washington Gladden, in St. Nicholas.

#### "HOW WONDERFUL."

He answered all my prayer abundantly,

And crowned the work that to His feet I brought,

With blessing more than I had asked or thought—

A blessing undisguised and fair and free.

I stood amazed, and whispered, "Can it be

That He hath granted all the boon I sought?

How wonderful that He for me hath wrought!

How wonderful that He hath answered me!

Oh, faithless heart! He said that He would hear

And answer thy poor prayer, and He hath heard

And proved His promise. Wherefore didst thou fear?

Why marvel that thy Lord hath kept His word!

More wonderful if He should fail to bless

Expectant faith and prayer with good success!

—Frances Kullley Havergal.

#### BARREN DAYS.

What of these barren days, which bring no flowers

To gladden with fair tints and odours sweet,

No fruits, that with their virgin bloom entreat

Kisses from rose-red lips, that in dim bowers

Pout with a thirsty longing? Summer showers

Softly but vainly fall about my feet;

The air is languid with the summer heat,

That warms in vain,—what of these barren hours?

I know not; I can wait, nor haste to know;

The daily vision serves the daily need.

It may be, some revealing hour shall shew

That while my sad, sick heart did only bleed,

Because no blossom came nor fruit did grow,

An angel hand had sowed celestial seed.

—James Ashcroft Noble.

#### SIX SHORT HINTS FOR THE YOUNG.

1. Never neglect daily private prayer, and, when you pray, remember that God is present, and that He hears your prayers (1 John v. 15).

2. Never neglect daily private Bible-reading, and, when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. All backsliding begins with the neglect of these two rules (John v. 39).

3. Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, "What am I doing for Him?" (Matt. v. 13-16).

4. If you are ever in doubt as to a thing being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God's blessing upon it (Col. iii. 17). If you cannot do this, it is wrong (Rom. xiv. 23).

5. Never take your Christianity from Christians, or argue, because such and such people do so and so, that, therefore, you may (2 Cor. x. 12). You are to ask yourself, "How would the Lord have me act?" Follow Him (John x. 27).

6. Never trust your feelings, or the opinion of men, if they contradict God's Word. If authorities are pleaded, still "let God be true, but every man a liar" (Rom. iii. 4).

VIRTUE is the safest helmet—the most secure defence.

PEOPLE talk about looking back on a well-spent life; I look up—to Him who spent His life gloriously to redeem the life of my precious soul; I thank God who has kept me from the grosser sins of the world; but there is not prayer more suitable to my dying lips than that of the publican, "God be merciful to me a sinner."

PLEASURES, like the rose, are sweet but prickly; the honey doth not counterpart the sting; all the world's delights are vanity, and end in vexation; like Judas, while they kiss they betray. I would neither be a stoic nor an epicure—allow of no pleasure; nor give way to all; they are good sauce, but naught to make a meal of. I may use them sometimes for digestion, never for food.

SOME years ago a visitor said to a poor, wounded soldier, who lay dying in the hospital, "What Church are you of?" "Of the Church of Christ," he replied. "I mean, what persuasion are you of?" "Persuasion," said the dying man, as he looked heavenward, beaming with love to the Saviour, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, shall be able to separate me from the love of God, which is in Jesus Christ." None should rest contented with any hope less sure or bright.—Robert McDonald, D.D.

## BRITISH AND FOREIGN ITEMS.

SIXTY-FIVE years ago Christian work was begun in Turkey, with its population of 35,000,000. Now there are 225 Protestant churches in that country and 282, common schools.

THERE is a mission among lepers in India, another in Jerusalem, and a third in the Sandwich Islands. The India mission cared for 140 lepers the past year, receiving some \$4,500 therefor.

THE great Christian and industrial college of South Africa, the Lovedale Institution, will soon be in possession of new buildings, which will cost \$50,000. The influence of this college, the pride of the Free Church of Scotland, extends over all South Africa.

THE anniversary of the entry of Italian troops into Rome was enthusiastically celebrated Sept. 20th. Members of the cabinet and municipality took part in the procession. Premier Cairoli and other distinguished men made patriotic speeches at the Porte Pia.

AT last the great Cathedral at Cologne is finished. The foundation was laid in the middle of the thirteenth century, more than 600 years ago, and the work has gone on intermittently ever since. It is perhaps the finest Gothic structure in the world. Immense sums of money have been expended on it.

AFTER a year's trial of milk instead of beer, the Medical Officer of the Barnsley Poor Law Union, England, reports that the discipline in the parish infirmary is better, that the patients like the change, that there is no deterioration of health, and that the death-rate is lower. He has reduced the cost of alcoholics during the year just closed from £72 to £25.

THE Presbyterians are shewing great activity in Spain. There is a Presbytery there, that of Andalusia. It is small, consisting of eight churches, of which the membership is small and oppressed with poverty. Nevertheless, it proposes to found a school for training pastors, evangelists, and teachers, and has purchased a building for a college and a centre of missionary work.

ACCORDING to a recent report from the Holy Synod there are in Russia, besides the cathedrals, about 35,000 churches, of which 30,000 are parish churches. The services are carried on by 37,718 priests and 11,857 deacons; there are 65,951 lay church servants, such as sextons, etc. The State contributes to the support of 17,667 churches (a little more than half the whole number) the annual sum of 4,384,312 roubles (about £657,000). The total amount contributed by the State for maintaining churches in Russia is about 5,200,000 roubles (about £780,000).

ACCORDING to the calculations of the New York papers, Dr. Tanner received altogether the sum of \$137,640 for his forty days' fast, or upwards of £27,530. This is at the rate of \$3,441 or £680 a day. This not altogether beggarly remuneration is stated to have been made up from the following sources: The doctor's own bets, \$5,000; through a betting agency, \$12,223; sale of photographs, \$1,500; payments for admission to the house, \$78,915; from various manufacturers for the doctor's signature to their commodities, \$11,102; gift from the University, \$3,000; present from the State of Ohio, \$5,000; and from the firm of Liebig & Co., \$20,000.

A LONDON tourist, who has visited Edinburgh, writes: We return to this fine city, which, in respect of situation, has no competitor in the Queen's dominions. The same may be said of its principal street. What other street is built only on one side, has a roadway, including the foot-paths, of more than 100 feet wide, then public gardens, and beyond them heights surmounted by a picturesque old castle and various handsome modern buildings? Here also is a new cathedral, a fine edifice by Sir Gilbert Scott. It is curious that Presbyterian Scotland has built two new cathedrals for Episcopacy, whilst England has but those for which she is indebted to our more pious forefathers. But she is about to build one at least, and our Lord Mayor is exerting himself to promote the object.

THE Burials Bill, which was finally passed in the House of Lords in good form, has been signed and is now a law. It gives good satisfaction to Nonconformists, who would rather it should have been defeated than passed with the amendments of the Upper House. An analysis of the vote in the House of Lords approving the bill as it came from the Commons shews that the Archbishop of Canterbury and seven bishops voted for the bill and the Archbishop of York and six bishops against it. Among the latter were the Bishops of Bangor, Carlisle, Hereford, Lincoln, St. Albans, and Winchester. The Bishop of Manchester paired with the Bishop of Ripon, who opposed the bill. The Archbishop of York approved the principles of the bill, but voted against it, because the House would not accept his amendment, designed to exempt cemeteries from the operation of the bill.

THE following handsome legacies have been made by Messrs. Joseph Morrison and John Morrison, Monteith Row, Glasgow, Scotland, lately deceased, to the funds of the United Presbyterian Church and to various Glasgow institutions:—United Presbyterian Congregation of Bucklyvie, £1000; Glasgow Royal Infirmary, £500; Glasgow Asylum for the Blind, £300; Glasgow Eye Infirmary, £300; Glasgow Institution for the Deaf and Dumb, £300; Glasgow Stirlingshire Sons of the Rock Society, £300; Glasgow City Mission, £300; Old Man's Friend Society, £300; Aged Women's Society, £300; Aged and Infirm Ministers of the United Presbyterian Church, £300; Manse Fund of the United Presbyterian Church, £300; Bursaries in connection with the United Presbyterian Church, £1400. A codicil to the will provides that the residue of the estate, which we understand will amount to about £10,000, shall be equally divided between the fund for the better support of aged ministers connected with the United Presbyterian Church, the Manse Fund of the United Presbyterian Church, and the University of Glasgow.



## MINISTERS AND CHURCHES.

THE anniversary services in connection with Knox Church, Kincardine, were conducted on the 12th and 13th of September, by Rev. Prof. McLaren, of Knox College, Toronto. The services were numerous attended, and were of an exceedingly interesting character. The Rev. Professor preached and lectured to delighted audiences with his usual simplicity, unction and power. Total proceeds, \$142.

ON the 20th ult. the Paris Presbytery visited the Presbyterian congregation at St. George. The finding of the Presbytery with regard to it was that services should be held in the church on Sabbath evenings as well as mornings, for the benefit of such of the villagers and others as can attend, and who, otherwise, go to hear services elsewhere. It is to be hoped that these services once begun, the Presbyterian families of the place will prove loyal to their church and encourage it with their presence and support.

DR. G. L. MACKAY paid a visit to Knox Church, Kincardine, on the 19th of September, which shall not be soon forgotten. He conducted the services morning and evening—St. Andrew's congregation joining that of Knox Church on each occasion. Large numbers were again and again brought to tears as the doctor portrayed the moral and spiritual condition of the heathen in general, and the Formosan heathen in particular. On Monday evening he delivered a lecture, in the same place, on the manners, customs, religion, etc., of the Chinese, and exhibited a large collection of idols, utensils, relics, and other articles of interest to illustrate his lecture. The audience, which filled to overflowing the large auditorium of Knox Church, floor and galleries, was variously estimated at from eleven to fourteen hundred. For two hours the hearers were held spell-bound by an intensely interesting lecture, which was delivered with the doctor's well known fervour and enthusiasm. The impression made may be judged from the result of the collections, etc., \$227.48—one man contributing \$100 of this amount—and from the fact that a certain lady (not a Presbyterian) took a gold ring off her finger and threw it into the collection plate.

THE Paris "Transcript" says: "Our citizens generally, as well as the members and adherents more directly concerned, will regret to learn that the esteemed pastor of River street Presbyterian Church, Rev. John Anderson, has felt constrained, owing to the state of Mrs. Anderson's health, to place the resignation of his charge in the hands of the Presbytery at its session in Glenmorris, on Tuesday. We are sure we reflect the sentiment of the entire community in expressing warm sympathy with the reverend gentleman in the circumstances in which he finds himself placed. The congregation, as will be seen from our Presbytery report elsewhere, will be cited to appear for their interests, in Ayr, on Oct. 18th, between which time and the present, let us hope, such changes will take place for the better as may obviate the loss to the church and the town of Rev. Mr. Anderson, whose personal relations with his congregation are of the most harmonious and satisfactory kind. Mrs. Anderson, whose health, we regret to say, has been very indifferent for some time, is at present staying with her friends in Chicago, and thither her respected husband purposes removing for a time at first, should his resignation be sustained."

A VERY pleasant pic-nic was lately held by the pupils and teachers of the Brock Settlement Presbyterian Sabbath School in the romantic and picturesque grove adjoining the farm belonging to Mr. John Montgomery, which is situated near the Presbyterian church. The place which was selected for this pleasant occasion, it is needless to say, is one of the most beautiful and suitable places which can be found in this section of the country for holding a pic-nic. On one side is the Pretty river rolling its large heavy waves onward to the Georgian Bay, while as far as the eye can reach, the maple and cedar forests coming boldly to the water's edge, lean forward over the jutting banks—as if the branches longed to see themselves reflected—and receding over the undulating hills, topped by their foliage now turning yellow, they at last meet the horizon on the picturesque altitude of the adjacent blue mountains. A large number of teachers, members and pupils of neighbouring Sabbath Schools, were present, and in all the attendance amounted to upwards of two hundred, which

was considered a very fair patronage in the way of attendance. A very pleasant competition took place, as was previously announced, between the pupils of the various Sabbath Schools—the Catechism being the test; and the contest was a pretty warm one for the prizes given, each one doing his and her portion splendidly. A magnificent spread was displayed by the ladies, and all were invited to participate in the good things prepared with "the cup that cheers but not inebriates." After the company had enjoyed themselves with swings, ball playing, and various other sources of innocent amusement, to their hearts' content, the crowd dispersed, more than pleased with the day's proceedings, and realizing it, at this season much pleasanter than if it had been held in the broiling days of summer. We congratulate the managers on the success which attended their untiring efforts in making every one happy, and trust that they may be spared to participate in many more similar celebrations in the future.—*Ex.*

A MEETING of the congregation of Knox Church, Stratford, was held on Monday, the 20th ult., in the basement of the church, to consider the question of choosing a pastor. The attendance was large and thoroughly representative in its character. In the absence of Rev. Mr. Macpherson, attending the Pan-Presbyterian Council at Philadelphia, Rev. J. K. Hislop, of Avonton, presided, very efficiently. After devotional exercises and a good discourse by the Moderator *pro tem.*, a motion was made, "that it is inexpedient to proceed with the moderation of a call." An amendment, "that the meeting do now proceed to moderate in a call," was first put, and after the *pros* and *cons* were fully discussed, carried by a majority of about four to one. It was then moved "that the motion to call a minister be made unanimous," which was agreed to with but one dissentient. It was next moved and seconded that the name of Rev. P. Wright, of Montreal, be inserted in the moderation paper. This was declared carried unanimously. Several members spoke highly of Mr. Wright's attainments and fitness for the charge. The salary agreed to be given is the same as paid to Rev. Mr. Macleod \$2,000 and a manse. The call, which had previously been prepared by the Moderator of Session, was afterwards produced, and signed by all the elders present. We understand it is now in charge of Mr. Jeffrey, at the hardware store of Messrs. Jeffrey and McLennan, where signatures can be affixed. Rev. Mr. Wright, the divine so harmoniously chosen to minister to Knox congregation, is reported to be one of the finest scholars in the Presbyterian Church—a student and a man of rare attainments, while his pulpit abilities are of the highest order. His social qualities are also highly spoken of. In addition to these he has the reputation of being a man of much public spirit, who cheerfully co-operates in every good work. At the earnest solicitation of leading Presbyterians in Montreal he left Quebec, and a higher salary, to take charge of a struggling congregation in the east end of Montreal, burdened with a heavy debt which he has greatly reduced. He devotes a portion of his time to professional work in the Montreal College, his services in this respect being highly appreciated by the Principal, Rev. Dr. McVicar. Should Mr. Wright be induced to leave his present charge for that of Knox Church as it is earnestly hoped he will—we feel persuaded he would find here a united and not illiberal congregation, while his residence in Stratford would be a decided acquisition to the Presbyterian Church in this part of the Province and to the community at large.

*Stratford Beacon.*

A VERY interesting service took place on Tuesday, 21st ult., at the Rev. Mr. Morrison's church, Waddington, N.Y. The reverend gentleman has now attained his fifty-first year of active service in the Gospel ministry, forty-one years of which have been spent in connection with his present charge. The Presbytery of Brockville of the Presbyterian Church in Canada, with which Mr. Morrison is connected having met at his church, it was made the occasion of holding a jubilee service in honour of the venerable pastor. The church was decorated in true American style, with an artistic display of plants, and the reverend minister's portrait adorned the front of the pulpit wreathed in flowers, very suggestive of a fragrant memory of faithful service, and emblematic of a beloved pastor enshrined in the hearts of a flourishing people. The Rev. George Burnfield, M.A., of Brockville, ex-Moderator of Presbytery, presided, and

preached an eloquent and appropriate discourse from Luke ii. 49: "Wist ye not that I must be about my Father's business?" At the close of the sermon a congratulatory address was read from the Presbytery by the Clerk, Mr. McKibbin, also one from the session and congregation by Mr. Hobkin. The address from the people was full of touching allusions to the long and faithful services of their minister, and bore ample testimony to the fruitful nature of a long pastorate, concluding with a graceful offer of substantial assistance to lighten the labours of his declining years. From the emotion displayed by a large portion of the audience while it was read might be inferred the real respect in which their honoured pastor was held. Short addresses were also delivered by Rev. Messrs. Stuart, McKibbin, Taylor, Dey, McIntyre, and Burnfield, members of Presbytery present. Mr. Morrison made a suitable reply to the various addresses, and gave some interesting details in regard to the past fifty years of his ministry. The reverend gentleman is the oldest but one ordained minister in connection with the Presbyterian Church in Canada. He was born in Glasgow, Scotland, at the close of last century, educated in connection with the Reformed Presbyterian Church, and ordained in the year 1829 to the sacred ministry. He spent the first ten years of his ministry in his native land, after which he was sent out as a missionary to this country and finally settled in Waddington, where he has since remained as pastor of a large and flourishing congregation in the Scotch settlement there. He is still hale and hearty for a gentleman of his years, and we trust that many days are yet in store for him in the field of labour to which he has consecrated his energies and devoted his lengthened days. His venerable appearance and courteous deportment, combined with true piety of life, remind one forcibly of the sturdy old Covenanters whose Christian patriotism and decision of character made Scotland what it is in all that pertains to true greatness in Christian life and national character.

PRESBYTERY OF PARIS.—This Presbytery met in St. George, on the 20th ult., and visited Rev. Mr. Hume's congregation in the evening. Next day the meeting was held at Glenmorris, where the following items of business were transacted, viz.: A call from the Palmerston congregation in favour of the Rev. J. M. Aull, of Ratho and Innerkip, was received and laid on the table awaiting Mr. Aull's decision. The Rev. John Anderson, of River street Church, Paris, placed his resignation of his charge in the hands of the Presbytery, assigning as a reason for the same the condition of Mrs. Anderson's health. The resignation was received with expressions of regret, and Rev. W. T. McMullen, of Woodstock, was appointed to cite the congregation to appear in their interest at a meeting of Presbytery to be held in Ayr, on Oct. 18th. In the afternoon a Presbyterial visitation of Rev. Mr. Scrimger's congregation was held, when the Presbytery found it to be in an excellent and flourishing condition. The Presbytery then adjourned.

PRESBYTERY OF GUELPH.—This Presbytery met in the First Presbyterian Church, Guelph, on Tuesday, the 21st ult., Mr. J. K. Smith, M.A., of Knox Church, Galt, Moderator. There was a large attendance of both ministers and ruling elders. Mr. Duff's name was placed on the roll in terms of a resolution adopted by the General Assembly at its last meeting. The ministers of Guelph with their representative elders were appointed a Committee to make arrangements for holding the usual Presbyterian Sabbath School Conference—Mr. Smith, Convener—and to report at next meeting. The Finance Committee submitted an estimate of expenditure for the year, and the amount to be raised from each congregation to make up the same, adding at the same time the names of those congregations that were in arrears for 1878 and 1879. The report was received, the Committee thanked for their diligence and the lucid report presented; and the Clerk was instructed to send out notices to all the congregations of the sums for which they were liable, and to urge those in arrears immediately to discharge the same. The motion of which Mr. Smellie had given notice was taken up and considered, when it was resolved to appoint a small Committee to whom the motion was referred, with instructions to consider the whole subject of appointing Commissioners to the General Assembly and report at next meeting, the Committee to consist of Mr. Smellie (Convener), Mr. Torrance, Mr. Middlemiss, Mr. Ball, Mr. Chas. Davidson, and Mr. D. Henderson. Considerable time was spent in consid-

ering the report of the Committee on the superintendence of students, which was given in and read by Mr. Torrance, Convener. From the report it appeared that one student had declined to meet the Committee to undergo an examination upon work assigned him. The Presbytery decided that the others be duly certified to the Senate of Knox College, that another opportunity be afforded to him that had refused to meet with the Committee, that the Clerk definitely inform him of the law of the Church in the matter, with notice that if he persist in his refusal the Presbytery cannot grant him the required certificate. The Committee having Mr. Knox under their superintendence and direction, reported, giving an account of his labours, and recommending that he still be continued as before till next meeting. The report was received and its recommendation adopted, and he was re-appointed. The Clerk submitted a statement of the amount to be raised in each congregation for the General Assembly's Expense Fund, and he was instructed to apply for payment of the same. Mr. Torrance, Dr. Wardrop, Mr. C. Davidson, and Mr. D. Henderson, were appointed assessors with the session of Rockwood in a case of some difficulty. The recommendations of the Assembly on the state of religion were referred to the Presbytery's Committee on that subject. Mr. Smith was appointed the corresponding member with the Convener of the Assembly's Committee on Sabbath Schools with regard to the course of study and examination proposed for Sabbath School Teachers. Mr. Middlemiss submitted the report of the Committee appointed to prepare a scheme of missionary meetings and sermons, and the same was adopted, and the Clerk instructed to get a sufficient number printed for circulation. Parties were appointed to take special charge of a particular scheme of the Church, Mr. C. Davidson having entrusted to him the Foreign Mission Scheme; Mr. Torrance, the Home Mission and Assembly expenses; Mr. Mullan, French Evangelization; Mr. Middlemiss, the Aged and Infirm Ministers; Mr. McCrae, the Widows and Orphans; and Mr. Smellie, the College Fund. The consideration of the remit on a Sustainment Fund was delayed till next ordinary meeting, which was appointed to be held in the First Presbyterian Church, Guelph, on the third Tuesday of November, at ten o'clock, forenoon.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLI.

Oct. 10, } JACOB AND ESAU. { Gen. xxvii. 1880. } 22-40.

GOLDEN TEXT.—"Turn not to the right hand nor to the left; remove thy foot from evil."—Prov. iv. 27.

#### HOME READINGS.

- M. Gen. xxv. 19-34.....Birth of Esau and Jacob.
- Tu. Gen. xxvi. 26-35.....Isaac's Covenant with Abimelech.
- W. Gen. xxvii. 1-21.....Rebekah's Stratagem.
- Th. Gen. xxvii. 22-40.....Jacob and Esau.
- F. Heb. xu. 7-17.....Plea for Godliness.
- S. Rom. ix. 5-16; Mal. i. 1-5. Esau Hated and Jacob Loved.
- Sab. Prov. ix. 14-27.....Golden Text and Connection.

#### HELPS TO STUDY.

At the close of our last lesson we left Isaac living at Beer-sheba, having been driven away from Gerar by the Philistines. His peaceable behaviour towards these people did not diminish their respect for him, as many would expect, but rather increased it. Once more their chief, Abimelech, with some of his principal officers, followed him; but it was not for the purpose of continuing their persecution of him that they did so. They had found that, in spite of all their efforts, his prosperity continued to increase; they came to the conclusion that the Lord was with him; and they now approached him with the view of making a treaty whereby they might secure his aid or at least his neutrality in case of trouble with their other neighbours, or of invasion by enemies from a distance.

It was now that Isaac re-named the place of his residence Beer-sheba, in commemoration of two important events which happened simultaneously. His servants, who had long been digging a well (*Beer*), found water on the same day that the treaty with Abimelech was confirmed with an oath (*Sheba*). Abraham had previously given the place the same name, and Isaac had been born there, but the name had probably been lost during his absence.

Here the family lived, for many years, a peaceful life, disturbed only by the rivalry of the twin brothers, Esau and Jacob, which seems to have originated at a remarkably early period in their history, and which was fostered by the foolish partiality exhibited towards them respectively by their father and mother.

The chief events in the early life of the brothers are as follows: At the time of their birth it was revealed to Rebekah that the elder should serve the younger. Esau, having been actually born first, was regarded as the elder; but on a

certain occasion in early youth, returning hungry from one of his hunting expeditions, he sold his birthright to Jacob for a mess of pottage. At forty years of age Esau married two Canaanitish women, "which were a grief of mind to Isaac and Rebekah." Isaac was then one hundred years old, for he was sixty when his sons were born. He lived to the age of one hundred and eighty.

The exact time when the events dealt with in our present lesson occurred cannot be ascertained; but they must have happened a long time before Isaac's death; for Jacob, after many years' subsequent wanderings in the east, returned in time to bury his father. It is true that at the time in question "Isaac was old and his eyes were dim, so that he could not see," but he may have lived many years in that condition.

The lesson opens under the following circumstances: Isaac, purposing to bestow his blessing upon Esau, told him to procure and prepare some venison (or wild game) whereof he seems to have been very fond. Rebekah, coveting the blessing for her favourite, prepared food to imitate that which her husband expected, disguised Jacob, and instructed him to pass himself off on his father for Esau. Jacob, nothing loth, followed out his mother's instructions. Isaac was blind, but not deaf. The sound of Jacob's voice led him to suspect deception, and he told his son to come near in order that he might reassure himself by the aid of the sense of touch.

The topical division is as follows: (1) *Isaac Deceived*, (2) *The Blessing Bestowed*, (3) *The Deception Discovered*, (4) *The Forfeited Blessing Sought with Tears, Too Late*.

I. ISAAC DECEIVED.—Vers. 22-26. Blame rests on all four parties in this transaction. Isaac was wrong in choosing Esau as his successor merely because he brought him venison. Rebekah was wrong in planning gross deception and in teaching her son to carry it out; the fact that in doing so she was accomplishing the divine purpose did not diminish her guilt; we are not to "do evil that good may come;" and the maxim that "the end justifies the means" is founded on very bad moral philosophy. Esau was wrong in expecting to enjoy the benefits of his birthright after he had sold it, apparently supposing that he could "eat his loaf and have it;" for one meal—"the costliest morsel," some one says, "except the forbidden fruit, that ever passed human lips"—he renounced the Abrahamic covenant and all its blessings, and his attempt to repudiate the transaction only increased his guilt. Jacob was wrong in taking advantage of his brother's necessities in order to procure the birthright, at such a price; and no doubt the deception which he practised upon his father—a deception culminating in downright and explicit falsehood—was mourned by him in later days as among the most heinous of the sins of his youth.

And Jacob went near. He did not fear detection. He had full confidence in the effectiveness of his mother's invention. His hands and neck were covered with the skins of the eastern camel-goat, said to be not unlike human hair, and he was dressed in Esau's garments.

The voice is the voice of Jacob, but the hands are the hands of Esau. The trick was successful. Rebekah's genius triumphed. The weight of evidence was in Jacob's favour and the poor old man was deceived. And he blessed him. This is said in anticipation.

Art thou my very son Esau? A lurking doubt still lingered in the patriarch's mind. Perhaps when Jacob undertook this enterprise he did not expect that he would have quite so much lying to do; but he had now, he supposed, gone too far to retreat, and he feared detection more than he feared sin. It is seldom that one lie can stand alone; it requires several others to support it, and *then* it is shaky. And he said, I am. This the "S. S. Times" calls "a square lie."

II. THE BLESSING BESTOWED.—Vers. 26-29. It was no mere wish in Jacob's favour that Isaac expressed on this occasion; it was a prophetic utterance, to which notwithstanding all the sins, mistakes, and general crookedness connected with it, God afterwards gave effect. Here Isaac stood as Abraham's successor in the covenant, handing down its blessings to his own successor.

God give thee of the dew of heaven. In a country where rain seldom fell, dew was especially valuable. And the fatness of the earth: the fruitfulness of the soil. Corn and wine: put for all agricultural products. Corn here, as generally throughout the Bible, means grain. Be lord over thy brethren, and let thy mother's sons bow down before thee. These words preclude the possibility of Isaac's bestowing a residuary blessing of any great value upon Esau.

III. THE DECEPTION DISCOVERED.—Vers. 30-33. Isaac's perturbation and Esau's disappointment are painted with great power in the Bible narrative, and the description requires little or no comment. Who? where is he that hath taken venison, and brought it me? Here the second question presses for utterance, before the first is completed, expressively indicating the speaker's consternation.

IV. THE FORFEITED BLESSING SOUGHT WITH TEARS, TOO LATE.—Vers. 34-40. Esau's grief was most poignant, and seen it was not true repentance. It is used in the New Testament (Heb. xii. 17) to picture the hopeless remorse of those who reject the Gospel offer of salvation in order that they may enjoy the "pleasures of sin for a season."

Most modern critics agree in reducing the value of Esau's blessing even lower than the authorized version makes it. It seems that by dwelling shall be the fatness of the earth should read "away from the fatness," etc. This leaves him nothing but his sword to live by. The only gleam of hope is in the words thou shalt break his yoke from off thy neck, and these words were fulfilled, but not until the time of Ahaz, King of Israel.

### NOTES ON THE SYLLABUS OF THE PRESBYTERIAN S. S. TEACHER'S COURSE OF STUDY.

#### LESSON II. —OCTOBER 11.

#### Terms Defined—"Resemblances."

Instructive resemblances between these four books and the four Gospels; likeness between two objects, or subjects

of thought, resembling in spirit, manner, history, or relations. The fourfold book of Moses and the four gospels correspond—answer to each other in Life, Purpose and Thought, like a response in music.

Upon this important law of Scripture is founded the value of parallel passages, parallel thoughts, parallel events; hence there is resemblance between this fourfold portion of the Book of Moses and the four gospels of the New Testament.

I. They embrace and set forth distinct dispensational periods in the "Plan of Redemption." (See Dispensation Defined, in previous lesson.)

- (1) The two larger dispensational periods—  
The period of the old Covenant.  
The period of the new Covenant.

These again have each subordinate stages—

- The primitive period, from Adam to Terah the Shemite ..... Gen. ii. 7 to xi. 26.
- The old patriarchal period, from Noah to Melchizedek ..... " ix. to xiv.
- The new patriarchal period, from Terah to Jacob's twelve sons ..... " xi. 26 to xlix. 20

The Mosaic period is specially set forth in this fourfold portion of the Book of Moses. All previous to this has been initial and preparatory. Each book rises above the other in fullness, clearness and importance of instruction on Redemption.

- 1st stage of the period, Moses forty years in Egypt—His birth, growth and education.
- 2nd stage, forty years in Midian—Maturing and Training.
- 3rd stage, forty years in deliverance and journeyings—Work and Trial.
- 4th. The Reward at Pisgah.—Deut. xxxiv. 1-4.

II. These portions of Scripture and Dispensations grow out of previously existing history.

The essentially important fact here is Life and growth; and as revealed truth, this fourfold portion of the Book of Moses, and the four gospels, have life, and are therefore a growth. Exodus is rooted in Genesis. The gospels are rooted in the Old Testament—"Law and the Prophets."—Psalm xix. 7; Jno. vi. 63; 2nd Tim. iii. 16. Illustration—The living seed and root, the stem and leaf, the flower and fruit, are all dependent on each other and grow in an upward progress to maturity.

- One God-given life in stages.
- One growth to fruitfulness.
- One subject revealed—"God's Plan of Redemption."—Heb. i. 1.

III. This fourfold part of the Book of Moses, and the four gospels, each change the direction and character of subsequent history.

(1) The Mosaic period gave a new meaning to previous promises and prophecies, changed the condition, character, and prospects of the Hebrews.

(2) The period gave a new and enlarged form to the worship, the law and the national life of the Hebrews.

(3) There arose out of it an important line of priests and prophets.

- (4) The Christian dispensation or the four Gospels Gave a new and fuller life to Jews and Gentiles ..... Eph. ii. 12-22.
- Gave a richer meaning to the Old Testament ..... Luke xxiv. 25.
- Gave a more upward and spiritual meaning to worship ..... Jno. iv. 20-25.
- Gave a new direction to history as seen in the Acts of the Apostles and Epistles ..... Acts ii. 1-15; Rom. i. 8.

IV. These books and gospels are connected with persons that are typically related.

V. These books and Gospels are the unfolding and stages of one great purpose in the plan of divine grace. Jno. iii. 16; Eph. iii. 9, 10, 11; Heb. i. 1-2.

Moses ..... Deu. xviii. 15; Acts vii. 37-38; iii. 22-23.

Christ ..... Jno. iii. 14; Jno. i. 17.

VI. These books and Gospels are each concerned with teaching and training a people for Divine service.

(1) An enlarged ritual is presented in the Mosaic period. An extended and deepened spiritual power is set forth in the gospels. Jno. iv. 20.

(2) A hereditary, appointed and consecrated priesthood is called in the one.

(3) Twelve apostles and ministers of the Word, one permanent high priest, and a kingdom of priests, are set forth in the other. Matt. x. 1; Eph. iv. 11; Heb. viii. 1; Rev. i. 6.

VII. Both periods are inaugurated by the working of miracles.

- (1) By Moses and Aaron, instrumentally.
- (2) By Christ, of His own personal will.
- (3) By both, as credentials of being sent of God and having a message from God.
- (4) The miracles wrought by Moses were largely in retribution. The miracles wrought by Christ were rich in mercy and grace.

VIII. Both periods deal with a redemption.

- (1) From the bitter bondage of Pharaoh.
- (2) From the hopeless bondage of sin.

Both deal with the giving of a law.

(1) The ten commandments given at Sinai, Exodus xx.

(2) The law of the kingdom of Christ, Matt. v. vi. vii.

Both deal with the character of worship and worshippers.

(1) The ceremonial conditions and observances, also the heart life and purity as enforced by these.

(2) The ceremonial is to be simple and appropriate in the New Testament, keeping the aims and the ends of the old ritual in view.

Both deal with the character of God.

(1) The Mosaic period deals largely with the divine perfections as related to sin.

(2) The Christian period also deals largely with the divine character as related to salvation.

## OUR YOUNG FOLKS.

### "WE'VE HEARD OF LITTLE CHILDREN."

We've heard of little children  
Who told to all around,  
How dear a Friend and Saviour  
In Jesus they had found.  
And we will go to others—  
And first to those at home;  
We'll say that Jesus wants them,  
And ask them all to come.

We've heard of little children  
So useful and so good,  
That Jesus smiled upon them  
For doing what they could.  
And we may all be helpful,  
If we would always try  
To do some good to some one  
Before the day goes by.

We've heard of little children  
So happy in their death;  
They lisped the name of Jesus  
E'en with their latest breath.  
Their footsteps let us follow,  
That, when we come to die,  
Upon the Saviour's bosom  
We peacefully may lie.

### THE BAD CLOCK.

I HAVE a clock on my parlour mantel-piece. A very pretty little clock it is, with a gilt frame and a glass case to cover it. Almost every one who sees it, says, "What a pretty clock!" But it has one great defect—it will not run, and therefore, as a clock, it is perfectly useless. Though it is very pretty, it is a bad clock, because it never tells us what time it is.

Now, my bad clock is like a great many persons in the world. Just as my clock does not answer the purpose for which it was made—that is, to keep time—so many persons do not answer the purpose for which they were made. What did God make us for? "Why," you will say, "He made us that we might love Him and serve Him." Well, then, if we do not love God and serve Him, we do not answer the purpose for which He made us: we may be like the clock, very pretty, and be very kind and very obliging; but if we do not answer the purpose for which God made us, we are just like the clock—bad.

Those of my readers who live in the country, and have seen an apple-tree in full blossom, know what a beautiful sight it is. But suppose it only bore blossoms, and did not produce fruit, you would say it was a bad apple-tree. And so it is. Everything is bad, and every person is bad, and every boy and girl is bad, if they do not answer the purpose for which God made them. God did not make us only to play and amuse ourselves, but also that we might do His will.

### LOST TIME.

"OH! Miss Jennie," cried a little girl to her Sabbath-school teacher, "I am so sorry, but I have lost a whole morning."

"Lost a whole morning!" repeated Miss Jennie, with a grave look upon her sweet face, "How is that, Clara?"

"Why, mother was so busy, and she left Harry in my room, and really, Miss Jennie, the little fellow was so full of fun that I have done nothing but play with him."

Just then Harry put up his dimpled arms to "love" Clara, as he called it in his baby-talk. He pressed his lips upon her cheek, saying, "Me love 'oo, Sara."

"You have not lost your morning, Clara," said her teacher. "You have helped your mother, and you have bound your little brother closer to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this Mrs. Palmer was seized with a severe illness. She could not bear the least noise or confusion, and little Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, rocked him to sleep at night, and cared for him almost as well as his mother could, until Mrs. Palmer recovered.

"My dear child," said the physician, as he placed his hand upon the little girl's head, "if your mother had not had so kind and thoughtful a daughter, I fear she would not have recovered so soon—if at all."

Thus little Clara had her reward. Never call that hour lost which is spent in making others happy.

### GOOD ADVICE.

Dare to be honest, good and sincere;  
Dare to please God, and you never need fear.

Dare to be brave in the cause of the right,  
Dare with the enemy ever to fight.

Dare to be loving and patient each day,  
Dare speak the truth whatever you say.

Dare to be gentle and orderly, too,  
Dare shun the evil whatever you do.

### JOHNNY'S FIRST DAY AT SCHOOL.

When Johnny first was sent to school  
He didn't know a single rule,  
But moved about, and made a noise,  
Disturbing all the girls and boys.

He knew his letters pretty well,  
But couldn't read and couldn't spell;  
And dreaded sitting still, as if  
He thought he might be frozen stiff.

He wriggled so upon his seat,  
And made such noises with his feet  
And hands, the teacher said at last,  
She'd really have to tie him fast.

At this he bellowed like a calf,  
Which made the other children laugh;  
For they imagined, every one,  
That Johnny was just making fun.

Poor Johnny sat in sore disgrace,  
With not a smile upon his face;  
And, having no more tears to weep,  
He sucked his thumb,—and went to sleep!

### GOOD FOR EVIL.

A LITTLE boy came to his mamma one rainy afternoon, as he returned from school, and said, "Mamma, may I go just down the street with a little girl that goes to our school?"

She replied, "No, my son, it rains."

He said, "Why, ma, I must go."

"Well then," said the mother, "go, if you must."

On his return she asked if the little girl was a favourite of his.

He said, "Oh, no; she treats me very ill, worse than any other scholar in the school."

"Then why did you wish to go with her?"

He answered, "You have always taught me that we must do good to them that despitefully use us and persecute us. She had a chair to take home, and I did not know of any other way to do her a kindness, so I thought I would carry it for her, and that would be rewarding good for evil."

### A LITTLE ADVICE.

I WANT to give three or four rules:

One is, always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is, speak your words plainly. Do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Another is, do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and oh! children, remember it all your lives—think three-times before you speak once!

Have you something to do that you find hard and would prefer not to do? Then listen. Do the hard thing first, and get it over with. If you have done wrong go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do the thing you don't like to do first; and then with a clear conscience do the rest.

### THE EARLIER THE EASIER.

ONE day I stood at a locked gate which led to a beautiful green field. Between the closed gate and the stone wall was a small opening, but I could not push through it, even if it were to save my life. A band of little children came tripping up, and one after another went up to the narrow opening, and without any difficulty slipped through, and were in the play-ground. I could not but think how easy it is for children to get in! and I remembered the text which tells of another gate, easier for children to enter than for grown-up people:

"Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."—*Matt. vii. 14.*

### A BOY AGAIN.

SOMETIMES an old man becomes a boy again, though too smart to drop into his second childhood. An illustration of this pleasant tendency was given, not many months since, by an old man, with several millions.

He was in the habit of prowling around the office of the insurance company in which he was a director. One morning as he was investigating, he happened to come across the dinner-pail of the office-boy. His curiosity led him to take off the cover. A slice of homemade bread, two dough-nuts and a piece of apple-pie tempted the millionaire's appetite. He became a boy again, and the dinner-pail seemed the one he had carried sixty years ago.

Just then the office-boy came in and surprised the old man eating the pie—he had finished the bread and doughnuts.

"That's my dinner you're eating!" exclaimed the boy, indignantly.

"Yes, sonny, I suspect it may be; but it's a first-rate one, for all that. I've not eaten so good a one for sixty years.

"There," he added, as he finished the pie, "take that and go out and buy yourself a dinner, but you won't get as good a one," and he handed the boy a five dollar bill.

For days after the old man kept referring to the first-class dinner he had eaten from the boy's pail.



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"c. At all meetings of the Company every holder of Ordinary Stock shall be entitled to two votes for each share thereof so held by him, and every holder of Preference Stock shall be entitled to one vote for each share thereof held by him.

"d. In the event of the Company ceasing to carry on business, the holders of Preference Stock shall, after the payment of all the just debts and liabilities of the Company, be entitled to a first and preferential claim upon the assets of the Company, to the extent of the amount paid upon such Preference Stock."

The following provision limits the liability of shareholders, to wit:

"The shareholders of the Company shall not as such be held responsible for any act, default or liability whatsoever of the Company, or for any engagement, claim, payment, loss, injury, transaction, matter or thing whatsoever, related to or connected with the Company, beyond the unpaid amount of their respective shares in the capital stock thereof."

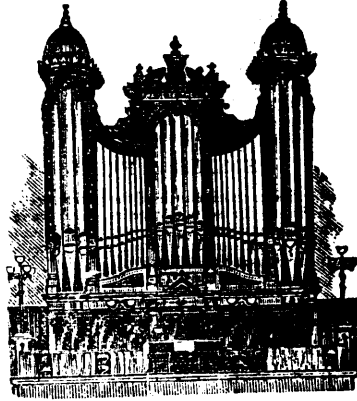
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