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IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLOPIAN DISPLACEMENTS, AND THIS CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL THE UTERINE TUMORS IN AN EARLY STAGE OF DEVELOPMENT, PREVENTING THE TENDENCY TO CANCEROUS HUMORS THEREIN, AND CURE VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCE, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DYSPEPSIA AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

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DR. LOW'S WORM SYRUP has removed tape Worm from 15 to 30 feet in length. It also destroys all kinds of worms.

Scientific and Useful.

A GARDENER advises trapping ants with bones upon which some meat has been left, and dipping occasionally in hot water. For "slugs and wire worms" he used pieces of potato or carrot.

—Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in a palatable form but in Pills and Lozenges in which form they are securely sent through the mails.

CHILI SAUCE.—Twelve ripe tomatoes, four ripe peppers, two onions, two table-spoonfuls of sugar, three teaspoonfuls of vinegar, and a little cinnamon. Peel the tomatoes and chop them fine, also the peppers and onions, and boil all together one hour.

In sick rooms where there is diphtheria, measles, scarlet fever, etc., the air should be impregnated with the odour of equal parts of turpentine and carbolic acid. Half a teaspoonful in a kettle of boiling water from time to time will be sufficient. It will be found to relieve the sufferer and prevent the spread of the malady.

ONE of the most reliable recipes for a white layer cake is this: One cup of butter beaten to a cream, with two cups of sugar; add one cup of sweet milk, three cups of flour, with two teaspoonfuls of baking powder mixed with it and the well-beaten whites of five eggs. This is also delicious if baked in a loaf, with a large cup of chopped raisins in it; put them in last, reserving a little of the flour to sprinkle over them.

IT is a little trouble to examine the pamphlet wrapped around each bottle of the true MURRAY & LANMAN'S FLORIDA WATER, so as to find the words "LANMAN & KEMP, NEW YORK," which are stamped or stamped in pale letters on every page, but it is better to take this small amount of bother rather than to be imposed upon by a worthless counterfeiter. Every leaf of the pamphlet around the genuine has these words in it, which though pale and faint, can be easily seen when held up to the light, and no Florida Water is genuine that does not have this test mark.

POTATO BISCUIT.—Eight potatoes of medium size, washed very fine, four table-spoonfuls of butter melted, two cups of milk luke-warm, one cup of yeast to make a thin batter, two table-spoonfuls of white sugar; stir all the above ingredients together except the butter, and set the sponge until light, four or five hours will be required; then add the melted butter with a little salt, and flour enough to make a soft dough, set this aside for four hours longer, roll out in a sheet three-quarters of an inch thick, cut into cakes; let them rise one hour and bake.

A PARIS KITCHEN.—A fair average Paris kitchen is about six feet long and five feet wide. Along the walls runs an iron-edged table four or five feet long and about two feet wide. In this table are cut from four to six square holes, and underneath runs a shelf of stone or iron of just the same size as the table itself. The space between this shelf and the table is closed in front by iron doors. This block against the wall bears the general name of *fournneau*, and, with the exception of roasting, it is on this block that all the cooking is done. Tea-kettles not existing in France, water is boiled in a covered tin jug called a *bouilloire*, and in this the water heats very rapidly, but never sings.

Lime in Baking Powders.

Prof. R. A. Witthaus, M. D., Medical University, Buffalo, N. Y., who is the highest authority, says that "Calcium Tartrate (improperly called Tartrate of Lime), advertised as the lime found in Baking Powders, is derived from the wines that produce Cream of Tartar. It is a constituent of the grape and other fruits, and is absolutely harmless.

FRUIT TAPIOCA.—Three quarters of a cup of pearl tapioca, a pint and a half of boiling water, one salt-spoonful of salt, quarter of a cup of sugar, and half a tumbler of currant jelly. Pick over and wash the tapioca, and cook one hour, or till soft and transparent, stirring often. Add the salt, sugar and currant jelly. Stir till the jelly is all dissolved. Pour into a glass dish, and keep on ice. Serve very cold with sugar and cream. Half a cup of lemon juice, or any acid fruit syrup, or one cup of canned apricot, peach or quince, may be used instead of the jelly. Or, in summer, use one pint of ripe berries or any small fruits, adding more sugar as required.

A GOOD TIME.—When is the best time to take a blood purifier? Whenever the blood is foul and humours appear, or when the system is debilitated take Burdock Blood Bitters.

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- In them, and that they will cure when any or all of these, singly or —combined
- Fail. A thorough trial will give positive proof of this.

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Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water.

All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters, I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave. J. W. MOREY, Buffalo, Oct. 1, 1881.

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"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring.

I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it."—A WORKINGMAN.

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

It rather loads than raises a wren to fasten the feather of an ostrich to her wings.—Fuller.

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VOL. 12.

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C. BLACKETT ROBINSON, Toronto.

NOTES OF THE WEEK.

PROFESSOR WOODROW'S paper on Evolution, which caused so much heated discussion in the South, has led to action on the part of Columbia Seminary Board of Trustees. They debated the subject for two whole days. A paper was introduced strongly commending Dr. Woodrow, and endorsing nearly all the positions taken by him in the paper on evolution. A substitute was offered which enjoined upon Dr. Woodrow to cease teaching in the seminary the doctrine that evolution is God's plan of creation, and that the body of Adam was probably evolved from the lower animals. This substitute was voted down. A motion almost entirely endorsing Dr. Woodrow's position was then carried by a vote of eight to three. Against this decision the minority protested, and appealed to the Synods that control the institution, viz.: Carolina, Georgia, Alabama and Florida.

FROM the *Pall Mall Gazette* we learn that an interesting map is now being prepared for the Duke of Sutherland, on which is shown in great elaboration the configuration of the country through which it is proposed to form a ship canal from Mount Carmel to the Red Sea. This map is mainly based on the surveys by Prof. Hull, and Col. Colville, and will exhibit lines of equal altitude at intervals of 200 feet of absolute height. From the map when completed it is proposed to construct a model in relief, which will be enclosed in sides of plate glass up to the level of the highest mountain peak, and made watertight. Water will then be introduced, and, being drawn off by taps till the level of the Mediterranean is reached, it will be at once apparent what will be the magnitude of the great inland sea, extending from the waters of Merom to the desert of Arabia Petraea, which would be formed by letting the Mediterranean flow into the valley of the Jordan.

THE Toronto Free Library now supplies a long felt want. Citizens generally avail themselves of the privileges it affords. The Board of Management and the librarian have successfully endeavoured to make the library as serviceable as it could be made. The issue of a catalogue adds greatly to the convenience and comfort of readers. Its arrangement is simple and complete, so that books may be selected at a glance. There is every indication that the Toronto Free Library will be more largely patronized this season than it was last. Its establishment has produced a good effect in other places. Montreal is without a free public library, and this has induced patriotic citizens to move for the establishment of such an institution. It is said that members of the British Association will contribute largely in aid of a free library. Mr. Graham, of the *Montreal Star*, has offered \$5,000, in the hope that other citizens will be induced to contribute. There is every prospect that Montreal will soon possess an efficient public library.

THERE has been a lull in the Franco-Chinese hostilities for two weeks. Various causes are assigned for this inactivity. Disease is said to have disabled hundreds of French soldiers in Tonquin. It is also hinted that German pressure has been brought to bear on the contestants in the strife. It is certain that commercial interests are seriously injured by the

uncertainty prevailing. A third power has entered the arena. Russian vessels in immense numbers have made their appearance in Chinese waters. By some this is considered ominous. People at Shanghai are disturbed by their appearance, and wild surmises are indulged as to what it portends. A Russo-French alliance is not an impossibility, but at present is extremely improbable. It would certainly not be in keeping with the pacific declarations following the recent imperial council at Skiernewice, and it is doubtful, though a temporary attack of Anglophobia distresses the French, if a cordial alliance between republican France and autocratic Russia can be among the possibilities.

POLITICAL excitement in the United States is now rising in intensity as the campaign proceeds. Though each of the great parties is confident of success, it is scarcely possible to forecast which will be the victor in November. Neither of the nominees of the respective conventions has an unblemished record. Cleveland's personal character is deeply stained. Many who voted for him for the office he now holds avow their intention of voting for his rival. Blaine's public record has been sadly smirched by the revelations contained in the Mulligan letters, and in addition his domestic life dragged into publicity as an offset to the Cleveland scandal, makes it plain, on his own admission, that his marriage, subsequently repeated, was illegal and clandestine. There may be the enthusiasm that the spirit of party inspires, there can be but little genuine fervour for either of the standard bearers. As a result an unusually large vote will be polled for St. John, the nominee of the prohibition convention, against whose personal record the virulence of heated partisanship has been unable to say a disparaging word.

IT is worthy of remark that several members of the British Association gave emphatic expression to their belief in revelation. There is nothing wonderful in this. But in some quarters there is a vague impression that there is antagonism between the results of recent scientific investigations and the truths of revealed religion. The visit of the British scientists has done much to remove this misapprehension. Dr. Sexton is not only a man of vast and varied scientific attainments, but a devout believer in the truths of revelation, and an able exponent of evangelical religion. He has been giving a series of lectures on religion in relation to science, in Toronto and other Canadian cities. He has a thorough grasp of his subject, which he places lucidly and impressively before the minds of his hearers. So thoroughly logical is his treatment that his conclusions have the irresistible force of actual demonstration. His lectures are relieved by the playful sallies of a chastened humour. Such a course of lectures is admirably fitted to dispel the doubt and uncertainties of a mind in search of the highest truth.

A REFORMER within the Roman Catholic Church has a poor time of it. Independent thought and free speech are luxuries that no ecclesiastic can long afford. Men of intellectual force and vast learning have from time to time entered their caveats against dogmas they could not honestly accept. Drs. Dollinger and Strossmayer, not to mention names of lesser note, protested to the last against the dogma of papal infallibility. Dr. Dollinger declined to submit, and though he did not renounce Catholicism, was excommunicated, and commenced the Old Catholic movement. Strossmayer submitted to papal influence, and was scarcely ever heard of again. Father Curci, who lately published a book in which papal assumptions were freely criticised, unable to resist the pressure brought to bear upon him, has made a complete retraction of all he had written displeasing to the hierarchy. Father Curci has published a long letter in the Roman *Unita Cattolica*, making full submission, and condemning everything in his book to which the Vatican objects, and hoping to be restored to the paternal benevolence of the Holy Father. It had been supposed that Curci would stand out.

A REMARKABLE man died in New York a few days ago. He came of a criminal family. He himself entered on a career of crime. While serving a lengthened term in Sing Sing he came under the power of Christian truth. He resolved that on his liberation he should go to his old haunts and labour as a missionary. To this purpose he steadily adhered till his dying day. The Cremorne Mission, conducted by Jerry McAuley, was the means of doing unspeakable good to many. He could speak to the poor outcasts in New York slums as few could. He was discreet, earnest and large hearted. Imposing funeral services were held in the Broadway Tabernacle, and many of the most distinguished clergymen and Christian workers did honour to his worth and labours. Perhaps a more touching tribute was paid to the friend they had lost by the people who went in crowds to take a last look of all that was mortal of Jerry McAuley, as the coffin lay before the desk from which he was accustomed to address his motley hearers. The paraphernalia of stately mourning was absent, but the softened glance, the falling tears and stifled sobs of grateful converts, attested the genuine sorrow with which they mourned their loss.

IN Montreal the Roman Catholic Church owns a large amount of valuable real estate, from which handsome revenues are derived. Ownership is their own affair. It is, however, a different matter when the ecclesiastical owners insist on its exemption from taxation. The municipal authorities have justly concluded that property, though owned by ecclesiastical corporations, used for commercial and other purposes, ought to bear its fair share of taxation. To this decision, the clerical authorities do not take kindly. They strenuously oppose any encroachment on their immunities. An action has just been entered in the Superior Court by the Corporation of Montreal against the Sisters of the Grey Nunnery, for \$2,897 25 arrears of taxes for a number of years on property possessed by them at Point St. Charles. It is said that the Sisters will resist the claim on the ground of privileges granted them at the time of the cession of Canada by France to England, alleging that all their rights and privileges were maintained by the cession, and that one of these rights was exemption from all taxes. It is also stated that Bishop Fabre, assessed for \$4,000 on account of Dominion Square, has instructed his lawyers to protest against the charge in virtue of a statute passed in 1876, whereby archbishops, bishops, clericals, and presbyteries are exempted from all ordinary or special taxes. The exemption from taxes of property owned by ecclesiastics is neither just, wise, nor politic.

ARE the young men of the present worse than the young men of previous generations? We entertain a strong impression that the young men of to-day will compare favourably with those of former times. We live now under the blaze of electric light. Concealment of vicious inclination and conduct is now scarcely possible. This makes the frequent record of disgraceful doings all the more startling. Publicity has a restraining effect on some who are not amenable to higher motives. When, however, every allowance is made, there is far too much ruffianism among young men of a certain stamp. They bring disgrace upon themselves, their friends, and the community in which they live. In the city of Hamilton recently, Judge Armour, commenting on the subject of lawlessness, is reported to have said: Numbers of young men banded together for the purpose of assaulting and robbing people, committing burglaries and insulting young girls. In his opinion it was something unprecedented. Nobody was safe, and the moral welfare of the entire community was threatened. He was astonished at the number of young men that had been brought before him, and at the amount of crime which it was apparent was in the city. He was going to do all in his power to protect the people of Hamilton, and so would make examples of those who came before him, examples which he trusted would have a restraining effect on other abandoned and depraved young men in the city.

OUR CONTRIBUTORS.

THE FOUR HUNDREDTH ANNIVERSARY OF ZWINGLE, THE SWISS REFORMER.

The four hundredth anniversary of the birth of Zwingle, the Swiss Reformer, was celebrated in the early part of the year in Switzerland, and in some parts of Germany and France. Coming as it did, so close upon that of Luther, it is not to be wondered at that it created so much less general interest everywhere. Still the occasion will, doubtless, induce many to make or renew an acquaintance with the leading features of his brief career. Two lives of this Reformer have recently been written, one in German, by Morikofler, (1867), and the other in French, by Hoff, (1882). I have been looking over the contents of both volumes, and have taken from them such facts as may give the readers of THE PRESBYTERIAN a fair idea of who Zwingle was, and what part he took in the work of the Reformation of the Church.

ULRIC ZWINGLE

was born on the first day of January, 1484, at Wildhaus, in the Toggenburg, (canton of St. Gall), in a wooden house, which still remains in a fair state of preservation, near the entrance to the town. Zwingle (more correctly Zwingli), was educated at Wesen, at Basle, and at Berne, and spent two years also at the University of Vienna. Through the influence of Thomas de Wyttenbach, one of the earliest church reformers, he was induced to enter the church, and at the age of twenty-two became a *curé* at Glaris, where he remained ten years (1506-1516). At this time he was not only a student of philosophy, and an ardent admirer of the classics, but even cultivated an acquaintance with the muses, writing an allegorical poem (1510) of a highly patriotic character. Patriotism, it may here be said, continued to be a marked trait in his character throughout life. He bitterly opposed the readiness with which his countrymen were in the habit of selling their military services to the highest bidder, irrespective of the cause in which they were to be employed. In 1512 he accompanied as chaplain, the Bishop of Sion, at that time in the service of Pope Julius II., into Italy, where, at the head of an army of 20,000 Swiss, he conquered all Lombardy. During this expedition he witnessed such venality and want of independence on the part of his countrymen as to disgust him still more, and to make him even more determined in his opposition to so disgraceful a practice.

His keen relish for the classics led to a correspondence with Erasmus, the great Dutch scholar, (1514) and afterwards to personal relations for a time. During his stay at

GLARIS

a change was gradually taking place in his convictions regarding the doctrines of his church, though the phases of that change were marked by no violent crises, such as took place in the case of Luther, and which made the German stand out in incomparably greater relief. His character lacked that intensity which shone so conspicuously in the Wittenberg monk. The freedom with which he combated the pretensions of the papacy, soon created great hostility to the young priest of Glaris, and so discouraged him that he left, and shut himself up in the monastery of

EINSIEDLEN,

the Lourdes of Switzerland, where he remained two years (1516-1518). The head of the monastery—Diebold de Geroldseck—sympathized to some extent with the views of the young *curé*, and appointed him to be preacher during his stay. Though he had not yet decided to leave the church, his sermons here were evangelical, and quite opposed to the superstitious practices which he was daily witnessing. The Papal Nuncio, who studied premonitory symptoms, offered him the title of Chaplain to the Pope, with the hope of binding him more closely to Rome. This he accepted in 1518. It did not, however, prevent him from continuing to preach a free Salvation, and the step taken by Luther in 1517 had the effect of making him still stronger, and in hastening his rupture with that church of which he was such an ornament. Still, even when he went to

ZURICH,

he was not completely delivered from the bondage of the Romish Church. And yet in his first sermon (1518) he said: "It was to Christ alone he wished to lead souls, to be nourished by His word," and his

preaching became more and more conformed to the preaching of the Gospel. In the following year, when the plague had carried off a brother and attacked himself, he seems to have gained spiritual freedom. He then commenced a series of expository discourses on the Gospel of St. Matthew, which made quite a change in the views of his hearers—views which were deepened by events which were happening outside. As Germany had been scandalized by a Teizel, so Switzerland was now being scandalized by a Milanese monk named Samson, who had been sent to sell indulgences for the benefit of Rome. True, the Pope, Leo X., to conciliate the Swiss, disavowed him, but it was too late, for Zwingle had already decided on taking the step for which he had long been preparing. In 1520 he definitely refused the pension received from the Pope, and proclaimed himself an

ADHERENT OF LUTHERANISM,

openly opposing tradition and all doctrines not clearly taught in the Scriptures. The opposition of the cantons, which were strongly Romanist, soon began to manifest itself, and in this way the cantons became divided into two hostile camps. With Lucerne marched the four little mountain cantons, Schwytz, Uri, Unterwalden and Zug; while with Zurich were ranged St. Gall, Appenzell, Schaffhausen, Basle and Berne. But while the four cantons never forsook each other, the allies of Zurich often failed her. Indeed the Reformation did not take root at Berne until 1528, and many hesitations—religious and political—marked the conduct of the reforming cantons. Edicts forbidding the clergy to preach anything opposed to the old beliefs, were published, but Zwingle and his friends remained firm, and at a

CONFERENCE AT ZURICH

on the 29th January, 1523, at which 600 persons, representing magistrates, priests, etc., attended, Zwingle presented sixty-seven theses, which he had drawn up for the occasion. Some of these were much more advanced in their character, and more radical than the more celebrated theses of Luther, opposing the authority of the Pope, intercession of saints, the mass, pilgrimages, celibacy of the clergy, divine character of the priesthood, etc. To these the Vicar-General of the Bishop of Constance made a poor reply, and the meeting almost unanimously decided in favour of the theses. The Cantonal Government then issued a decree in favour of the Reformation, and granting permission to the priests to marry. Several priests, availing themselves of the liberty given, took wives, and in April, 1524, Zwingle married Anna Reinhardt—a beautiful woman, the widow of a councillor—by whom he had two sons and two daughters. This, and the breaking into churches by a mob, and the destruction of altars, images, etc., exasperated the Diet of Lucerne, which again issued an edict, calling on all the cantons to remain true to their old faith. Zurich and Schaffhausen were the only ones which stood firm on this occasion. Zwingle, it must be said, did not approve of the action of the peasants, who had revolted, and had taken the law into their own hands. He even approved of the capital sentence pronounced against Felix Mantz, (1527) and of the banishment of Blaurock, and of the condemnation of Jacob Grebal—more political than religious. Hoff says that Zwingle took no part in these acts of severity. Happily for his memory he took but an indirect part in the repression of the Anabaptists, trying rather to refute their doctrines, and to found the new church upon a solid basis. He reformed the chapter of the cathedral, introduced a new liturgy of baptism, and in April, 1526, with the sanction of the cantonal authorities, he suppressed the mass at Zurich, replacing the altars with simple wooden tables, and sold the treasure of the cathedral to found and strengthen a school of theology.

POLITICS

now absorbed much of his time and strength, his schemes being on a rather large scale—although, doubtless, his purpose in all this was to advance the cause of religious reform. There evidently existed in his mind very confused ideas as to the distinction between the civil and ecclesiastical powers. He followed the example set by the Catholic Cantons, which had invoked the aid of Austria in forming alliances with foreign States, and particularly with the Landgrave of Hesse. He even made preparations for war, traced plans of campaigns, etc., which were hardly in accordance with the principles of the Gospel. This great activity in secular affairs did not greatly interfere with

his activity also in religious matters. Zwingle at Zurich, as Calvin at Geneva, wanted to make people holy, and did not hesitate to use compulsion to that end. They both required that the members of the councils of those cities should attend church, and present themselves at the table to communicate. Still, in judging of these acts of intolerance, all the circumstances of time, place, etc., should be taken into consideration.

No doubt there existed at this time a feeling of intense hatred on the part of the Catholic Cantons against those who had taken the side of Reform. At first the people of Zurich were remarkably tolerant, but were at last provoked into acts of hostility almost as bitter as those of their opponents. In May, 1529, a pastor who belonged to a territory dependent at once upon Schwytz and Glaris, was seized by the people of Schwytz, condemned and burned. This decided Zwingle and his friends for

WAR,

though the government of Zurich long opposed extreme measures. At last it consented, an army was raised, and with Zwingle at its head, it marched to meet the enemy at Cappel. Before any blows were struck, however, an attempt was successfully made by deputies from the different cantons to settle the differences between the contending parties. In September of the same year a treaty was signed at Baden, (Arjovie) but it failed to satisfy Zwingle, who demanded religious liberty even in the Catholic Cantons. To this the five cantons would not agree, declaring their resolution to stick to the old faith, and to allow of no interference on the part of the other cantons.

During the next two years Zwingle occupied himself in reforming the mode of worship, in adopting measures for the promotion of morality, for popular and superior education, and for the organization of a Synodical system—very imperfect, it is true, yet still one which contained the germ which bore fruit afterwards in the hands of Calvin. But what chiefly occupied and greatly troubled the last years of Zwingle's life, was the controversy regarding

THE LORD'S SUPPER.

He had expounded his views upon the subject several times between 1523 and 1525, and he had a controversy with Pomeranus. Then Luther appeared upon the scene, and after that there was a constant running fire of attack and defence, of reply and counter-reply, between Luther and his friends on one side, and Zwingle and Ecolompadius on the other. Whichever view of the question at issue one may hold, it must be confessed that, both in the discussions at the conference of Marbourg, (1529) and in all the controversial writings published, the language employed by Zwingle was vastly more moderate than that indulged in by Luther, who was not only haughty, but disdainful, and it is even said that he sometimes refuted what he had not deigned to read, and condemned what he had not patience to listen to. No understanding, of course, took place between the two, either at Marbourg or subsequently, although Bucer and others attempted to reconcile views which were wholly irreconcilable. And the differences which then arose continue to distinguish, to the present day, the German or Lutheran Church, and the French or Calvinistic Church.

WAR DECLARED

Zwingle continued to demand religious liberty, and for this purpose, invaded, it is said, the cantons which were hostile to him, proclaiming his ideas. This brought together the leading men of the five cantons at Brunnen, and after a long discussion war was declared against Zurich, on the 9th October, 1531. Attempts at mediation were again made, but this time without success. The reformers of Zurich became frightened at the threats of their opponents, and were not only disinclined for war, but began to threaten Zwingle for having provoked it. Still a large party rallied round him, and an army of about 2,000 men was in readiness. Zwingle bade an affectionate adieu to Bullinger and his own family, for he had a presentiment of what the issue would be. His biographers say he was urged forward by a strong feeling, which turned out to be incorrect, that the people of the Catholic cantons desired reform, and were ready to receive it. The troops at last marched to meet the enemy, 8,000 strong, again at Cappel. He did not hesitate to accompany them, as the chiefs had need of his counsel, and the men of encouragement and consecration. On the 11th October, the combat began and was carried on with great fury on both sides. The Protestants

displayed the greatest bravery, but were almost annihilated. During the fight Zwingle remained with the soldiers and offered comfort to the wounded. Both friendly and hostile writers assert that he made no use of his weapons. Amongst the dead were many pastors, seven of them from the town of Zurich and eighteen from the surrounding country. Zwingle himself had been twice wounded, but recovered, but a third time he was mortally wounded. As hands of the enemy were engaged in pillaging the dead, after the battle, an Unterwalder came upon Zwingle whom he did not recognize, and seeing that he was still in life, asked if he wanted a priest to confess him. Unable to speak the dying man shook his head as a token of refusal, when the captain drew his sword and ended his sufferings. Thus died this brave Swiss reformer, at the age of forty-seven years and nine months, and notwithstanding the anathemas of Luther which pursued him to the end, his memory rises pure and sacred above the dust of controversy and the smoke of mortal combat.

THE WRITINGS OF ZWINGLE

do not possess the literary perfections of those of Calvin, nor the impetuous eloquence of those of Luther, but they show that he was master of his pen, as well as of his tongue. After 1522 they followed each other with great rapidity, six or seven appearing sometimes in the course of the same year, besides commentaries, expositions, etc.

His work as a reformer was certainly less great than that of Luther and Calvin, still it was considerable. His piety, simplicity, irreproachable life and indefatigable industry won him respect and even popularity. His very errors were those of an honest and loyal nature, notwithstanding the complications amidst which his life was passed, he was never accused of a dishonourable act from the beginning to the end of it. The subject of incessant hostilities, he remained invulnerable to the shafts of calumny.

MEMORIAL.

It may interest tourists to know that on the spot where he is supposed to have received the mortal blow, is a rock in which is inserted a metal plate. This is close to Cappel, at the foot of the Albis, between Zug and Zurich. When his body was found after the battle by the Romanists, it was subjected to the greatest indignities and then burnt, and the ashes scattered over the battle field. On this field has been erected a monument, bearing the inscription: "They may kill my body, but not my soul."

In the public library in Zurich is a portrait of Zwingle, and an old Greek Bible, on which he has written with his own hand, the names of his children, and notes of different kinds. In the arsenal of the same town may be seen his coat of mail and his helmet.

Paris, 1884.

THE OUTSIDERS IN PUBLIC SCHOOL EDUCATION.

MR EDITOR,—The following extract is clipped from the report of the proceedings of the Public School Section of the Teachers' Association at its recent meetings. "Mr. James Duncan, of Windsor, the president, on the question of the Bible in the Public Schools, expressed a preference on the whole for the present system, fearing that any of the changes proposed would lead to discord, and so lessen the efficiency of the school system. The present system he believes to be satisfactory to the profession, and he is not clear that outsiders should interfere in this matter."

Permit me to ask Mr. Duncan who are meant by "outsiders?" I presume "the profession" means all engaged in connection with the system of education, including the Hon the Minister of Education, the inspectors, the teachers of all classes and grades, the examiners, secretaries, etc. Are all the rest of the community to be treated as "outsiders" who "should not interfere in this matter?" Are parents to have nothing to say? Are the electors who send their representatives not to interfere? Are men and women who for many years gave their time and talents to educating the present generation of teachers, but who are now employed in other walks in life (viz., M.P.'s) to be prevented from giving an opinion?

The proposition enunciated by Mr. Duncan is fundamental and revolutionary in a high degree. If the teachers are to determine for the country what is best, what subjects are to be studied and what are to

be excluded, then let us know it. Then repeal the clause of the school law which says "Pupils shall be allowed such religious instruction as their parents and guardians desire" Repeal the first and second regulations, chap. XIV.—which says "that Christianity ought to pervade all the regulations for elementary instruction," and "in the Public Schools Act the principle of religious instruction is recognized, and the right of each parent or guardian in the subject is secured." Until this is done, however, parents are not "outsiders." They have a right to speak on the subject and to make their voices heard through any legitimate channel. Parents have not yet by any act of theirs, in Parliament or elsewhere, handed over the education of their children to the profession, or agreed to let "the profession" arrange all important matters regarding the education of the young. On the contrary, parents, as ratepayers in the school districts, and as electors through Parliament, have the right to tell the profession what to do; have defined the duties of teachers, and stand to teachers as employers, not as subjects. It has not as yet come to this that "the profession" has all power—irresponsible power—in such matters. It is the duty of the profession to teach just what subjects, and in what manner, parents as represented by trustees and Parliaments, are pleased to decree. The profession are servants of the "outsiders," not the masters.

If ever the time comes when a majority in Parliament shall determine to force upon this province a purely secular system of education, Christian parents will have to consider what they should do for the moral and spiritual good of their children, and they can be trusted for wise action in such a contingency. Meanwhile the "outsiders" have the control, and they will try to keep it. Parents have the right to religious instruction for their children, and some of them intend to insist upon that right. If the "profession" should see fit to array itself in antagonism to these parents, then one or other must be forced to give way. The giving up of religious instruction, or withholding of it, is too serious a matter to be handed over by parents to an irresponsible "profession." An efficient system which ignores Christianity, is not the system which Christian parents desire.

Dundas, Ont., 1884.

JOHN LAING.

MISSION WORK IN THE NORTH-WEST.

As the summer is drawing to a close and the students at present labouring in the mission fields of the North-West are returning to college, the question of supply during the winter becomes more urgent. From almost every field letters are received from missionaries and people anxiously enquiring about the prospect of supply for the coming winter. The efforts made hitherto to secure suitable men have been only partially successful. This is a work in which the whole Church is interested, and it is also one in connection with which her honour, missionary spirit, self-sacrifice, her love of souls and the best interests of her Master's Kingdom are at stake. The Church has laboured successfully here up to the present time. Shall she allow the harvest ready to be reaped to go to waste? The Church has the means and men necessary to overtake the work. Is she equal to her responsibility? Whatever is done must be done quickly. Arguments many and strong might be used to incite to action. The people are very desirous of having the Gospel preached to themselves and their families. Their liberality in the support of ordinances is most commendable. Last year the average for salary per communicant in the supplemented congregations of the North-West was \$14.16. The average for the whole western Section of the Church was \$6.08. If neglected the people will be disheartened and lapse into indifference and irreligion.

This country promises to become an important part of the Canadian Confederation. It has great resources which are being developed. It is of vast extent. Wealth will accumulate here as soon as the country is brought under cultivation. Surely any Church is short-sighted that neglects the demands of such a country for mission work. Let the people receive ordinances at the hands of any Church, and much of their future wealth will be at the disposal of that Church for aggressive missionary efforts elsewhere. Enlightened selfishness should thus stimulate the Church to decided action.

At present our Church is strong in the North-West,

and our people are proud of her record. They are also much attached to her. Let there be any flagging in zeal; let important fields be abandoned or left uncultivated and our present prestige will be clouded. The Church in this country will react on the Church in the East, for the sons of Eastern families largely make up our population.

More than all, our Master must be displeased if an opportunity of this kind is not embraced by the Church for the extension of His Kingdom.

That the urgency of the situation may be appreciated, a table is subjoined showing the supplemented congregations and mission field, that will soon be vacant or that should be supplied:

PRESBYTERY OF ROCK LAKE.

Names of Congregations.	No. of Stations.	No. of Families.	No. of Coms.
*Nelson, &c.,	4	52	47
Swan Lake,	4	50	35
Pancake Lake,	6	60	50
Riverside,	4	45	30
Deloraine,	4	40	60
Morrison,	4	38	18
Lintrathen,	4	40	32
	30	325	272

PRESBYTERY OF WINNIPEG.

*Rat Portage,	2	41	38
Kainy River (say)	4	—	—
Springfield, &c.,	3	60	59
*Headingley,	4	60	—
Posen (say)	3	—	—
*Dominion City,	3	40	39
*Meadow Lea,	4	—	—
	23	210	136

PRESBYTERY OF BRANDON.

Auburn,	5	52	47
Whitewood,	6	47	52
*Elkhorn,	4	45	30
*Grenfell,	4	52	25
Rosedale,	4	38	35
*Neepawa,	4	50	60
Cadarcis,	2	53	39
Rosburn,	4	46	—
*Oak Lake,	5	55	30
Dumfries,	6	50	25
*Moose Jaw,	3	30	27
*Medicine Hat,	4	30	20
Touchwood Hills (say)	4	—	—
*Pense, &c.,	5	—	—
Rapid City,	2	45	50
	63	593	440

Those fields marked with an asterisk (*) are on or close to the railway, and many of them are ready to call a minister. The families only are given, but a large number of homesteaders who are unmarried belong to each field. The presence of these increase the importance of the field. The fields are new, and may be expected to grow rapidly. Where no statistics are given recent returns were not to hand.

It may be mentioned that the salaries of missionaries labouring in the North-West is \$850 per annum, part of which is paid by the field and part by the Home Mission Committee of the Assembly. The salary of ministers of supplemented congregations is \$900 with a manse or \$950 without a manse.

The following methods are suggested of rendering assistance. 1st. Let any young men who wish to engage in this work permanently or for a limited time correspond with the convener of the Home Mission Committee of Assembly, or with the Clerks of Presbyteries, or with the Superintendent of Missions. 2nd. Let any ministers who may know of suitable men for this work write and put the Presbyteries in communication with such men. 3rd. Let Presbyteries try and send one of their number for the winter to occupy one of these fields. The pulpit of the minister should be supplied by his brethren during his absence. We shall consider it a kindness to receive suggestions or assistance from any quarter.

JAMES ROBERTSON, D. B. WHIMSTER,
Supt. of Missions. Sec'y-Treas. of Synodical
Winnipeg, Man., Sept. 11th, 1884. Committee.

THE gift of \$20,000 to the Trafalgar Institute Montreal, by Mr. Donald A. Smith, is a proof that the subject of the higher education of women is not only securing attention, but substantial support. The large sum has been promised on condition that the Trafalgar Institute affiliate with McGill University. No doubt that condition will be complied with. The female undergraduates of Toronto University, believing they have a legal title to the privileges of attending lectures in University College, have tendered their fees, and intimated to the Council their intention to attend lectures, whether formal permission is given or not.

RED CROSS KNIGHTS OF THE SALVATION ARMY.

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BY "FIDELIS."

We have all heard much of "Christian England," with its noble cathedrals and abbeys, its rich ecclesiastical heritage, its generations of culture, its Christian lives of gentle and ideal beauty. But we are less familiar with the "Heathen England" growing for generations side by side with it, under the shadow of its many churches. That heathen England is nevertheless very real, very coarse, very brutal, constituting an aggregate of gross ignorance and vice, which is like a mass of seething corruption in the midst of a fair and lovely garden. In this heathen England, the old traditions of Christianity have been utterly lost, the men are debased and brutal, often as cruel as their own bull dogs; the women have a crushed and down-trodden semblance of womanhood, and the children, alas! a wretchedly stunted and morally deformed childhood. The blessedness of home is unknown, and if, as Dickens delighted to show in his pictures of its abnormal life, "some flow rats of Eden they still inherit, it is no less certain that 'the trail of the serpent is over them all.' In England there are sharper contrasts than any seen even in America. Between the refined and happy homes of luxury and culture, "sweetness and light," and the dark cellar and garrets where wretched men and women, and almost as wretched children, drag out a miserable existence, revealed as

"They look up with their pale and sunken faces,
And their look is dread to see,"

there is "a great gulf fixed." Little wonder if the eyes that look hungrily from the dens of St. Giles' and the Seven Dials to the beautiful homes and parks where "noble lords and ladies ride," should often smoulder with the baleful fire of jealous hatred and sullen despair, the certain inspiration of Chartism and Nihilism.

Into this *Inferno*, of which it might almost be written, "Abandon hope, all ye who enter here," many pitying eyes have looked, and ministering angels have descended, laden with Christian hope and consolation. And yet, on the mass, but little impression has been made by all the "Missions" which Christian philanthropy has instituted. Into the gloom and misery, nearly twenty years ago, one man, fired with the ardour of a Red Cross Knight, looked, and as he looked in ineffable pity, there dawned upon him the conception of a new crusade against these powers of darkness,—a crusade to be fought with no mortal weapons, but with certain pieces of armour described in an ancient Book, the "breastplate of righteousness," the "gospel of peace," the "sword of the Spirit," and all used in the unquerable and unfailing might of Christian love. These alone were to be the only weapons for either offence or defence. Even where, opposed by physical violence the crusaders should have to march through mob-fire of mud and stones, accompanied by hootings and revilings and brutal assault, the assaulters were to be met simply by Christian endurance, meekness and love.

The man on whom this noble conception dawned, and gradually grew into more tangible shape, was William Booth, now known all over the world as "General" Booth, of the Salvation Army. Beginning his ministry in the Methodist Church in 1853, at twenty four years of age, he laboured so successfully as an evangelist that, in 1861, he resigned his ministry in that church rather than give up what he felt to be his special life work as an evangelist, and settle down to a pastoral charge. He held services wherever he found an opportunity, crowds assembling to hear him, and whole districts being stirred by his intense and powerful preaching. In 1865, being in London, and deeply impressed by the sense of the dense masses of degraded heathenism around him, he began his evangelistic work by preaching in the open air in one of its lowest quarters, in the Mile End Road. And as he studied the character and the needs of the people, the idea of the new crusade took a more definite form in his mind, and has since been marvellously carried out in the organization which we now know as the "Salvation Army." For a long time, some ten or eleven years, the crusaders had no such name, "no military titles, no bands of music, no tambourines, no blood and fire bills," but the spirit of the fighters was the same, and these peculiarities of outward form were gradually superadded, as their usefulness in promoting the Army's objects commended them to the shrewd and active mind of the organizer and commander of the force, who is certainly a good reader of human nature. People accustomed from infancy to an orderly and solemn service, liturgical or otherwise, cannot understand why such "fantastical" accessories should be introduced into any religious service. But it is because "one half of the world does not know how the other half lives." To a half "civilized heathen," such as abound in England, and unhappily in America too, the decorous and solemn service is as far above his present stage of spiritual development as a concert of "classical music" would be beyond the comprehension of a Kafir. And that is one reason why the Churches have failed to gather in the "lapsed masses." For not only

are such services "beyond them," but they are also utterly unattractive to them. And just as the church of the Middle Ages appealed to the fancy of half savage nations by its processions and pageantry, its pictures and object lessons, and as ritualistic London clergymen to-day use some of the same means of attraction, so the Salvation Army put on its military paraphernalia to gather men and women together by the sound of drum and tambourine and lively choruses, and then preach to them the simple gospel of Jesus Christ. For, this and nothing else, is what they do teach, no more outward obedience to an organization, no complicated system of theology, but the simple elementary truths, acknowledged by all evangelical Christians, that sinful men need a Saviour, and that Christ is the Saviour they need, to deliver them from the guilt and the power of sin. This is true of their teaching every where, in the New World and the Old. As an English paper describes it. "The whole points of the creed of the Salvationists are. Man is a sinner, Christ is a Saviour. He died for every one, therefore He died for you. He saved me, therefore He can save you. Come, then, to the Fountain, it is free, without money and without price. The changes are rung upon these few points again and again, but they are never reasoned about. It is so, that is all, if you believe, you will be saved, if you disbelieve, you will be damned." Thus, as a system of theology, may seem very bare and crude to the lovers of long and metaphysical formulas like the Athanasian Creed or the Westminster Confession. It must be admitted however, that it is enough to live and die by, as the experience of millions has proved.

But though the "Army" fights with only spiritual weapons, "in love and the spirit of meekness," this can by no means be said of the assailants it has frequently encountered. This record, given on their own official authority, speaks for itself. "During the year 1882, 669 of our soldiers, to our knowledge, have been knocked down, kicked, or otherwise brutally assaulted, 391 of them being men, 251 women, and twenty three children under thirteen: No less than fifty six of the buildings used by us have been attacked, nearly all the windows being broken in many cases, and in many others even more serious damage being done." This assaulting process has continued through the nineteen years during which the crusade has been going on, though for most of the time it was not marked by any of the peculiar features now regarded as its distinguishing characteristics. The Christian bearing of the soldiers under fire has been frequently acknowledged, as it is in the testimony given by the Mayor of Bath to the Home Secretary. "The reports received by the magistrates from the police indicate that the 'Salvationists' keep themselves strictly within the law. We find that even when struck, assailed with foul and abusive language, and their property broken and destroyed, the 'Salvationists' do not retaliate. And to understand what they have had to bear, it is necessary to understand something of the brutality of an English mob, perhaps the most stolidly brutal kind of mob in the world." With such a record, for one year, as that just quoted, who shall dare to say that there was not need for the Salvation Army? And again and again it has happened that the ring-leaders in the attack have been forced by the constraining power of Christian love to join the ranks they had been attacking with bitter animosity. After a barbarous *melee* at Crediton, in which several officers of the "Army" were severely injured, the confession was made at the next visit, "Last time you were here, Major, I helped to stone you, but now, thank God, I am saved!"

But not only have they to suffer at the hands of the populace, they have had, again and again, to suffer at the hands of the authorities! In some cases, indeed, the local magistrates have firmly defended them against attempted oppression by a lawless rabble, but in others, underlying prejudice and the animosity which in some minds is always excited by any form of aggressive Christianity have taken advantage of the most pretext of local by laws, broken by a quiet march through the streets, to condemn them to a longer or shorter imprisonment, in default of the fine which they will not pay. For to pay the fine would be to admit the right of the magistrate to punish them for acts which they maintain to be perfectly lawful and within their privileges as British subjects. And no Roundhead or Puritan could have been more staunch in resisting every infringement of such rights and liberties than are these poor men and women of humble callings, but heroic hearts. For not only have men suffered in this way, but tender and delicate young women also have been thrown into prison on frivolous pretexts of obstruction, and while there treated as common criminals with more or less barbarity. Their rights, thus defended by themselves, have been further endorsed in the House of Lords by such men as the late Archbishop of Canterbury and Chief Justice Coleridge, the latter saying that "he took it that every Englishman had an absolute and unqualified right to go about his business and perform legal acts with the protection of the law, and he apprehended that walking through the streets in order and in procession, even if accompanied with music and the singing of hymns, was absolutely lawful, in the doing of which every subject had a right to be protected."

In some cases the authorities had endeavoured to have the Red Cross Knights put down by law, for the strange reason that they had been assaulted by the organized mob calling itself the "Skeleton Army," on the ground that their peculiar proceedings provoked such violence. This attempt to visit the sins of lawless rioters on peaceful citizens was, however, very decidedly quashed by the English justices before whom the appeal came. Mr. Justice Field, in giving judgment, put this legal point very clearly. "Was it unlawful to do a lawful act merely because others made it the pretence for raising a riot? What right have others to resort to force to prevent persons from doing what is lawful? It would come to this, that persons were to be punished for doing lawful acts merely because it led others to act unlawfully and create a riot. The authorities do not support or justify any such view of the law. He further met the suggestion that a continuance of such processions would lead to a continuance of disturbances, by expressing the "hope that when the opponents learned, as they would now learn, that they had no right whatever to interfere with these processions of the Salvation Army, they would refrain from disturbing them." "It was usual," he dryly remarked, "in this country, for people to obey the law when it was once declared and understood, and he hoped that it would be so in this case. But if it were not so, he presumed that the magistrates and the police would understand their duty, and would not fail to do it, and that they would not hesitate to deal with the disturbers and the members of the 'Skeleton Army' as they had dealt with the members of the Salvation Army in this case."

So British liberty and fair play won the day over prejudice and mob tyranny, and the Salvation Army, even in the matter of its processions and music, was taken under the protection of law. But the Army had still another enemy to encounter,—the unseen spirit of slander. Attacks on the financial honesty of its General, vile slanders against the moral character of its soldiers, especially against the young women engaged in the blessed work of "rescuing the perishing," were circulated, even in religious journals, and believed by thousands. Again and again refuted, they start every now and then into life again. One of these slanders was repeated, on hearsay, by two English bishops, and formally refuted by General Booth himself, in what he calls his Exeter Hall Address, with such a pointed denial as should have led the episcopal accusers to withdraw the charge as publicly as it was made. Possibly this would have been deemed incompatible with episcopal dignity.

In general, however, the dignitaries of the Church of England, as well as her clergy, have extended to the Red Cross Knights of this century much greater toleration and kindness than their representatives of a former one showed towards their predecessors, the Whitefields and Wesleys. This has been due partly to the growing comprehensiveness and catholicity of the church herself and the wisdom learned by past experience, and partly to the feeling that this crusade is a kind of guerilla warfare, not interfering in any way with the regiments of the line, but rather giving them its aid through an unknown and difficult country. Not a few also, both of English prelates and clergy, are animated by the apostolic spirit which led the late venerated Primate of England to say that "the one impossible, intolerable thing would be to sit still and do nothing in the presence of this great call for increased activity." His successor, the present Archbishop of Canterbury, actually came as the representative of convocation to confer with the "General, and spoke most favourably to his clergy of the headquarters and the training barracks, which he inspected. Even the *Times* in a remarkable article, in 1882, took up the cause of the crusaders, and remarked that, "A cloud of episcopal witnesses to the merits of General Booth's undertaking is a suggestive sign of the times. The Church of England has taken example by the sagacity of the Church of Rome in refusing no aid which religious fervour is willing to offer. It has taken warning from the mischiefs of its own conduct in expelling from its fellowship the followers of Wesley and Whitefield. As well from an increase of comprehensiveness as from a conviction of its need of strength and substance, it is ready to welcome help which it would formerly have vehemently repudiated. A contribution by the Archbishop of Canterbury towards the purchase of space in which ten thousand may attend the ministrations of General Booth, and formal recognitions by many other prelates of the gratitude of churchmen for the work the Army is doing, are testimonies that the church wants help, and that no false pride prevents it from accepting help."

Such a testimony from the *Times* shows at once that the "world moves," and that the crusade of our Red Cross Knights has, on the whole, been conducted in such a way, and with such results, as to win the sympathy and co-operation of those to whose natural predilections its methods would be most distasteful. The "capture" of the Eagle Tavern in London was one of the exploits of Christian daring which insured the sympathy and gratitude of all who "loved good and hated evil," and deserved a better sequel than it has more recently had. This well-known and seductive haunt of vice was for sale, and was purchased for the

Salvation Army for £10,750 sterling, somewhere about \$80,000; the Archbishop of Canterbury and the Bishop of London having promised the assistance of their influence, if necessary, for securing so desirable a transformation as that of the Eagle Tavern into a place of Christian worship. With scarcely any funds in hand, and but three weeks' time for payment, the bargain was made; and so great was the satisfaction of the Christian public at the news of the capture, that subscriptions rapidly poured in, until, before the expiration of the three weeks, £9,000 was in hand, of which £3,000 came from the ranks of the Army,—chiefly poor men and women, who had just before been contributing towards the purchase of another property at Clapton.—and the remainder of the money was borrowed: for, debt or no debt, the Army must have the "Eagle." And so, one morning at daybreak, a great procession of Red Cross Knights, male and female, to the number of about one thousand, marched to take triumphant possession, overcoming, by sheer endurance and force of numbers, the crowd of "roughs" that had assembled to oppose their entrance. Once inside, they knelt in prayer, to consecrate the building to the service of God; and after a brief "testimony" meeting returned to their homes and their daily work, but not without tasting the brutality of a London mob outside, both men and women being bruised and beaten by the "roughs," as they stood on the railway platform waiting for the train to carry them home. But the "Eagle" was secured, and was fitted up as a hotel and temperance coffee house, the "Grecian theatre," which formed part of the premises, being transformed into a comfortable hall in which two thousand could assemble for worship; while the great centre square, fitted up with gas, fountains, and coloured lights, which had been used for open-air dancing, made, of course, an equally available place for open-air preaching to thousands of hearers. The opening day, though the hour was early afternoon, was signalized by another demonstration of mob force; and the evening meeting, when the "unwashed" multitude was expected to muster in force, was looked forward to with so much apprehension that the captain in charge said to his young lieutenant the day before, "Now, my lad, are you ready to die, for I expect we may get to heaven to-morrow night?" The hour arrived, but the crowds of workmen and women who filled the house seemed touched by an irresistible awe, and the solemn service and exhortations closed with penitents confessing their sins and seeking salvation. It is a pity that the story should not end here, and that there should be any sequel of defeat. But last summer, the legal proceedings, instituted on the ground that the terms of the ground-lease were broken by the discontinuance of the sale of intoxicating liquors, terminated in a judgment unfavourable to the Army, and the property, with all that had been paid and expended upon it, was lost!

This, however, was only one out of many large commodious halls or "Barracks" owned by the Salvation Army. In and about London alone there were by the end of 1882 eighteen such meeting-places owned, and twenty five more rented, while throughout Great Britain, and in colonial and foreign outposts, there are many more. The "National Training Barracks," at Clapton, is the Woolwich or West Point of the Army. Thither go cadets from all parts of the country, to be trained by a thorough physical discipline and by strong, loving Christian influence to be the "Captains" and "Lieutenants" who are to lead in many a future campaign, at home and abroad. All sorts of hard mental drudgery are included in the training, so that personal activity and "capability" are cultivated to the highest degree, while all the soldiers "endure hardness," as becometh "good soldiers of Christ Jesus." The military discipline is of value in several ways in promoting the habit of obedience necessary to the stability and coherence of such an organization, cultivating readiness of action and promptness of decision, in giving to men and women alike the soldier's devotion and endurance, while it effectually obviates any tendency towards religious pretension or "sanctimoniousness" to which the *esprit de corps* is sternly opposed. The cadets receive experience in "active service" by being led out frequently to "bombard" suburban villages in companies under the command of one of them, who is expected to use his troops to the best advantage, and thus acquires the habit of command. The study of the Scripture is, of course, largely promoted at this Training School, and some time is allowed for improvement in writing and other elementary things necessary for future usefulness. But there is no pretension made to giving an "education," even a theological one. "The only thing," says an official publication, "we care to teach as to theological questions is, that they are to be avoided as much as possible. We cannot hope in a few weeks to impart much knowledge even of the great scriptural truths with which our cadets are supposed to be already acquainted when they come to us, and as to which we have only to refresh and organize their thoughts. But the one thing in which, under the divine guidance and blessing, we believe we can be greatly successful, is the detection and exposure of any lingering element of selfishness and evil, and the production and encouragement of a pure, hearty, single-eyed, life-and-death devotion to the good of others." And as to heroism,

these Red Cross Knights have all the soldier's loyal devotion to "the service," superadded to the strong personal love for the living and personal Saviour in whom they so fully believe. In receiving their commissions as officers of the Army, they make an absolute self-surrender, giving themselves and all that they possess to the service of Christ, and pledging themselves to be true to the Army's colours, even unto death. That this is no mere form of words, their fearless daring in real danger and their willingness to endure all forms of ill-treatment, when called to do so have abundantly proved. Indeed it is no light testimony to the truth that the vital force of Christianity can never grow old, that these simple, unlettered men and women, many of them from the lowest orders of the people, are willing to die, either to live or die, as God may order, for Jesus of Nazareth, just as truly as were the Christians of the first century.

That an army, animated by such a spiritual force, and marshalled under an admirably devised organization, should, in a very few years, have not only gained such headway in England and France, but should also have stretched "a thin red line" round the world, is not wonderful. Mr. Talmage made a shrewd guess if he said, as he is reported to have done, at a ministerial meeting, "These people will sing themselves round the world in spite of us." For the crusade is not only inspired by the realization of Christ as the one need and the one hope of human souls, but is adapted to the special wants of the age and class it addresses. The crusaders speak in "a tongue understood of the people" who listen to Bradlaugh and Ingersoll, and they oppose to their bold attacks on the faith not argument, not theology, but the far more easily understood language of the heart, and the almost irresistible example of a faith which seems to see what it believes. Wherever they go they make converts of some of the "hardest cases," who become missionaries in their turn, and the mere spectacle of "publicans and sinners" leading transformed lives and becoming "preachers of righteousness" is in itself a more powerful argument than any sermon. In America the "Army" has already here and there established a footing, growing stronger every day, and probably destined to make a far from unimportant factor in the national life. In New York, New Jersey, Connecticut, Pennsylvania, Michigan, Maryland, Virginia, this crusade is at work, with greater or less success, and preparations are being made, at Brooklyn centre, to attack Salt Lake City, which will doubtless be done long before these pages are read. In Canada a strong impression has been made, more especially in Kingston, one of the oldest cities in Canada, and, from its antecedents, one of the least likely to be captured by such means. At this point the interest in the Army has been greatly intensified by the circumstance that an Anglican clergyman, of previous High Church tendencies, but earnest and devoted spirit, was so drawn to it by its success in "rescuing the perishing," that he suffered the pain of severance from a much beloved and attached congregation rather than cease to countenance the "Army's" work, as he was required to do by an ecclesiastical superior. The universal sympathy excited by the harsh and abrupt dismissal of a man warmly and deservedly loved and esteemed has of course immensely deepened the general interest taken in the "Army" throughout the whole of Canada. In Australia the Salvation Army has had a national success among the rough and heterogeneous population already massed in its great new cities. In South Africa it has had a hard fight for existence and toleration, but has held its ground. All the world has heard how Switzerland, so staunch and contending for its own liberties, tried to suppress by force this new crusade, in the persons of two young women, in whose behalf, as British subjects, the British government at once interfered. In France its work as an evangelizing agent has made some progress, but is still cast into the shade by the quieter and less startling McAll Mission, which had preceded, and in some measure anticipated it. But the trim, tasteful uniforms of the English female "lieutenants" selling the French *War Cry*, *En Avant*, before the Bourse in Paris, excited no little sensation among the wondering Frenchmen. And one of the editors of a French Protestant journal, *Le Temoignage*, thus vividly describes their bearing in an encounter with the men of the Paris Commune.—

"But the public which it was the object to gain,—I said to myself—the public, notoriously hostile—the public of our Atheist press, the public of the great political meetings, in whose eyes Victor Hugo himself would pass for a clerical—that public! Where is it? How is it to be acted upon?"

"Very well; this public I have at last seen, I have seen with my own eyes, at the meetings of the Salvation Army. And I have been rejoiced and moved, beyond all expression to see it. In all my life I shall not forget the scenes at the opening of a new hall in Rue Oberkampf, and my heart was divided between the very opposite sentiments of sorrow and joy in hearing these blasphemous and these songs, and these cries of 'Long live the Commune! because at last! at last! the assault has been delivered, and the enemy struck in the face!' and yet I had a very lively impression that my sentiments were partaken of by the members of the Army, to whose cold blood, energy, and, I will say, clever strategy, one would not know how

to render sufficient homage in this emergency. They did not cease to repeat with a tone of conviction, 'Your tumult will be appeased; one day, you, who blaspheme the most at this moment, will perhaps be the first to surrender. We want to plant our colours on this position, and we will plant them there.'

"Ah! you are brave people. I understand how such lion hearts, such valiant souls, should be naturally led to give themselves a military organization. When I ask myself what can be the cause of this success of the Salvation Army, here is the answer which forces itself upon me: These people have proved in their own hearts the power of the gospel for salvation, and they believe that which has been able to break their own resistance will finally triumph over the same obstacles in their neighbour."

"Now it is said that it shall be done to each one according to his faith, and this is what every meeting of the Salvation Army shows. One feels that every time they appear before the public, our brethren have the sentiment that they are in the battle. It is not for them a question of variations more or less brilliant to execute on the theory of the gospel, of an hour to be well filled up, or even of the vague sentiment of doing good, but of souls which must be gained. As they have a grain of faith they remove mountains."

Just the same testimony comes from distant India. Thither the Red Cross Knights were led by a special train of circumstances. A magistrate in the civil service, who had been long at heart devoted to the Christianization of the natives among whom his lot was cast, came home especially to judge for himself of the work of the Salvation Army. So great was his satisfaction with its methods and success, that he resigned a lucrative appointment in order to devote the rest of his life to carrying on the crusade in India, and thither, in August, 1882, he conducted a detachment of the "Army." The little detachment made a sensational entry into Bombay in one of the native bullock-carts, attired in native costume, waving a flag inscribed with the Army's motto, "Blood and Fire," translated into the vernacular, and blowing a bugle after the native fashion.

English prejudice at once took the alarm. Such demonstrations might excite and irritate the natives, and might even produce a terrible Mohammedan outbreak against British authority! So the soldiers were at once arrested, summarily tried, and imprisoned. But the natives, strange to say, protested strongly against this injustice, as did also the British and American missionaries, whose interests were supposed to be compromised by the new arrival. An influential public meeting was held. All the native papers supported the protest, so that ere long the accused were set at liberty, and having been largely advertised in Calcutta, by the interest which had been there aroused in the trial and imprisonment, Major Tucker was led to carry the work to that city, sending on two of his officers and telegraphing home for reinforcements. Large numbers of natives crowded the meetings, prayers and hymns alternated in English, Marathi, Guzarati, and Hindustani, and "Cadets," with Hindu names, ere long stood up to "praise the Lord for having sent the Salvation Army to India." And the Indian and Anglo Indian journals describe and discuss the "Army" there just as do western ones, and for the most part favourably. The Indian *Witness* expressed surprise at not finding the crusaders more eccentric (it may be remarked that their leader was a gentleman):—

"They are not buffoons," it said, "much less savages, and they do little to amuse the vulgar. They are modest and quiet, and are much less demonstrative in their devotions than some parties with whom Calcutta has grown familiar. The leader is a young man of exceptional quietness of spirit, and we believe has never at any time of his life been otherwise than quiet in conducting his meetings. The hymns are with scarcely an exception sweet and simple little songs, with nothing in them to offend any one who combines in moderate measure true religious devotion with literary taste. The tunes are for the most part appropriate, and some of them very effective. A few familiar 'song tunes' jar on the ears of some, but ever since John Wesley, or Rowland Hill as some have it, decided that the devil should not be allowed to have all the good music, this objection has been diminishing in weight."

Another well-known journal, the *Statesman and Friend of India*, thus summarizes their religious teaching, and deals with the often repeated accusation of "irreverence," after remarking that the "dread of hostilities arising between them and any class of natives in India was due to utter ignorance of their character and their ways, and almost equal ignorance of the natives, and that the repressive and watch-dog measures taken by the Bombay police were a ridiculous blunder:—

"The Salvationists never argue or dispute; they attack no system of religion; we have not heard one of them utter a word which could possibly excite resistance in any person of another faith. Their creed, as we gather it from their own lips, is extremely simple, and setting aside more forms of expression is essentially and scientifically true. They say to their hearers, 'You are all serving either God or the devil. It is infinitely blessed to serve God, while to serve the devil is to be infinitely and eternally miserable.' And on this simple statement of fact they base their appeal to decide instantly, to renounce the evil and choose the good. And they, of course, declare that Christ is present, ready to save any one that feels he is a sinner, and desires to be saved."

(To be continued.)

PASTOR AND PEOPLE.

FERVENT PRAYERS.

Fervent literally means "boiling hot." One who offers a fervent prayer is in a state of spiritual ferment, and profoundly agitated. A fervent prayer is not a mere vocal utterance, but a heart-cry. No other prayer "availeth much." It may, like the celebrated supplication of Edward Everett, be "the most eloquent prayer ever offered to a Boston audience," but, lacking fervency, is as destitute of power with God as a wax flower is of fragrance. Those offering such prayers are like callers to whom the door does not open, and who, on investigation, find that though they have pulled the door-knob, and rattled its wire, they have not rung the bell. Multitudes thus fumble with prayer's door-bell, and the door remains shut.

But while God is indifferent to prayers which are "words, words, words," He becomes interested the moment a real call for help is uttered. He is like the loving mother who, while able to sleep through a Babel of meaningless noises, wakens the instant her baby moans.

Prayers resemble telegrams. The operator pays no attention to most of them. His instrument clicks and rattles, but he seems unconcerned. Suddenly his aspect changes. He listens as if fascinated. The other messages were simply passing through the instrument, and were for somebody else; but now his office is called and a telegram for him to care for is being flashed over the wires. So most prayers are for "somebody else."

But Martin Luther's prayers, which broke the spell of ages and rocked the Papal throne, were for God, and He listened. So were those of the fiery John Knox, whom Mary, Queen of Scots, feared more than she did any army of 10,000 men. So was that of Elijah when, climbing to the top of Mount Carmel, he cast himself upon the ground, and put his face between his knees and prayed for rain. He did not ask for the restoration of the Jews, and the conversion of the Gentiles, and the overthrow of idolatry, and the coming of Christ. He desired one thing, and desired so fervently that he could think of nothing else.

Petitions which are loaded down with requests for everything in general and nothing in particular, are lukewarm and meaningless.

The boy who, as Christmas approaches, asks for a top, and tent, and tambourine; a kite, and cart, and kitten; a ball, and boat, and bicycle; a rocking-horse, and bracket-saw, and printing press, is not fervent in his desire for either. But he who thinks knife, and talks knife, and dreams knife, and whenever asked what he would like, invariably replies, "something to whittle with," is fervent, and, whatever else is withheld or given, he is sure to find in the toe of his stocking on Christmas morning an answer to his prayer. If our prayers are fervent they will be specific, and such prayers are sure to be heard in heaven.—*J. S. Breckinridge.*

EFFORT AND FAITH.

A Tuscan coastguard reported to his government that there had been a lamentable shipwreck on the coast, and he said: "Notwithstanding that I lent to the crew on board the ship every assistance possible by means of my speaking trumpet, I regret to say that a number of bodies were washed upon the shore next morning, dead."

Very wonderful, was it not? And yet this is the kind of assistance which many who profess the faith lend to the people. They have yielded them the assistance of rhetoric, flowers of speech, and the poetical quotations, and yet men have persisted in impotence. There has been no real care for souls. The sermon was preached, but the people were not prayed for in secret. The people were not hunted for as men search for precious things. They were not wept over; they were not a very deed cared about. After all it was the speaking trumpet's help and nothing else.

But our faith makes us abundant in good works. If you are doing all you possibly can for Christ, endeavour to do yet more. I believe a Christian man is generally right when he's trying to do more than he can; and when he goes still further beyond that point, he will be even more nearly right. There are scarcely any bounds to the possibility of service. Many a man who is now doing little, might, with the

same exertion, do twice as much by wise arrangement and courageous enterprise. For instance, in our country town a sermon delivered on the village green, would, in all probability, be worth twenty sermons preached in the chapel; and in London a sermon delivered to a crowd in a public hall or theatre may accomplish ten times as much good as if it had fallen on the accomplished ears of our regular auditors.

We need, like the apostle, to launch out into the deep, or our nets will never enclose a great multitude of fishes. If we had but the pluck to come out of our hiding place and face the foe, we should soon achieve immense success. We need far more faith in the Holy Ghost. He will bless us if we cast ourselves entirely upon him.—*Spurgeon*

THAT DAY.

"They abode with him that day."—John 1: 39.

The young disciples stood and heard
The wondrous prophet's wondrous word,
And strangely were their spirits stirred.

With outstretched finger raised to guide
Where He of Nazareth walked aside,
"Behold the Lamb of God!" he cried.

And John made answer: "Can it be
That Christ shall come from Galilee?
Nay, Andrew, let us go, and see."

And soon abreast, with eager mien,
And salutation shy, yet keen,
They walked, and Jesus walked between.

Their rapid questions forth they pour;
But they have other—more and more—
To ask Him ere they reach the door.

Of His abode: He craves their stay,
With words so full of grace, that they
Enter, and there abide that day.

Within the court-yard, cool and dim,
Beside a fountain's mossy rim,
Withdrawn, they sit and talk with Him.

"Rabbi, the Baptist voucheth so,
Till all our souls within us glow;
But say—art Thou the Christ or no?"

"We count the years' prophetic sum—
We kneel before our altars, dumb—
We watch until the Shiloh come!"

Then Jesus answers low and calm,
In words that drop like Gilead's balm,
And holier than the holiest psalm.

He lifts aloft their faith so weak;
He solves the doubts they dare not speak;
He grants the quest they come to seek.

The twilight falls; the fountain's shine
Grows dull beneath the day's decline;
They only hear that voice divine.

O'erawed, at length they rise and go,
Each to the other whispering low,
"Tis He!" "Himself hath proved it so!"

That day with Christ! In after years,
Did not its memory stanch the tears
Of Andrew 'mid his martyr fears?

When John in Patmos' exile lay
And wore the grinding hours away,
Waiting—did he forget That Day?

Margaret J. Preston.

"HIRING" A PREACHER.

Would that this phrase were unheard in the Christian Church! Alas, it is not unknown but is repeated often, in one and another part of the land. It is ridiculous, it belittles the ministry. Could the United States Government "hire" an ambassador to represent England at Washington City? Such a proposition would be accounted an insult to the English people. Is it any more reverent or right to speak of an accredited ambassador of the Lord Jesus Christ as a hireling?

We protest against the phrase. But there is something worse than the phrase. It is the offering to a minister the treatment due to a hireling. Not many months ago, we heard of a congregation which had a pastor who loved and cherished them. He was doing his best for their welfare, knew of nothing unpleasant, until one day he was served with a notice that his services were no longer wanted. Discharged with scarcely the courtesy that would be extended by a (Christian employer) to a servant! Lost in his advancing years with an inadequate support, what could he

do? Bound by affection to his other church, he was unwilling to remove; nor could he find another location at a week's notice. Such a case is happily a rare one.

But another form of this is not so rare. An upright employer feels bound to provide regularly for the wages of his employes, and to see that their money is ready for them at the close of the week. Much more, the steward or pastor who holds in trust the funds that are laid aside for this purpose, is bound punctually to hand over to the employes their regular dues. But how many Christian Churches and Christian men treat the ambassador of Christ in the matter of his support, worse than a servant? As God's stewards they hold in trust the property designed for the maintenance of these ambassadors, and yet often they put them off, unprovided for, and defer the payment of their salaries, until a hundred other and unnecessary matters are arranged.

Christ's ministers are not hireling; they are His ambassadors, and we are His stewards holding His money or His lands or His cattle. Let us think of this, and act accordingly.—*Christian Observer.*

BREAKING DOWN.

Working for God is often painful as well as it is humbling. It entails suffering and we are fitted for it by suffering. Why is this? Because suffering brings us into closer fellowship with our Lord, who was the Man of Sorrows; because it brings us into closer sympathy with our brethren suffering all around us; because it humbles us. Do you know what is God's chief difficulty with us? It is not the filling us; it is the emptying us. It is not the edifying us; it is the pulling us down. And therefore it is that God's chief instrument of edification is the pick-axe. He must break us down, down, down, and whatever He gives us to do for His service, He will first of all show us that we are not able to do it.

In our armies, when a man is wounded, they take him at once out of the ranks, and put him in the rear to take care of him. He is not fit for the fighting till his wounds are healed.

Not so in the Lord's army. There the faint (are in the heat of battle, and the wounded lead the vanguard. Look at the history of the Church, and you will see that most, if not all, of those whom God had employed in a signal manner for His glory, have been in one way or another, among the most afflicted of men, either in heart or in body—sometimes in both. Therefore, do not be afraid, of suffering. Do not think that suffering interferes with service. On the contrary, it helps it on. When, therefore, we offer our prayers to God, and ask Him to take us and make us, don't let us forget to put up another petition between these two, and ask Him to break us. That is a short and comprehensive prayer, "Take me! break me! make me!" God answering that prayer can do something with us.—*Theodore Monod.*

CALMNESS OF SPIRIT.

Calmness and equanimity ought to be a part of every one's religion. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said that he never saw him low-spirited or fretful in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears murmuring and fretting at everything, is like tearing the flesh from my bones. By the grace of God, I am discontented at nothing. I see God sitting on the throne and ruling all things."

If every one was of this spirit, it would wonderfully improve the world. Christians lose their wayside comforts, and dishonour the Master, by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience, will even show anger over the loss of a button, the mislaying of a cane or fifteen minutes delay of dinner, though they have stood calmly by the graves of dear ones gone, and comforted others whose hearts were breaking with grief.

Doubtless physical infirmity is a cause of much of the agitation and fretfulness which many good people exhibit; but they must guard against this. Not only must they watch against yielding to such things, but they must watch against the overwork, the stimulation, the excess, the gluttony and the dyspepsia, which rob men of peace, and which leave them nervous, fretful and impatient. God would have us well. It is small credit to a watchmaker to have his watches

continually out of order, even though it may wholly be the fault of those who carry them; and the perpetual sickness and infirmity does not honour Him whose apostle has said, "Glorify God in your body."—*Christian Progress.*

A TRUE GENTLEMAN.

A few years ago a young man, fashionably dressed, took his seat at the table of the Girard House, in Philadelphia. There was an air of self-conscious superiority in the youth which attracted general attention. He read the *menu* with smothered disgust, gave his order with a tone of lofty condescension, and when his neighbour civilly handed him the pepper-box, stared at him for his presumption as though he had tendered him an insult. In short, a person of the blood could not have regarded a mob of serfs with more arrogant *hauteur* than did this lad the respectable travellers about him.

Presently a tall, powerful built old man entered the room, and seated himself at one of the larger tables. He was plainly dressed, his language was markedly simple, he entered into conversation with his neighbour, who happened to be a poor tradesman, and occasionally during the dinner exchanged ideas with a little lady of five summers who sat beside him. The coloured servants spoke to him as an old friend. "How is your rheumatism, John?" he said to one, and remembering that another had lately lost his son.

"Who is that old fashioned gentleman?" asked a curious traveller of the steward.

"Oh, that is Judge Jere Black, the greatest jurist in the country!" was the enthusiastic reply.

"And the young aristocrat? He surely is somebody of note."

"He is a drummer who sells fancy soaps."

Judge Jeremiah Black, who has recently died, was noted and feared in public life for his massive force of intellect. "Every blow kills!" said a listener to one of his arguments. On the other side, an old farmer and neighbour wrote of him, "We shall never have another man as pure, kindly and simple among us."

The boys who will make up our next generation could find much to study in the massive nature of this old man with his powerful brain, his simple, direct manner, and his unfaltering, childlike faith in God. With his last breath he took his aged wife by the hand, and saying, "Lord, take care of Mary," and so died.

A CURE FOR TATTLERS.

Miss Hannah More, a celebrated writer who died about fifty years ago, had a good way of managing tale-bearers. It is said that when she was told anything derogatory of another, her invariable reply was, "Come, we will go and ask if it be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice be taken of the statement, but the good lady was inexorable; off she took the scandal-monger to the scandalized, to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.

THE BLESSEDNESS OF SIGHT.

"Blessed are the pure in heart, for they shall see God." They will not be obliged to wait until the morning breaks into perfect day before they are permitted to behold Him. With inward cleansing comes the power of sight. They look upward, and the "heavens are garished by His Spirit." The wide seas proclaim His presence. Continents delight to own Him. He speaks to His saints from the mountain summit, and from the grassy plain. He conceals Himself from no one, not even the least. He delights in nothing so much as in this their prayer, "I beseech Thee, show me Thy glory."

He even tells them that, before they call He will answer, and while they are yet speaking He will hear. The pure in heart shall behold Him in His holiness; in His spotless admiration; in His corrective discipline; in His merciful deliverances. Because they see Him He maketh "the outgoings of the morning and the evening to rejoice" for their comfort. The atoning blood they see; the changeless covenants; the great and precious promises. God is all, and in all. Happy, indeed, is he who has the right, through the

cleansing blood, to look upward, and with perfect confidence to exclaim, "The Lord is my portion, saith my soul." The Divine response is not less blessed,—"The Lord's portion is His people." Wait, therefore, O my soul! After a little while, "He will appear; Then thou shalt see Him as He is, for thou shalt be made like Him."

ENJOYING CHRIST.

Can we enjoy Him while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our highest happiness when he strips us of vain-glory and self love, embitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of His desirableness and beauty? The connection between glorifying and enjoying Him is, to my mind, perfect—one following as the necessary sequence of the other—and facts bear me out in this. He who has let self go, and lives only for the honour of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honours me I will honour." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your life-work, and you cannot, must not, go back. These conflicts are the lot of those who are training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and He reserves his best things for those who have the courage to press forward fighting for them. I entreat you to turn your eyes away from self, from man, and look to Christ. Let me assure you, as a fellow-traveller, that I have been on the road, and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through, and no human ear hear the din of battle, nor human eye perceive fainting, or halting, or fall. May God bless you, and become to you an ever-present, joyful reality! Indeed he will, only wait patiently.—*Elizabeth Prentiss.*

A WORD FOR THE PASTORS.

The New York Evening *Mail and Express*, in noticing the return of the pastors to the city, says:

As a general proposition it is true that no class of professional men work harder than pastors of city churches; and there is no class of professional men whose work is more wearing. The constant calls upon their time and their sympathies, the thousand distractions that render it next to impossible for them to systematize their work, not to mention the preparation of discourses that must be offered to cultured and critical audiences, render the life of a pastor in the city one of toil and trouble. They need rest for the mind as well as for the body; and they bring back from their communings with nature and nature's God fresh illustrations, new thoughts and a deepened reverence, as well as healthier bodies and clearer brains. If these things are true of city preachers, what shall be said of those who minister to country congregations? Do they, because their lot is cast away from the busy hum of the world's marts, feel no need of rest and refreshment? Their labours are as heavy, in their way, as those of the city pastor. They have to contend with difficulties and discouragements of which the latter knows but little. If country congregations would realize this, and give their faithful overseers the wherewithal to spend two weeks of October, or November in a visit to the city, a renewal of old friendships in distant places, or a peep into human nature as the traveller sees it, they, as well as their surprised and delighted pastors, would be the gainers.

A HINDOO and a New Zealander met upon a deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces; but that was not all. At last a happy thought occurred to the Hindoo. With a sudden joy, he exclaimed, "Hallelujah!" The New Zealander, in delight, cried out, "Amen!" Those two words, not found in their heathen tongues, were to them the beginning of "one language and one speech."

MISSION NOTES.

DR. JESSUP, of Beirut, Syria, estimates that twenty years ago there were scarcely twenty females in that country of a population of 2,000,000, who could read. There are now 7,149 girls attending Protestant schools in Syria.

TEN years ago, Woman's Missionary Work in India began with schools and orphanages for destitute children, but now it includes zenana teaching, medical missions, boarding-schools, normal schools, Sabbath-schools, homes for the homeless, and every department of Christian work found in any land.

A MISSIONARY who travelled up the Zambesi a few months ago tells us that on one occasion a company of natives gathered in front of his hut and began an animated discussion. This grew hotter and hotter, until presently a fire was kindled and a large pot of water was set on it. "I was told," says our informant, "that this was a trial for witchcraft, and that the two persons charged had to wash their hands in the boiling water, and if the skin came off after twenty-four hours, the victims were to be burned alive. [First one, then the other, dipped his hands in the fiercely boiling water, lifting some up and pouring it over the wrist. Twenty-four hours told its tale, and I saw the poor fellows marched off to be burned before a howling, cursing crowd." In some communities in Africa, when any sickness or death occurs in the family of a chief, or other person of importance, the first question asked is, "Who is the witch?" Sometimes the suspected person is bound with cords, besmeared with grease, and placed upon an ant hill to be tormented by the stinging insects; at other times hot stones are applied to the feet and other sensitive parts of the body, producing great pain, and thousands have been put to death by burning at the stake, or by strangulation.

At the annual meeting of the Friends' Foreign Mission Association lately held in London, William Johnson, from Madagascar, told of the troubles that had happened in that country during the past year from the French war, with the consequent stopping of trade, and the death of the late queen. The present queen was educated partly under Helen Gilpin's care. It has been interesting to watch the effects of the war on the people. Many of the nominal Christians, as might be expected, slid back into some of their heathen customs. The real Christians prayed for their country, and confessed their national sins. In a country like that, just coming out of heathenism, it is very easy to run off a list of national sins, but is a hopeful sign when the people themselves recognize them. They prayed also for their enemies, not that God would kill them, but that He would bring them to a better mind. The missionaries had been recalled from the country districts by the Prime Minister, as he thought he could protect them better in the capital, but many of the country congregations still keep up well, and not one in the Friends' district has been given up. The work among the lepers begun by the French Catholics, who were lately expelled from Madagascar, is now being carried on by Protestant missionaries.

IN July, 1859, foreigners were permitted to reside in Japan, and four missionary societies sent their representatives. We are told that during the first ten years after the opening of the ports, there were never ten missionaries at any given time. We can well imagine the difficulties by which they were surrounded; the profession of Christianity forbidden to the Japanese under penalty of death; the language unknown and difficult, without any aids to acquire it. But the seed of divine truth was scattered upon the waters, and how gloriously is it bearing fruit! Says the *Foreign Missionary*: At the meeting of the American Board, at Syracuse, in 1879, President Seelye said, "Never before has the gospel wrought such great and speedy changes as during the past seven years in Japan. It is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare to it." Facts are said to be stubborn things. The annual report for 1883 shows the Presbyterian Board to have in Japan eight ordained and two unordained missionaries, together with twenty-two ladies. It has under its care six ordained natives, seven candidates for the ministry, sixteen helpers, and 1,025 communicants in sixteen churches. And this is not all, as other sister churches are doing noble work, with results just as surprising.

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TORONTO, WEDNESDAY, OCTOBER 1, 1884.

WE hope to have the pleasure of seeing a large number of our clerical friends this week. The opening lecture at Knox College, the meeting of the College Board, and of the Senate, not to speak of the Alumni Association, should bring a large number of Western ministers into the city. Apart from these meetings it is a good and pleasant thing *per se*, we should say, for a minister to slip his neck out of the collar occasionally and take a run into the capital. Toronto is not Edinburgh or London, or New York or Boston, but it is a goodly city, and a run through the book stores and other places where ministers and literary men "most do congregate" is not a bad thing. It is also a good thing for the college to have a large number of the friends of the institution meet there semi-annually. Their interest in college work is revived, and perhaps their youth is renewed by meeting old college companions. Ministers and elders visiting the college should always feel that they are visiting their own institution. If this feeling were as strong and general as it should be there would not be any difficulty about financial support. We hope there will also be large and enthusiastic meetings at the opening of Queen's and Montreal. The session in each institution will be all the better for having a good start. We shall be delighted to see visiting friends at the office of THE PRESBYTERIAN Printing and Publishing House, 5 Jordan street.

THERE is a growing feeling in the Presbyterian Church that something more is needed to stimulate and quicken ministers, elders and other workers than the ordinary meetings of our church courts. As a result of this feeling conferences are frequently held in connection with Synod and Presbytery meetings. The conference recently held in the Central Church in this city was another manifestation of the same feeling. The time of the Ecclesiastical Courts is so much taken up with business that very little can be done in the way of exchanging views upon vital questions. We quite agree with Dr. James and Dr. Wardrop, in thinking that the best way to hold conferences is in connection with meetings of Synods and Presbyteries. We are also of opinion that there is little to be gained by discussing mere methods of working at these conferences. There is no one best method for doing any kind of Christian work. The method best in one place may be the very worst in another. The method best at one time may be the worst at another. The method best for one man may be the poorest for his neighbour. A form of service that attracts in Toronto or Montreal, might repel in Bruce or Glengarry. The thing aimed at in a conference should be an increase of power in those who attend. If each member goes home able to do his own work in his own way with more zeal and power, the conference is a success. The rails are fairly well laid in most of our congregations. The thing chiefly needed is increased motive power. Any meeting that increases the motive power is a good thing.

THE managers of the Mowat demonstration showed their wisdom when they put the young men in the front of the procession. They know that the young men will soon have votes and influence and they wish to have them in good humour when the elections come round. They also know that young men have a surplus amount of enthusiasm and they wisely arranged to have the enthusiasm tell for the party when the party needs it. If that procession had been arranged by ecclesiastical authorities we

are not by any means certain that the young men would not have been placed at the other end of it. Most likely they would have been asked to bring up the rear. Probably they would not have had a place at all. These politicians teach the churches a lesson. Is it not a sad truth that many who might do good work for the Church are kept in enforced idleness simply because they are young. Those in advanced years too often look upon them as impertinent upstarts and treat them accordingly. Now, we do not believe that the work and government of the Church should be given over to youthful and inexperienced hands; nor do we believe that young men have been a failure in all positions of responsibility since the days of Rehoboam. There is a good medium. Let age and experience lead by all means, but young men should be in training in every department of church work so that when the aged pass away they may leave successors to carry on the work. One of the best things that aged and experienced workers can do is to qualify others to succeed them. We should think it would be a source of extreme pleasure to any good man to know that there were good workers for Christ growing up around him.

COMMENTING on the Presidential election, "Bystander" puts the following rather pointed questions in regard to Governor Cleveland:

After all is there no door open for repentance and amendment of life? Is a man who has once sinned never to be forgiven? Is he, whatever his merits, to be always excluded from the service of the community? Let the ministers of religion who are anathematizing Cleveland give us a plain answer to these questions. Would they exclude Cleveland from the Communion? Would they refuse to receive from him a large subscription for their churches? Would they not thank and eulogize the donor? Would they not hold him up as an example of Christian munificence, the sin of his youth notwithstanding? The moral austerity which displays itself exclusively in a contest for the Presidency is not free from the suspicion of motives connected with the special occasion.

How ministers who have been anathematizing Cleveland would answer these questions, we do not happen to know; but some men who are not ministers and who never anathematize Cleveland or anybody else, would probably say that some of these interrogatories are misleading. To allow a repentant and reformed sinner to sit down at the Lord's table is one thing—to set him up on high as the head of sixty millions of people is another and very different thing. Giving subscriptions, large or small, is a privilege, and there is no reason that we know of why Governor Cleveland, or even a much worse man, should not be allowed to exercise this privilege. Giving is a part of worship, and to say that a man shall not be allowed to give is simply to say he shall not be allowed to worship. We quite agree with "Bystander" in thinking that the "moral austerity" displayed by many of the politicians in connection with Cleveland's lapse is a very suspicious kind of virtue. The hypocrisy behind it in many instances is about as revolting as Cleveland's sin.

THE EVANGELICAL ALLIANCE.

IN the year 1846 a number of representatives of the Protestant Churches met in London and formed the Evangelical Alliance. The co-operation of Christians belonging to different communions was a comparatively new thing in those days. Many who were friendly to the proposal entertained grave doubts, lest efforts to unite should end in greater estrangement. Many who were not friendly predicted its speedy collapse. Others more enthusiastic were sanguine that the new Alliance would bring about an organic union of the evangelical churches of Christendom.

Neither the baleful prophecies nor the glowing anticipations of foes and friends have been realized, but the Evangelical Alliance is still one of the great institutions of the age. From time to time it has held its conferences in the great centres of life and thought. The meeting at New York a few years ago is vividly remembered and the influence it exerted is still felt.

Reports come that the meeting in Copenhagen has in every sense been a most successful and encouraging one. Considering that the meeting in the Danish capital was almost improvised this is all the more satisfactory. It was intended to meet in Stockholm, but unfortunately a number of influential Swedish clergymen, not rightly understanding the spirit and purpose of the Alliance, opposed the meeting in their country. With well timed generosity the Danish clergymen at once extended an invitation to meet in

Copenhagen. The invitation was accepted, and the result has been all that the most hopeful could expect. Stubborn to the last the Swedish Church authorities, to prevent as many of their number as possible from going to Copenhagen, summoned a church conference of their own to meet at the same time as the Evangelical Alliance. Despite all these precautions quite a number of Swedish ministers attended the Alliance meeting in Copenhagen.

Among the delegates attending were many whose names are household words in the Christian world. Germany was represented by Professor Christlieb and many other distinguished men. France sent along with others, Dr. E. DePressenté, and Professor Jean Monod. Switzerland, Austria and Spain were well represented, while from Great Britain there were amongst many others Principal Cairns, Drs. Underhill, Murray Mitchell, Marshall Lang, the Lord Mayor, and the Ex-Lord Mayor, of London, Lord Radstock and the Marquis of Ailes. About two hundred delegates from this continent, attended among them Drs. Schaff, John Hall and William M. Taylor. Mr. James Croil, of the *Presbyterian Record* was the very worthy and only delegate from Canada in attendance. Principal MacVicar, being also commissioned to attend the Y. M. C. A. Conference at Berlin found it impossible to attend both meetings. Mr. Croil in addition to reading a paper of his own, also read one prepared by Dr. MacVicar.

The meeting to welcome the delegates was held in the great hall of the University of Copenhagen. The principal address was delivered by the venerable Dr. Kolkar, now eighty four years of age. It was simple, impressive and full of fervour, as may be seen from the following sentences:—

Turning to the West and East, he welcomed the men of facts—as he called them—whose home was the British Isles, to whose country belonged the honour of conceiving the idea of a Christian association having aims which had met with universal sympathy, and who, with far-seeing glance, ventured to prophesy that the Evangelical Alliance would yet assemble in Rome and in Jerusalem. Welcome, also, to the friends from across the Atlantic, who are now vying with their brethren in the Old World in the glorious pursuit of carrying the flag of the Gospel from country to country and over the deep seas. Welcome to the men of deep thought from Germany, who had taught that science had her treasures and her jewels! Welcome to their kinsmen from the dyke-girded country of the Netherlands, where heroism had valiantly carried the standard of religious liberty across the roaring waters, and which produced famous scholars who had astonished the world!

Papers on subjects of practical interest were read and fruitful discussions occupied the time profitably. The subject of missions was fully considered and a resolution referring to the generous conduct of Frederick IV. of Denmark in affording protection to the pioneer missionaries of India was enthusiastically adopted.

The great public meeting held on the evening of Tuesday, September 2nd, in the large hall of the Bethesda Mission House was attended by a vast crowd. The King and Queen of Denmark, the King and Queen of Greece, and the Crown Prince and Princess were present. Sir. William McArthur, M.P., Ex-Mayor of London, presided, Dr. Schaff delivered an address on "The Discord and Concord of Christendom," and M. Monod, of Paris, spoke on "Our Duties and Our Hopes as Christians."

The Alliance exerts a powerful influence for good in the country where its meetings are held. It gives a new and fervent impulse to all interested in the progress of the Gospel. It brings out the essential brotherhood of Christian workers in all lands, and it is steadily pointing towards that better time when the grand truth of the creed of Christendom will be visibly realized: "I believe in the communion of saints."

ON BEHALF OF MANITOBA COLLEGE IN GREAT BRITAIN.

BY REV. PRINCIPAL KING, D.D.

As some of your readers may be interested to know something of the result of my recent visit to Britain and Ireland in its bearing on the work of our church in the North-West, I may be permitted to present a few details through the medium of your paper.

It goes without saying that the primary object of my visit was to endeavour to gain increased support for the institution here, but being on the other side of the Atlantic and having the ear of the churches there, I could not confine my statements to the necessities, urgent though these are, of Manitoba College

and its claims for assistance at this stage of its history on the Presbyterians of Britain and Ireland; but wherever I spoke, whether addressing the Supreme Courts of the several churches or single congregations, I considered it my duty, to call attention likewise and indeed very specially, to the vastness and importance of the work of supplying the numerous and scattered settlers in this portion of the Dominion with the ordinances of religion.

I had the opportunity of addressing the Synod of the United Presbyterian Church and the General Assemblies of the Presbyterian Church of Ireland and of the Established Church and the Free Church of Scotland. I received from all of them a most hearty welcome, and an appreciative hearing to the brief statement which was all that the time allotted would permit. In all of these churches, there are ministers and elders, who are tolerably well acquainted with and interested in the work our church is doing in its Home Mission field. The conveners of the Colonial Committees in the respective churches, may be said to be without exception fully conversant with and deeply interested in our work but they acknowledge and regret a great degree of ignorance and apathy in many quarters in relation to Colonial interests. I trust that the statements which I was privileged to make in regard to the extent and importance of the work in which we are engaged, especially in the North-West, had some effect in deepening and widening the interest which ought to be felt regarding it by the Presbyterians of the old land, and I am not without hope that a larger measure of assistance may be given both to the Evangelistic and the educational branches of the work. In some respects the Presbyterian Church of Ireland seems to be the best informed of all the transatlantic churches in regard to the necessities of the colonial field. Dr. Wilson, of Limerick, the much respected convener of the Colonial Committee, may be congratulated in the success with which he has educated the church of which he is so worthy and so honoured a minister to an appreciation of the claims of Presbyterian settlers, not only in Canada, but in Australia and indeed, wherever they are found.

The Synod of the Presbyterian Church of England closed its sittings just as I reached Liverpool, and accordingly I had no opportunity of addressing it. My brief visit to London, however, coincided with a meeting of the London Presbytery. The attendance was large, not of ministers only, but also of elders. I do not know that I have seen as many elders present and taking as active a part in the work of the court at any other meeting of Presbytery on either side of the Atlantic. This surely augurs well for the success of Presbyterianism in England. On the motion of my friend, Dr. Gibson, I was invited to make a statement respecting our work, which was received with much interest and was followed by a few kind words by Dr. Edmond and Dr. Walter Morrison, an accomplished minister and a much loved fellow student. I wish I could say that the disposition to aid us on the part of our English brethren was as marked as the kindness of their reception, but the truth is the obligations growing out of recent efforts at church extension and those likewise connected with their interesting Foreign Mission work, are so heavy, that for the present at least, little can be expected from that quarter.

In prosecution of my mission, I preached in as many pulpits as the time allowed and as were opened to me; preaching every Sabbath, generally twice and on some occasions three times, and taking the opportunity which was kindly given me, to make a brief statement respecting our work in the North-West at the close. This was in some instances followed by a collection, in others by a few individual donations. More generally, it was preparatory to a call on a few of the more liberal members of the congregation. In this way I addressed among others in Edinburgh the congregations, of St. Stephen's and St. Giles' of the Established Church, St. George, the Barclay, and Chalmers' Memorial of the Free Church and Broughton Place, Newington United Presbyterian churches. Two pulpits were occupied in Glasgow, two in Paisley, one in Helensburgh, and one in Dumbarton, one in Burntisland, one in Kirkcaldy, three in Kelso, two in London. (that of Dr. Gibson and that of Dr. Morrison); two in Dublin and one in Londonderry. For the readiness with which in many instances, these pulpits were opened to me, and the earnest support given to my mission by the ministers, I shall feel lastingly grateful. Without such instances of kindness, my

work at best distant, would have been intolerable. In other cases where the time did not admit of my spending a Sabbath, I visited the locality during the week. In this way, I called on persons in Stirling, Alloa, Berwick, Hawick, Ayr, Perth, and other places. Among the friends, whom I met at these places, none took a deeper interest in my work, or gave me more valuable aid, than the Rev. Archibald Cross, now living as a retired minister at Perth. With the exception of two donations of £200 each, the one by Sir Peter Coates, and the other, by W. White, of Overton, the sums received were not large. There were a few of £50 and £20, but far more of £10 and £5, and £2 and £1. The whole sum received exceeds a little over \$7,000. It is now waiting investment as the beginning of an Endowment Fund for the college.

I ought to say that I found trade, especially in some of the more important lines, in an exceedingly depressed state. Some men of well known liberality, have had losses so great that they have to stop their givings for any objects, but those to which they feel themselves previously committed. In these circumstances the amount raised ought probably to be regarded as on the whole encouraging.

As I am writing, I may state that the College opened a week ago under very favourable auspices. It is too soon to state with certainty what the attendance is likely to be. In the meantime it is considerably larger than it was at the same period last year.

It is to be regretted that its financial obligations require so much attention. Another instalment, of debt of over \$5,000 will be due in a few weeks. It is extremely undesirable to have to renew the whole amount, especially as this can only be done at a higher rate of interest than that which it now bears. There seems nothing left, but to make an effort to raise at least a part of it here and in the East. Montreal aided us last year with the first instalment, and there are still those in that city who may be relied on to assist us. I trust, however, that Toronto and Hamilton, should I be able to arrange a visit in October, will together do as much for us this year as Montreal did last.—JOHN M. KING.

BOOKS AND MAGAZINES.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—An attractive and valuable publication, finely illustrated, specially adapted for the class for whom it is intended.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This splendid serial for young people continues its bright, attractive and useful career. The illustrations are fine specimens of artistic skill and execution.

ST. NICHOLAS. (New York: The Century Co.)—The October number of *St. Nicholas* concludes the present volume. It is in every respect an excellent one. The matter is varied, interesting and instructive, and the engravings are both numerous and good.

THE ENGLISH PULPIT OF TO-DAY. (Toronto: Toronto News Company.)—This is the fourth number of a new publication devoted to sermonic literature. The present issue contains excellent discourses by Canon Liddon, Arthur Mursell, William Hubbard, Benjamin Waugh and Dr. Stanford. The discourses may be considered as representative of the established and nonconformist English pulpit. In addition to the sermons there are other valuable and useful departments in this new magazine.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The editor of the *Educational Monthly* appropriately calls the latest issue the Provincial Association number. In addition to a carefully prepared *resumé* of the proceedings of the Association and a few brief and discriminating editorial notes, the most noteworthy addresses delivered by the Hon. Minister of Education, Principal Grant, and others, are reproduced in permanent form, after revision by their authors. They are such as teachers would like to preserve. Other excellent papers complete a valuable number of this magazine, so useful to the teaching profession.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's Magazine* for October is an exceedingly interesting number, with over sixty fine engravings. The frontispiece is from a charming drawing by E. A. Abbey, illustrating William Black's "Judith Shakespeare." The Eleventh Part of Mr.

Roe's popular novel, "Nature's Serial Story," is even more richly illustrated than usual from the matchless drawings of Gibson and Dielman. The Third Part of "The Great Hall of William Rufus," by the Rev. Treadwell Walden, contains many novel and impressive historical pictures; and the Seventh Part of Boughton's "Artist Strolls in Holland" is enriched not only by the author's quaint sketches, but also by some very effective pictures by J. E. Rogers. The literary contents are no less interesting and attractive. Varied topics are discussed by writers of eminence. The usual departments of *Harper's* are kept up with the vigour and freshness with which they are generally characterized.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The October *Atlantic* contains several articles which will appeal to widely different classes of readers. Dr. Weir Mitchell continues his excellent story, "In War Time;" Francis Parkman, the distinguished historian of Colonial America, writes of the "Battle of Lake George;" Elizabeth Robins Pennell discusses the "Relation of Fairies to Religion;" Louise Imogen Guiney praises Leigh Hunt, whom she styles "An English Literary Cousin;" Bradford Torrey, who has recently contributed several admirable articles about birds, this time describes various "Minor Songsters;" George Houghton has an article entitled "Washington and his Companions Viewed Face to Face;" J. Howard Corby furnishes the short story of the number, "Buckshot: A Record." The classical article of the number is by William Shields Liscomb, on "The Migrations of the Gods;" Margaret Bertha Wright gives an account of a French "Bourgeois Family;" Charles Forster Smith writes of "Southern Colleges and Schools;" Edith M. Thomas contributes a charming short article on "The Solitary Bee;" and an anonymous writer, but evidently one who wields a practised pen, writes a second article on "The Lakes of Upper Italy." There are poems by Oliver Wendell Holmes, Celia Thaxter and Augustus M. Lord. A review of several important new books and the usual collection of bright short essays in the Contributors' Club, with an account of the Books of the Month, complete another substantial number of this sterling monthly.

THE CENTURY. (New York: The Century Co.)—The October *Century*, which closes the twenty-eighth volume of this magazine, contains the announcements of some of the features of the coming magazine year, chief among which is a profusely illustrated series on "Battles and Leaders of the Civil War," most of which will be written by generals, either upon the Federal or the Confederate side, actually in command during the various engagements. Henry Bacon writes interestingly of Rosa Bonheur, whose portrait is engraved, together with several views of her studio and dwelling and one of her well-known paintings. Brander Matthews writes a literary criticism of Austin Dobson, whose portrait is the frontispiece of the number. The other illustrated papers are Dr. Eggleston's article on "Social Conditions in the Colonies." Prof. Langley's second paper in his untechnical series on "The New Astronomy," describes in a popular way "The Surroundings of the Sun," the text being supplemented with nineteen drawings and diagrams; W. J. Stillman concludes the account of his journey "On the Track of Ulysses," charmingly illustrated. The fiction of the number embraces a story, "Braxton's New Art," by William Henry Bishop, and "The Price I Paid for a Set of Ruskin," by Grace Denio Litchfield. In addition are the closing parts of Cable's "Dr. Sevier" and of Poyesen's novelette, "A Problematic Character." "The Cœur d'Alène Stampede" is a graphic account by Eugene V. Smalley, of the growth and decline of the recent mining craze. Washington Gladden contributes an interesting discussion, tending to show how the increase of wealth in the world is due to the progress of Christianity, and suggesting means for its employment. The department of "Open Letters" is especially significant and timely, containing brief papers on "Is Arctic Exploration Worth its cost?" by Prof. J. E. Nourse; "The Bombardment of Alexandria," by Stone Pasha and the Commander of the U. S. S. *Galena*; a pithy article on "Congregational Singing," by Eugene Thayer, the organist of Rev. Dr. John Hall's church; and two comments on the recent history of the Ku Klux Klan. In "Topics of the Time" are editorials on "Battles and Leaders of the Civil War," "Tips and their Takers," and the "Danger of Delaying Reforms;" and in "Bric-à-Brac" are aphorisms by Uncle Essek, humor and society verse, etc.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XXIX.—(Concluded.)

They hastily agreed upon a plan of action. In accordance with it, Winfred hastened into the house with the milk. Joe followed slowly and waited at the door. Winfred passed Mrs. Luscomb the brimming pail, and said, in a low tone:

"There's a man outside—a sailor—whom Captain Marsh left here. I told him you'd be glad to see him, but he hesitates about coming in. I've been talking with him in the barn, and he's a real nice man."

Mrs. Luscomb looked towards Joe. He stood on the threshold, cap in hand, evidently awaiting some word from her.

"Come right in, sir," she said. "Captain Marsh's friends are welcome here. Give him a seat beside the fire, Winfred, our evenings grow chilly."

"Thank ye—mo—marm, thank ye kindly."

Joe's emotions almost overpowered him as he entered his mother's presence. Winfred, fearing he would betray himself, invited him to go to the tower while he lighted up.

"No, lad, I'll stay with—here!" replied Joe, in a thick, agitated voice.

His glistening eyes were following the old lady as she went to the pantry. He grasped Winfred's arm, whispering:

"I wish't war over with—d'yer think she mistrusts!"

"No," said Winfred, but implored him to be careful.

Joe sighed and sank back into the chair. Winfred took a lantern and disappeared in the tower-passage. Joe listened to his mother's movements as she strained the milk. It seemed only natural to call her and—obeying a childish impulse—tell her all.

She came slowly out, put on an extra plate and a pie. She had decided that the stranger was extremely bashful and nervous, so she went quietly on with her labours, and deferred conversation. It did slightly calm her guest. He kept his eyes upon her, however. Presently she went to a little cupboard after a tumbler of jelly. Joe had a glimpse of familiar china, and—on a top shelf—a mug, lettered in gilt—"For a good boy"—it was his! And she had kept it all these years!

Mrs. Luscomb turned. The stranger was shading his eyes with a shaking hand. She gave him a searching look before she put her jelly upon the table.

Hasty steps were heard coming down the stairs and along the passage. Winfred burst in, aglow with some excitement; Mrs. Luscomb noted his suppressed eagerness and the shining of his happy eyes. Then the three were seated at the table. Winfred covered Joe's tremulous silence with rapid talk. The latter's face worked painfully at times, and he seemed to forget the part he was playing, in watching his mother. It was a hard ordeal to sit unknown at her table and eat the food her dear hands prepared. It was little that passed his lips, but his heart feasted deeply.

"Why, you eat nothing, sir!" she said, at length. "You hav'n't the appetite of a sailor."

"Captain Marsh wouldn't let him go away hungry, I know," ran on Winfred, adding his own experience at lunching from the Captain's locker.

He did it to amuse Mrs. Luscomb, and divert her from observing Joe. It amused Joe, also, despite the strange experience he was passing through. He gazed admiringly at the sparkling countenance, and suddenly exclaimed:

"I'll warrant he gin ye anything he hed, lad. 'Member how ye used to—"

Winfred trod upon his toe to prevent a dangerous reminiscence of almshouse life. Joe halted, glanced at Mrs. Luscomb, and added:

"I used to think Cap'n's locker wa'n't for common folks."

He met another inquiring glance from his mother. Realizing that he was not unfolding his story as he had planned, Joe concentrated his faculties with a mighty effort. Before she could step again upon dangerous ground, he said, in a deep, strained voice:

"Ye see, marm, I've ben on a kind o' charitable mission along past, way up to New Hampshire hills. We went together—me 'n' a chap what sailed along with me nigh thirty years ago."

"Thirty years ago?"

"Yes, marm. The brig him 'n' me war on went under in a gale; folks thought nobody was saved. But he war—me 'n' him. When he come to hisself, leetle chap says, 'I'll let the old folks think me dead—taint no use sendin' word that I'm above ground—then she won't have me to worry 'bout no more, 'n' I kin do as I please.'"

Mrs. Luscomb was pouring out tea. She suddenly set the teapot down, and also left her supper to listen to Joe's narrative. Winfred thought she grew a shade paler.

"Well, marm, the Almighty didn't let the chap alone—if his folks did. He foll'y'd him up with thought o' his mother 'n' fether things; 'n' Mis' Sheaves—she was passenger on a brig he was on—she says, 'Joe, you're made for better things; give up drink 'n' I'll get ye a place where ye won't be tempted.'"

"Joe, not Joe!" queried Mrs. Luscomb, sharply.

Joe's lip trembled. He dropped his eyes before his mother's penetrating gaze.

"That war his name, marm, 'n' that's the same I found on his head-stun in the old graveyard."

"The head-stone in the old graveyard?"

"Yes, he—me 'n' him—went up to the old hill-farm a leetle spell ago."

"The old hill-farm?"

"He wanted to find his old mother, wanted to tell her how sorry he was for the past, 'n' git her blessin' 'n' forgiveness. The leetle chap had grown into a rough-lookin' man—hadn't been no great sight for polish in his line 'o' business—pullin' on ropes 'n' scrapin' decks aint book

larnin'—'n' he war dreadful feared his mother would be disappointed in him, bein' somewhat o' a lady herself. If she'd a turned away from him then, it 'ud been a hard pill to swallow. But served him right for leavin' her, eh?"

Mrs. Luscomb was listening as if for life. Joe paused, and asked:

"What's yer opinion on that p'int, marm? Sech a chap as Joe—me 'n' him—wa'n't fit to git a welcome from such a mother?"

"You don't know a mother's heart, sir!" said Mrs. Luscomb, brokenly. She pressed her hand upon her side, as if she would quiet the throbbing of her own, and cried out: "This is terrible! Go on, sir; you bring strange coincidences. *What did his mother say?*"

Apparently this question was to test some growing suspicion, for it was put with singular earnestness, and she caught her breath as Joe replied:

"She wa'n't there! There wa'n't no kin there to welcome him. They told him the old folks war gone years before; were dead, most like; they told him all the trouble his father 'n' gran'ther had started with their cider 'n' brandy."

Mrs. Luscomb shivered, rose from the table, went to the stove and stretched her trembling fingers over its heat. Her face was ashen, then crimson with conflicting emotions.

With one impulse, Joe and Winfred followed her.

"Go on, sir, quickly!" she said, as one might who was suffering under an operation. Then, with her wonted gentleness, "Please be seated, sir."

She sank wearily into the chair Winfred brought.

"That war a hard sight for me 'n' him, marm, ye never see a man so broke down." Joe's voice took on a deeper intensity as he lived that experience over again—it would have awakened any one's sympathy. "Twas rough—to go as me 'n' him did—to see our own grave—his 'n' I mean—to feel that I—he, war the last o' the Luscombs!"

"The last of the Luscombs! I felt it all along. I thought you came to this house for something! You knew I was Mrs. Luscomb? You knew my son? He is not dead? He lives?"

Joe nodded an assent to each rapid question. It was easier than words just then.

She laid her head back and closed her eyes. She must have a little time to get wanted to this wonderful happiness. Winfred, fearing she was faint, started towards her, but Joe waved him back.

"That's her way! She's taking on't well," he whispered, squeezing the lad's hand to express unutterable things.

Presently Mrs. Luscomb opened her eyes.

"He wished you to break the news gradually to me? He knew I was too old to bear much? How thoughtful! And you are his friend? You may have aided him in many ways—I see you have no ordinary interest in him."

She bent forward and extended her hand. After thirty years Joe felt his mother's pulse throbbing against his own! Joe trembled greatly. When it was withdrawn he hastened to the window, and Winfred saw him wiping his eyes.

"Winfred," said Mrs. Luscomb, "carry a light into the company room. I wish our friend to see my boy's picture."

Mrs. Luscomb followed, closely observing Joe. He scarcely raised his eyes to it!

"Is it like him? Is there any trace of his old looks in my dear boy? Would I know him now? Of course I would—a mother's eyes would search till they found some trace of the features they knew!"

"Her dear boy" answered—falteringly—that there was a great change. "Ye wouldn't know him, marm, what with hard work, 'n' so many years afore the mast, 'n' no polish—likely ye'll be disappointed in him. He's got health, marm, 'n' a strong right arm to care for ye, 'n' a big heart that just aches to—to—Joe could scarcely finish before the questioning eyes of his parent—"know that he's forgiven, 'n' given a bit o' the old love. He's ben doin' suthin fur the family name up amongst the hills—they'll best 'tell ye 'hemselves up there, taint becomin' fur a man to praise hisself. They hed sort o' a temporary resurrection after he come back, 'n' telled his story in the town hall, 'n' the work's goin' on now!"

"But where is he? I want my son," said Mrs. Luscomb. Winfred had never seen the gentle lady so impatient.

"Wait a little, dear Mrs. Luscomb," he said; "remember how fast this has all come to you. You are bearing it nobly. Have patience: your son has planned this way of telling you, for your own sake."

"Yes, yes, he is very thoughtful—my dear, dear son," was the absent reply. She studied with new intentness the features of their guest.

She was recalled to herself and household duties by a sound from the kitchen—the kettle was boiling over. She went out, and Joe also.

"Taint in them hands to lift sech a kettle!" said Joe, tremulously. He strode across the room, and took it from his mother's hand. Looking up, she caught a deep, yearning glance from beneath his shaggy brows. It seemed to challenge her recognition, it perplexed and baffled her with its strange, yet familiar glance.

She retreated to her chair, took up her knitting mechanically, to let the needles lie unused, while she read the stranger's face. Often she wiped her glasses, as if blaming them for not giving her keener vision. A deep silence throbbed about them all. Mrs. Luscomb suddenly leaned forward with piercing gaze and intense accent:

"Sir, what did you say your name was?"

Joe still shrank from discovering himself.

"My name? Haint I told ye? Wa'n't—it throwed in—somewheres—by way o' talk—mo—marm?"

"No, no!" Mrs. Luscomb rose—her work fell to the floor—she tottered forward. "You said little Joe was alive—was well, and longed to see me. Why didn't he come himself? He need not fear—there is only welcome in a mother's heart, and joy can't break it!"

She came nearer, reading his open face, and eagerly reassuring him.

"Don't keep it from me an; longer, child—sir, who are you?"

The time had come; he saw it in the growing joy that

spread over that dear ace;—slowly and solemnly he answered:—

"I am Joe!"

THE END.

A CHAPTER OF CLERICAL INVENTORS.

With philosophy and literature the clergy have a recognized and traditional connection. Whilst, however, there have been clerical humourists and clerical song-writers in abundance, it is also a fact worthy of notice that there have been clerical inventors not a few. The history of these inventions is an unread but a interesting chapter in ministerial biography. It is a chapter which shows that the farmer, the miner, the weaver, the sailor, and even the soldier have been profited by the disinterested genius of clergymen.

The oldest clerical inventor of which we have any account was Bartholdus Schwartz, a German monk, who was born in the town of Freiberg, where there is a statue to his memory. To him the Germans attributed the invention of gunpowder. Wilkinson, however, the great authority of "Engines of War," has shown that while Schwartz cannot be credited with this important invention, to him belongs without doubt, the honour of being the first to apply gunpowder for the purpose of throwing projectiles.

But if the gun belongs to the Germans, the percussion cap belongs to the Scotch. In 1807, the Rev. John Alexander Forsyth, minister of Belhelvie, Aberdeenshire, patented his detonating powder. Ten years after this his invention was in general use, but it was not adopted in the army till 1840. The detonating powder consists of equal parts of fulminating mercury and chlorate of potash. In manufacturing the cap, a piece of copper is stamped into appropriate shape. It is then coated with a strong adhesive varnish. The powder is immediately dusted over this, and the particles that do not adhere are shaken out. Pressure is then applied, and the process is complete. The cap now usually forms part of the cartridge.

In connection with the peaceful vocations of agriculture, two important names have to be mentioned. The first is that of the Rev. Patrick Bell, minister of Carmylie. There is no kind of labour so hard as that of reaping with the hook, and it was the sight of the toil-worn workers of the harvest-field that early stirred his inventive faculties. Whilst yet a young man, Bell studied the problem of reaping by machinery, and in 1826, he completed a machine that remained long in use, and the principle of which still forms the basis of every reaper that is made. It had this peculiarity—the present writer has seen it at work—that the horses pushed it before them; and this advantage that the field required no previous preparation for its use. Brought up to the field it could at once dash right through the middle of the corn. Bell was awarded a premium of £50 by the Highland and Agricultural Society, and he also received in 1867, a public testimonial of £1000. He was ordained in 1843, and died at Carmylie in the sixty-ninth year of his age. The other name is that of the Rev. William Friskin, minister of the Presbyterian Church of England, at Staunfordham, Northumberland. He laboured chiefly at Wylam-on-the-Tyne, where George Stephenson was born. Whilst his life-work was done in England, he was of Scottish extraction, and was a native of Perthshire. To him, along with his brother Thomas, who still survives, we are indebted for the steam-plough. Mr. Friskin also distinguished himself by the invention of a potato-sower, and a new system for the ventilating of churches.

In the matter of weaving the name of Rev. Dr. Edward Cartwright, stands, of course, before every other. Born at Marnham, in Nottinghamshire, in 1783, he studied at Oxford, and held various livings in the Church of England. The first period of his life was devoted to literary pursuits, and it was not till 1784, on the occasion of a visit to Manchester, he turned his attention to the art of weaving. He studied the question so closely that the very next year his first power-loom was in motion. His invention met with great opposition. The first power-loom factory containing five hundred looms, was burned to the ground. So late as 1813 there were not more than 3,300 looms in the United Kingdom. He spent a fortune in perfecting his invention, but in 1809, he received a grant of £10,000 from Government. He died on 30th October, 1823.

It may bring a smile to the faces of humourists when it is mentioned that with the invention of gas the clergy have a very close connection! In 1739, Dr. John Clayton, Dean of Kildare, gave an account before the Royal Society of London, of how he distilled a "spirit" from coal. It was the *Will-o'-Wisp* so frequently seen in the Irish marshes, and of which the Irish at that time were in great superstitious dread, which first stimulated his inquiries. Dr. Richard Watson, Bishop of Landoff, also gave this matter serious study. He was a severe chemical student, and in 1809, he showed how gas after being passed through water, retained not only its inflammability, but was purified by the process. The Rev. Stephen Hales, rector of Teddington, Middlesex, was a man of great genius. He was far in advance of his time. He discovered the amount of gas obtainable from a certain quantity of coal. He also published a treatise on the "Art of Making Sea-water Potable." He received the Copley medal for a work on "The Art of Preserving Meat Fresh during Long Voyages." He invented a ventilating apparatus, which was greatly adopted during his time in hospitals, ships and prisons. It decreased the rate of mortality, and is represented as having been of "incalculable benefit." Not the least meritorious of his works, was a solemn "Advertisement issued to the Drinkers of Gin and Brandy." He died at Teddington, January, 1861.

It would have been strange, it would have been much to their discredit, if, in the matter of fostering thrifty habits, the clergy had stood aside and done nothing. It is gratifying, therefore, to be able to say that the great and important invention of savings banks belongs to a clergyman. In 1799, the Rev. J. Smith, rector of Wendover, in Bucks, received weekly sums of not less than two pence, and if the sum was not touched till the following Christmas, a third more was added as a bonus. This was the first attempt to foster

thrifty habits, but it seems to have been little regarded. It is to the Rev. Henry Duncan, minister of the parish of Ruthwell, Scotland, the people really owe their savings banks. In 1810, he established in his parish "a Parish Bank Friendly Society." The principles on which it was founded were so highly approved that, in 1817, there were established throughout the country not less than seventy-eight savings banks. In 1819, he gave evidence on the subject for the use of Parliament. This remarkable man was born in the manse of Lochrutton, Dumfriesshire, and was presented to Ruthwell in 1798. He greatly interested himself in the sufferings of the poor, and established in 1809 a repository for the circulation of religious tracts. He was Moderator of the General Assembly of 1836, and joined the Free Church party at the Secession. His chief literary works are: "The Sacred Philosophy of the Seasons" (4 vols., 1837), "South Country Weavers," and "Scottish Exiles." He died suddenly in 1872 while addressing his people.

In this chapter there are other names of minor note. The Rev. Dr. Sutherland patented his air engine in 1816, and to Dr. Robert Graham, the present minister of Errol, in Scotland, who, along with Sir David Brewster, and Lord Kinnaird, made important experiments in photography, some tribute is due for work done.

It has to be said in conclusion, that these men did not give the work of their profession a secondary place. As inventors their names are illustrious no doubt, but as pastors and preachers they are also distinguished. The names I have mentioned form an illustrious and memorable roll, for certainly, as Dr. Johnson says, "Justice exacts that those by whom we have been most benefited should be most honoured."—*Rev. P. Anton.*

THE IRON CROWN OF LOMBARDY.

The cathedral contains several relics of great antiquity, among them the Iron Crown which has pressed so many august brows, from Constantine's to Napoleon's. On asking to see it I was startled to learn that the cost would be five *lire* (or francs), exactly five times as much as the most expensive exhibition, sacred or secular, I had hitherto seen in Italy, and ten times the sum usually exacted. But I ceased to be surprised when the sacristan called a custodian, the custodian called a priest, and the priest came—a tall, robust, unshaven personage with some native dignity, like Friar Tuck—accompanied by two acolytes bearing four great silver candelabra and other sacred properties. The candelsticks were placed on the balustrade of a side-chapel where the relic is kept; tapers were put into them and lighted, and the vessels arranged in order. The priest then recited a short orison before the altar, above which is a sort of press, the size of an ordinary wardrobe, with a very poor gilded *allegro* on the door, of angels bearing the instruments of the Passion. The custodian then mounted a ladder and opened the first door, which disclosed a second one with two leaves of beautiful gilded bronze-work; these, being opened, showed a rare curtain of golden tissue, and that, falling, revealed the treasures—a great cross set with precious stones and crystal, and other objects which I did not notice, perturbed as I was by the ceremony and the attention which it drew upon me, poor solitary, sheepish Anglo-Saxon, from the rest of the people in church. The famous coronal, inclosed in a circular glass case, was then taken down and displayed to me by the elder acolyte, who recited its history for my edification. The foundation and origin of the crown is a narrow iron band, believed by the devout to have been made out of a nail which pierced our Saviour's hand; this is encased within a broad, thick gold circlet inlaid with three rows of immense jewels in a splendid, simple, enamelled Byzantine pattern. One of the most significant facts in its memorable history is that it was never taken out of Lombardy until this century. What Charlemagne did not do, what Charles V. did not do, what Napoleon, with his stupendous audacity, did not do, the unchronicled Francis Joseph II. presumed to do. He had the vulgar impudence to carry this venerable relic and symbol of universal sovereignty to Vienna, where it remained for seven years. It was restored by Victor Emmanuel, who might most justly have used it to crown himself King of United Italy, but refrained, with that curious mixture of personal modesty and want of imagination which was a characteristic in common between himself and another brave man, General Grant.

I looked my fill and thought my thoughts; then the case was replaced, the priest repeated a prayer, the acolyte swung a censer, the glittering curtain rose, the bronze doors closed, the wooden one was locked, and the show was at an end. And I went on my way to the Lake of Como, having seen the Iron Crown of Lombardy with candle, book, and bell.—*October Atlantic.*

WHAT ARCTIC EXPLORATION HAS ACCOMPLISHED.

From an "Open Letter," entitled, "Is Arctic Exploration Worth Its Cost?" by J. E. Nourse, in the *October Century*, we quote the following:

A true estimate of what Arctic exploration has gained will, in part, be reached by a comparison of the knowledge of our own continent half a century ago with that shown upon the school-boy's map of to-day. The maps of 1825 exhibited for our northern coast-line Baffin's Bay only on the east, and westward, dots only for the mouths of the Mackenzie and Hearne rivers, up to the icy Cape of Cook, and the Behring Sea—all which was then known except the new sweep of Parry's voyage in the far north. The charts of to-day accurately delineate the zone of land and the coast-lines within the 60th and 130th degrees of west longitude, up to Cape Parry, latitude 70° 21', a region now largely frequented by the trader. To these add the explorations in the Eastern Hemisphere by the Russians, Danes, Austrians, Dutch, and Swedes, crowned by the circumnavigation, first in the world's history, of northern Asia. And now Lockwood has extended the line of North Greenland.

Again, no Arctic expedition has been fruitless of commercial and scientific gains. Cabot failed to find the passage,

but he established the claims for our inheritance of English liberty and law. The first attempt to find the passage by the north-east, brought from the ill-fated Willoughby news like that from our De Long:

He, with his hapless crew,
Each full exerted at his several task,
Froze into statues.

But Willoughby's second ship made the discovery of Russia's wealth—"a new Indies"—for England, the beginning of maritime commerce on the north. Among the direct or indirect gains of this kind for us have been the whaling grounds of the north-east and the fisheries of Behring Strait, a region rendered safe by the voyage and charts of the *Vincennes*, the explorations of the Coast Survey, and latest by the *Coryon* and the *Signal Service*. Alaska is now attracting immigration; but its shores seemed forbidding in the extreme before the surveys of Rodgers and the tidal observations of Dall and others were charted for the guidance of the mariner. The increasing returns to the Government and to the merchant from the fur seal and the otter have shown the wisdom of the purchase.

Still higher results are associated with the hydrography of the great oceans; the observations needed for the further of knowledge of the laws governing the origin and the course storms; and magnetism, with its relation to the compass, the telegraph, and the telephone. "We shall never accurately know," says the President of our own Geographical Society, "the laws of aerial and oceanic currents, unless we know more about what takes place in the Arctic Circle."

HEINRICH HEINE TO HIS MOTHER.

I.

My mind was never of a yielding tone,
I am apt enough to bear my bonnet high;
Though king or kaiser looked me in the eye
My glance would not go down before his throne.
Yet, dear my mother, frankly will I own,
How boldly yet soe'er my thoughts might fly,
When thy sweet loving holiness was by,
A tremour of meekness often have I known.

Was it that bright and piercing spirit of thine,
Ranging untrammelled through the Heavens aloft,
That with this secret force o'er-mastered mine?
It wrings me to remember now, how oft
I have done things that made full sad in thee
That heart so lovely in its love for me.

II.

Headstrong with hope I left thee, bent to gain,
Though I should travel to Earth's utmost end,
A love that my fond love might apprehend
And to my breast with loving arms might strain.
Through streets and alleys roaming long in vain
My hands at every door I did extend,
Begging this boon from whoso had to spend.
They laughed, and gave me nought but cold disdain.

Thus evermore I wandered, evermore
Craving for love that never looked my way
Till coming home, heart-weary with despair,—
Ah! I then didst thou receive me at the door,
And welling from thine eyes, that blessed day,
O joy! the dear long-sought-for love was there!

GEN. DIX PUTS ON HIS UNIFORM.

The following anecdote is from an illustrated article in the *October Century*, by George F. Williams, the well-known war correspondent, on "Lights and Shadows of Army Life": In some regiments the discipline was so strict that men on post as sentinels were on the alert to discover any delinquency of their superiors. At Federal Hill, Baltimore, Colonel (afterward General) Warren gave orders to his Zouave guards that only officers in uniform were to be admitted into camp. One bright Sunday morning in August, 1861, General Dix, who commanded the troops guarding the city, walked over from Fort McHenry attired in an old linen duster, instead of the brass-buttoned and velvet-cuffed coat belonging to his rank. Attempting to pass the line of sentries in company with an aide, the old general was amused at finding a musket barring his passage, while the aide, with his glittering shoulder-straps, was permitted to enter.

"But don't you see that this is General Dix?" exclaimed the aide, angrily.

"Well, between you and me, Major," said the Zouave, his eyes twinkling with amusement, "I see very well who it is, but if General Dix wants to get into this camp, he had better go back and put on his uniform."

"You are quite right, sentry," remarked the general. "I'll go back and get my coat."

"An hour afterward, the general, in full uniform, approached the camp, and, allowing the guard reserve to be called out, accepted the salute due his rank and position, and the incident increased his admiration for the entire command."

The French are eagerly adopting the use of malt liquor in preference to their light wines.

At a land law reform demonstration in Dingwall lately, Rev. Mr. M'Favish, of Inverness, formerly of Woodstock, Ont., demanded the establishment of a peasant proprietary. Rev. James Cumming, of Melness, insisted on the inalienable right of the people to the soil. He avowed himself in favour of the nationalization of the land.

In Sweden the Baptists, who number above 28,000, occupy a peculiar position. The great majority of them remain in the national church in which they were born, baptized, and confirmed, and pay their share towards its support, but form special societies somewhat similar to the early Methodists in the Church of England, and the Pietists in the Lutheran Church of Germany.

BRITISH AND FOREIGN ITEMS.

A SMALL Swedenborgian church is being erected in the Rue Thouin, near the Pantheon, in Paris.

SIXTY-FIVE national schools and seventeen mission schools in Ireland are under Methodist management.

LITERALLY the biggest man in Orkana, Texas, has been elected Mayor, and for no other reason than the distinction of bulk.

MR. JOHN ADAM, M.A., son of Dr. Adam, G' sgow, has been appointed principal of the Pachappa's College, Madras.

THE Episcopal residence at Bishopstowe, Natal, has been burned down, and the library of the late Bishop Colenso destroyed.

ON the strength of a judicial decision that the Act is legal, many Philadelphians are cutting the telegraph wires crossing the roofs of their houses.

LORD SALISBURY has a part of Hatfield church enclosed in an iron grating eight feet high, and entered by a private door, reserved for the use of his family.

"TOUCHSTONES" is the title of a new work dealing with the Christian life in a practical and helpful way, by Bishop Oxenden, late metropolitan of Canada.

THE Rev. C. Stirling, M.A., asserts that the Anglican clergymen who are distinctly known to be in favour of the introduction of the mass, number 5,600.

THE conceit of a Kansas man is to remove the tombstones from his family burial plot to the roof of his house, where they stand in a row of seven along the ridgepole.

AN incident of the Auguste Comte anniversary by the Paris disciples of the philosopher was a visit to the cemetery of Pere la Chaise, to place a wreath upon his tomb.

THE Swedish Church has recently adopted the revised version of the Scriptures, which is said to be a great improvement on the old one executed at the period of the Reformation.

THE Rev. M. Macaskill, Greenock, has been elected almost unanimously as successor to the late Dr. Kennedy, of Dingwall. Mr. Macaskill intimates that he can hold out no prospect of complying with the wish of the congregation.

THE town of Rouen is organizing a demonstration in honour of Cornelle, on the occasion of next month's second centenary of his death. The committee is presided over by Victor Hugo, and comprises many Frenchmen of note.

MR. MATTHEW ARNOLD is to deliver the first of the Armistead lectures at Dundee in the approaching winter. Amongst the other lecturers in this course are Professor Carpenter, Dr. Dallinger, and Professor Henry Drummond, of Glasgow.

A THANKSGIVING centenary service is to be held in Aberdeen next month in commemoration of the consecration by the Scottish Episcopal Church, of Rev. Samuel Seabury, who had been elected by the clergy of Connecticut as their first bishop.

A MANUSCRIPT of Charles V., in an antique leather case, delighted the bibliophiles of Paris, and was considered a bargain at \$4,000. It turns out to be a fraud, but the workmanship is so clever that at an auction sale it brought \$600 as a curiosity.

THE only negro in Athol, Mass., is dead. He had a white wife, and the obituary notices say that she was countenanced in refined society. The man was the Rev. John N. Mars, once Presiding Elder of the Washington Methodist Zion Conference.

A DEPUTATION from Greenock, headed by ex-provosts Morton and Campbell, Dr. Laughton, and others has waited on the directors of the railway companies, and presented a memorial signed by 2,585 influential inhabitants, against the running of Sunday trains.

If the war between France and China continues for any great length of time, it is likely to become extremely unpopular with French women, as it will augment the cost of the chignon. The importation of hair forms an important branch of French commerce.

THE women of New South Wales have sent a petition to the Legislative Assembly in favour of local option, in which they describe the liquor traffic as "the most prolific source of broken hearts, ruined homes, and blighted lives, and their sex as the greatest sufferers by these misfortunes."

THE story of Zenobia, retold in the light of the Aramean and Greek inscriptions, and of the coins that have recently come to light, will probably be the most attractive feature of the article "Palmyra" which Professor Robertson Smith has written for the new edition of the "Encyclopedia Britannica."

ONE of the greatest European entomologists, Prof. Dr. Forster, who died at Aix-la-Chapelle, left a collection of insects which, from its perfection and beauty, stands almost unrivalled, the insects not only being prepared in the most careful manner, but also correctly classified in accordance with scientific rules.

PASTOR BESKOW, of Stockholm, is spoken of as "the Spurgeon of Sweden." He is the most popular and eloquent preacher of the evangelical party, and has built a church in the style of Spurgeon's tabernacle. The service in this place is liturgical, as in all Lutheran churches, but a free prayer precedes the sermon.

THE Glasgow Free Presbytery, had a prolonged discussion regarding the proposal to abolish fast-day services, preparatory to the communion. Mr. Ralph Smith, Dr. A. A. Bonar, and others opposed the motion recommended by the joint committee of the Established, Free and United Presbyterian Churches. Ultimately, by thirty-seven to twenty-nine, it was agreed to adopt it generally as applicable to the circumstances of the city.

MINISTERS AND CHURCHES.

THE Presbyterians of Centre Eardly, have finished building a neat little wooden church.

THE Rev. R. Douglas Fraser occupied the pulpit of St. James Square Church last Sabbath.

Rev. E. Cockburn and Mrs. Cockburn have returned to Uxbridge from a three months' visit to the old country.

ORDINATION and recognition services in connection with the settlement of Rev. W. Boyle, at Paris, have been appointed for the 9th of October.

MISS E. R. BEATTY, going as a missionary to India, has sailed for the old country, where she will be joined by the Rev. W. A. Wilson, M.A., and wife. They will sail for India about the end of October.

THE new Presbyterian Church, Parry Sound, was formally opened on the 7th ult., by the Rev. D. Duff. The sermon was preached from Deuteronomy xxxiii 16, and was ably delivered. There was a large attendance.

WE are pleased, says the *Guelph Mercury*, to notice that the Rev. R. Torrance, of Guelph, has been admitted a life member of the British Association for the Advancement of Science. Mr. Torrance is a gentleman of high scholastic attainments.

At a recent meeting in Shaftesbury Hall a Toronto auxiliary to the McAll Mission in France was formed. A provisional directorate, consisting of Rev. Dr. Reid, president, Messrs. H. M. Parsons, Dyson Hague, Hugh Johnston, Mr. A. J. Salmon, and Miss Alexander, secretary, was appointed.

AT Dorchester, N. B., the corner stone of the Presbyterian church edifice to be erected there was laid with appropriate services. In the evening a social service was held in Robb's Hall, and addresses were delivered by Revs. Dr. Macrae, of St. John, A. T. Dykeman, W. Harrison, G. Shore, G. S. Murray, of Dorchester, J. G. Forbes, of St. John, and R. McConnell, of Moncton.

REV. Alex. McConachy has been ordained and inducted into the pastoral charge of the Presbyterian Church at Port Stanley. Rev. W. Roger, of London, East, preached; Rev. G. Sutherland, of Fingal, addressed the minister, and Rev. J. A. Murray, of London, addressed the people. The Rev. Mungo Fraser, St. Thomas, presided. The ladies of the church gave a social at the manse after the ceremony.

THE corner stone of a Presbyterian church has been laid at Biverside, N. B., with appropriate ceremonies. An address was delivered by Rev. D. Macrae, of St. John. After laying the foundation stone several short addresses were delivered. A special service was held in the evening, when addresses were delivered by Revs. Dr. Macrae, D. D. Currie, C. C. Burgess, W. J. Swaffield, G. Shore and G. S. Carson and S. Forbes, of St. John.

THE Sunday School Association of Canada will hold its nineteenth annual convention at Brockville on the 21st, 22nd and 23rd of October next. A programme embracing thoroughly practical subjects in the work of the teacher and the home is prepared, providing an institute exercise each morning illustrating school work. This programme will be carried out by prominent Sabbath School workers in the provinces of Ontario and Quebec. The services of the Rev. Dr. Meredith, of Boston, who conducts the largest teachers' meeting in the world, are secured; also Professor E. O. Excell, of Chicago, the distinguished sacred soloist of Chautauqua, will take charge of the musical part of the exercises. Send for programmes, and railway certificates, to the General Secretary, Rev. John McEwen, 163 Huron street, Toronto.

At the meeting of the Toronto Presbytery the call from St. James Square Presbyterian Church, to the Rev. John Smith, M.A., of Berwick-on-Tweed, was sustained. It will be forwarded to him in due course, and will be prayerfully and conscientiously considered by him. We most sincerely hope he will see it to be his duty to give a favourable response. The congregation to which he is called is important, and influential, the result of the faithful and self-denying labours of the late Dr. Burns, and the diligent pastorate of Dr. King. The City of Toronto is an important centre of Presbyterianism. It is growing rapidly in population. It affords a field for consecrated Christian activity unequalled in the Dominion. Should Mr. Smith come to the conclusion to accept the call from St. James Square congregation he will find a sphere of usefulness for which from the experience he has gained in his present charge, he is specially qualified. Toronto is an educational centre, the seat of an excellent Provincial university; the Normal School and medical colleges are located here. A minister with the gifts possessed by Mr. Smith would exert an influence for good not to be over-estimated. In this sphere he would take up the good work so admirably carried on by the present Principal of Manitoba College. Our earnest wish is that Mr. Smith will see his way to become the pastor of St. James Square congregation.

A CORRESPONDENT writes: I see in your issue of the 17th ult., a notice of a "farewell meeting held in Kno Church,

Mount Forest, to show the esteem of the congregation for Mrs. Macmillan, and their late pastor." In addition to what is there said about presenting addresses and a handsome silver tea-set to Mrs. Macmillan, etc., it should have been also stated, that at a previous meeting, the congregation voted of their own accord, \$1,000 of gratuity or allowance to Mr. Macmillan for his self-denial and sacrifice, in resigning to make way for the union of the two Presbyterian congregations of Mount Forest, in his own church. His was comparatively a long pastorate of twenty years, but it bore fruit well, as the large audience of all denominations, the speeches made, the addresses presented, and the magnificent testimonial given to Mr. and Mrs. Macmillan, abundantly showed. Indeed, but for the "union" it might continue for a life time. There was deep, mutual affection and esteem not easily broken, making the pastoral tie strong and tender. And though broken it may well be a matter of gratification to see things as they are. Mr. Macmillan was the first, while a missionary, to unfurl the banner of Presbyterianism in Mount Forest; and after the many changes which twenty years are sure to bring, he sees all the Presbyterian interests of two places finding an ecclesiastical home in that large, new church which cost him so much of his life, means and labours. Himself and his congregation have reason to be thankful for what God has done for them. Our prayer is, that the united church may prosper more abundantly.

THE opening services in connection with the new Presbyterian Church, Wendigo, took place on Sabbath, 21st September. Rev. J. A. Murray, of London, preached in the morning and evening, and the Rev. Thos. McAdam, of Strathroy, in the afternoon. The church was filled to its utmost capacity at each service. The sermons were of marked ability and were listened to throughout with the closest attention. On Monday evening an entertainment was held in the church, the programme consisting of exceedingly well rendered music by a part of the choir of St. Andrew's Church, London, under the leadership of Mr. W. J. Freeland, and speeches by the Rev. W. T. Osborne who spoke of some of the requisites of a model church. The Rev. Thos. McAdam who gave some of the aspects of the ministry interspersing his speech with a number of anecdotes, which, while illustrating the several points he wished to make, also put the audience in particularly good humour; and the Hon. Geo. W. Ross, who in a speech characterized by his usual ability, viewed, from a non-clerical standpoint, the erection of churches as marks of the increasingly higher civilization of the world. The Rev. J. S. Henderson, pastor of the congregation, occupied the chair. The church is a very neat brick structure, 33x45 feet, with stone foundation and is to be heated with hot air. The interior woodwork is finished in oil and presents a very fine appearance, the whole of the work being done in a very superior manner and to the entire satisfaction of the Building Committee. The cost of the church, furnishings and lot amounts to \$3,450.

PRESBYTERY OF MAITLAND.—This Presbytery met at Brussels, on the 16th of September. The Rev. D. B. McRae, Moderator. There was a good attendance of members. Elders' commissions were handed in, and the roll of Presbytery made up. Mr. Hartley laid on the table a call from the congregation of Belgrave, to the Rev. George Law. The call was sustained, and the clerk was instructed to transmit it to Mr. Law. If the call is accepted the induction is appointed to take place on the 21st of October. In the event of the Moderator of Presbytery not being present, Mr. Hartley was appointed to preside. Mr. Bickell was appointed to preach, Mr. McQuarrie to address the minister, and Mr. Hartley the people. A committee consisting of Messrs. Ross, Brown and McRae, ministers with their Presbytery elders, was appointed to visit the congregations of Molesworth and Trowbridge, regarding a union of their congregations as one charge. Rev. J. L. Murray was appointed Moderator of the session of Ashfield congregation. At the evening session a conference was held on Temperance, addresses were given by Messrs. Hartley, Cameron, Davidson, Muir and Walker. Mr. D. Cameron reported regarding supplemented and vacant congregations. Messrs. Hartley and Brown, ministers with their Presbytery elders, were appointed to examine the statistical and financial returns of the Presbytery, and report regarding the same at the next ordinary meeting. It was agreed that each session make its own arrangements for bringing the schemes of the Church before the people. A conference on the State of Religion is to be held at the meeting in March.—R. LEASK, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—The regular quarterly meeting of this Presbytery was held in Paisley, on the 16th of September. Intimation was received that Mr. Beamer accepted the call to St. Paul's, Walkerton, and arrangements were made for his induction, on the 16th October. Mr. Blain tendered his resignation of Tara, Allenford and Elsinore, on account of ill health. His resignation was accepted. Tara was erected into one charge and Allenford and Elsinore into another. Mr. Grahame, student, was appointed to preach in Tara, vacant on the 28th September, and Mr. McKenzie that of Allenford and Elsinore, on the first Sab-

bath of October. Mr. John Ferguson was appointed Moderator of Session of Allenford and Elsinore. Mr. Tolmie, moderator of Tara. Mr. Gallagher's resignation of Kinloss, Riversdale and Enniskillen, given in on account of ill health, was accepted. Mr. Paterson was appointed to preach the charge vacant, on the 28th September, and Mr. Currie was appointed Moderator of Session. A committee was appointed to visit this field with a view to its re-arrangement. Mr. McKenzie tendered his resignation of Glammis, which was accepted. Mr. Eadie was appointed to preach the pulpit vacant on the 21st September, and Mr. McLennan was appointed Moderator of Session. Mr. McKenzie was recommended to the Home Mission Committee, as a suitable missionary for Bruce Mines. Messrs. Grahame, Rowand and Steele were examined, and the clerk was instructed to attest them to their respective colleges. Mr. Tolmie presented the quarterly Home Mission report. The congregations requiring aid from the Augmentation Fund were recommended to the Home Mission Committee. A resolution was passed enjoining members of Presbytery to use every legitimate effort to secure a victory for the Scott Act in the county.—JOHN FERGUSON, *Interim Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met on the 23rd of September, in Port Hope. There were seventeen ministers and six elders present. Mr. Carmichael was chosen Moderator for the next six months. Very full, interesting and satisfactory reports were read from all the mission fields under the charge of the Presbytery. There have been six fields under cultivation during the summer months. These reports were transmitted to the Home Mission Committee for their consideration. A meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterborough, on October 14th, at two o'clock, p.m., to take final action upon them. The memorial from Campbellford for disjunction from Percy, was again considered. Delegates from both congregations were heard. Mr. Sutherland, the minister of the united charge, was heard. After lengthened deliberation it was resolved to send another deputation to visit the field, with special instructions to hold meetings in both congregations, and to ask the people to declare "what arrangements are proposed in reference to Mr. Sutherland?" This deputation are to report at the meeting in St. Andrew's, Peterborough, on the 14th of October, when final action will be taken on the memorial. The deputation consists of Messrs. Bell and Duncan, ministers, and Messrs. Johnson and Roxborough, elders. On the motion of the clerk, the Presbytery agreed to make application to the Assembly for leave to put the name of the Rev. W. White on the roll of Presbytery. The exercises of students present were heard and sustained, and Mr. Bell was authorized to certify the students to their respective colleges. Next ordinary meeting of the Presbytery was appointed to be held in St. Paul's Church, Peterborough, on the second Tuesday of January, at two o'clock, p.m. It was agreed to consider one or more of the remits of Assembly at the meeting in January.—WILLIAM BENNETT, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND. This Presbytery met in Division Street Church, Owen Sound, on the 16th September; there was a full attendance of members. The committee appointed to visit Woodford, St. Paul's, Sydenham, Knox, Holland, Temple Hill, Euphrasia, and Knox, St. Vincent, with the view of rearranging the congregations if possible, reported. Delegates from all the congregations were present, and after full deliberation the committee was enlarged, and instructed to visit the fields again, and use all diligence to arrive at a satisfactory conclusion. Mr. Paterson was appointed to declare the pulpit of Thornbury and Heathcote vacant, and leave was granted to moderate in a call to a minister. Students within the bounds read discourses which were cordially approved, and certificates granted them to the college authorities. Reports from all the mission fields were given in and considered. They showed that most satisfactory work had been done, and substantial progress made. In cases where the work was not completed the committees were continued and instructed to make a final report at next meeting. Instructions were given to apply for grants from the Presbyteries for the work of the current half year. The grants required for mission fields for the ensuing year were received. Mr. James Dodds applied to be examined with the view of entering Knox College. The examination was satisfactory. The final decision as to the separation of Keady, Desboro' and Peabody, was left over till the December meeting, and Messrs. Fraser and Somerville were appointed to visit Crawford mission station and Peabody congregation, to lay before them the question of union. The Presbytery has been making every effort to consolidate its work, keeping two ends in view:—Making the charges more compact, and saving the Home Mission Fund. The Presbytery adjourned to meet in the same place on the 14th October, at half past one, p.m., and was closed with the benediction.—J. SOMERVILLE, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—This Presbytery met in Sherbrooke on the 16th September, at eleven a.m. The attendance was good. Mr. Sym gave a very interesting report of

his visit to Metis, and spoke in encouraging terms of the prospects of the field. He was thanked for the diligence with which he discharged the duties of his commission. The Rev. Chas. Tanner, of the Presbytery of Toronto, being present, was asked to sit as a corresponding member. The following gentlemen were appointed to secure reports from congregations, viz., on Sabbath School Fund, P. Sym; on State of Religion, J. C. Cattanauch; on Protestant Education, Dr. Mathews; on Temperance, D. Currie, and Statistics, F. M. Dewey. Arrangements were made for the purpose of holding Missionary meetings within the bounds of the Presbytery. It was also agreed to make an effort to secure the services of Mr. J. Fraser Campbell to address meetings in different centres on Foreign Mission Work. Mr. Sutherland, student, was certified to the College. Leave to moderate in a call was granted to the congregations of Marsboro' and Hampden. It having pleased God to remove, by the hand of death, Mr. Ross, minister of Marsboro', the Court placed the following on record: 1st. That the Presbytery assure the bereaved family of their profound sympathy with them in their sore affliction and that they earnestly commend them to the guidance and care of the Father of the fatherless. 2nd. That the Presbytery place upon record the esteem in which Mr. Ross was held by his brethren; their appreciation of his services as a faithful minister of the Gospel and member of Court, and the sense of the loss which they, and the Church at large, have sustained in his removal from amongst them. 3rd. That a copy of these resolutions be transmitted to the bereaved family. An encouraging report was received concerning the French Mission Work within the bounds of the Presbytery. Steps were taken to open a Mission School in Detchfield. The Rev. Mr. McKeown, a minister of the Presbyterian Church of Ireland, appeared before the Presbytery and applied to be received as a minister of the Presbyterian Church in Canada. A committee was appointed to examine his papers and to report at the next meeting. The grants from the Home Mission and Augmentation Fund were revised and recommendations were made. The Presbytery adjourned to meet at Sherbrooke on the second Tuesday of January next at eleven a.m. F. M. DEWEY, *Pres. Clerk*.

PRESBYTERY OF ROCK LAKE.—This Presbytery met in St. Andrew's Church, Nelson, August 13th, at 7 p.m., Mr. Borthwick, moderator, in the chair. There was a fair attendance of members. Mr. Townshend's motion, of which he had given notice at a former sederunt, was received, when he moved—"That in pursuance of notice made by me at the first meeting of the Rock Lake Presbytery, the resolution of this court appointing a deputation to visit Mountain City congregation ament arrears due Mr. Borthwick be considered." This was agreed to, when it was moved "that the committee be re-appointed with the addition of Mr. Ross, and that they meet at Mountain City at seven o'clock in the evening, and that the managers and congregation be cited to appear with a view to a final settlement." Mr. Cameron's call was then considered. He adhered to his resolution of resigning. On motion, it was agreed to accept his resignation. Mr. Farquharson, missionary at Mountain City, was appointed to preach and declare the church vacant on Sabbath, 24th prox. Messrs Farquharson and Townshend were appointed to draft a resolution expressing the Presbytery's sentiments towards Mr. Cameron. The reconstruction of the several groups embraced by Nelson, Mountain City, and Sharon was considered. Messrs. Hood and Waddingham were heard in the matter, and advised the amalgamation of the stations at Lorne, Calf Mountain and Darlingford. The Presbytery then adjourned till the next morning, when it resumed business. The minutes were read and sustained. The matter of the redistribution of the stations above-named was taken up. Representatives were present from each, and were heard, when it was agreed that Nelson, Morden, Mountain City and Clegg be associated as one group of stations in the meantime. It was also agreed that the group be placed under the Students' Missionary Association of Knox College, Toronto, and be supplied by their missionary to the end of his term. It was also agreed that Lorne station be added to Mr. Borthwick's charge till next meeting of Presbytery. The matter of the Campbellville petition was considered, when it was agreed that the explanation given by a deputation from Campbellville concerning language used in section five of that petition be accepted by the Presbytery as satisfactory. It was agreed to unite Campbellville Station with the Sharon group, to be placed under the charge of the Students' Missionary Association of Montreal, and to give it service by their missionary. Messrs. Ross and D. G. Cameron reported that they had dispensed the Sacrament of the Lord's Supper at Sharon and Manitou City. The reference from Synod in the matter of the election of elders was read when it was agreed to let congregations be guided by circumstances. A letter from Mr. George Lang was ordered to be laid on the table till next meeting. An application from the congregation of Archibald, to have its name changed to Manitou, was granted. A resolution ament Mr. Cameron's resignation was read and became the deliverance of the Presbytery. The clerk was instructed to give Mr. Cameron a copy of this minute. It was then agreed that the Presbytery meet

at Manitou on the first Wednesday of September, at seven o'clock in the evening, and the meeting was closed by the Moderator with the benediction.—WALTER N. ROSS, *Pres. Clerk*.

PRESBYTERY OF LONDON.—The Presbytery of London met on the 9th ult., in First Presbyterian Church, London, at eleven a.m. There was a very fair representation present, there being nineteen ministers and eleven elders. The following are among some of the items of business transacted: The call to Mr. Beamer, of Wardsville, from St. Paul's, Walkerton, was discussed, and disposed of by the Presbytery, after hearing commissioners, *pro* and *con*, and in accordance with Mr. Beamer's own decision agreeing to the translation. A motion embracing sympathy with Wardsville in the loss they sustain by the removal of Mr. Beamer, was unanimously carried. Another call to Mr. Hugh Cameron, of Glencoe, from Watford, in the Presbytery of Sarnia, was also before the Presbytery. After the ordinary process of procedure in hearing [commissioners] from both sides was gone through, Mr. Cameron intimated his acceptance of the call. On motion duly made and seconded, the Presbytery agreed to grant the translation. The stipend promised in both of these cases is, in the former, \$1,000, without a manse, in the latter, \$854, with a manse. The Presbytery expressed its special regret at the departure of these beloved brethren from their bounds. A motion was carried postponing the conference and discussion on the "State of Religion" till the evening of the first day of the December meeting of Presbytery. The session records of Moss, Dorchester, Crumlin, Thamesford, Kintyre and Glencoe were examined, and duly attested as correctly kept. A call from Port Stanley to Mr. A. W. McConechy, was laid on the table by Mr. Fraser, St. Thomas, after all necessary information respecting the state of the congregation and the moderation of the call, was furnished by Mr. Fraser. The moderator's conduct was approved, and the call regularly sustained and put into Mr. McConechy's hands, (who was present,) for acceptance. On Mr. McConechy signifying his acceptance of the call, his ordination trials were proceeded with, (subjects of trial having been previously furnished him by the clerk in anticipation of his acceptance) the trials being sustained. Mr. McConechy's ordination was appointed to take place on the 23rd ult., at 11 a.m. The following ministers to take part:—Mr. Fraser to preside, Mr. Ross to preach, Mr. Sutherland to address the minister and Mr. Murray the congregation. The following students were examined and ordered to be certified to their respective colleges:—Messrs. William Mowat, D. McLean, and Geo. A. Francis. A motion was passed expressive of the Presbytery's approval of Mr. McKinnon's conduct in accepting an invitation from certain Gaelic parties in Brooke, to dispense sealing ordinances among them. A letter was read from Dr. Proudfoot, requesting to be relieved from his appointment, in connection with the matter of Union in Glencoe; the Dr.'s request was granted. Rev. Mr. Murray, of London, was appointed to preach at the meeting appointed at Glencoe, in connection with this matter. Mr. Rennie gave in the half-yearly report of the Presbytery's Home Mission Committee. The report was received and adopted. Mr. Murray laid on the table a petition from the Presbyterian Woman's Foreign Missionary Society, asking Presbyterial sanction. The petition was favourably entertained and the following motion was passed in connection with it:—The Presbytery cordially grant the prayer of the petition and sanction the formation of the Presbyterian Woman's Foreign Missionary Society, commend their work to all our congregations and appoint the second Tuesday in March for the annual meeting of said Society at any hour most suitable to themselves. It was agreed that the Presbytery's committee on the State of Religion, should prepare a set of questions on the subject and get them distributed as soon as possible among our various sessions. Messrs. J. A. Murray, F. Ballantyne and Alex. Henderson, were appointed a committee on Statistics and Finance, omitted at last meeting of Presbytery. The next meeting was appointed for the second Tuesday of December, at 11 a.m., and the Presbytery closed with the benediction.—GRACE SUTHERLAND, *Pres. Clerk*.

PRESBYTERY OF WINNIPEG.—The second meeting of the Winnipeg Presbytery was held in Selkirk Hall, when the following members, including the acting moderator, Rev. Mr. Matheson, were present: Rev. Messrs. C. B. Pitblado, T. McGuire, S. Polson, A. McFarlane, Dr. Bryce, A. Campbell, J. Douglas, D. B. Whimster, D. Anderson, Dr. Agnew, N. Henderson, R. Dickson, and N. Stewart. The Clerk read the reply of Mr. Tibb respecting the Rat Portage call, Mr. Tibb declining the same. It was decided to set aside the call and instruct the congregation accordingly. The Clerk gave notice that at the next regular meeting of the Presbytery it would move the following resolution: That the Presbytery, having been informed that several lots have been promised to aid church extension in the city of Winnipeg, and the Presbytery being of the opinion that church extension in said city is now a very important matter, and will become increasingly so with the development of the city, and that the question is one which calls for the united and most judicious actions of the several

congregations affected, namely, Knox Church, St. Andrew's and Kildonan, resolve as follows: 1. To appoint a Church Extension Committee for the city, which shall consist of the ministers of said congregations, the Superintendent of Missions, Principal King, D.D., Hon. Justice Taylor and two members each, appointed by the sessions of the above mentioned churches. 2. That the said sessions be hereby instructed to appoint two of their number as members of said committee. 3. That said committee be hereby instructed to draft recommendations as to the extent of its functions and modes of operation, and submit the same to the next regular meeting of the Presbytery. 4. That said committee be meanwhile authorized to take such steps to secure proper deeds to the above mentioned lots and to initiate such measures for promoting church extension as they may deem necessary, and report their progress therein to the next regular meeting of the Presbytery. 5. That Dr. King be convener of said committee. Rev. Professor Bryce and Rev. Mr. Pitblado favoured the scheme. The former also stated that he had visited the Rainy River and Fort Francis districts where a missionary was urgently needed. The sum of \$300 had been subscribed for the support of a missionary and he thought the amount would be increased to \$450. A motion was passed placing this mission on the list of stations. Rev. A. Matheson was appointed moderator of Rat Portage session. Dr. Agnew moved, seconded by Mr. Copeland that the application of the Emerson and Morris congregations for loans from the church and manse building fund be considered, which was done. Rev. Mr. Pringle reported that he had moderated in a call at Sunnyside to a minister for the United congregations of Springfield, Sunnyside and Cook's Creek; and that the call had come out unanimously in favour of Rev. Wm. McKinley, of Ratho and Innerkip, in the Paris Presbytery. It was agreed to remit the matter of the supplement to Little Britain and Selkirk to the Presbytery's Home Mission Committee, and instruct them to deal with the same. Moved by Prof. Bryce, and seconded by Dr. Agnew, that \$300 be recommended as the supplement to Morris; and that Dr. Bryce and Mr. Whimster be appointed a deputation to visit the field report. Carried. Moved by Mr. Pitblado, and seconded by Mr. Pringle, that a supplement of \$350 be asked from the Synod's Home Mission committee for Clear Springs. Carried. The following grants were recommended to be asked for:—Meadow Lea and Poplar Point, \$125; Rainy River and Fort Francis, \$400; Headingly and River Salle, \$200;—\$100 each; Stonewall, Grassmere and Rockwood, \$250; Balmoral, Greenwood and Dundas, \$300; Dominion City and Ridge, \$300; Emerson \$400. The Port Arthur field was referred to the Presbytery's Home Mission committee, who will report to the Synod's Home Mission committee. It was decided to remit the matter of supplement of Sunnyside and Springfield to the Presbytery's Home Mission committee. Presbyterial certificate was granted to Rev. Mr. Mullins. Rev. John Carey, of the Peoria Presbytery of the Presbyterian Church in the United States, being present, was invited to sit with the Presbytery as a corresponding member. Revs. Dr. Cochrane and W. A. McKay were appointed to prosecute the call to the Rev. W. McKinley from the Manitoba Presbytery in the interest of the same before the bar of the Paris Presbytery. It was agreed to supply Headingly and Meadow Lea with students from the Manitoba College. Mr. Donald Munroe was appointed to supply Dominion City and Green Ridge for the next six months. On motion of Dr. Bryce, it was agreed to ask the synodical committee to grant \$6 per Sabbath to aid in supplying Posen, and that the ministers of Stonewall and Greenwood supply the same alternately once a month. The clerk read a report from the Superintendent of Missions ament his visitations to the Stonewall and Greenwood groups of mission stations. Dr. Bryce moved, and it was agreed to, that this and the other two reports read be received and held *in retentis*. Rev. T. McGuire was appointed Moderator of the session of Dominion City and Green Ridge. Dr. Bryce moved, and Mr. Pringle seconded, that Mr. Pitblado, in case of the absence of Mr. Gordon, be the representative of this Presbytery on the Synodical Home Mission committee. The Presbytery then adjourned to meet in the lecture room of Knox Church, Winnipeg, on the second Wednesday in December at ten a.m.—D. B. WHIMSTER, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Court was held on the 15th and 16th days of September. The attendance was small. Mr. Chambers withdrew the resignation of his pastoral charge. The congregation of Newburgh received permission to sell certain church property. Mr. MacAlister, treasurer of Presbytery, reported favourably respecting the Presbytery Fund. Correspondence is to be held with certain congregations in regard to arrears. Reports were given in respecting visits made to several mission stations, and the dispensing of the sacrament of the Lord's Supper thereat. Mr. MacLean, convener, presented the report of the Home Mission Committee. It was very full and explicit, and was listened to with great interest. The convener is sparing no pains to overtake the necessities of the extended mission field under the care of this Presbytery. The difficulty of securing continuous supply is so great that the

Home Mission Committee have been empowered to advertise for one or two ordained missionaries. What is gained by the labours of the students during the summer is largely lost during the winter through want of supply. A determined effort is to be made to remedy this evil. If missionaries cannot be obtained as desired, several of the members of Presbytery are to give a month each during the winter in the mission districts lying nearest to them. There was considered an application from the Presbyteries of Mill Haven and Ernestown, to have Mr. John Robertson, licentiate, placed over them as ordained missionary. The application was granted on a certain financial condition. A resolution was adopted, expressive of the Presbytery's appreciation of the services of the Rev. Godfrey Shores, late minister of Lansdowne, etc. Arrangements were made in the interest of the several schemes of the Church, and for the holding of missionary meetings. A deputation from the Kingston Temperance Union asked the Presbytery to give them countenance, and aid in the promotion of the objects they had in view. They were heard at length, and assured that the matter of temperance would receive due consideration. A proposal to unite the congregations of Picton and Demorestville was favourably entertained. A committee was appointed to confer with the parties concerned in relation thereto. The list of grants and supplements was revised. Committees were appointed to see after certain church property in Fredericksburgh and Bath. Students desirous of entering the Divinity Hall are required to appear before the Presbytery's Examining Committee, Mr. Houston being convener thereof. Next meeting in St. Andrew's Church, Belleville, on Monday, December 15th, at half-past seven p.m.—THOS. S. CHAMBERS, Pres. Clerk.

OBITUARIES.

MR. DONALD M'KINNON.

Another of our hardy pioneers has been called away to his rest and to his reward, and again a large circle of friends and numerous relatives have heard the voice of God, saying, "Be ye also ready." The subject of this sketch was born in the Island of Mull, Argyshire, in the year 1814. He came to this country in 1830, and in course of time found himself in a position to settle on a farm on the Eighth Concession of Vaughan, between the villages of Woodbridge and Kleinburg, where he remained till his death, which took place on 31st August last. He was ordained to the Eldership in the year 1855 by the Rev. Mr. Meldrum, minister of the Free Church, on the Seventh Concession of Vaughan. With the changes that followed this congregation was given up, and Mr. M'Kinnon cast in his lot with what is now Knox Church, Vaughan, and was inducted into the Eldership of this Church on 12th April, 1863, by the late Rev. P. Glassford. He has always been anxious and earnest for the welfare and progress of the congregation and for the cause of Christ in general, attending punctually to any duties that might be required of him. His last illness was very tedious and distressing. But, amidst all his pains and weaknesses, his calm trust in God through Christ, waxed stronger and stronger, and he passed away, steadfastly trusting Him who has said: "Him that cometh unto Me I will in no wise cast out." And now he rests free from pain and trial, rich in the blessed experience of every departed believer, that "to die is gain." He leaves a widow, five sons, and two daughters to mourn his loss. For a year and eight months past he required the constant attention of his wife. But she has been strengthened and sustained under her trial by Him who has said, "As thy day so shall thy strength be," and who says to every burdened soul, "Cast thy burden upon the Lord and He shall sustain thee."

JOHN MURDOCH.

Another of the pioneers of Presbyterianism has been called to his reward. On the 20th of August last, John Murdoch, of the Township of Emily, in the County of Victoria, fell asleep in Jesus after a Christian life battle of nearly sixty years. He came to Canada with his father and five brothers and sisters in 1838, and settled in the Township of Verulam. He was one of the first elders in the congregation of Dunsford (which is connected with that of Bobcaygeon), and so for about thirty years, valiantly upholding the banner of Christian truth and most nobly conserving the cause of good until the going down of the sun of his life, one of that sturdy stock exemplified in the old Covenants. The late Rev. John Paterson, for many years minister of the congregation of Dunsford and Bobcaygeon, bore frequent testimony not only to the exemplary and consistent Christian life of John Murdoch, but also to his rare intelligence and lofty spirituality. He was a man of marked individuality, a model father and husband, of great singleness of purpose and zealous devotion to the cause of truth, and in his lifetime wielded an influence for good that strongly testified to his force of character and to the power of a pure and blameless life. He survived his beloved and excellent wife about six months. After that event he seemed to lose his strong hold of life, and the "silver cord" was slowly loosed. He leaves a large family of bereaved sons and daughters. The Rev. Mr. Craigie and the congregation will long mourn his loss

and will know the difficulty in filling the vacancy caused by the death of one of the princes of God's visible Church. Those his life and character feel the aptness of these who best know words as applied to him: "Thanks be to God which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. xv. 57-58.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

October 12, 1884.] DAVID'S CHARGE TO SOLOMON. {1 Chron 22: 6-19.

GOLDEN TEXT "Arise, therefore, and be doing, and the Lord will be with thee."—Ver. 16.

TIME.—B. O., 1015. Very shortly after the last lesson. Such is the time given by *Peloubet, Vincent* and others. Our own opinion is that this portion should come before not after that; this charge is altogether different in tone, spirit and subject to that recorded in 1 Kings 2: 1-9, which certainly did not long precede David's death. Those are dying utterances, special personal requests which had been kept until the last moments of life, while this charge is vigorous, stirring, and is entirely directed to the Temple and the kingdom. It is of little moment, of course, but if we give "time," we may as well strive to follow indications.

PLACE, Jerusalem.

NOTES AND COMMENTS.—Ver. 6. Recall Lesson Three of last quarter, "God's Covenant with David,"—this is a beautiful sequel to it—David was not permitted to build a house for God as he had proposed; he might, however, prepare the materials to the hand of his son Solomon; this he has done, and he would now "charge" Solomon as to the duty.

Vers. 7, 8. "In my mind:" or in my heart. "Thou hast shed blood abundantly:" this was another message in addition to the one recorded in the lesson alluded to. The shedding of "much blood" was not only unavoidable and sinless, but much of it was by command of God, yet it unfitted him to build the temple of Jehovah whose perfect reign on earth is perfect peace. And there are men to-day who build temples with money made by trades ruinous to body and soul alike. Does not the Word of God come to such? "Thou shalt not build an house unto my name."

Ver. 9. "A man of rest:" one who enjoys rest, who has the blessings of peace.—Solomon: "Hebrew form is Shelomab, peaceable. This was the name given him by his mother. David called him Jedidiah: "beloved of the Lord;" the former name was, however, retained—"peace—in his days"—fulfilled; see 1 Kings 4: 20-25; 5: 4.

Ver. 10. "He shall build an house:" more highly honoured in this than his father; more than that he should be received into the closest relationship. "Son—father:" the Divine King of Israel would make Solomon His son, and in that blessed privilege would do for him as only the Heavenly Father could. "Establish—his kingdom—for ever:" it should be continued during the whole of his life, a promise conditional on his obedience as we shall see. But there is an everlasting throne of David and David's Son, the throne of Jesus Christ, king over all, blessed for ever.

Vers. 11, 12, 13. In these verses we have the necessary conditions of prosperity for Solomon, God's presence. "The Lord be with thee:" David felt as Moses did generations before, that only in the abiding presence of the Lord was success and prosperity. "Prosper thee:" true prosperity is the gift of God. "Wisdom and understanding:" so David prays in that grand Messianic Psalm, the 72nd: "Give the king thy judgments"—a prayer which Solomon himself made in that memorable dream, and which was so eminently granted to him; 1 Kings 3: 9-13. "Give thee charge:" do what I am feebly endeavouring to do, give thee instruction in thy duties as to the kingdom; "that thou mayest keep the law of the Lord thy God:" be obedient to His commands, without which there could be no true prosperity. "The law:" written and unwritten, that contained in the Pentateuch as then possessed, and the words of the Lord by his inspired prophets, delivered from time to time. "Then," and only then, "shalt thou prosper;" "if thou—fulfil the statutes:" and what was true of the prosperity of Solomon is true of the well doing of all to-day, "only as in obedience to the law of the Lord. "Be strong and of good courage:" is the charge of Moses to his successor, Joshua, Deut. 31: 7; be strong and firm, keep tight hold of all that you have grasped, or ability to maintain one's position against the attacks of enemies, and who could be other than strong and courageous with God for helper!

Ver. 14. David now speaks of his preparations for the building of the temple; "in my trouble," or "poverty," as margin, or "affliction:" the idea is that amid all his troubles, warfare and distress he had gone on making preparations of which these were the outcome: an hundred thousand talents of gold, "a thousand talents of silver:" it is impossible to get at an approximate value of these sums, as we are ignorant of the value of the talent named, whether the Mosian, the Civil, the Chaldean—which is possible as the book was written after the Babylonish captivity—or the Syrian talent; the lowest estimate is equivalent to \$600,000,000, an enormous and almost inconceivable sum. We must not, however, think of this sum with our ideas of money, as representing so much coin or bars of gold and silver. It consisted, without doubt, largely of vessels of gold and silver, partly booty obtained in David's long wars, and partly tribute which he had received for several years from the conquered nations round about. Other ancient conquerors obtained enormous sums by their victories; "timber and stone:" ready, prepared and dressed.

Ver. 15 "Workmen—hewers and workers of stone and of timber"—"Cunning men:" There was plenty of labour skilled and unskilled.

Ver. 16. "Of the gold—silver—brass—iron:" the metals mostly necessary in the building. "No number:"—so vast that no count has been taken of it. "Arise, therefore," as everything is ready to thy hand, "and be doing," the great work the Lord hath given thee to do.

Vers. 17, 18, 19. David now gives charge to all "the princes of Israel that they should "help Solomon," and as an incentive he tells them what God had done for them; first and foremost, as in his prayer for Solomon, they had the presence of God; "hath—given you rest:" from the attacks to which your fathers were so long subject; inhabitants of the land: the Canaanites still left in the land, with the trans-Jordanic nations, so long before, and again in later years a terror to them. "Set your heart—to seek the Lord:" in the special manner indicated; to "build the sanctuary," "the ark." see Lesson Two, Third Quarter; "the holy vessels:" the golden candlestick, the snuffers, and the snuff-dishes, the censers, etc., which belonged to the old tabernacle and its worship.

HINTS TO TEACHERS.

Topical Analysis.—(1) The present duty, 6-11; (2) Preparation for duty, 12-19.

On the first Topic, teach that every man, every boy and girl has a present duty, and it is theirs to seek to know what it is. "Lord what wilt thou have me to do?" was the first utterance of the awakened and sin-convicted Saul, and thereafter throughout his whole life his great desire was to know and fulfil the will of God. The duty set before Solomon in our Lesson was one in which all who love and would serve God can engage, to help to build up the House of God, not simply the material house but the spiritual house, the ever growing, living temple, made up of "living stones," 1 Peter 2: 5; Eph. 2: 20-22. Every sinner converted from the error of his ways, is a fresh stone built up into that eternal temple, and he who is instrumental in that work is in the highest sense doing the duty enjoined upon Solomon, building a house for God. That duty is always the present duty, always incumbent, but there are many ways of working, and he who is truly desirous of doing God's work will seek Divine direction and guidance, and in some way or other he will be brought into the place God has chosen for him. But let there be no error, no impatience, the present duty may be to prepare for future duty—your scholars, some of them are at secular schools, their duty then is to acquire all the knowledge they can, to make the best use of their opportunities, thus they will be best fitted for any future duty that may come to them. Some are in mercantile positions, their duty there is integrity and faithfulness. He that is faithful in little will be trusted in much; influence and with it opportunities of doing good will come, one faithfully used will bring others; so duties performed are the steps by which we rise to higher duties, day by day.

On the second Topic shew that in the work Solomon had to do, there were two kinds of preparation, a preparation of material and a preparation of the heart—in other words, not to neglect anything that may help them in duty, and to keep the heart right with God. It is right that a captain, for instance, should be a pious man but he must know how to navigate his ship; it is right that he should pray but he must keep clear of shoals, icebergs, and such like, or to put the matter still more plainly, it is not enough to pray "Thy kingdom come," we must give of our means so that others shall go and preach, for how shall the heathen "believe in him of whom they have not heard?" and how shall they hear without a preacher? and how shall they preach except they be sent? Rom. 10: 14-15—and it requires money to send men. And there must be large-hearted liberality; we are amazed at the vastness of the preparations made by David, which yet were to be supplemented by his son, and by the people. All came from a loving heart that thought nothing too costly or too good for the service of God. Happy they who can give their all in loving service to the glory of God—in the spirit of Miss Havergal's Consecration Hymn—

"Take my life and let it be,
Consecrated, Lord, to thee."

But note how David insists upon the preparation of the heart; vers. 11, 12, 13, only as Solomon kept the law of the Lord, only as he took heed to fulfil the statutes of the Lord, would the Lord be with him, would he prosper and his throne be established. Teach, therefore, that the servant of God must be obedient and faithful. We have also a lesson of co-operation in the service of God. David had done his part, there was a part for Solomon to do, and a part for the people, for in speaking to the princes, the heads of the tribes it was as representatives of the whole nation. We must not think that the minister, or the Sunday school teacher, has alone to do God's work, no, it is the work of all, to all it comes as a privilege and a duty. Hand in hand, shoulder to shoulder, let all join to do the work of God, then God's blessing will come and the work will prosper.

INCIDENTAL TRUTHS AND TEACHINGS.

Happy the father, happy the son whose hearts are united in the service of God. God selects individuals to do special work for Him. Whatever you are fitted to do God has that work for you. Only, there is some work you can do and ought to do. It is an honour to be chosen as a worker for God. Let past mercies strengthen us for future work. Difficulties and discouragements may arise, fear not, God is with you.

Add—go on adding to all that has been prepared for setting up the kingdom and temple of God on earth.

The silver and the gold are the Lord's, let them be consecrated to His service.

Main Lesson.—The spirit of service should be a willing spirit. Ex. 25: 2; 35: 2-21; 1 Chron. 28: 9; 29: 5; 2 Cor. 8: 2-4-12.

OUR YOUNG FOLKS.

PATTY'S COMPANY.

Patty Ellerson had very sweet, polite manners; everybody said so.

If there was a guest staying in the house, Patty slipped out before breakfast and cut a rose to lay on her plate, if a gentleman called to see her father on a hot day, Patty went off, without being told, and brought a glass of cool water, when her own little visitors came, she did everything to make them have a good time, without seeming to think about herself at all.

All this was very sweet in Patty; and, indeed, she was such an attractive little girl, that I hate to tell you any "drawbacks" about her.

Yet there was a drawback, and as Patty found it out herself, and tried to cure it, maybe she wouldn't mind my telling it.

And it was this: Patty saved her best manners for company! She was not unkind to her little brothers and sisters, but I am obliged to say she did not concern herself much about their comfort and pleasure.

One summer, Mrs. Palmer, with a little daughter near Patty's age, came to board in the village, and Patty and Rose Palmer became great friends.

Mrs. Palmer wasn't very comfortable where she was staying, and one day she walked over to Mrs. Ellerson's, to see if that lady would take her to board. She left Rose in the yard to play with the children, while she and Mrs. Ellerson sat on the little vine-shaded porch, and talked it over.

When the arrangements had been made, and it was settled that Mrs. Palmer and Rose were to move over the next week, the children were called up, that the little friends might enjoy the prospect of being together.

But, to everybody's surprise, impulsive little Rose cried out, "O mamma! I don't want to live here!"

Her mother was distressed that she should have made what seemed such a rude speech, but Mrs. Ellerson was very wise about little girls, and putting a gentle arm about Rose—who, at the sight of her mother's displeasure, began to cry—she asked her kindly, what was the reason she did not want to stay with them.

After a moment's hesitation, Rose said simply that Patty was always nice, and kind and pleasant when she came over to see her, but she noticed that she was sometimes cross with Ella, her little sister. "And I am 'fraid," continued Rose, "that if I come to live with her, she will treat me like she does Ella!"

And now it was poor Patty's time to cry, and the little girls would have had a sad day, if mamma hadn't proposed a doll's tea party, and given them some bread and preserves. That brought back the sunshine.

Rose and her mother did come to live at the Ellerson's, but not one cross word did Patty speak to the little visitor all summer.

More than that, she tried hard not to be anything but polite to her own little home people, and I think she succeeded, for one day, when it was Ella's time to help mother wash the breakfast things, she said joyously:

"Mamma, we do have such good times now; Patty treats me just like company all the time."

GRANDMA.

Come, little ones, gather round grandpa, he has a story to tell;

You may sit on this knee, Lillie, and you on this one, Nell;

And each one must be just as good as ever they can be, While granpa tells a story of things he used to see.

Near fifty years have passed away—then I was young and strong,

And yet—it does not seem to me that it has been so long. Since I would call for mother as I entered in the door— That precious, loving mother—in those blessed days of yore.

Though I was one of seven sons, I think she loved me most, Yet every mother's son of us a mother's love could boast, I had two precious sisters, too, Margaret and Daisy: One was like you, little Nell, and one was just like Mazio.

I had known your grandma, then, less than three short years,

But she was not your grandma then, not e'en my sweetheart, dears;

That is, she was my sweetheart, but I was not her beau, And long I waited, children, ere she would have it so.

Ah! she was sweet and rare, then, and beautiful to see And then she was, as now she is—all the world to me.

Sweet brown eyes and soft brown hair, with voice of gentle thrill,

Though now to others she is changed, to me she's lovely still.

Yes, I will tell the story soon, but memories are dear Of those best days when I was young, and grandma sweet and fair;

Impatiently I waited for to have the evening come When I might call and see her, in years long past and gone.

A happy day it was to me, the day I loved the best— The day, each week, I called on her, was better than the rest,

Ah! those were happy, happy times, those evenings long ago,

When I was courting your grandma, a youthful, bashful beau.

But I am sleepy now, my dears, so run away and play, The story that I promised you, I'll tell another day.

HANG ON.

When our Tom was six years old he went into the forest one afternoon to meet the hired man, who was coming home with a load of wood. The man placed Master Tommy on the top of the load and drove homeward. Just before reaching the farm the team went pretty briskly down a pretty steep hill. When Tommy entered the house his mother said:

"Tommy, my dear, were you not frightened when the horses were trotting so swift, down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "but I asked the Lord to help me, and hung on like a beaver."

Sensible Tommy. Why sensible? Because he joined working to praying. Let his words teach this life-lesson: In all troubles, pray and hang on like a beaver; by which I mean while you ask God to help you, you help yourself with all your might.

A RUSSIAN FABLE.

A peasant was one day driving some geese to a neighbouring town where he hoped to sell them. He had a long stick in his hand, and to say the truth, he did not treat his flock of geese with much consideration. I do not

blame him, however; he was anxious to get to market in time to make a profit, and not only geese, but men must expect to suffer if they hinder gain.

The geese, however, did not look upon the matter in this light, and happening to meet a traveller walking along the road, they poured forth their complaints against the peasant who was driving them.

"Where can you find geese more unhappy than we are? See how this peasant is hurrying on, this way and that, driving us as though we were only common geese. Ignorant fellow as he is, he never thinks how he is bound to honour and respect us, for we are the distinguished descendants of those very geese to whom Rome once owed its salvation, so that a festival was established in their honour."

"But for what do you expect to be distinguished yourselves?" asked the traveller.

"Because our ancestors"—

"Yes, I know, I have read all about it. What I want to know is, what good have you yourselves done?"

"Why our ancestors saved Rome."

"Yes, yes; but what have you done of the kind?"

"We? Nothing."

"Of what good are you then? Do leave your ancestors at peace. They were honoured for their deeds; but you, my friends, are only fit for roasting."

USE YOUR TALENT.

"What is that in thine hands, Abel?" "Nothing but a wee lamb, O God, taken from the flock; I propose offering it to Thee, a willing sacrifice." And so he did, and the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is that thou hast in thine hand, Moses?" "Nothing but a staff, O God, with which I tend my flocks." "Take it and use it for me," said God. And he did and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is that thou hast in thine hands?" "Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint this holy one who is called Jesus." And she did so, and not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of the blessed act of love, which has ever since been spoken of "as a memorial of her."

"Poor woman, what is that thou hast in thine hand?" said God. "Only two mites, Lord. It is very little, but then it is all I have, and I would put it into the treasury." And she did so, and the story of her generous giving has ever since wrought like a charm in prompting others to give to the Lord.

"What is that thou hast in thine hand, Dorcas?" "Only a needle, Lord." "Take it and use it for me," said God. And so she did, and not only were the suffering poor of Joppa warmly clad, but inspired by this loving life, "Dorcas Societies" continue their benign mission to the poor throughout the earth.

PUBLISHER'S DEPARTMENT.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little one awakes as bright as a button. It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

WHITBY.—In St. Paul's, Bowmanville, on Tuesday, 21st October.
LINDSAY.—On the last Tuesday of November, at eleven o'clock a.m.
BROCKVILLE.—In St. John's Church, Brockville, on Tuesday, 2nd December, at three p.m.
MONTREAL.—In the David Morris Hall, Montreal, on Tuesday the 9th of October, at ten a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, the 18th November, at ten o'clock forenoon.
WINNIPEG.—In Knox Church, Winnipeg, on the second Wednesday in December, at ten o'clock a.m.
OWEN SOUND.—Adjourned meeting in Division St. Church, Owen Sound, Oct. 14th, at half-past one p.m. Regular meeting in Division Street Church, Owen Sound, third Tuesday of December, at half-past one p.m.

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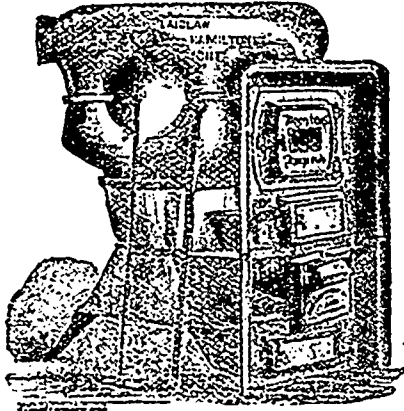
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HOME MISSION COMMITTEE (Western Section). 2/2

The regular half-yearly meeting of the Home Mission Committee will be held in St. Andrew's Church, Toronto, on Tuesday, 1st October, at half-past two p.m. Claims for the half-year (April to October) should be forwarded at least one week before the date of meeting. Several missionaries and catechists are required for Manitoba, also a missionary for Sault Ste. Marie. Applications may be made to the Convener, or in person at the meeting of the Committee, on the above date.

WM COCHRANE, Convener Brantford, Sept. 15, 1884.

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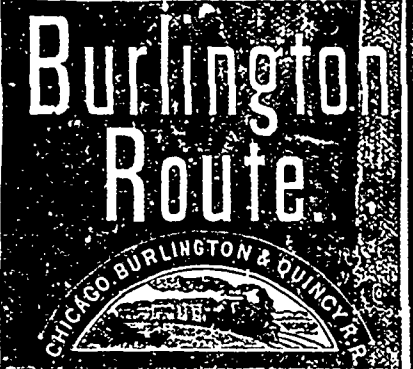
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Words of the Wise.

It is unsafe to believe a thief or trust a liar. He who prays much in secret will usually pray well in public.—Anon. LAY hold upon Christ with both your poor, empty hands.—Elizabeth Prentiss. WHATEVER makes men good Christians makes them good citizens.—Daniel Webster. THOSE who live in the Lord never see each other for the last time.—German Motto. THE last business of Christ's life was the saving of the poor penitent thief.—D. L. Moody.

THERE are many lives ruined because they have not had tenderness enough.—Geo. Macdonald.

GOD has two dwellings—one in heaven, and the other in a meek and thankful heart. Isaac Walton.

EVERY true desire from a child's heart finds some true answer in the heart of God.—Norman Macleod.

THE eye that sweeps over the whole circle of divine truth must rest in Jesus as the centre.—John Angel James.

It is only a personal matter, there is no need to strike back. The Lord is the keeper of those who do his work.—Anon.

It is a coal from God's altar that must kindle our fire; and without fire, true fire, no acceptable sacrifice.—William Penn.

O MY God! close my eyes, that I may see Thee; separate me from the world that I may enjoy Thy company.—Christian Scriber.

A child of God should be a visible Beatitude for joy and happiness, and a living Doxology for gratitude and adoration.—C. H. Spurgeon.

I WOULD sooner walk in the dark and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—C. H. Spurgeon.

AS nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward him.—Spurgeon.

A ZEALOUS soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought.—Mason.

THERE never was a day that did not bring its opportunity for doing good, that never could have been done before and never can be again. It must be improved now or never.—Anon.

IN judging others, a man labours to no purpose, commonly errs, and easily sins; but, in examining and judging himself, he is always wisely and usefully employed.—Thomas à Kempis.

I WOULD that every minister of the Gospel would address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother.—Fenelon.

WHEN we shall climb the shining steps of heaven and from the light of the eternal world look back on this enigma of human life, we shall have nothing for which to praise God more than for not having given us everything for which we ask Him here on earth.—Dr. A. A. Broadus.

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IT is what is done and suffered in the home, that has the profoundest interest for us. Is it not plain that not in senates, or courts, or chambers of commerce, but in the dwelling-house must the true character and hope of the time be consulted.—Anon.

THERE is no private life which has not been determined by a wider public life, from the time when the primeval milk-maid had to wander with the wanderings of her clan, because the cow she milked was one of a herd which had made the pastures bare.—George Eliot.

A MOTHER should give her children a superabundance of enthusiasm, that after they have lost all they are sure to lose on mixing with the world, enough may still remain to prompt and support them through great actions. A cloak should be of three pile to keep its gloss in wear.—Hare.

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