

can any one of them be dispensed with in training the young. Of pastoral oversight we have already spoken, and need only here add that the pastor cannot delegate all his duty to the young to the home or the Sabbath school, though he may receive valuable aid from both. And so of the relation between the Sabbath school and the home. Parents cannot, and dare not, hand over their duty towards their children either to the Sabbath school or the pastor; for they, in the very nature of the case, will be called to answer by God for the discharge of their duty in this connection. The Sabbath school may do much to help parents in the discharge of their duty, but it never can take the place of the home. There is danger that the prominence, not unjustly, given to the Sabbath school work, leads careless or lazy parents to neglect the religious instruction of their children in the home, and causes them to say, "Oh! I'll send my children to the Sabbath school and so be saved the trouble of teaching them myself." If either the home or the Sabbath school is to be dispensed with, rather let the Sabbath school go than dispense with home training, and the fathers or mothers who cannot train up their children properly, that is, religiously, are not fit to have children under their care. Home and Sabbath school are to stand side by side in the blessed work of training up children in the nurture and admonition of the Lord.

But I must close, leaving the discussion of this important subject with the Conference for better treatment. I have sought to define the sphere of the Sabbath school, and point out its true place in the work of the church. The general position has been laid down that the Sabbath school is a necessary and integral part of the work of the church, and from this general position the relation of the Sabbath school to the pastor, session, membership, and home has been deduced and its place thus clearly indicated.

In concluding, let me ask you not to forget the grand purpose which the Sabbath school is to serve in the sphere we have indicated. *It is to be the means of bringing the lambs into the fold of the good Shepherd.* The salvation of the young is the true purpose, and should ever be the aim of the Sabbath school. Nothing less, and nothing lower, is to be thought sufficient. The children do not attend Sabbath school to be amused, but instructed; the superintendent and teachers are not there to tickle the ears, or please the fancy of the children merely, but they are there to seek to bring them to the Saviour. The Sabbath school is not a high school where so much work is to be done in a given time, and according to definite rules and fixed time tables; but it is the school of Christ, where guided by their teachers and setting at the feet of Jesus, the young are to learn the story of redeeming love.

To this task let all engaged in Sabbath school work address themselves more heartily than ever; and may the children in all our schools be brought to know ever more and more of that glorious Gospel which makes us free and saves our souls.

INDIAN MISSIONS.

MY DEAR MRS. HARVIE,—I mentioned to you in a former letter that I had opened a girl's school in the bazaar, and I think that you will be interested in knowing that it still continues to flourish, and I suppose were it not for the many feasts and fasts imposed by Krishna upon his followers, we would have a very fair average attendance. As it is, various festivals follow in succession from the beginning of September until the end of the year, and very materially interfere with all our work. For instance, last week and the previous one were devoted to special rites in the service of Gunpatti. Every family, rich or poor, must have an image of the god in their houses, and it is kept there on an average for eight or nine days. The crowning ceremony is throwing the idol into the river. Gunpatti is carried in procession with crowds of people and native music to the nearest "nuddy," and thrown into the stream for the purpose, perhaps, as one sharp youngster observed, of cooling him.

The Hindoos say that the "shastra" enjoins on its followers the worship of earth in the following forms three times a year: First, a snake is made of clay (that is on the first day) and worshipped; on the second, an image of the infant Krishna, and on the third, Ganesh or Gunpatti is honoured. This last day is observed with greater pomp and ceremony than any of the others. The image (Gunpatti) has four hands

and an elephant's head. The mouse being his favourite vehicle is sometimes placed, richly saddled and bridled, beside the god. Gunpatti is either made in the house or purchased from an artist and gilt with the finest gold, also beautifully painted with different colours. It is made as elegant as possible, I suppose that thousands of rupees are spent in decorating a senseless image—a bit of clay fashioned with men's hands. The feast is kept in honour of his birth. I do not think you would be much interested were I to tell you all the foolish ceremonies which are gone through (ending by throwing the god into the river), so I forbear, but there is a funny legend in connection with Gunpatti which you must hear.

It is said that one day while riding on his favourite mouse Gunpatti had a fall at which the moon laughed. Enraged at such an insult the god of prudence cursed the moon, but afterwards amended the matter by restricting any one from looking at the offending orb on his birthday, consequently no Hindoo will dare to do so for fear of calamity during the year, and if by any chance they do so, they try to provoke their neighbour to revile them, thinking that in the abuse given will be comprehended punishment enough to avert any other calamity.

Poor benighted India! When "shall the darkness arise and the light shine in?" The ignorance is fearful. The other day a child did not come to school, and when I sent for her was told that for some childish misdemeanour her mother hath burnt her feet so that she could not walk. I think, however, that such instances of foolish cruelty are not common.

This brings me back to my school again. I wish I could photograph my little scholars for your benefit, but sometime I may, perhaps, send you a picture of them which will aid my pen-and-ink portrait. They are not Mohammedans, although in the beginning my school consisted largely of that class. Its character has quite changed, that is, I have now not any but Hindoos, and bright little women some of them are. There are thirty-three altogether on the roll, but owing to the reason previously given, the average is very variable; never less than ten, from that to fifteen, usually come. Except one or two recent arrivals, they are all reading in the Hindi First Book, and one large girl who had been to school before can read tolerably in the second reader. We have an upstairs room with plenty of light, and what fresh air the bazaar affords, which you may guess is not very much. As I have given you to understand before, a well-trained "Normalite," if suddenly to descend in our midst, would shriek at the order, or rather want of order, which prevails, but my little Hindoos learn notwithstanding, and you would laugh heartily to see them try to sew by putting the thimbles on their thumbs, instead of their second fingers. They break plenty of needles, and sometimes the threading is a very trying operation to a beginner. Some of them hem very nicely, and they like as well as European children to be praised for good work. We have slates and pencils, by which they begin to form letters, and they think these a great treat. In order to add, if possible, to the attractions of the school-room, I have brought down several pots of geraniums, as we have a verandah. Each girl's name is written on the pot so that she can water it herself. I did it as an experiment to draw them to school, and they are delighted so far, even to pick off the dead leaves being quite a privilege. Last, but not least, they are given simple Scripture lessons every day at the close, and with the quickness of childhood they already know some leading truths and can answer readily. My precious little scholars! for already I am much attached to them, I hope they may some day become useful women, and lights in the dull, dark homes of their birth.

My zenana work goes on as usual with not much fluctuation as to numbers, only that within the last month I have begun to visit the gaol on Sabbath afternoons. There were ten women when I went first, there are only nine now. Of course they are very, very low, but they listen eagerly and with as much simplicity as children hearing "Bible stories" for the first time. Last Sabbath afternoon they had gathered at the window to watch for my coming and be ready to make "salaam."

By-the-bye, a woman whom we have lately begun to teach in New Indore, sent us a dinner all the way from the city—a native dinner of course, but prepared in the best of style, all sorts of cakes and native dainties, which I dare not touch, not caring to court

indigestion, but I considered it a great favour, as it was meant to be.

Least I should weary you with further details, I shall now draw my letter to a close, hoping that your efforts as a society may be very much blessed in the future, as they have been in the past.

Indore, Sept. 21, 1880.

M. MCGREGOR.

REV. G. M. MILLIGAN AND TOTAL ABSTINENCE.

MR. EDITOR,—In the "Globe" of the 13th inst. is the report of a sermon preached by Mr. Milligan in his own pulpit on the subject of Temperance. On account of one sentence in that discourse, so full of well-put truth, we ask a short space in your valuable paper. It is the following: "That total abstinence from alcoholic liquors was taught in the Scriptures was denied." Is it a fact after all that the Word of life does not teach men to shun entirely the cup that both stings and bites? On that point I beg to take exception to my old friend and class-mate. Mr. Milligan admits that the regular use of alcoholic liquors is hurtful to the nerves and brain. He must mean the moderate use of such beverages; because it would be too commonplace an utterance to admit that drunkenness impairs the nerve and brain. Does the Word of God sanction the use of that which kindles a fire in the nerves and weakens man's power of thought? The Bible is the friend of man in every aspect of his life. It frowns upon any custom or practice that injures him, however infinitesimally. Who would admit in the presence of an infidel or an intelligent heathen, that the Bible is not against a practice that diminishes human happiness or that shears man of his locks?

The preacher admits that most of the crimes of the land are in some way or other traceable to the use of the intoxicating cup. Does the Word not stand opposed to men drinking at a given fountain, when the known tendency of its waters is to lessen their prudence and fit them for wrong-doing? "It slaughters our youth," says Mr. Milligan in his eloquent sermon. The statistics in Ottawa shew to what extent liquor either causes or hastens the death of 7,000 persons annually in our land. The terrible evils of the thing are admitted on all hands. We do well to try to get at the bottom of this matter and find out what attitude the Bible takes in regard to moderate drinking. For one I believe that its teaching is "taste not, handle not the accursed thing." With the use of liquor eighteen centuries ago we are not concerned. The state of things then was very different from what they are now. The use of alcohol as a beverage is a terrible evil. The spirit of the Word of God is against it and will destroy it. The Bible stood opposed to slavery in the same way. Some men thought the Bible was the friend of the evil system. They made quotations from it in support of their position. "Buy from the surrounding nations." But they are finding out that the Bible holds that all men are of one blood, and have a right to equality in the battle of life. So men now may think that the Bible is not against the moderate use of liquor. They will find their mistake, and the sooner the better. The Bible does denounce woe to him that putteth the bottle to his neighbour's lip. It has a word for the Christian who uses liquor, and follows a practice that paves the way to crime and death. This is what it says, "Now walkest thou not charitably." The charge is strong and clear. Bring love for these youths that are being slaughtered up high enough, and the man will drop the beverage for fear of misleading them. The fourteenth chapter of Romans, as well as many parts of Scripture, is in antagonism with the drinking habits of the day. In time it will crush them out.

JOHN B. EDMONDSON.

Almonte, Dec. 1880.

IS IMMERSION THE SCRIPTURAL MODE OF BAPTISM.

MR. EDITOR,—The extract you gave in a recent number of THE PRESBYTERIAN of a speech or paper read before the Regular Baptist Association by one Mr. McGregor, reminds me of an obituary notice I read in the "Canada Baptist" some ten or twelve years ago and signed by a Mr. McGregor, as I suppose, the same man. The subject was a woman who lived in the Township of Montagu near Smith's Falls, who became a convert to Baptist views and was anxious to follow the example of Christ as she believed, but was so sorely afflicted with rheumatism that she could not