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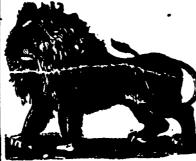
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Do not set apart one day on which to clean your silver or scour your tinware; there is danger of it not being done at all. Have your cleaning material ready, and when you are "doing up" the dishes after each meal clean and polish the silver or tin you have been using. This is a very good habit to cultivate. tivate.

"What is the best drink in warm weather?" said a reporter to an official at the Chambers street hospital, New York, the other day. "Cold water," he replied; "but not ice cold. Ice water chills the stemach and so ultimately injures the power of digestion. One of the best drinks in the world for hot weather is buttermilk with a little ginger in it. I know people don't like it excessively, but it is valuable for all that. If some of the high livers who suffer so severly at times would live on nothing for a week but brown bread and buttermilk, they would feel like fighting-cocks. Another a bellent drink, and which bricklayers use great deal, is the old stationed drink which the farmers use in the hay field—wart with ginger and molasses in it. It would the system and opens the pores sufficiously for a comfortable perspiration.

molasses in it. The of the system and opens the pores sufficiently for a comfortable perspiration.

The following are a few sings worth knowing: That boiling water with semove castains and many fruit stains—pout the water through the stain, and thus prevent it falm spreading over the fabric; that new tone loss will remove ink and other stains from site cloth, also from the hands; that casspoonful of turpentine, boiled with white clothes, will aid the whitening process; that boal starch is much improved by the addition of a little spermaceti, or a little salt, or both, or a little gum arabic dissolved; that becawax and salt will make flatirons as clean and smooth as girss—tie a lump of wax in a rag and keep it for that purpose, when the irons are hot, rub them with the rag, and then scour with a paper or rag sprinkled with salt; that kerosene will soften boots or shoes which have been hardened by water, and render them as pliable as when new; that kerosene will make tin teakettles as bright as new-saturate a woollen rag and rub with it; it will also remove stains from clean varnished furniture

A CORRESPONDENT to one of our exchanges writes as follows about the virtues of a well-known plant: I have discovered a remedy for consumption. It has cured a number of cases after they had commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my cases after they had commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is common mulle a steeped strongly and sweetened with coffee sugar, and drauk freely. Young or old plants are good dried in the shade and kept in clean bags. The malicine must be continued from three to see the first and the shade and kept in clean bags. The malicine must be continued from three to see the first and the shade and kept in clean bags. It is very good for the blood vessels it arrengthens and builds up the system instant of taking away the strength. It makes good blood and takes inflammation away from the lungs. It is the wish of the writer that every periodical in the United States, Canada, and Europe should publish this recipe for the benefit of the human family. Lay this by and keep it in the house ready for use.

human family. Lay this by and keep it in the house ready for use.

SOMERODY writing to one of our exchanges says: "A few years ago my house was infested with cockroaches, and I was recommended to try cucumber peelings as a remedy. I accordingly, immediately before bedtime, strewed the floor of those parts of the house most infested with the vermin with the free seel cut not very thin from the cucumber and shaup half an hour later than usual to watch the floor. Before the expiration of that time the floor where the peel lay was completely covered with the cockroaches so much so, that the vegetable could not be seen, so voraciously were they enoughed in sucking the poisonous moisture from it. I adopted the same plan the following night but my visitors were not need so numerous—I should think not more than a fourth of the previous night. On the thris night I did not discover one; butanxious to ascertain whether the house was quite clear of thems. I examined the peel after I had at down about half an hour, and perceived that it was covered with myriads of minute cockroaches, about the size of a flear. A therefore allowed theoest to lie till morang, and from that moment I have not so a cockroach in the house. It is a very red building, and I can assure you the above remedy only requires to be persevered in for three or four nights to completely eradrute the pest. Of course it should be fresh or cumber level every night."

THE CANADA PRESBYTERIAN.

YOL. g.

TORONTO, FRIDAY, SEPTEMBER 30th, 1881.

No.39.

MOTES OF THE WEEK.

DR. PUSKY, the leader of the party in the Anglican Church, which bears his name, and is known as the Puseyite party, has completed the eighty-first year of his age. He has some "grit" left in him yet, for he declares, "that, without any direction from the Prayer-Book, he administers the communion with wine mingled with water, and challenges the "Church Association" to do its worst."

THE Rev. George Müller, the founder of the orphan houses at Bristol, England, who has been travelling and preaching in America during the past year, arrived home lately to find typhoid fever raging among the orphans, there being sixty cases in one building. Impure water was stated to be the cause, and the moral of it seems to be that while it is man's business to pray earnestly and trustfully for protection, it is also his business to look carefully at his wells and reservoirs.

THE Roman Catholic "Tablet" has made an impartial attempt to ascertain the opinions of the people of Ireland on the Land Act. It despatched a correspondent to visit that country, and he travelled through five counties, and interviewed all sorts and conditions of mes. The result is that he is confident that the majority of the people gratefully accept the Land Act as a great boon, and that disturbing or disquieting agitation must speedily collapse, without hope of revival.

THE "Corriere Mercantile" reports that at Comunaglia, province of Chiavari, suffering like the rest of Italy by continuous drought, the country people decided to implore their patron saint, San Rocco, with three days' prayer for abundant rainfall. After having given the saint a few days' grace, and no rain appearing, the faithful fetched the saint's statue out of the parish church, bound it, and threw it ignominieusly into a well, accompanying the feat with loud curses and furicus cries. The parish priest fied to the country, frightened by the fury of his parishioners.

A MARVELLOUS awakening is noted in several Spanish villager near Villagranca. In one place the entire community, numbering about 100 families, is Protestant. In another, the Romish church has been specially painted and decorated to attract the people, but the only attendants are one old man, two old women, and five boys. The Government school was closed for lack of pupils, while the one under the auspices of the Free Church of Scotland had sixty-five scholars. Over thirty men attend the night school, and some children travel a league daily in order to be present.

MR. WILLIAM PEET, of Nebraska, with his young wife, has lately gone as a missionary to Constantinople. It has always been the desire of Mr. Peet's heart to enter the missionary field, and he was being educated for the purpose, when it became necessary, owing to the illness of his father, that he should relinquish study, put aside his cherished plans, and enter active business. He did this cheerfully, and won a high position in a railroad office, so that he was enabled to place his father in comfortable circumstances, and now he is taking up what he considers his life work.

"THE girls," says the London "Spectator," "have taken a remarkable place in the London University honours lists of the B.A. examinations. Of the six in the English honours list the first and two others were girls. In German, two of the four in the honour class were girls. In mathematics, the first of the three in the honour class was a girl. In the examinations for bachelor of medicine the first of three honours in anatomy went to a girl; and one of the three honours for materia medica and pharmaceutical chemistry went to a woman. Maybe they will be allowed to practice medicine in England by and by,"

THE singular event of the union of a Northern and a Southern Presbyterian Church took place at Rogersville, Tenn., August 28th. Lots were drawn to decide which church should go to the meeting-house of the other for the ceremony. Then, after the congregations had assembled, a ballot was taken to determine the ecclesiastical connection of the united Church, and resulted in 102 votes for the Southern and forty-six for the Northern Church. The officers, beginning with the two ministers, offered their resignations, which were accepted. The officers were re-elected. Then followed prayer, and benediction, and handshaking, and a quiet dispersal.

MR. LOWRY, of the Methodist North China Mission, reports the very important action of the Chinese Government in favour of Protestant converts in China. This action was secured by the United States Minister at Pekin, Mr. James B. Angell, who wrote as follows to Mr. Lowry: "It may be known to you that in 1862 an order was issued by Prince Kung, exempting Chinese converts to the Roman Catholic faith from the assessments sometimes made by officials for processions, theatrical exhibitions, etc., which form a part of heathen services. At my request the Tsungli-Yamen have now sent an instruction to all the high provincial authorities in the Empire, and considers the order above referred to as henceforth applicable to Protestant Chinese converts as well as to Roman Catholics. The same exemption is secured to the former as to the latter."

THE tendency of a section of Churchmen to abstinent, if not ascetic, vows is curiously illustrated by the proposals now being formulated for a new guild, to be called "The Order of Companions of the Golden Age." Each Companion must be a baptized Christian, professing the faith as set forth in the Apostles' Creed, be an early riser (at least as early as 7 a.m.), use prayers and intercessions for the objects of the order. agree to dress soberly, and to lead a life which is tender, temperate, and humane. So qualified and accepted, he shall be distinguished by a purple badge. and may at any time after six months' probation proceed to the following grades, with at least six months interval between each: The crimson-abstinence from the flesh of birds and beasts; the blue-additional abstinence from fish; the white-additional abstinence from alcoholic beverages and tobacco. The motto of the order is the prophetic "Non nocebunt et non occident."

A PLYMOUTH gentleman wrote recently to the British Premier, calling his attention to a passage in a speech he delivered on March 31st, 1835, as follows: "The noble lord (Russell) invited them to invade the property of the Church of Ireland. He considered there were abundant reasons for maintaining that Church; and, if it should be removed, he believed they would not be able long to resist the repeal of the Union, and then they would become fully aware of the evil of surrendering the principle which the noble lord called upon them to give up." One of Mr. Glad-stone's secretaries has replied: "Mr. Gladstone wishes me to say that he has no recollection of expressing the opinion which you quote as attributed to him in 1835, but it is quite possible that he did express it. It was a traditional and fixed opinion among those who were at that time his leaders in politics. Mr. Gladstone thinks that you will not find any such expression from him within the last thirty-five or forty years."

THE Rev. S. G. McLaren, of the United Presbyterian Mission in Japan, who is engaged in training theological students, says that the Japanese themselves are shewing a laudable anxiety to maintain a high standard of education for the ministry. At the last Presbytery two of the candidates for license were sent back on examination, and this was done more by the natives themselves than by the missionaries present. The newspaper organ of the native Young Men's Christian Association at Tokio "is ever on the watch to defend and expound Christianity," and its contributors are allarger or smaller."

ways ready to put forward a reply to whatever they may see in the native newspapers hostile to it. The Japanese "Daily News" not long ago called the attention of the priests to the results which had already been effected by the small body of Christian ministers, seventy in number, and contrasted it with the laziness and inefficiency of tens of thousands of priests. The Union Presbyterian Church has gained 246 members by baptism during the year, against 259 last year.

A VERY probable identification of Emmaus has been put forward in the last "Quarterly Statement" of the Palestine Exploration Society. Musah in Josh. xviii. 26, close to Jerusalem, is "The Motsah" or "spring" in the Hebrew, and, according to the Talmud, it was here that willows were brought to adorn the altar at the Feast of Tabernacles. The Talmud also states that the place was made a colony by the Romans, and hence called Colonia. Now, Josephus tells us that Emmaus was colonized by 800 of the soldiers of Titus, and at the present time a village called Kolonieh still exists on the main road from Jerusalem toward the west and about a mile to the north of a ruin called Beit Muzza. The head of the valley in which Kolonieh stands is almost sixty stadia from Jerusalem. It is supposed that the original Emmaus, or Hammotsah, stood here, but that the population afterward moved to the colony close to the high road. At the head of the valley stands Kubeibet, which the Crusaders were told was the site of Emmaus.

THE report of the Committee of Council on Education in Scotland, for the year ending September 30th, 1880, was lately issued as a Parliamentary paper. 1t shews that there were on the register of the schools 635,428 children, of whom 113,213 were under seven years of age, 380,928 between seven and thirteen, 25,-419 between thirteen and fourteen, and 14,863 were above fourteen. Of these 470,581 were present on the day of inspection, and 404,618 were, on an average, in daily attendance throughout the year; 393,550 having made the requisite number of attendances, were qualified to be examined, of whom 50,666 were actually presented for collective and 304,211 for individual examination. While of these 224,130 passed the prescribed test without failure in any one of the three subjects, 91'85 scholars out of every 100 examined passed in reading, 88'14 in writing, and 83'12 in arithmetic. These figures, says the report, shew the remarkable improvement upon the official returns up to 1872, when the Education Act was passed. In the year the accommodation increased by 16,425 school places, the scholars on register by 25,976, those present for inspection by 22,780, and the average attendance by 19,509, The night schools were 277, the attendance thereat 14,297.

ONE hundred and ninety-two students have applied for entrance to Princeton College, which is about thirty more than during any previous year. At the opening of the year (September 14:6; President Mc-Cosh, in delivering the usual address, said: "When I was appointed to my office here, I assured the public that, while I would preserve with care the American character of the College, some improvements might be adopted from other countries. Everybody commends the special care taken of individual students in Oxford and Cambridge by the tutorial system. We have now succeeded in securing this end in Princeton by the multiplication, not of tutors, but of professors, so that the younger classes are taught in small divisions. Another end has been steadily kept in view, and that is what the German Universities glory in-to have the instructors engage in original research, in which they interest their pupils, and thereby give a mighty stimulus to them. We have succeeded in this. A number of our older professors have been contributing by their writings to the science and literature of their age; and now we have from twelve to fifteen young men who are fellows, tutors, assistants, lecturers, who are devoting their time to independent investigation, while they teach classes

Bur Contributors.

HOME LIFE IN INDIA.-IX.

BY " PAIRS BATHER.

The Hindoo has little dread or fear of death, but he does stand in mortal terror of the ghosts of the departed, and more especially of those with whom he has not been on friendly terms during this life. The women make a clever use of this superstition in order to gain their own ends, especially in Bengal, and practise what is called setting in dhirna. For instance, a woman has a grievance—it may be she is jealous, or wishes for new clothes or jewellery, etc. She first makes hor wishes known in the right direction, and awaits results. If no attention is paid her, and she sees it to be a desperate case with her, she deliberately goes into the presence of her adversary, and, seating herself at his door, announces her determination to starve her-elf to death, or else drink a poison she has with her prepared and ready. If she is allowed to carry out her threat, and death is the result, then all her sins, whatever they may have been, are heaped upon the head of her enemy, to remain with him forever as a terrible incubus. In the ghostly state she is supposed to have unlimited opportunities whereby she may take him at a disadvantage and be revenged to her satisfaction. The ghosts of females are said to be most trying and relentless, hence women are seldom intentionally driven to extremities. When greatly angered, they sometimes prefer suicide to compromise, because of the fuller opportunities for vengeance. Here is one abundant reason why selfmurder is so common in India. Ungovernable temper and passion have, I am convinced, as much to do with it as persecution or abuse. This mode of obtaining redress is by no means confined to the women, but is practised by business men in their transactions with one another. Simulated epilepsy and hysteria are every day modes which the women employ for obt ming their own way, often fairly frightening their male relatives into obedience. Rather than allow a wom in to die in a rage, and so obtain power to torment them as a spectre for years to come, a Hindoo man will yield very much.

The common Hindoo women of the middle and lower classes are industrious, frugal and cheerful. They are early risers, being up long before the sun to spin the daily allotment of cotton yarn for the mailing of garments for the household. That done, there fol-lows the grinding of the grain by means of the little hand-mill, just enough for the meal. In the morning this is a light repast, eaten before going out to work or to the office; then the children are fed, and last the mother; then the female servants, if she can afford to keep any. In most well-to-do families these are poor relations or slaves. The first substantial meal of the day is eaten at noon. The viands differ much in different parts of the country. Everywhere they pro-fess to eschew European diet, except among the scavengers. Brahmins are the most noted for their exclusiveness regarding food, but the caste is large roughly estimated, they form about one-twentieth of the population. They are divided into many sections, each variety having its rules, restrictions and licenses, which are peculiarly its own in this matter. Some are flesh-eating, such as the Siva Brahmins, who sacrifice while waiting upon their temples, fowls, sheep, hogs and buffaloes. There are those who confine themselves to fish only. Abbé Dubois tells us the "Vishnu Brahmins eat publicly all sorts of nieat, ex-.. pt beef, without shame or restraint. Some Brahmins there are who abstain altogether, going so far as to deny themselves anything having within itself the principles of life, as eggs, bulbous roots, especially the onion, which is commonly said to be an animal, as it has a bone in its heart. Bishop Heber says. "I had always heard and fully believed till I came to India that it was a grievous crime in the opinion of the If alimins to eat the flesh or shed the blood of any long creature whatever." But says his biographer. ".le had not sailed up the Ganges to Calcutta before he found himself compelled to abandon this belief. A mong the boats which crowded the Hoogly he saw in: hale barks of numerous fishermen who were employed in catching fish for their wealthy countrymen, Brahmins, as well as others. Fish our traveller now found is considered one of the purest and most lawful kinds of food." Rice is cooked in a variety of ways, with meat, chicken, or clarified butter and spices. A favourite dish is that of split peas bolled with turmeric, salt, and clarified buffalo butter. It is very palatable. Wafer biscuits, seasoned with asafectida and baked after the manner of Scotch oaten cakes, are common. On occasions, dishes of rice are spiced with turmeric, black pepper, ginger, garlic, warm seeds and Chili peppers. Hot pickles are much liked, also wild honey and fruits in abundance and variety. They drink a spiced lemonade and fruit syrup mixed with water, which makes a delicious sherbet. Nuts of all sorts are eaten, also pop-corn and salt, melons, etc.; while the very poor have to be content with the seeds which are dropped from wild fruit trees, or the "crumbs which fall from the rich man stable."

The cooking is the work of the women. Larly breakfast being over, and the men having gone, the dishes are scoured with sand and ashes, the water being procured from the nearest well, where the women go to draw, not with buckets, but brass vessels which they carry upon the head. In shape, these are like a hollow globe of brass or copper, from one side of which has been cut a slice equalting about one-sixth the entire size. The margin is then cut and bent back into a rim, underneath which a rope may be tied and so let down to the water. Such is the darktche or cooking vessel, and which in its varieties of size serve as pot, kettle, pail, mik-pan and drinking-cup. The hot food is lifted from them into brass plates by long-handled metal ladles. The food, when coul enough, is eaten with the ingers, each person choosing for himself the coolest and most convenient seat he can find.

In cleansing these vessels, the smaller are scoured "by hand," but when it comes to a large and stubborn one it is carried out under the nearest tree sand and water are thrown in it; then the housewife tucks up her drapery, raises her shapely arms, and takes firm hold of the overhanging branches, then dips her bare feet into the pot and begins swinging herself round and round from side to side. The vessel is soon shining brightly, and she steps out, rinses it with water, dries it with a small towel or in the sun, and then sets it away for future use.

After breakfast comes the sweeping of the house and court-yard. The broom is simply a bundle of slender twigs from the jungle, bound firmly together at one end by stout hempen cord. It has no handle, and the sweeper sits upon her heels while using it. After the sweeping, the floors are sprinkled and brushed over with a solution of cows' manure in water, and the house is considered tidy for the day.

THE MONTREAL "WITNESS" AND THE PRESBYTERIANS.

MR. LDITOR,—In this article I fulfil my promises in my former one with the same heading in THE PRESBYTERIAN of August 26th.

The Montreal "Witness" will not give any proof in support of its statement that "one doctrine among others contained in the standards of the Presbyterian Churches is the everlasting dainnation of non-elect infants." We have, therefore, to rummage in our Confession of Faith to see if we can find therein anything like proof. The only passage which seems to favour the "Witness'" view is the following (Section in., Chap. N.), which I give in full. " Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word." To some, these words appear to prove beyond all doubt that the damnation of nonelect infants- without stating their length—is a part of the creed of Presbyterians. They say, "If there he elect infants, there must also be non elect ones. If the former be saved, the latter, of course, must be damped. There could be nothing clearer than that." Well, let us examine the passage. There are many most earnest Christians who cannot see that the Bible teaches the doctrine of universal salvation as regards those who die in infancy. They do not believe that there are infants in heat. Their belief on this point simply is that the Holy Spirit has not seen fit to reveal to us whether the whole, or only a part of the class referred to, are saved. They may be "weak in the faith." Their piety cannot, however, be questioned. The strong should, therefore, bear with their weakness. Now, suppose that the Confession of Faith had simply said, "Infants dying in infancy," etc., this

would have taught the doctrine of the universal salvation of those dying in infancy, which those of whom I speak reject, only, however, because, as I have already said, they consider it to be "not proven" by Scripture. I have no doubt that, in that case, those who find fault with the Westminster Confession would have cried out about "chains and slavery." It was, there fore, absolutely necessary to use language which would suit the views both of those who believe that the doctrine of the salvation of all dying in infancy is agreeable to the Word of God, and of those who can see no authority there for it. Well, then, I challenge any one to frame more suitable language than what we find in the passage aforcquoted. The language there is simply non-committal. Those who believe that possibly some infants dying in infancy have not been chosen to eternal life, can, of course, unhesitatingly assent to it. But those who believe that all have been can do the same, and that in perfect h new y, though the "Witness" thinks that they must use mental reservation, and thereby so far Jesuitize themselves. Of course, Presbyterians cannot give up the doctrine of election. There is not a pious Arminian who does not visually accept it. I do not hesitate to say that one can be a true Christian who does not at least in effect hold it. Of course, I do not mean the doctrine of election which our Arminian brethren bombard with one million ton guns, and which Calvinists oppose just as much as they do. Therefore, as I remark in my former article on this subject, " what the Confession of Faith says about infants dying in infancy is characterized by great wisdom."

I come now to explain the views of those who cannot see that the universal salvation of those dying in infancy is clearly taught in the Bible. Of course, no intelligent person among them believes that an infant may be sent to hell for a sin which it never committed yea, could not commit. But they believe that every human being is born with a sinful nature. Many Protestants believe that every infant is as spotless as Gabriel himself. The Romish Church says that one woman was conceived without sin. These Protestants say this of the whole human race. But those with whom I am now contrasting them know the Bible too well to-hold such views. They further believe that even an unconscious babe cannot enter into heaven unless its heart be changed. "Except a man be born again he cannot see the kingdom of God,* and "Without holiness no man shall see the Lord," are statements as true of the babe of four hours as of the man of fourscore years. The Holy Spirit can work as easily on the heart of the first as He can on that of the second. The salvation even of a babe is an act of grace. God is no more bound to change the heart of every infant, than He is to change that of every person who has come to years of understanding, or than He was to keep all the angels from sinning. He may, therefore, if it so seem good to Him, pass by some infants. We must not think that those who leave the world in infancy shall be infants forever. Their powers shall in the other world be increased to a degree far beyond what we can now suppose. It, then, an infant were to die with its heart unchanged, it would forever sin against God, and, therefore, for ever be punished. Though it would not be punished for sins which it had not committed here, a would justly be for those which it had committed hereafter.

Such are the views of those who, though they do not believe that there are infants in hell, yet cannot go so far as to say that they believe that the Bible teaches the doctrine of the salvation of all dying in infanç. They may not be correct, but they are a great deal more worthy of notice than many think.

Whether all dying in infancy be saved, or merely a part, is made only a secondary matter in the section of the Confession of Faith already quoted. What is chiefly taught there is, how those of that class who are saved, be they all, be they only some, are saved. We are told that they are elected and saved, as regards means, in a different manner from that in which persons possessing intelligence are saved. The latter in "outwardly called by the ministry of the Word." Of course the former cannot be. The Spirit of God, therefore, works directly on their hearts. How those in their state who are saved are saved is a most important question. Those who drew up the Confession of Faith were, therefore, bound to give a deliverance on it.

I have hitherto spoken only of infants dying in is fancy, because the "Witness" has referred only a

them. What, however, is true of them is equally true of idiots. The Confession of Faith classes them together.

In conclusion, I would say-what the foregoing remarks would naturally lead one to suppose—that I see nothing in Chapter X., section iii., of the Westminster Confession of Faith with which anyone can reasonably find fault.

Metis, Que.

THE AUTHORITY OF MERELY RULING ELDERS.

MR. EDITOR,- It is more than time fer some one to contradict the doctrine so often enunciated by men who should know better, namely, that the elders in Scripture are all of equal authority. Some put the matter in this form, viz.: "The elders in Scripture are all of equal authority, hence the Presbyterian assertion of the parity in the eldership. This, however, is not inconsistent with the existence of two classes: (1) Those who rule, and (2) those who rule and also labour in word and doctrine. The first may be able to rule efficiently while giving their time to some honest calling for a livelihood; whereas, the whole time and attention of one who labours in word and doctrine is required for the work. Hence the distinction between the ruling and teaching elder, both presbyter-bishops, but called and set apart to different work in the Church of God." The above statement refutes itself. As there is an inequality in the calling, the ordination, the competency and the work, so there is an inequality in the authority. The measure of authority is greater and less, as the measure of grace is. I. W.

JOTTINGS ON RELIGIOUS WORK IN BELGIUM.

BY THE REV. JOHN KERR, D.D., RUINBURGH, IN THE "L. P. MISSION-ARY RECORD."

A few weeks ago, in a journey with some friends, we spent a Sabbath in Brussels, and a notice of the prospects of mission work in Belgium may be interesting. As is well known, Belgium, and more particularly the northern or Flemish part of it, had its full share in the struggle for religious liberty and for a purer Christianity in the sixteenth century, and, even before the Reformation it had its Lollards, or "Sweet Singers," who felt the breath of the coming day. In the chief cities of the Flemish or Teutonic part, such as Ghent, Mechlin, and Antwerp, the Reformed were numerous, influential, and zealous. The Belgian Confession was the expression of their religious faith, ranging them among the churches that held the views of Calvin. They adopted in their struggles the name of Gueux, or "Beggars," which was given to them by their enemies in reproach, but which they turned into a title of honour, as was indeed the case with the name Christian itself. The terrible sieges and battles, martyrdoms and massacres that followed, form one of the lurid, and at the same time heroic, pages in history, and may be read in Prescott and Motley. At length, through the relentless tyranny of Philip II., the savage cruelty of Alva, and the cold-blooded persistency of the Inquisition, the Reformation was extinguished in blood and fire, and the remnant of its adherents fled to Holland, Germany, and England, to intensify the spirit of liberty there. It would require some time to shew how Holland secured its independence, while Belgium was reduced again to the yoke of Spain and of despotism. Briefly, it may be said, that Holland was a country more defensible, and had a friendly people behind it in Germany, while Belgium lay in a more exposed position, and had to contend, not only with all the power of Spain, at that time the greatest in Europe, but with the hostile influence of France, which was being turned against the Reformation. For centuries the Reformed religion seemed crushed out of existence, and the Jesuits had succeeded in perverting the history of the country, had taught the people to hate its noblest names and memories, and had made them the most bigoted and priest-ridden Romanists in Europe. In the end of last century, under Joseph 11. of Austria, to whose dominion Belgium had passed, and later under the spirit of the French Revolution, toleration found an entrance, so that it may be said, "Out of the eater came forth meat." One or two small congregations sprang up, chiefly composed of foreigners who had settled in the country, and it was not until much later that any considerable religious movement took place among native Belgians.

Before referring to this, however, it may be well to notice another question which has come to divide the people, and from which, in the end, important consequences may follow, affecting religious effort. The political situation of Belgium, as at present in France, runs in a line vetween two parties, the Liberals and Clericals, and it has swayed to and fro according as men value constitutional liberty or religion, as it is commonly understood in Belgium. Thoughtful liberals feel increasingly that free institutions cannot exist beside the claims of Ultramontanism; but unhappily most of them are indifferent, if not hostile, to religion in any form. They have come to confound Romanism and Christianity. Still there are a number who have studied history and human nature, and who are convinced that there can be no permanent settlement while two such forces as liberty and religion are at war. It was this that led men like Lamennals and Lacordaire to seek a reconciliation from the side of the Roman Catholic Church; but it failed, and now the chasm has become wider through the infallibility decree of the late Vatican Council. The attempt at reconciliation is passing to the other side, and there are signs that the friends of liberty are seeking a permanent basis for it in a positive religion. If this is earnest and continued, it must lead them away from Rome and to the Bible. The movement of Reveillaud in France began with this, and has brought him and others to a personal conviction of the truth c the Gospel, and to join the efforts that are being made by Mr. McAll and his fellow-labourers. They began to pierce the mountain at opposite sides, and they have met. If, with God's blessing, the evangelistic efforts that are being made in Paris, in other leading cities of France, and throughout the country, should be accompanied with continued success, and should raise up, as they promise to do, a race of French evangelists, we may hope that it will force many who have been indifferent to religion to think of it, first perhaps for its political and social value, and then for its personal. The Christian cause welcomes streams from all sides, if they find the way at last into the true channel.

To return, however, to Belgium, we may shew briefly that these two things are to be found a turning of the friends of constitutional freedom towards Protestantism, with the hope of help—and also earnest evangelistic work from religious conviction. For the first we may quote M. de Laveleye, professor in the University of Liege, whose name, as a political economist, has a European reputation. He is referring to the case of the late M. Littré, which has caused such an explosion in the camp of the Comtists, inasmuch as he, the acknowledged head of the party, and the successor of Comte, was, through the influence of his wife and daughter, received into the bosom of the Romish Church before he died, and was interred with its solemn rites. M. de Laveleye takes occasion to rebuke the inconsistency of many of the freethinkers of the liberal party, who assume the name of the old heroic Gueur, and yet remain with their families in the Romish Church. "I have often said," he writes, "to those who wish to revive the name of the Gueux, our reforming ancestors of the sixteenth century, that to be worthy of that name you should have their logic and their courage. You pursue the Catholic Church with your attacks, and you have not the energy to separate from it. You bark at a priest as a malefactor, and on the great occasions of life you kneel before him. If the Gueur of the sixteenth century had been as weak as you, all Europe would now be bending under the hand of an omnipotent Pope. There would have been no emancipation in Germany or Holland, in England or the United States. Either hold your tongue or come out. How many of these proud apostles of freethought do we not see leaving the world confessed, and blessed, and buried by the priest! Who would have thought that Littré, the high priest of Positivism, would have been among the number! Haughty disciples of freethought, see how your master and your model has died; and which of you can be sure that he will not do the same?" de Laveleye and others with him, have had the courage of their convictions, have had their children The present keen conflict under Protestant training. about education, between the Liberal Government, which is in power, and the Romish clergy, who have excommunicated most of the teachers of the public schools, promises to add to their number. The claim of the clergy is for a power over the schools, which is

not granted in any country in Europe, and which

would be fatal to civil as well as religious liberty. We may now refer briefly to evangelistic effort. Apart from several smaller agencies, among which we may mention with honour the Wesleyans, the two principal in Belgium are the Union of the Belgian Evangelical Churches, known in this country through M. Rochedieu, and the Belgian Evangelical Missionary Society represented by M. Anet. Both of them have an evangelical creed and a Presbyterian constitution; but the first has national acknowledgment and support, while the second is dependent entirely on its own resources, and the aid of Christian friends. One part of our Sabbath was given to the service of M. Rochedieu, which is held in the chapel of the Museum, a handsome building in a central part of the city, granted by the Government. The form of worship, like that of all the Reformed Churches on the Continent, differs little from our own, and the audience might number about 300, composed of all classes, including a goodly number of what is called the middle class. The sermon by M. Rochedieu, on the "Pearl of great price," was pointedly evangelical, with warm appeals to the heart and conscience, and was listened to with marked attention. In conversation with him afterwards, I obtained a report of the mission work of the Union, which is carried on by voluntary effort. The report of this year is in the hands of the printer, and is growingly favourable in character, but the facts I have to give refer to more than a year past. The Synodical Committee of Evangelization has seven chief centres, each of these doing work in smaller localities around. Another agency employed is Evangelical Schools, both on week days and Sabbath, and these are attended by about 600 children. A number of people prefer sending their children to them rather than to the public school, for the sake of the Bible instruction. The income of the Society is about £600, drawn partly from foreign help in Holland and Scotland. On the other part of the day we attended the chapel of the Evangelical Society in the Rue Belliard. M. Anet was at work elsewhere, but an able sermon was preached by his colleague, M. Biza, on "One is your Master, even Christ." It had special reference to the questions of the time. The audience was not so large as at the Museum Chapel, but there was a look of resolution and intelligence about it beyond what is seen in ordinary churches. On speaking at the close to a young man who sat near me, and telling him I was from Scotland, he seemed Luch interested, and said their Scottish friends were very dear to them, and had done them great service by their help. I found that he and his family were converts from the Church of Rome, and that with other members of the church he was about to give the rest of the day to evangelistic work in out-stations. I shall state what I learned from him and from other sources, of the mode of operation of the Belgian Evangelical Society or Church, as it may now be called. It has twenty-five communities, united by the Presbyterian tie, with an annual Synod. There are fourteen pastors, a number of whom take charge of more than one community, four evangelists, eleven coiporteurs and Bible readers, three week schools, and thirty Sabbath schools. They have 10,-000 adherents, of whom 2,000 are communicants. They are composed chiefly of converted Roman Catholics. Thus, for example, at Charleros, out of 13,000 adherents, including children, there are only two adults who were born Protestants; at Nessonvaux, out of 600 there is only one, and this work still goes on; at Charleroi there were sixty-six adults added to the Church last year by conversion. There are two classes of members. first, adherents or disciples, who have just left the Church of Rome, and have put their name on the Protestant register; they are thereby freed from any claim the priest may have on them, and they and their children are under Protestant care. And second, there are the regular communicants, who are admitted after careful teaching, and through a personal profession of their faith. There is a peculiar kind of meeting among them, which was commenced for the sake of the new adherents, and which differs from the old Scottish diets of examination in this, that instead of the minister examining the people, the people examine the minus-They put questions to him as to difficulties they may have found in his sermon, or in reading the Bible, or in the conduct of life. It there is any special difficulty, the answered is delayed till next meeting. I recollect seeing a similar plan pursued by

Signor Mazarella in a little church at Genoa, and if certain temptations to exhibit skill and puzzle the minister can be guarded against, it has an admirable effect in stimulating attention and increasing knowledge. All depends on the spirit. Another means employed is the careful cultivation of sacred song. forms an important element in the service of the church and the Sabbath school. All the parts are taken under a leader, and as the Belgians, ever since the days of the Lollards, have had a great liking for music, this draws those outside, while it edifies those within. All the members of the church are expected to share in evangelistic work, and most of them do. The minister preaches only in one place, once a Sabbath, and devotes the rest of the day to other stations. The members are similarly engaged. There is a meeting during the week, it which the minister goes carefully over some portion of the Bible in class, and this becomes the subject of address by the members on Sabbath, who go to their meetings two and two. Those who cannot address visit the houses to invite hearers, or attend to the sick, or teach in the Sabbath school. Thus the church is a missionary society. During the last year 624 meetings were held in this way, 3,600 tracts were distributed, besides Bibles and New Testaments, and it is through this agency that most of the converts are made. In several places the church has grown out of the Sabbath school. The children open the way for visits to the parents, the parents become interested in the lessons of their children, and so a religious community is formed. A remark or two may be made in closing these jottings. 1. Visitors to the Continent should make it their object to seek out native Protestant churches, and do all they can to encourage them. They would return with a better moral tone than when they have spent their Sabbaths in seeing pictures or water-works, or even cathedrals. 2. We should do more than ever for aiding evangelistic work on the Continent of Europe. The victory there is the victory all over the world; and never since the Reformation has there been a more critical, we may say a more promising, time. In countries once deemed inaccessible, in Belgium, France, Italy, and even Spain, the soil is opening for seed, and green blades are thickening. If we could at this time make Bible truth prominent in some of these native Churches, there are many who know nothing of Christianity but what they see in Romanism, that are ready for a great harvest. 3. It is for us to consider whether in the state of things around us in our own country, we might not adopt, or at least adapt, some of the evangelistic methods of these Continental brethren, and whether we should not seek, more than we have yet done, to make the whole of our Church a missionary agency.

COMPLAINING WORKERS.

"Work, work, work, all day long and every day. There is no let up. Everybody puts their work on me. I get no thanks. All this I could bear, but not a day passes over my head without a tirade of faultfinding from some one who is not doing the tenth part of what I am doing for the community and the church. Why don't you do this? What did you do that for? Don't you think that was a mistake? are the querulous questions fired at me day after day, by those who do not put even their little in blood-earnest to the burden!" Such is the complaint one hears often. It is true in every syllable. It comes from the lips of good men and women, who have large and loving hearts, who love to work, and to whom idleness would be misery. Perhaps a word or two here to-day may be of service to them. We say then: There are those who find fault and they are - well, never mind what; but there are others who say nothing because they are satisfied and pleased. A good wife complained that her husband sometimes found fault with his food, but seldom or never praised it. The puzzled husband, who had intended no evil, after some cogitation assured his help-meet that when he said nothing it was because he was gratified. So those who do not praise you are satisfied with you. Besides, whether you know it or not, other men know just what you are worth; and whether you know it or not the words of our Lord are fulfilled in you: "Whosnever will be chief among you, let him be your servant." Only be cheerful hereafter, and if possible more abundant in your service, imitating Him who came among men to minister and not to be ministered unto.-Christian Intelligencer.

Pastor and People.

CASTING YOUR CARES.

A SERMON TO MINISTERS AND OTHER TRIED BELIEVERS,

BY C. H. APERGRON.

"Casting all your care upon Him; for He careth for you."-I Peter v. 7.

This season of depression in trade has brought great care to many a house and heart, especially to village pastors and their flocks. Their troubles have been heavy, and I am afraid their cares have not been light. Few have escaped the pinch of these hard times; the most prosperous have to watch the ebbing tide, and ask—How long shall these things be? The subject will be seasonable to us all.

I. First, let us expound the text-" Casting all your care upon Him; for He careth for you." It is noteworthy that in the Greek the two words for "care" are different; hence the Revised Version reads, "Casting all your anxiety upon Him; because He careth for you." The care which you are to cast upon God is wearing you out, and you are to cast it upon God because, in quite another sense, "He careth for you." The word used in reference to God is applied to caring for the poor, and in another place to the watchfulness of a shepherd. Our anxiety and God's care are two very different things. His care, though tender and comprehensive, causes no anxiety to Him, for His great mind is more than equal to the task; but our care ferments within us and threatens the destruction of our narrow souls. You are to cast your care, which is folly, upon the Lord, for He exercises a care which is wisdom. Care to us is exhausting, but God is all-sufficient. Care to us is sinful, but God's care of us is holy. Care distracts vs from service, but the Divine mind does not forget one thing while remembering another.

If our care is to be cast upon God we are hereby led to make a distinction; for there is a care which we could not dare to cast upon God—it would be blasphemy to attempt it. Anxiety to grow rich; can we impart that to God? Anxiety to be famous, to live in luxury, to avenge an injury, to magnify myself; can I ask the Most High to bear such an anxiety for me? If any of you are vexed with such care, I charge you to fling it off, for it is like the poisoned tunic of Hercules, and unless you can tear it away it will burn into your very soul. All cares of covetousness, anger, pride, ambition, and wilfulness must be cast to the winds it would be criminal to dream of casting them upon God. Do not pray about them, except that God will redeem you from them. Let your desires be kept within a narrow circle, and your anxieties will be lessened at a stroke.

Certain courses of action are the very reverse of casting all your care upon God, and one is indifference. Whatever virtue there may be in stoicism, it is unknown to the true child of God. "I don't care' may be an excellent thing for an Atheist, but it is not suitable for a Christian; it may sound well, and the man who utters the defiant word may think himself some great one, but it is an evil word for all that. I am afraid some brethren's "don't care" is very sinful, for they get into debt, and don't care. They break their promises and engagements, and don't care. Brethren, such men ought to care. Every man is bound to care about his life duties, and the claims of his family. He that careth not for his own household is worse than a heathen man. Casting care upon God is the very reverse of recklessness and inconsiderateness.

It is not easting care upon God when a man does that which is wrong in order to clear himself; yet this is too often tried. Under pressure some men do very unjustifiable things. We ought to be slow to condemn, since we ourselves also may yet be tempted in the same way and may err in like manner; still, faith ought to be able to win every battle. He who compromises truth to avoid pecuniary loss is hewing out a broken cistern for himself. He who borrows when he knows he cannot pay, he who enters into wild speculations to increase his income, he who does aught that is ungodly in order to turn a penny is not casting his care upon God. An act of disobedience is a rejection of God's help, that we may help ourselves. He who does the right thing at all hazards practically casts his care upon the Lord. Acts are with us, but their consequences are with God-our care should be to please God, and all other care we may safely leave to Him.

How, then, are we to cast all care upon God? Two things need to be done. It is a heavy load that is to be cast upon God, and it requires the hand of prayer and the hand of faith to make the transfer. Prayer tells God what the care is, and asks God to help, while faith believes that God can and will do it. Prayer spreads the letter of trouble and grief before the Lord, and opens all its budget, and then faith cries, "I believe that God cares, and cares for me, I believe that He will bring me out of my distress, and make it promote His own glory."

When you have thus lifted your care into its true position and cast it upon God, take heed that you do not pick it up again. Many a time have I gone to God and have relieved my care by believing prayer, but I am ashamed to confess that after a little time I have found myself burdened again with those very anxieties which I thought I had given up. Is it wise to put our feet into fetters which have once been broken off? My brethren, there is a more excellent way, a way which I have tried and proved. I have at times been perplexed with difficulties; I have tried my best with them and I have utterly failed, and then I have gone with the perplexity to the throne of God, and placed the whole case in the Lord's hands, solemaly reso' ing never to trouble myself about the aforesaid maters any more, whatever might happen. I was quite incapable of further action in the matter, and so I washed my hands of the whole concern, and left it with God. Some of these cares I have never seen again, they melted like hoar frost in the morning sun, and in their place I have found a blessing lying on the ground. Other troubles have remained in fact but not in effect, for I have consented to the yoke, and it has never galled my shoulder again. Brethren, let the dead bury their dead, and let us follow Jesus. Henceforth let us leave worldlings to fret and fume over the cares of this life; as for us, let our conversation be in heaven, and let us carefully abstain from carefulness, being anxious only to end anxiety by a childlike confidence in God.

II. Accept this little contribution towards an exposition, and let us now preced to enforce the text. I will give you certain reasons, and then the reason why you should cast all your care upon God.

First, the ever blessed One commands you to do it. We need no other reason. The precept is akin to the Gospel command, "Believe on the Lord Jesus Christ." If you do not trust in God you will be distinctly sinful; you are as much commanded to trust as to love.

Next, cast all your cares on God, because you will have matters enough to think of even then. There are sacred cares which the Lord will lay upon you, because you have cast your care upon Him. When He has broken your painful yoke you will have His easy yoke to bear. There is the care to love and serve Him better; the care to understand His Word; the care to preach it to His people; the care to experience His fellowship; the care so to walk that you shall not vex the Holy Spirit. Such hallowed cares will always be with you, and will increase as you grow in grace. In a sense we may cast even these upon God, looking for His Holy Spirit to help us, for it is He that worketh in us to will and to do of His own good pleasure; yet not without our care and zeal doth He operate upon us, and this is one reason why you are not to allow lower ends and designs to inundate your mind. Your spirit has another vineyard to keep, another capital to put out to interest, another master to please, and it cannot afford to yield its thought to meaner pursuits. Ministers are shepherds, and must care for the sheep. "The hireling fleeth, because he is a hireling and careth not for the sheep;" but you have the care of churches laid upon you daily, and it is peculiarly needful that you be not occupied with

And next, you must cast your care upon God, because you have God's business to do. It is a dangerous thing for a merchant to employ a man who has business of his own, because sooner or later the master's business will suffer, or else the man's own concern will die out. "No man that warreth," saith Paul, "entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldigr." There is sure to be a clashing of interests when a brother goes into business, unless he does it as Paul did, that he may not be chargeable to the church; for then he attains to double honour. Faul carried his needle and thread with him wherever he

went, for everybody had a tent in those days, and he was ready for work at any moment either upon small family tents, or tents to cover a great assembly. When he had finished preaching, he could turn to tentmending, and so earn his own living, and preach the Gospel freely. Paul did not make his preaching a stalking-horse to his trade, but he made his handicrast a pack-horse to his ministry, so that he could say, "These hands have ministered unto my necessities, and to them that were with me." That is a very different thing from a minister deserting his charge to make a larger income by some other calling. The less we have to do with other business the better, for all our care is needed by the Church. You ought to do it not only for this reason, but because it is such a great privilege to be able to cast your care upon God.

Let me add, that you ministers ought to cast all your care upon God, because it will be such a good example for your hearers. Our people learn much from our conduct, and if they see us fretting, they will be certain to do the same. You preach faith, do you not? How sad it will be for you to be convicted of unbelief! Our own words may condemn us if we are anxious. Once when I was unduly depressed, my good wife said to me, "I have a book here which I should like to read to you." It did me good to hear her read, but I felt myself rebuked by every word. I half suspected what was coming when she said, "That is your own, recollect." She had been giving the doctor some of his own medicine. What a many things you have said, my brethren, that will condemn you if you do not trust God! Is it, after all, merc talk? Did you mean what you said, and is it true? Or have you merely been repeating official dogmas in which you have no personal confidence? Is the providence of God a myth, or a living, bright reality? "Here," said a quack in the market-place, "is a medicine that will cure coughs, colds, consumptions [the fellow coughed horribly at this point]. It is of such efficacy that it would almost restore the dead. [Here he coughed again.] Nobody need remain a sufferer-he has only to buy a box of these pills"-[here the quack's own cough prevented him from speaking]. Ah! laugh on, laugh on, brethren, only mind that nobody laughs at you for doubting while you extol faith. We must shew in ourselves that faith in our God is a healing medicine, or men will not believe us: we shall make Christ Himself seem to be a pretender, unless we practically prove that we have been healed by Him. Let your people see in you what comes of trusting Christ; let them see what cheerfulness, what hopefulness, what buoyancy of heart come to those who trust Christ, and cast all their care upon Him.

But the reason of reasons is that contained in our text—"He careth for you." After all, what a small matter it must be to God to care for us, since He provides for the commissariat of the universe; the feeding of the cattle on a thousand hills, and the wild beasts of the plains. Think of those myriads of fish. those armies of birds, those enormous multitudes of insects! What a God must He be who cares for all. Compared with the demands of all these our jitle wants are soon supplied. We want but little, and that little is scarce a crumb from the table of the Lord our God. Surely if God says, "I will care for you." we need not give another thought except to sing "The Lord is my shepherd, I shall not want." It does not need two of us for this small matter, and certainly not two when one is infinite in wisdom and power. Even if we were wise the Lord would not need our help. With whom took He counsel, and who instructed Him, when He built the earth, and piled the mountains, and spanned the sky? Let us, therefore, stand still and see the salvation of God. The Lord thinks about us, plans for us, arranges for us, studies to make things right for us-these are poor words with which to describe His care, for He does more than that, He loves us. That great, boundless, mighty heart loves us. This is fit matter for a heavenly song! Because He hath set His love upon us we can surely cast our care upon Him He has given us Christ, will He not give us bread? See, He has called us to be His sons, will He starve His children? See what He is preparing for you in heaven, will He not enable you to bear the burdens of this present life? We dishonour God when we suspect His tenderness and generosity. We can only magnify Him by a calm faith which leans upon His Word.

There, dear brothers, there is my word from the

that little grain of gold so that you might have gilded your lives with it; but, please do it for yourselves. Now will you carry your cares away, or will you bow your heads in silent prayer, and throw them all off? Holy Spirit, the Comforter, lighten our darkness, we beseech Thee .- Sword and Trowel.

AMUSEMENTS.

Should I go to the theatre-dance -play cards? These and similar questions sometimes require to be answered. Read the following from Dr. Guthrie: "In regard to the lawlfulness of certain pursuits, pleasures, and amusements, it is impossible to lay down any fixed and general rule, but we may confi-

dently say that whatever is found to unfit you for religious duties, or to interfere with the performance of them, whatever dissipates your mind or cools the fervour of your devotions, whatever indisposes you to read your Bibles or to engage in prayer, wherever the thought of a bleeding Saviour or a holy God, of the hour of death, or of the day of judgment, falls like a cold shadow on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed, and plant sharp thorns in its uneasy pillow; these are not for you. These eschew; in these be not conformed to the world, but transformed by the renewing of your minds-'Touch not, taste not, handle not.' Never go where you cannot ask God to go with you; never be found where you would not like death to find you; never indulge in any pleasure which will not bear the morning's reflection. Keep yourself unspotted from the world; not from its spots only, but even from its suspicions."

A GROWING POWER.

There is a feeling in all the churches that the Adership is not accomplishing as much as it migh. It is out of this grow the debates about rotary , dership, the elder's eligibility to certain official and representative positions, his relations to the prayer-meeting, Sabbath school and general church work. That the elders themselves have become infected with the prevailing restlessness is a hopeful indication. It is their sign of life. And in private talks, public meetings, and through the press they express the wish to know their duty and be able to do it. For too long a time these important officers have been permitted to rest unprompted to current activity. Traditional and hereditary formalism fixed them in habits which changed conditions of religious life and work have been slow to change. Indeed they have not even yet sufficiently moved, though the effort is being made to do it, and it is an effort to which they gave their deepest sympathy. There are intelligence and judgment enough in the eldership to make it a power ten-fold greater than it is. All that is needed is a deeper inspiration and a better training.

After all, what must be most counted on in the session, is the character it has as composed of men of real piety and consecration to God. Talent, activity, adaptation to work, business faculty all these go for nothing, if there is wanting the vital power of a horr life. A congregation should wish for nothing more earnestly than for a section which shall radiate a wholesome influence - tender, earnest, vigorous power of spiritual energy. If it have this - and have it in proper adjustment to contingent necessities-it cannot but be productive of good. The best Christian, other things being equal, will always make the best elder .-- United Presbyterian.

A CHILD'S EDUCATION.

Lamenting his own tendency to doubt, and his want of a childlike faith in the Word of God, Niebuhr records his determination that his beloved child, Marcus, shall be protected and preserved from such an unbelieving prejudice by the encouragement and fostering of the habit of faith from earliest childhood; by the discipline of faith as a faculty, beginning in the ground-work of the soul, before external knowledge is possible. All other treatment of the child's mind is only savage cruelty. But the teaching of God's love by the parent to the child becomes the sacred germ of a living faith in the love of the Heavenly Father, that by the fostering divine Spirit shall be proof against infidelity. What else is wisdom or love, or can be? What but flinging of the mind, tender and inex-Master for you. I should like to have hammered out | perienced, out into the wilderness of doubt?

"I am thinking a great deal about my son's education," says Nichuhr; " he shall believe in the letter of the Old and New Testament, and I shall nurture in Him, from his infancy, a firm faith in all that I have lost, or feel uncertain about." "O that such a faith may one day be my own portion!" "When the confusion of ideas and half truths is the greatest, it is exactly at such a time that principles which have been early implanted and carefully watched over, so as to gain all the strength of prejudice, confer extraordinary power, both over the world within and that without. He who begins his course thus armed fights with a weapon which is wanting to those around him.

"His heart shall be raised to God, as soon as he is apable of a sentiment, and his childish feelings shall be expressed in prayers and hymns, all the religious practices that have fallen into disuse in our age shall

be a necessity and a law to him.

"I wish, I strive with all my heart, that he may grow up with the most absolute faith in religion; yot, so that his faith may not be an outward adhesion, that must fall away from him afterward, when his reason comes into play; but that from his earliest years the way may be prepared for the union of faith and reason."

If ever there was profound wisdom gained from sad experience it is here. We know this illustrious scholar as the great iconoclast of historic dragons, myths, nchushtans; a man of learning and authority, of critical keenness and sagacity unrivalled, of sincerity in the pursuit of truth, with power in the detection of falsehood. It was his very experience that the world is so full of lies, and human testimony so suspicious, as he had proved, by his own researches, that carried him into a habit of doubt, even in the presence of incontestable realities. For this very reason his testimony, over against the scorn of a religious faith by such brilliant teachers as Huxley and Tyndall, is priceless and overwhelming. - Dr. Cheever.

HOME ATMOSPHERE.

This atmosphere of the household, which either converts to Christ or perverts to fashion, folly, and impiety, is commonly created by the parents. They are responsible for it. If the whole trend of household talk and thought and ambition runs toward money-making, or social convivialities, or general godlessness, it is the father and the mother who give the pitch. Nowhere is it so difficult to make the best preaching or the best Sabbath school teaching effective on character as in the malarious air of such a home. As soon expect to rear oranges in Lapland as plants of grace in so godless an atmosphere. The parental influence penetrates through the house with as subtle a poison as escaping gas from an ill-built furnace. As Dr. Bushnell has pithily said, in his incomparable book on "Christian Nurture:" "Whatever fire the parents kindle the children are found gathering the wood. They help as either apprentices

If the father begins the Sabbath with some secular Sunday newspaper the family will help him read it. If the parents go irregularly to God's house the children will hardly care to go at all. If the mother is a scandalmonger she will make her children tattlers and eavesdroppers. If she directs her servants to say at the door that "she is not at home," the children will learn to be polite hars. If the father puts the decanter on his table the boys will soon begin to practise with the fatal glass. That rich father who disinherited a son for drunkenness, and in the same will bequeathed his wine-cellar to certain heirs, gave a very palpable proof of the home atmosphere which had poisoned the poor boy. Parental provocation and ill-temper sour the very air of many households, so that the children can hardly escape being cross, snappish, and irritable. How can plety breathe in such air? How can a family be trained up in the knowledge of God's Word when the Book of books is seldom opened, and the spirit of its instruction is no more known than in the house of a Mussulman? Even in the families of many professors of religion I do not look for any conversions, for I know that the most faithful discourses will be destroyed by the malaria of the home. It was the atmosphere of Elkanah's and Hannah's godly house that produced a Samuel. It was the wretched air of Eli's house which ruined Hophni and Phinehas.-T. L. Cuyler, D.D.

HE who talks but little may be suspected of knowing more than he says.

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Bdited by Nov. Wm. Inglis.

TORONTO, FRIDAY, SEPTEMBER 30, 1881.

THE HOME MISSION FUND.

N our issue of the 16th inst. the attention of all congregations and stations was called to the fact that according to the resolution of the Assembly the annual collection in aid of the Home Mission Fund was to be made on the second Sabbath or 9th day of October, and that all congregations and mission stations which had no missionary society in regular operation were expected and enjoined to make that collection, if possible, on the day specified, and if not, on as early a subsequent Sabbath as practicable. We repeat the notice, and remind all of the urgent necessity for a prompt and liberal response. The extent of the field under the care of the western section of the Committee is very large, and always becoming more so. There are 533 congregations and preaching stations more or less dependent upon the Fund for the supply of Gospel ordinances. These have a membership of 11,862, with an average attendance of 29,912. In all likelihood there will be a great increase in the demands made on the funds at the coming meeting of the Committee, and it is not to be forgotten that the financial year was closed with a deficit of \$862, as well as that the injunction of the Assembly is to the effect that the Committee must not go into debt. Such a direction is a wise and righteous one, and ought to be-nay, we presume is-applied to all the schemes of the Church, for there does not seem any reason in the world why debt should be incurred in the support of the professors in our colleges or in the payment of the salaries of our foreign missionaries while such a course is forbidden in connection with the operations in our Home Field. But let the members of our churches try to realize what is implied in the necessary curtailment of operations, both at home and abroad, if the requisite funds are not forthcoming; or at the very least let them consider the amount of suffering to be endured by the active, earnest agents of the Church if tilese are only paid a certain portion of the very moderate salaries promised them. It is altogether in vain to think of the Church going on in its course of borrowing money to meet current expenses. The Assembly has condemned this and has forbidden its continuance, not only in reference, we presume, to the Home but to all its other schemes of missionary and educational work. Let the wealthy and well-to-do members in all the congregations and stations of the Church consider this, and as a consequence let them respond so liberally and so promptly that the year's work in every department of Church enterprise shall be fully met by the year's income, without any of the devoted men who are labouring for the advancement of Christ's cause either in our colleges or in the home or foreign helds being deprived of a larger or smaller percentage of their promised incomes even for a single year. Income and expenditure must be equalized some way or other, but if the members of the Church are true to the trust committed to them, this will be done not by the curtailment of operations or the reduction of salaries, but by a large and permanent, though by no means burdensome, addition to the educational and missionary funds. Extraordinary efforts cannot be made each year, but the ordinary ones can be made of such a character that they will be more productive than the extraordinary ones of other days have ever been.

THE DEAD AND LIVING PRESIDENTS.

THE one event of the week has been the "great mourning" made over the late President of the United States, culminating and closing as that did in the final expression of affectionate respect on Mon-

day last at Cleveland. One might search all past history in vain for a case, in any good measure, parallel with it—one in which the expression of sorrow was so tender, so strong, and so universal. Even the great lamentation made over the Prince Consort was not by any means so universal, though it might be equally unfeigned, and the mighty grief that was so strongly and so generally felt and expressed when Lincoln went down to his bloody grave, was lacking in certain elements specially manifest in this case—elements which were peculiarly calculated to give it much of its strange tenderness and wondrous intensity.

And so James Carfield has been laid away in his last resting place amid many tears (and these as unfeigned as were ever shed over an open grave), with profound respect and, we must add, in the midst of not a few unpleasant forebodings which every lover of the race may well pray shall never be realized. Garfield was a strong man, who did his work with all honesty and with all his might. Some may think that that work was left sadly incomplete. Not so. We are, to be sure, not yet in a position to form a full and adequate idea of what that work essentially was, but even already it is not difficult to make out very unmistakable indications of the fact that James Garfield dead promises to be even a mightier factor in the politics of the future of the United States than James Garfield living might ever by any possibility have become. Men fear lest his successor, with the very best intentions, should allow himself to fall under the influence of selfish and unscrupulous politicians to more than the undoing of all Garfield's work, and the thwaiting of all the people's hopes. Have these tremblers sufficiently calculated the mighty directing and strengthening influences for good which have been exerted by these past weeks of pain and sympathy on both the present President and all his possible advisers, who her they be "Stalwarts" or otherwise? We scarcely think so. Even though Arthur were as plastic as he is said to be, he will naturally come under the influence of the greater force; and who will say that the so far discounted and discredited power of Conkling, Grant, Cameron, etc., will prevail over the policy which has been an ever gathering power since Garfield was shot down, and which has now been accepted by all that is best and noblest in the country as a sacred legacy from one whom they have learned to venerate as at once the good, the unselfish, and the wise.

We do not think that there is a man who has more need of the sympathy and prayers of the civilized world than President Arthur; for never was one placed in a more trying position, never one more likely to be gauged by an exceptionally high standard, never one so sure to receive harsher treatment if he shall even seem to fail, and perhaps none to be less heartily thanked if he do only moderately well. He runs a tremendous risk, but he has also a mighty stimulus to put and keep him in the right way, seeing that for him there will be an exceptionally mighty reward if he triumphantly disappoint all those fears and more than realize the sort of halfhearted hopes which seem intended rather as intimations of the general desire, than as sober expressions of the settled and fervent expectation. All thoughtful, enlightened well-wishers of the United States ought surely to take the brighter side of the dread alternative, and if prayers for the sick and dying President were thought to be at once becoming and urgent, as they were, similar petitions for a sorely burdened and keenly watched living one, ought to be regarded as not less evidently proper, and their urgency none the less manifest and pressing, if not greatly more so. If, then, the people of the United States are prepared to pray as heartily for President Arthur as they have done for President Garfield, and are resolved to give him the benefit of that generous and considerate support which a praying spirit would suggest, so long as he shews himself in any good measure anxious to find and follow the right, we see no reason why there should be any difficulty in believing that the next four years may be all that they would have been even had Guiteau's bullet never been fired, and Arthur's capabilities and principles never put to the terribly crucial test which now inevitably lies before them. Under the discipline of sorrow and bereavement, the best features of the best portion of the people of the United States have come into marked prominence and power. Let this continue to be the case, and there will be the best guarantee that

Arthur will be both put right and kept right in his plans and proceedings for the best interests of that great nation of which every enlightened Christian must believe that more than the assassin's bullet has made him the influential and, let us hope, eventually the universally howoured first magistrate and leader.

THE COLOUR PREJUDICE.

VERY many of our readers last year heard and admired the performances of the Jubilee Singers from Fisk University, and many more who have not been so privileged have heard of these performances at any rate, and of their remarkable and unique character. As will be seen from the advertisement in THE PRESUVTERIAN and other papers, these singers are about to make another visit to Canada, and for the same purpose, viz., to provide for the completion of the buildings of Fisk University, and for its full equipment as a seat of higher education for the coloured people of the South. The members of the company are cultivated Christian men and women who make no appeal to charity and ask nothing but the ordinary treatment accorded to all peaceable and respectable people who happen to be engaged in a lawful work, and to be doing that work in a modest, becoming fashion. The prejudice against their colour has shewn itself in some few cases in the States, and once or twice also in Canada. Sometimes hotel-keepers have refused them accommodation, and once or twice railway officials have insisted, though unsuccessfully, upon their travelling in smoking cars. A few months ago they were treated in this way by the hotel-keepers of Springfield, Ill., but as might have been expected, this only drew forth the counter feeling more unmistakably, and gave the late lamented Garfield an opportunity of expressing his sympathy, and at the same time of assuring them that when they came to Washington there would be no difficulty, because if all the hotels should be closed the White House would be always open for them.

We scarcely expected that any infculty of this kind would have been raised in Toronto. Unfortunately it has been, and in the frankest way, on the colour line exclusively. It could not be urged by our Toronto Bonifaces that these men and women were persons of questionable character, for the very opposite is notorious, and at any rate it would ill have become any of the hotel fraternity to have boggled on that subject, considering the many more than questionable personages in white skins whom they have received with open arms, nay, with the most abject enthusiasm. It was simply, however, because they were "niggers," according to the refined phraseology current in certain quarters, that these Christian men and women were refused the accommodation for which they were willing to pay the very highest rates usually charged by those men to whom the municipality has gratted certain privileges for the very purpose of providing such accommodation. We do not blame the hotel-Leepers especially, for naturally they are an abject, stolid, time-serving race, who are anxious to please those from whom they look for most patronage and support, and they must have fancied that the great mass of those who frequent their places of entertainment are still animated by that bitter and unreasoning colour hatred, which, in Canada at any rate, might have been thought all but extinct. In this it is to be hoped they have been greatly mistaken, and that they will now receive a lesson on the subject which they will remember all their days. Though that prejudice may still linger among the lower and less cultivated classes of hotel frequenters, as well as among some others whose outward circumstances have improved without any corresponding change having taken place in either their intellects or their hearts, with all that is best and noblest in Canada "mine host" may be quite sure it is entirely different.

We are accordingly glad that some of our most prominent and respected citizens—among the rest Mayor McMurrich and the Hon. Edward Blake—at once offered the needed accommodation, but we believe their friendly hospitality will now not be required, as the proprietor of the "American" with a truer appreciation of what is due to himself and still more to his business than the party left in charge during his absence, has intimated that he is quite willing to give all the accommodation required. "The Queen's," though Sarah Bernhardt and others of the "same ilk" were received there with enthusiasm, had no welcome for singers who, in the estima-

tion of multitudes, are professionally as superior to many who have been acceptable guests in that hostelry as they are notoriously so in both character and conduct. "The Walker House," "The Rossin," and, we are sorry to add, the "Robinson," which professes to conduct its business on abstinence and Christian principles, had also "no room" for those wayfarers "in ebony" who, we are bound to add, are even in the conventional sense of the words, more thoroughly "ladies" and "gentlemen" than five-sixths of all who fr quent those taverns from one year's end to the other. We cannot regret, however, that such a thing should have taken place, though we are surprised that even hotel-ke spers should have so misread the prevailing an - ally influential opinion of Toronto on the subject. These people certainly did not intend to advertise the "singers," though they have actually done so, and have thus, we doubt not, made them better known and more fully appreciated than they might otherwise have been. Had this been an ordinary troupe of "Christy Minstrels" we should have been sure that it was "a put up job" between the singers and the taverns. As it is, it will help a good cause, for all who have once heard the Fisk singers wish to hear them again.

THE THOMAS HERESY TRIAL.

OUR readers are aware that there has recently been a trial for heresy in Chicago, and that, so far, the result has been condemnatory of the accused. Some newspapers have spoken of this trial in the flippant, affectedly superior style which finds expression in such phrases as "heresy hunt," etc., but the general good sense of the public is ceasing to have any sympathy with such a style of talking and treatment, because, we presume, it is seen with ever increasing clearness that a Church which has never a trial for heresy is as likely as not to have either no distinctive doctrine at all, or none which it regards as werth either defending or propagating. The demand for freedom, which substantially implied that each church should be turned into a mere debating club, with all supposed principles equally true or equally false, as the whim or the folly of the hour might indicate, is meeting with less and less favour from even the more thoughtful and intelligent on the outside of the Churches altogether, for it is selt that it involves either the negation of all positive truth whatever, or the confession, after all, of a point eventually to be reached, where the demanded freedom could not be conceded, and where therefore a trial for heresy, or, in the language of the ignorant and supercilious, "a heresy hunt," would have to bec me a grave and pressing necessity. Besides it is coming to be regarded as only fair that those members of a Church who hold by its doctrinal standards should also have some liberty in defending their position, and in saying how far they shall continue to maintain fellowship with those who have repudiated any of those fundamental truths which were understood to be the common bond of union and the common basis of co-operation. Second thoughts, we say, are leading multitudes to feel that there is reasonableness in all this, and so it has come to pass that in this Thomas trial the sympathy has not been by any means all on the side of the "heretic," for even spasmodic and declamatory newspaper writers have not come to the conclusion that there was a fair case for trotting out all the little the, " new about Galileo or any other "victim of clerical intolerance," or for characteriring all on the side of the old views and the supposedly orthodox ones, as at once meagre in intellect, narrow in sympathy, clouded in judgment, limited in culture, cold in feeling, and persecuting and intolerant in spirit and tendency. They even begin to see and acknowledge that a Church has a right to protect itself from what it counts erroneous teaching, and that any such organization that has nothing which it cares to protect has but little shew of reason for itself continuing to exist. Dr. Thomas has had a fair, but it is not a final, trial. The decision arrived at is rather like the finding of the grand jury, which in due time will come for review before the Annual Conference, and even after that is, we understand, subject to two successive courts of appeal if either party choose to carry the case so far.

Dr. Thomas differs from the majority of the clergy in the Methodist Episcopel Church on the doctrines of inspiration, Atonement, and Future Punishment, and on these points accordingly the trial hinged. Naturally and very properly the question was in reference to the accord between the avowed opinions of

the accused and the doctrinal standards of the Methodist Episcopal Church.

Upon the doctrine of Inspiration, Article V. of the discipline of that Church says:

"The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or thought requisite n, necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testaments, of whose authority there was never any doubt in the Church."

Upon which follow the names of the books found in the received version. Dr. Thomas, on the other hand,

"There are a good many things in the Old Testament that I would not believe if I found them in any other book, and I won't believe them any quicker because I find them in the Old Testament. There are a good many things in the Old Testament that the Methodist Church must throw overboard or they will sink her. No sane man can believe the libble as a whole."

On the doctrine of Atonement, the teaching of one article of that Church is:

"We are counted righteous before God only for the ment of our Lord and Saviour Jesus Christ by faith, and not for our own works or descrivings."

And of another,

"The offering of Christ, once made, is that perfect redemption, proposation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone."

While Dr. Thomas says:

"Is there any other way to be saved except through the blood of the Lamb? The blood has nothing to do with it; it is character."

And still more:

"I believe in the Atonement; but I don't believe in the penal or butcher theory that makes Christ a sinner—treats Ilim as a sinner, and punishes Ilim as such to make good the threatened penalty of a broken law. . . . Most Methodists seek relief in the governmental view which makes the Atonement a measure for securing the moral arder of the universe. This I can easily accept and believe, if the idea of penal substitution is left out. But neither Mr. We-ley nor Watson ever got fully away from the strictly penal idea of a literal imputation of sin to Christ, and of the punishment of Christ for sin. . . . But I do not believe that He was ever executed upon Ilim. To me such a belief unsettles the very foundations of law and justice. It is a stumbing-block in the way of thousands of honest minds and hearts. I do not believe it, not will I preach it."

Upon the third charge, in reference to the denia- of the eternity of future punishment, the evidence was quite conclusive in reference to Dr. Thomas' views on the point, but the question was then raised what the doctrinal standards of the Methodist Church really were and whether or not Dr. Thomas' teaching on the point at issue were condemned by any of the twentyfive articles which it was contended were alone to be so reckoned. The presiding elder overruled this contention, and held that all that was contained in a book prepared for the Conference in 1851, and adopted by it, was possessed of authority as setting forth the doctrines of the Church. As this book clearly trucht the doctrine which Dr. Thomas vehemently denied, the syntence on this third point was also one of condemulation. On the manner in which the whole of this preliminary trial has been conducted, the Chicago "Tribune"-never, surely, to be accused of favouring either very "narrow" or very "intolerant" principles or practices—says:

"Now that the Thomas investigation has come to a close, it seems proper to say that it has been conducted in a dignified, decent, and fair manner. There has been no desire on the part of anyhody, so far as appears, to turn the prosecution into a per-ecution. The presiding elder has been nooderate and firm in his rulings, and has exhibited a judicial spirit throughout, leaning neither to one side nor the other, so that it would be impossible for any reader of the daily reports to judge simply from them whether he approves or condemns the position of Dr. Thomas. There has been no acrimonious debate—no evidence of malice on either side—and . Gersonal resentment or ill-feeling."

Some, no doubt, are saying that if Dr. Thomas is finally condemned and excluded, many others will have to be proceeded against. That may be, but in the mean time it is to be noted that this gentleman does not claim to be either holding or teaching the doctrines of the founders of Methodism, or those which he agreed to teach and defend when he entered the ministry, but that he virtually asks that Methodism should be remodelled to suit his present views, or rather that he should be allowed, because he was popular, to think and preach whatever he pleased. This was too much, and consequently even those who so far sympathize with Dr. Thomas in his views, do not feel called upon to raise the city of persecution

because he has been condemned, or to call in question either the honesty or the ability of these who have said that if these are really the views of Dr. Thomas on the points at issue, he must hold them on the outside of the Methodist Episcopal Church, not on the in.

All this shews something like progress in good sense, clearly indicating as it does that the feeling spreads in favour of the possibility of a man boing a "heretic" without being either an angel or a sage; and of another man being an opponent of "innovations" in doctrine without being either a fool, a bigot or a Torquemada.

Books and Magazines.

ST. NICHOLAS. (New York: The Century Co.)—The October number of "St. Nicholas" takes its readers far into wonderland. It is cheering to find that, although Hans Christian Anderson is dead, stories such as "The Castle of Itim" can still be written.

FORTY YEARS OF CANADA Nos. V. and VI. By John Charles Dent. (Toronto: George Virtue.)-Mr. Dent proceeds on his way fully maintaining the promise given in the earlier numbers of his work. The interest deepens, as may easily be supposed, and those who wish to have a clear, interesting and impartial view of the constitutional struggles through which Canada has passed, had better subscribe forthwith for this history, and read the different numbers carefully and deliberately as they appear. The illustrations, we think, are a mistake. They are an eye-sore rather than otherwise, and while they must involve considerable expense, they detract, in our estimation, very considerably from the otherwise faultless get-up of the work. But of course there are diversities of taste, and many may be pleased with that sort of thing.

INTERNATIONAL REVIEW. October, 1881. (New York A. S. Barnes & Co.)-" The Southern Educational Problem" and the first of a series of articles by W. E. Boggs, in reply to Mr. Atkinson, on the "Solid South," will be read with special interest by those who are closely watching the developments of what may be called the great "colour and freedman question of the South." The "International" very properly allows men of the most conflicting views to have their say, and with the best results. The more such questions are discussed, the more the great cause of truth and righteousness will eventually be benefited. The article on "Roscoe Conkling" is certainly very severe, but not perhaps more so than the facts of the case will justify. The well-known whilom New York Senator who affected to carry Presidents in his breeches' pocket, and who came off so shockingly second best in his late struggle for the retention of his "machine" privileges and powers, is this de-

"As a matter of fact, he is intellectually sterile, socially vulgar, and morally obtuse. He has not betrayed a spark of the general intellectual activity which has matked these other men, and it is the literal truth that, outside of politics, he has made absolutely no figure in any field which can be described in these pages. He is a man of force, strong will, and colossal egotism; of narrow mental horizon, definite, resolute purposes, and great indifference to whatever stands in the way of the accomplishment of them; of large sustaining power, and great fidelity to those willing to be his tools. Had he been carefully educated, or had he supplied that deficiency through his own exertions, had he disciplined his will, and could he have been supplied with a stock of purposes, he might have become a man something like Thomas H. Benton; but, as he is, he bears about the same relation to a great man, or to a statesman, that a fleece or a cotton ball bears to a completed garment; he is at best only a specimen of the raw material out of which a statesman might have been made."

This may be "hard on Conkling," but its hardness lies in its truth, and if President Arthur tries to rehabilitate the fallen senator he will make a great mistake in more ways than one.

CORRECTION.

MR. EDITOR,—In the report of the meeting of the Presbytery of London in last issue of THE CALIADA PRESBYTERIAN, the call from Strathroy to the Rev. D. D. McLeod, of Paris, is said to be "signed by 147 members and adherents." The call, which is now in my hands as clerk of the Presbytery of Paris, is signed by 187 members and 147 adherents.

Weedst ck, sep 231d, 1881. W. T. MCMULLEN.

Choice Citerature.

THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS ILLIA N'NAIR WRIGHT.

CHAPTER VI. - Continued.

But how different is the character of Guio Ravi ! How can we discover in his crooked soul yearnings toward a straight path? It is only as by accident that Gulio surprises us with such indications. The Merchesa sends him to the straight path? It is only as by accident that Gulio surprises us with such indications. The Merchesa sends him to the city on business, and Gulio is roving about on the bay, waiting to catch the little boat of a steamship to whose captain he has an errand. As Golio thus hangs about the anchored steamship, he falls into conversation with Logi, the man who rows him, and who is, indeed, an old acquaintance, having lived at Sta. Maria Maggiore, on the hills, in Ser. Nicole's day; and Logi says:

"Dairero, Gulio, two years ago I was on a steamship myself, as waiter. Our ship went to Fingland, but I could not get used to the sea so I left her. However, one trip, I am sure we had on board the Englishwoman whom Ser. Nicole brought to Italy. So, the Marchese never found out

am sure we had on board the Englishwoman whom Ser. Nicole brought to Italy. So, the Marchese never found out about her? Poor thing, she was very beautiful!"

"I wish the Marchese had known of her; she would have been saved the most of her trouble," said Gulio.

"Altro! he would not have recognized the marriage."

"Indeed, he would," said Gulio; "he would have felt bound as the head of the family, and as a gentleman, to do so."

But, sicera, the woman was a Jew!"

"The Matchese don't hate Jews; says we should like 'em same as other men; sivera, perhaps more, for he says they are our human brothers, and also that the blessed Ser.

Jesus was a Jew."
"O, cospetto! Ser. Jesus a Jew; am I an idiot?" cried

"Its true. The Marchese explained it all . 7 me, and he "Its true. The Marchese explained it all of me, and he is a man of letters; besides he is very curious in some things. He would not tell a lie for any price. But that is quite proper for him: he is a noble and in the Gold Book: no need for him to lie."

"But, Gulio, Ser. Jesus a Jew; he, he, then the adorable Virgin must have been a—Jewess."

"Exactly, Lugi, the Marchese explained that to me. They were the Jewish kings, born in the land of the Jews, and always lived there, died there, were Jews entirely, I assure you."

"What, then, was Ser. Jesus never in Italy, never in the Holy Rome, never using the Latin tongue sacred to

Believe me, I have the word of the Marchese for it." "And since he is a gentlemar and in the Gold Book we can take his word any day before those fellows, the priests. There's another item in my score against them. Why they teach us to hate and abuse Jews, because they are Jews, and hold the Church right to slay them for their race, when if Ser. Jesus is a Jew, and is bodily reproduced in the sacrament, he comes in Jew flesh. Then they say Rome is the holiest city, when if Ser. Jesus was never there, the city where he was must be holiest. Beggar the priests, when if

sicora "But Rome, you know, is so holy as the seat of St.

Peter, Lugi."

1 Tutt, altro; but Peter was only somebody because he was the apostle of Ser. Jesus, and got from Him the

was the apostle of Ser. Jesus, and got from Him the keys to keep."

"We weary outselves about too high questions," said Gulio, "and yet you make me think of what I heard from a young heretic named Nanni Conti, who has come about the Villa Forano these two years. He said, may the saints preserve us? that holiness is not in places nor in things, but is of God, and is something from Him set in our souls. As, for instance, Lugi, it is not possible for a coat to be holy, as at Treves, nor for a footprint to be holy, as on the Appian Way; but that we, our hearts, yours and mine, Lugi, may be holy, that God has commanded holiness, and so expects it. I shall never forget his words, "Be ye holy." Bene, bane, they are very troublesome to me. The idea that Gulio Ravi, whose outside may look well enough," said Gulio, with a fresh flash of conceit, "but of whose ininside the less said the better, must be holy before God, or meet God's anger. Eco, I wish I had never met that disastrous Nanni Conti."

This was the way the awakening Word spread slowly in

meet God's anger. Ecco, I wish I had never met that disastrous Nanni Conti."

This was the way the awakening Word spread slowly in Italy from lip to lip. This enfranchisement of religious thought began in Italy after the promulgation in 1848, of the statute for the "Emancipation of the Waldensians" by King Charles Albert, father of Victor Emmanuel. For twelve years the Word worked almost imperceptibly—and had its martyrs; then Victor Emmanuel entered Florence, and for ten years the Word spread more evidently—and there were rlso martyrs. The year eighteen hundred and seventy saw full religious freedom, a free Gospel in the streets of Rome, streets voluntarily abandoned by the Pontiff, let us hope there will be no more martyrs.

So it was that, in this decade, we see such divers characters as the Marchesa Forar. Ser Jacopo, Assunta, Gulio Ravi, and the Padre Innocenza all wrought upon in different fashions by the same truth. The Marchesa Closed her ears voluntarily, lest the should depart from her old faith. Ser. Jacopo and Assunta received the Word with Joy. Gulio's shallow nature could not be deeply stiered. As for Padre Innocenza the experience of Jacob at Penie! was reversed. Jacob held the angel and would not let him go until he received a blessing; the angel rasped the soul of Innocenza and would not relax the hold until his heart would yield to receive the benediction. Thus for months from February to October—Padre Innocenza struggled in an overmastering clasp. to October-Padre Innocenza struggled in an overmastering

clasp.

The priest looked back over his life and saw sins past his helping, and rejoiced to leave them with God; he saw other

wrongs which it would cost his pride little to repair; he saw a wrong to Judith Forano, a sin by which he could now gain nothing, but which it shamed him sorely to confess or endeavour to remedy. Finally Padre Innocenza resolved to compromise the matter—poor fool, he thought he could compound his offence with God—he would make a restitution and save his own pride.

and save his own pride.

Paire Innocenza went, therefore, to Forano, and a he did not desire to meet the family of the Marchese, he sent privately, on the edge of evening, to bid Gulio Ravi come to him at the shrine. Gulio went, not knowing whom he was to meet. Of all men he feared Padre Innocenza, the only priest with whom he had had particular dealings. Superstition held Gulio with awful chairs, which intercourse with the Marchese had not unloosed. To Gulic, Padre Innocenza was a man able to bind his soul in hell, to cut from him all house of heaven, to call demons from the pit if Innocenza was a man able to bind his soul in hell, to cut from him all hope of heaven, to call demons from the pit if he so chose, to pursue him to madness; a man who could, if angered, blight all his hopes and comforts, smite him with plagues, and by the mighty power of his cursing make him an assonishment to his fellow-men. Cold terror shook his soul when the voice of Innocenza bade him—

"Buona serat."

"Well met, reverendissime," said Gulio. "I have long been too busy to go to you for your blessing. I hope you are well, Excellenza?"

"Gulio, do you remember that several years ago, I gave you a commission—a bit of work to do for me?" said the

priest, abrupily.

"Pardon, recendissime! Did you not bid me abey and then forget all about it? I obeyed—so much that, as you ordered, all is forgotten."

"Figure! Ravi, you promised—swore to obey strictly my orders!"

Si, si Padre! but swearing was needless; my word is "Bene, Ravi, I gave you a babe to take to the Innocenti at Firenze. Tell me, Gulio, did you do it?"

"Reverendissime, you had my assurance of it when the affair was fresh in my mind," remonstrated Gulio.

And I told you to leave no name, no token, no slightest

"And I told you to leave no mame, as clue."

"Your words refresh my memory. Ecco, Signore, I took the child to Firenze. At the depot there I gave the woman who nursed it her ticket back. The child was in common folks' swaddling bands, and wrapped round with red flannel. I made haste to the Hospital of the Innocenti. I rang the bell with fury; a holy sister appeared at a small window; I thrust my basket in at the window. The sister began to speak—I turned; the porter cried Signore!—I fied; the porter's wife shricked Ser. Ser.!—I lost myself in a great crowd pouring from the Annunziata."

"Then, Gulio, there was no clue, no possibility of discovery?"

"Reverendissimo, not the least. Corpetto! was I likely to disobey you?"

disobey you?"
Padie Innocenza, heavy of heart, walked two miles to his albergo. How could he know that what Guno had told him was entirely fiction?

CHAPTER VII .- FALLEN INTO HIS OWN TRAP.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Sp.rit."

Early in the morning after his interview with Gulio, Padre Innocenza mounted his horse and set out from his albergo toward "Sta. Maria Maggiore." He rode slowly along, his head sunk on his breast, and his heart as downcast as his head. Like Job, he cursed his day; he cursed also his training at the hands of that Church which brings up her children in the paths of deceit. He appeared to think that, as a nursling of that Church, his spiritual case was utterly hopeless, his sins past forgiveness, his condemnation written. But in mind as in matter nature seeks equilibrium; and, as a rule, the soul which most swiftly and deeply descends a rule, the soul which most swiftly and deeply descends into despair will in the rebound most illogically and unexpectedly reach heights of zelf-confident joy. Thus Padre Innocenza, from considering himself the undentable heir of perdition, suddenly began to ask himself what, after all, had he ever done that was so very evil? As for badness, he was not done that was so very evil? As for badness, he was not half so bad as other priests; while they were sensuous, besotted, superstitious, ignorant, he had been thoughtful, studious, active, decent. "That Polwarth fellow merely undertook to condemn me, that he might elevate himself," quoth Padre Innocenza; and so saying, he held up his head and chirruped to his horse.

In this more comfortable frame of mind the Padre began to see he're boundaries of his own parath; and as he passed

In this more comfortable frame of mind the Padre began to reach the boundaries of his own parish; and as he passed, looks from the men, friendly and honestly respectful, from the women of adoring reverence, and the little children of awe, as gazing on a superior being, cheered his very soul. He thought of the church, well filled eat. Sabbath with attentive audiences; of the good counsels which he gave in private and in public; of his recent diligent care for souls; and, reviewing these things, he held his head higher yet, and felt that he mented something of God—enough, indeed, to quite wipe out any errors of ignorance or misguided zeal which were in the past. In the light of these imaginations of his heart, Padre Innocenza braced himself to be henceforth the architect of his own spiritual fortunes. He did forth the architect of his own spiritual fortunes. He did not expect, as some less acute minds have done, to re-generate the Church of Rome, but he meant to regenerate himself and the parish of Santa Maria Maggiore of the hills. To this end Padie Innocenta began a series of visitations of To this end Padie Innocenta began a series of visitations of his flock. He went-from house to house, to set all in good spiritual order. He insisted on having the children of the church gathered together for instruction, and when they so gathered, on Sabbath afternoons, he taught them earnestly in Bible history, and had them learn the Lord's Prayer, the Ten Commandments, and the seven Penitential Psalms. In the pulpit the Padre became more diligent in inculcating mural duties, and more particular in discourses on Bible history and biography (though the word Bible never passed his lips). He also undertook to be the rival of Hercules, for he set himself to purge the Augean stables of the confessional, As soon as a Romanist becomes a little stirred in con-

As soon as a Romanist becomes a little stirred in conscience, gets a little light, he betakes himself more rigorously to confession; this is his only known outlet of religious instruction and consolation.

Since Padre Innocenza had begun to preach truth, even in his partial manner, to his people, attendance at the confessional had been more diligent; indeed the Padre was obliged to sit in the stall all of Saturday afternoon and for several hours of Sabbath outling to accommodate his pentients. penitents.

penitents.

In the confessional the Romish priest is afforded by his Church the largest liberty in the exercise of his natural characteristics. If he is of a depraved, sensual, gross, inquisit is nature, the Church offers him ample scope for the indi Igence of his depravity; if he is of a temperament more refined, delicate, and devoid of petty curiosity, he can limit his subjects of inquiry, ignore the liberties his Church accords him, and contine himself to set or general forms.

Padre Innocenza had always possessed more decency of mind than is common to Italian priests, or perhaps to priests

mind than is common to Italian priests, or perhaps to priests anywhere; but hitherto he had been content to leave confession as a form. He now considered that he might make it a means of good. He set himself, therefore, to lerret out all deceit and dishonesty practised in trade or in ordinary dealings, and demanded instead truth and fairness. He deatings, and demanded instead truth and failmess. He sought out all quarrels, to insist upon reconciliation; all disobedience to parents, to enforce subordination. Had Padre Innocenza undertaken this rigorous use of the confessional before he began to teach his people, they would have resented it and rebelled against it. Active morality inculcated in the confessional was a mere monstrosity in the Church of Rome. But these presents now added to their

inculcated in the confessional was a mere monstrosity in the Church of Rome. But these peasants now added to their customary veneration of the pilest an intense devotion to Padre Innocenza personally, as a learned man, an almost saint, who treated them as rational beings, and really cared for them; therefore they submitted with some degree of grace to his unheard-of use of the tribural of penance.

Actively pursuing the path which he had marked for himself, our new reformer reached Christmas; and of course there were at his church the usual mummeries—the manger, the habe, the waxen madonna; all the gewgaws which decorate a Popish Christmas. There was a sermon also, and here Padie Innocenza outdid himself. That Spinit which seemed to have left him for a time to his own devices again strove within him; a new life flooded his which seemed to have left him for a time to his own devices again strove within him; a new life flooded his own scul, and perforce it shone upon his people. As he told of the Christ forsaking the abodes of glory and being born in low estate, not because the Virgin prayed, not because love of Mary wooded Him from celestial heights, but from love affice to all His people, to save the souls of all who should believe in Him; as he painted Christ now ready to dwell in contrite hearts; as he set forth a holy life inspired by the Babe of Bethlehem, his hearers, who had never before been told such wonders, and to whom his feeble half-utterances were a glorious revelation, wept aloud. As he left his pulpit the people crowded near him for his blessing; the women strove to touch his garments; they reached out the women strove to touch his garments; they reached out to touch his hand, and then kissed their own hands in

homage.

Now by this adulation was Padre Innocenza swept to some guiddier height of self-assurance? No. By the grace of God the very reverence done him gave him a new view of his own defiled heart, and he shuddered back from the sight, crying, "Unclean, unclean! How shall man be just with God?"

And still, in every new strife within him, in every And still, in every new strile within him, in every renewed soul conflict, inexorable conscience stood sternly pointing to his cruelty to a helpless stranger, his betrayal of the dying charge of Nicole, his treachery to a widow, his tobbery of a babe from its mother, his designs on the Forano estate, which designs, if he could not repair his wrong-doings, would ripen until Forane swelled the siches of the Church which he now knew to be Anti-Christ.

which he now knew to be Anti-Christ.

Thus, while on Christmas day the people of his flock talked one with another that their priest was surely holier than any bishop; that he would soon be able to work miracles; that after death he would surely be canonized; that perchance he would advance from Sta. Maria to the Pontifical throne; or even that some day, in the midst of one of his eloquent sermons, he might be rapt away from their eyes in some act of consecration, and their chapel henceforth become a shrine—while they spoke thus, Innocenza, cast down in the sacristy upon his face, mourned before God. "My confusion is continually before me, and the shame of my face hath covered me."

And yet so strong and pittless is the bondage of Rome, so

And yet so strong and pitiless is the bondage of Rome, so warped and hard is the heart which she has trained, that Padre Innocenza was not yet willing to give up all to God; the hand which he would hold out to receive the ineffable the hand which he would hold out to receive the ineffable grace was yet closed fast over the wages of unrighteousness. This heart, in some things so obdurate, in others so gracious, passed through another tremendous struggle of some weeks' duration, and then Padre Innoceaza made a further effort to set himself right with his past and make himself just with C.d. We find him, on a warm, bright February morning, riding toward Pisa. He did not go quite to the city of Beauty, but entered a tract of wild land which lies between Pisa and Leghorn. He was seeking a little hovel in this neighbourhood when he came upon its owner herself, an old woman, out in the wood gathering brambles, twigs, dead weeds, every possible form of dry vegetable rubbish, dead weeds, every possible form of dry vegetable rubbish, which she bound into small scraggly bundles, called facture by the poor. These bundles she sold for an infinitesimal by the poor. These bundles she sold for an infinitesimal price to some peasant a trifle better off than herself, through whose intervention they reached the dismal shop of some rown fachine, fuel seller, and were used as kit ling, bringing finally part of a cent per bundle. When the Padre came faction, fuel seller, and were used as kit ling, bringing finally part of a cent per bundle. When the Padre came open this old woman she had raised a great pile of factiva, and having bent for his benediction she sat down on the heap of brush to rest while she talked with him. She had once been his parishioner, but had abandoned the hills for the swampy plain, following the fortunes of her son.

"Bellissima journata, Padre," said the old woman with a doleful whine. "I hope your reverendisting is better off than I."

"I am sorry to hear you are in distress, mea amka."

"Ecco, Padre, the better hearts people have the less good things God Almighty gives them," groaned the woodgatherer.
"Darvery, Carola 1 why do you think that?" asked

"Darvere, Carola! why do you think that?" asked Innocenza.

"Oh, Signore, it is but now that one of my poor neighbours came by in a sad, hungry case. My heart ached to help her, but I could no nothing; I am so poor that I have not enough for myself. And, l'adre, it is always so. It is from the good hearts that God takes things."

"Bene, bene, Carola, listen to me. You felt for this woman because you are poor yourself, and know what a bitter thing poverty is. You have learned sympathy by suffering. If you had been rich you might have committed sin by not feeling pity, because you would have had no experience to plead her case in your soul."

"Darvero, l'adre! I never thought of that."

"Ecce, Carola, it is not because God takes away good fortune from those who have good hearts, but that misfortune, coming first, has made their hearts tender."

"St, st, reverendissimo."

"And perhaps, Carola, it is better by affliction to have

"St, st, reverendissimo."

"And perhaps, Carola, it is better by affliction to have learned charity, and in poverty to possess a kindly spirit, than to be rich and unfeeling, for in the first case the Lord accepts your intention, and in the second He holds you guilty for that, seeing your brother have need, you had no commession."

"It may be so."

"And yet, Carola, I perceive that you had rather try the other fortune and be rich and take your chance of being liberal."
"Dazverol dazverol I would indeed. Signore."

liberal."

"Daverol daizerol I would indeed, Signore."

"But even on the rich, loss, disease, death come. You remember Ser. Nicole, who died at Sta. Maria Maggiore some years ago?"

"In truth I do. That is just it, Padre. He had youth, friends, plenty to eat and drink, and his life was some good to him, so of course he dies; cospettol and poor beggars live on to starve!"

"Such things are hard to explain, Carola."

"Sicora, they are; and I think the saints have got the world in a sad muddle managing it. They take the wrong men out and leave the wrong men in, without any regard to our feelings." our feelings."

"And there was Ser. Nicole's little child, Carola."

"And there was Ser. Nicole's little child, Carola."

"Eh? So there was;—and there it is again. A poor man gets a child, and he keeps it, owns it, feeds it—it comes up somehow; but that child, and those like it, have been sent to the wrong place. It don't do to have strangers in a great Gold Book family like Forano; so, because its father and mother might do well by it they can't, and oft goes the baby, the saints know where. So it goes, Padre. Most any of us poor people could tell how the world might be vastly improved, but our advice is not asked, Signore."

"And you think that child was likely to live, Carola?"

"Tutt, altro! what difference? Of course, it was likely to live, for folks wanted it to die. Babes at the Innocenti get small encouragement to live, but they hang on to life for all."

"I think I remember, it did go to the Innocenti."

"Remember! Well, reverendistime. I remember, because

"I think I remember, it did go to the Innocenti."

"Remember! Well, reverendissimo, I remember, because my mind is not so full of business as yours. Yes, I know it went, for Gulio Ravi and I took it there; at least, I went with him to Firenze, and he paid my way back to Pisa for me; and you'll remember, reverendissimo, I've not been to Sta. Maria since. Nursing the young English woman was my last work there; and your reverence saw that I was well paid for it too."

"I think you are right, Carola. You have a wonderful memory; and yet I believe it would not serve you so far as to tell how that child looked, or if it had any mark on its body?"

body?"
"Eh? Think not?" cried Carola, triumphantly. "Eh? Think not?" cried Carola, triumphantly. "Why now, it did have a mark—a black mole—on the inside of the right arm at the elbow-joint. Darrero! I said to myself, it is well this is a boy, not a girl to be wearing bare arms and being discomfited with a black mark that will one day shew as big as my finger-nail. Such a spot on the arm would not please a girl, Signore; but as for boys, why, they don't mind such trifles. Yet, girl or boy, all is one, for beauty and display don't go far at the Innocenti among foundlin s. As to looks, recrendistance, all babes look alike."

"Truly you have a great memory, Carola. I shall have to burden it with the recollection that to-day I gave you two franes, half of one being for your poor neighbour."

And so Padre Innocenza, who had obtained the information he came for, handed the old wood-collector the money he named, then rode away, followed by the blessings of Carola.

(To be continued.)

SAVING.

A saving woman at the head of a family is the very best savings bank established. The idea of saving is a pleasant one; and if the women imbibed it at once, they would cultivate it and adhere to it; and thus, when they are not aware of it, they would be laying the foundation of a competent security in a stormy time, and shelter in a rainy. The best way to comprehend it is to keep an account of all current expenses. Whether five hundred dollars or five thousand dollars are expended annually, there is a chance to save something if the effort is made. Let the housewife take the idea, act upon it, and she will save something where before she thought it impossible. This is a duty, yet not a sordid avarice, but a mere obligation that rests upon women as well as men.—Home Journal. A saving woman at the head of a family is the very best

A TOUCHING STORY.

One rarely meets a bit of more touching romance than is found in the following story, that comes from Wales: "Years ago some Welsh miners, in exploining an old pit that had long been closed, found the body of a young man

dressed in a fashion long out of date. The peculiar action of the mine had been such as to preserve the loody so perfectly that it appeared asleep rather than dead. The miners were puzzled at this circumstance; no one in the district had been missed within their remembrance, and at last it was resolved to bring the oldest inhabitant—an old lady long past her eightich year, w'o had lived single in the village the whole of her life. On being brought into the presence of the body a strange scene occurred; the old lady fell on the corpse, kissed and addressed it by every term of loving endearment, couched in the language of a bygone generation. He was her only love; she waited for him during her long life; she knew that he had not forsaken her. The old woman and the young man had been betrothed sixty years before. The lover had disappeared mysteriously, and she had kept faithful during that long interval. Time had stood still with the dead man, but had left its mark on the living woman. The miners who were present, were a rough set, but very gently and with tearful eyes they removed the old lady to her house, and the same night her faithful spirit rejoined that of her long-lost lover."—Church Union. dressed in a fashion long out of date. The peculiar action

WORKING WITH A WILL.

O, lad, just stir yourself a bit before it is too late, You won't get wise by instinct, however long you wait. D'ye mean to be head key some day, or always but a dunce? You have a chance for either, but you can't be both at once.

You wish that you could hit a drive like Jackson; very

good. But Jackson practised hard for years, as every youngster should:

You find that, as a general rule, you come out with a duck;

I say that it is all your fault, you call it your bad luck !

Take your hands from out your pockets; though it may

seem strange, no doubt.
Your pockets will be empty till you take your fingers out.
Life's river lies before you, and you've got to take an oar;
'Twill be your own fault if you find that rowing is a bore.

Yes; settle you'll do something; if you only drive a plough, Then drive it so that all the world can see that you know

how. Put "go" in everything you try, both work and play with

Then if you fail you needn't mind if you have done your best. -Paul Blake, in the Boy's Own Paper.

A TERRIBLE PICTURE.

The terrible picture of a woman slave to drink is vividly portrayed in the following. A few days ago, in New York, a man complained of his wife as a common drunkard. On coming into the court, the man testified, with weeping eyes, coming into the court, the man testified, with weeping eyes, that when they were married, and for years afterward, his wife was as provident, tender, and loving as any man need to have, but that she had lately given herself up to drinking, and had destroyed his business, his home, and his peace. She had sold everythir of her own and his that she could lay hold of for whiskey; and while in drink she was a perfect fury, abusing him and their child as only a drunken maniac could. After hearing this testimony, the magistrate asked the woman if she would promise to drink no more, and go home and be a peaceable wife and mother. Her answer was made with streaming eyes, "No, I shall drink till I die; I cannot help it!" It was a sorrowful sight—the husband holding the wife in his arms, both of them weeping and sobbing as if their hearts would break, and yet with no hopeful outlook for the future. Who can measure the terribleness of a raging appetite for drink?—Anon.

SAY NO!

"Alice, what will you say when they offer you wine at

"Alice, what will you say when they ofter you wine at dinner?" asked Dick.
"I shall say, 'No, I thank you.'"
"Suppose, for politeness' sake, we take a sip."
"O! Dick, you don't mean it! Think how we promised mamma we wouldn't! Think of the trouble intemperance brings!"
"I'm pot talking about intemperance." said Dick, impa-

"I'm not talking about intemperance," said Dick, impatiently, "just about a sip."
"But one sip might lead to more; don't take even a sip, deep brother"

dear brother.

dear brother."

"Cousin Mary will look, and Louis will think, 'How curious!' and George will put up his eye-glasses. I hate to be looked at as a curiosity."

"So do I," said Alice. "Perhaps it won't be as bad as we think. But I mean to say 'No' all the same, It will not be rude," she added eagerly; "General Washington said it was not."

not be ruse, she added eagery; General Washington said it was not."

"One day, near the end of the Revolutionary War," continued Alice, "an officer came to Philadelphia to see Washington on business. He was invited to a dinner party. A little before they were to leave the table, Washington, calling him by name, asked him to take a giass of wine. "No, thank you, sir, I have made in a rule not to touch wine."

"Every one looked surprised that the young man should refuse such an invitation from the General. "He is ruse! they thought. "What! say "No" to Washington! Washington saw in a moment how they felt. He said, "I do not want any one at my table to partiake of anything against his inclination. I honour you, sir, for relusing to do what you consider wrong."

"Good for the General," exclaimed Dick.

"Good for the young man," said Alice. "He was not sure what Genera! Washington would think of him, and yet

"Good for the young man," said Alice. "He was not sure what Genere. Washington would think of him, and yet he was not afraul to do what he thought right.

New difficulties have risen, tending to continue the unsettled relations of the Vatican to Berlin.

British and Koreign Grens.

THE Pope has decided in favour of Laval University in the dispute concerning the proposed branch in Montreal

DR. SHELDON JACKSON, the Presbyterian Home Missionary bishop, has gone to Alaska to build two mission

THE Greek Testament in the ancient tongue, is now, by order of the Greek Government, read in its 1,200 schools that have So,000 pupils.

ONE hundred conversions in four weeks were recently reported by a missionary of the American Sunday School Union from a district in which four of his muon schools are located.

A WEATTHY Italian, who died recently in France, has bequeathed to the town of Lisleben the sum of \$40,000, as a testimony of his personal veneration for its greatest cutzen, Martin Luther.

The agitation for land reform is spreading in Scotland. Aberdeenshire farmers are refusing to pay rent unless it is reduced. Threatening notices have been sent in Ross-shire to farmers who pay full rent.

EUROPEAN nations are evidently not expecting the dawn of the millennium, as Herr Krupp, the great gunmaker, is so pressed with orders that he has had to add 8,000 workmen to his force, which now numbers 13,000.

SINCE the disturbances attending the removal of the remains of Pius IN on July 12, the receipts of Peter's pence have amounted to nearly 1,500,000 lire. From January to April inclusive it scarcely exceeded that sum.

THE Free Church of Scotland has lost its oldest minister in the person of Rev. Andrew Stark, who lacked only four years of being a centenarian. His ordination to the Gospel ministry occurred seven years before the battle of Waterloo.

THE Presbyterian liturgies of Calvin and Knox, with the Litany and other prayers, were, in 1587, published in one volume, with richly illuminated pages, for the private use of Queen Elizabeth, and is known as the "Queen's Prayer Book".

CARDINAL MANNING'S plans for providing homes in Canada for Catholic children seem to be progressing. In an address to a meeting at Liverpool, he stated that arrangements had been made in this country for receiving over 700 children from Fanland. children from England.

GOVERNOR ST. JOHN, of Kansas, meets the assertion that the prohibitory liquor law is causing the decrease of the population of that State, by saying that the only place where there is a decrease is the penitentiary, where there are sixty-six less now than six months ago.

In consequence of the continued serious sickness of Dr. Manning, Secretary of the London Tract Society, Mr. C. J. Tarring, of Trinity College, Cambridge, and recently Professor of Law in the University of Tokio, Japan, has been secured for a temporary supply.

SHANGHAI, China, has been visited by a typhoon, which levelled rows of houses, uprooted trees, drove over 200 vessels ashore, and sunk hundreds of native sampans, or boats, with their occupants. About \$3,000,000 worth of tea stored for shipment was washed away.

A CHINESE hospital has been opened at Hankow, which, though wholly under native management and support, is conducted on Christian principles, and religious services are daily held in it. It was organized by the chief native assistant of the hospital under the care of the London Missionary Society.

Two Oxford professors have gone to Russia on a mission Two Oxford professors have gone to Russia on a mission which has for its object the reunion of Christendom. Upon the Ministe: cf Worship, at E.: Petersburg, they intend to press the advisability of opening in western Europe an orthodox Russian church, where Englishmen who accept the dogmas of Fastern Christianity could worship with the outward forms of their own ritual.

Two hundred soldiers lately took the temperance pledge at Aldershot, after an eloquent address from Cardinal Manning. The British army now has a very fair percentage of total abstances, thanks to the precept and example of such great commanders as Sir Garnet Wolseley and Sir Frederick Roberts, while the Government has done much to encourage temperance in the navy by certain concessions which make it advantageous for the men to force the rum rations. forego the rum rations.

A TELEGRAM from Venice says Count Henrico Campello, A TELEGRAM from Venice says Count Hensico Campello, archpriest of the Basilica of St. Peter in Rome, who has publicly abjured Catholicism and entered the little Methodist Church in the Plaza Poli, read a discourse embodying his various reasons, conspicuous among which were his objections to a Church which prevented a man from expressing sentiments towards his country and Government which a patriot should cherish. The high position, social and exclesiastical, of Count Campello causes his abjuration to produce an immense sensation in Catholic circles.

immense sensation in Catholic circles.

The area burned over in Michigan, as nearly as can now be ascertained, cannot be iess than 1,200 square miles. Within the limits of these districts was a population of about 40,000. One third or these people are homeless, and destitute of the means of life. As the details come in from the fire-devastated region, the catamity seems more and more appalling. Some tharty one townships were swept by the fire in a liet of counties between Saginaw Bay and Lake St. Clair. This section is known as the "thumb" of Michigan. Lists of the numbers of burnals of the dead are published, and lists of the missing. Often whole families perished. An eye-witness writes of meeting one ox-team and waggon containing three ough boxes with eight corpses. The-man walking behind the waggon was the only mourner, following his wife and five children to the grave. A little farther along the writer found another woman and five children dead on the road—all burnt to death.

Ministers and Churches.

THE Rev. D. J. Macdonnell has returned from his European trip, seemingly greatly invigorated by the change.

THE annual social meeting of the congregations of Saltslet, and Binbrook was held on the evening of the 14th inst. The financial result was \$107.

PROBATIONERS having appointments in the Maitland Presbytery are requested to correspond regarding the same with the Rev. R. Leask, St. Helen's.

THERE was a bazaar lately held by the ladies of Chalmers Church, Woodstock, which turned out a great success. The proceeds will be nearly \$600.

AT the close of the prayer meeting on Tuesday evening, the 20th inst., at Ballinafad, Mr. Mowat was presented with a purse on his leaving for Scotland.

REV. T. LOWRY, late pastor of the Presbyterian Church, Brantford, was, on the evening of the 23rd inst., presented with an address and a purse of \$350.

THE Presbyterians of Rat Portage have been organized as a mission station in connection with the Presbytery of Manitoba. The prospects of a strong and vigorous congregation are most encouraging.

WE understand that the congregation of St. John's Church, Halifax, has extended a very harmonious call to the Rev. H. H. McPherson, M.A., of Nassagaweya. It is not as yet known whether Mr. McPherson will accept the call.

AT a late meeting of the Manitoba Presbytery, held at Winnipeg, leave was granted Knox and St. Andrew's Presbyterian Churches to moderate in calls to pastors, both pulpits being vacant. The salary of the first will be \$3000 and a manse, and the latter \$2,500.

REV. MR. WARDEN has arranged with Grand Trunk authorities for tickets at reduced rates to members of Home Mission Committee attending at Toronto, on 11th prox. Certificates mailed to all concerned. If any have miscarried, a duplicate will be forwarded on application to Mr. Warden.

On the evening of the 18th inst., Dr. McKay, of Formosa, addressed, with his usual power, a very large audience in Knox Church, Harriston. The collection amounted to something over \$50. It is expected this will be increased to at least \$100 by private contributions. The Doctor's visit to Harriston has been the means of awakening the people, and will no doubt bear abundant fruit in the near future, to the praise and glory of the Master.

THE Sabbath school children of Chalmers Church, Guelph, had their annual picnic on the 19th inst. Although it had originally been intended to have it on the previous Saturday, the rain preventing, the children turned out in force on Monday with appetites that seemed to have been sharpened on account of the postponement. After they had played different games till about five o'clock, over 100 sat down to partake of the cakes and fruit placed before them. Some exciting races took place in the cool of the evening, after which the party dispersed about seven o'clock, well satisfied with the afternoon's fun.

THE congregation of Knox Church, Beckwith, have sustained a serious loss in the removal by death of Mr. Alexander Stewart, who was called away on the 29th August last. Mr. Stewart was for many years one of the leading members of the congregation, having long filled the office of treasurer, and for thirteen years that of ruling elder. In these stations he gave himself freely to the Lord's work, and aided in no small degree in promoting the welfare of the congregation. His life-marked by uprightness, humility, faithfulness as a Christian, patience under trial-had an influence for good upon those among whom he lived. For many years in poor health, he well knew that his time on earth might be soon brought to a close; but he rested his all on the merits of the Saviour, and feared not the prospect of the grave, and when, during the last few months, he was evidently sinking, he was able to express his unbounded confidence in the Redeemer, and had perfect peace in the assured hope of eternal life. He knew whom he had believed, and was persuaded that he was able to keep that which he had committed to Him against that day.—Com.

THE Stratford "Beacon" of the 23rd inst. says of Knox Church, Stratford: "The re-opening of this church will take place on Sunday, the 2nd of October. The work is drawing near to completion, and though

the full effect of the alterations cannot be rightly appreciated until the work is finished, we believe the enhanced appearance of the interior will meet the expectations of the most sanguine. The removal of the side galleries has not only increased the influx of light, but has completely relieved the heavy and crowded appearance of the building. The number of sittings in the area of the church has been increased by 100, and the seats are all so comfortably situated as to leave but little choice between one and another. Those in the rear of the audience room are raised above the level of the others, and protected by a screen from draughts and all discomfort, and will, in many respects, be the most desirable seats in the church; while the new gallery, which has accommodation for about 200 people, will be preferred by many as the most pleasant place of all. The old pulpit is removed, its place to be supplied by a simple but elegant desk at the front of the platform, the rear of which will be occupied by the choir. Professor Mc-Laren, of Knox College, Toronto, whose reputation as a preacher is well known and well deserved, will preach morning and evening on the day of the reopening; and at the grand festival which the ladies give on the following evening, the assembly will be addressed by Rev. P. McF. McLeod, of Toronto, recent pastor of the congregation; Rev. Dr. Wardrope, of Guelph; Rev. H. H. McPherson, M.A., now under call to St. John's Church, Halisax, and others. The choir is preparing some choice music for the occasion, and a most enjoyable time may be anticipated." .

AT the meeting of the Presbytery of St. John, on the 20th inst., a letter was read from Rev. Wm. Mc-Cullagh, of St. Audrews, stating that he is in very bad health, and virtually tendering his resignation, as the sea air was too strong for his throat. He was willing, however, to hold on till November, and asked the Presbytery to supply the pulpit till then, on alternate Sabbaths, as by that date he would be in a position to know the result of the medical treatment he was now undergoing. Supply was granted. Rev. Mr. Crockett reported having taken steps to have elders ordained at Campbell settlement. The Presbytery authorized Mr. Crockett to ordain elders at Waterford, and requested the Mission Board to send probationers there. Rev. Dr. McRae reported that he had visited the Cross Roads, where he preached and ordained ten elders. On the next day he preached at Black River, and on Sabbath administered communion at Quaco, where he had a congregation of 300. Last week he visited Gaspereaux station and Clarendon; preached there, and did what was in his power to induce the people to connect themselves with some one denomination. On the Saturday following he preached at Nerepis, and at other places afterwards. Of Nerepis, he could not give a very favourable report, as the lack of continuous services had the effect of driving their young men and women into those other Churches that furnished steady services. At Black River the people are all warmly attached to the Church, but to build up the denomination around Quaco again, regular services were necessary Rev. Mr. Burgess reported that he also had visited Clarendon, and preached twice. He had urged the Home Mission Board to give a better supply, but they could not for pecuniary reasons. He thought the Presbytery could get 100 men who would give \$8 each a year to pay a travelling missionary to visit the outlying stations, and to perform baptism and other rites of the Church. In the course of a discussion anent the refusal of the St. John and Maine Railway Company to meet the Presbytery's Committee regarding the running of trains on the Sabbath, Judge Stevens expressed the opinion that if any other action was called for it could only be in the direction of applying to the Dominion Parliament for an Act to stop Sunday trains.

PRESBYTERY OF HAMILTON.—This Presbytery met in Hamilton on September 20th. The dispute regarding the manse property at Waterdown was, by the generosity of Messrs. Wilson and Waldie, who guaranteed the amounts necessary on the part of the Waterdown and Nelson congregations respectively, amically settled. Mr. S. C. Fraser was, at his own request, transferred to the Presbytery of Guelph. The congregations of Merritton and Haynes Avenue, St. Catharines, were separated and made distinct charges, which promise to raise \$500 each for stipend. The Home Mission applications for grants were considered, and it was resolved to apply for the continuation of the present grants and for \$200 each for Merritton

and Haynes Avenue in case of settlement. A call to the Rev. W. D. Rees, from E. Seneca, Blackheath and Caistor, was reported signed by twenty-six members; it was sent back for additional signatures. A call from the congregation at Cobourg to Rev. S. Bruce, was laid on the table, and it was resolved to cite the congregation at St. Catharines to appear at a special meeting, to be held in Hamilton, on Tuesday, October 18th, when the call will be disposed of. Mr. Craigie being laid aside from active duty by a serious ailment, and Dr. James having lost a beloved daughter, the Presbytery gave expression to their sympathy with these brethren. The various schemes were put in charge of the following members of court, who will see that contributions are made to them, viz.: Home Mission, Mr. Bruce; Colleges, Mr. Fletcher; Aged and Infirm Ministers' Fund, Dr. McDonald; Widows' and Orphans', Mr. Porteous; French Evangelization, Mr. Goldsmith; Foreign Mission, Mr. Lyle; Statistics and Finance, Mr. Chrystal. A committee was appointed to arrange for holding a Sabbath school conference.—JOHN LAING, Pres. Clerk.

PRESPYTERY OF BRUCE.—This Presbytery held its regular meeting at Walkerton, on the 20th and 22nd inst. It was resolved that all the ministers of the Presbytery give each a Sabbath to the mission stations of the bounds. The following appointments were made for Riversdale and Enniskillen for the ensuing three months, viz.: Mr. Wardrope, Oct. 2nd; Mr. Duff, Oct. 16th; Mr. Wm. Ferguson, Nov. 6th; Mr. john Anderson, Nov. 20th; Mr. Gourlay, Dec. 4th; Mr. Currie, Dec. 18th; Mr. Johnson, student, Dec. 25th, Jan. 1st, and Jan. 8th. And for Balaklava: Mr. Moffat, Oct. 16th and 23rd; Dr. Bell, Nov. 6th; Mr. Blain, Nov. 20th; Mr. Currie, Dec. 4th (afternoon service); and Mr. Tolmie, Dec 18th. There was read a paper in the form of a call from the congregation of Gore Bay, Manitoulin, to Rev. Hugh McKay. It was agreed to allow the paper to lie on the table in the meantime, and instruct the corresponding member of the Home Mission Committee to lay the matter before the Committee with the view to obtain the necessary supplement. Mr. McKay being present agreed to resume the charge of the mission work on the island at least for the winter. Mr. Patterson was appointed to take charge of the College Fund; Mr. John Ferguson, of the Home Mission Fund; Dr. Bell, of the Foreign Mission Fund; Mr. Gourlay, of the French Evangelization Fund; Mr. Eadie, of the Aged and Infirm Ministers' Fund, and of the Widows' and Orphans' Fund; and Mr. Wardrope, of the Assembly Fund. Congregations making collections for any one of these funds are requested to notify the brother in charge of that particular fund as to the amount raised. Messrs. Scott and McLennan, ministers, and Mr. Angus McKinnon, elder, were appointed a Committee on the State of Religion; Messrs. Tolmie and Anderson, ministers, and Mr. James Rowand, elder, were appointed a Committee on Home Mission; Messrs. Straith and Gourlay, ministers, and Mr. Muir, elder, were appointed a Finance Committee. Messrs. Tolmie and Straith submitted a report of their visit to Sault Ste. Marie and the north shore of Lake Huron. The report was received, and the commissioners thanked for their diligence. It was agreed to secure two labourers for the winter-the one to labour at Bruce Mines and vicinity, and the other at Thessalon River. The following students labouring within the bounds of the Presbytery were certified to the College Board of Knox College, viz.: Messrs. Caswell, Rutherford, Leitch, Campbell, Jaffray, Builder and Johnson.-A. G. FORBES, Pres. Clerk.

PRESBYTERY OF LANARK AND RENFREW .- This body met in Calvin Church, Pembroke, on Tuesday, the 20th inst., the Rev. John Burnett, of Almonte, Moderator, presiding. There were present sixteen ministers and three elders, being a considerably smaller number of members than usual. Since the last regular meeting no fewer than five special meetings had been held. The first of these was in connection with the lamented death of the late Rev. Walter Ross, of Carleton Place. The others were all in connection with settlements in the following places, namely, of Mr. Andrew in Middleville and Dalhousie; the ordination of Mr. G. T. Bayne, as missionary for two years in Eganville and its two connected stations; the induction of the Rev. Mr. McGillivray, and the ordination and induction of Rev. Mr. Ross into the pastoral charges of St. Andrew's and Knox Churches respectively, in Perth.

These settlements were the means of calling forth grateful feeling on the part of the Presbytery to the Head of the Church. Messrs. McGillivray and Bayne being present, were formally welcomed to the Presby-The number of special meetings had left a much smaller amount of business than usual to be transacted at this regular meeting. Minutes were read and sustained, expressing Presbytery's mind on the loss it had sustained by the death of the Rev. Mr. Ross, and also setting forth its appreciation of the valuable services rendered to the Church by the Rev. S. J. Taylor during two years of missionary work in the village of Mattawan and surrounding country. Reports were heard from members of deputations appointed to visit supplemented congregations with a view to secure in every case where it could be done a reduction in the grants required. Some of these were successful, in other cases it was found that no reduction could be made. The grants asked for mission stations were carefully examined into, and despite a strong desire to make a reduction wherever this could be done, it was found that a very considerable sum would be required to carry on the work with efficiency. The state of the mission at Mattawa was the subject of anxious consideration on account of the retirement some time ago of one missionary, and the new prospect of the withdrawal of the student, Mr. R. C. Murray, now doing excellent service in the field. It is earnestly hoped that someone may be found willing and qualified to enter upon this large and needy field. Mr. Ballantyne was appointed to visit it at an early day. A committee was appointed to report to next regular meeting a scheme for a series of missionary meetings to be held within the bounds during the winter. Advantage was taken of the meeting of Presbytery to hold missionary meetings in Pembroke and Alice, the former of which was addressed by Rev. Messrs. Edmondson, McGillivray, and Campbell, the other by Rev. Messrs. McKillop, Blakely, and

PRESBYTERY OF GUELPH .- The stated meeting of this Court was held in St. Andrew's Church, Guelph, on Tuesday, the 20th inst. The Rev. James Middlemiss, of Elora, acted as Moderator, and the Rev. J. C. Smith as Clerk. After the reading and sustaining of the minutes of the previous meeting, the Presbytery, as in former years, appointed a committee with instructions to report in November next, to make arrangements for the holding of a Presbyterial Conference on Sabbath School Work and the State of Religion generally within the bounds. Said committee is composed of the ministers and representative elders of Fergus and Elora, with the Rev. J. B. Mullan, Convener. On behalf of the Finance Committee and of the Committee on Superintendence of Students, Rev. John Davidson submitted reports on their respective work. Reports also on missionary services rendered in the bounds during the summer months, by Messrs. James Reid and G. B. Gregg, students of divinity, were received, and were regarded as generally of a satisfactory nature. The Moderator requested the Rev. W. S. Ball to accept the chair, while he should submit to the Presbytery a detailed scheme of missionary meetings to be held throughout the bounds. The arrangements suggested by the committee were substantially adopted. With reference to a report read of Mr. Henry Knox's labours under the immediare supervision of the Barrie Presbytery, the following resolution was unanimously adopted. It was moved by Dr. Wardrope, and seconded by Rev. J. C. Smith: "That the Presbytery of Guelph have heard with much gratification of the success which has attended the labours of Mr. Henry Knox during the past six months in the Muskoka district; that while cherishing a deep sense of the kindness and liberality of those friends who have so generously borne up to the present time the pecuniary obligation connected with Mr. Knox's services there, they cannot reasonably expect a further continuance of such liberality; that the Presbytery in view of the earnest desire which is known to prevail among the people in that district that a way may be opened up for Mr. Knox's early to recommend him to the Home Mission Committee for employment as a catechist in the field referred to; and further that the representatives of this Presbytery on the Home Mission Committee be requested to support this recommendation at the first meeting of the Committee in Toronto. The Clerk submitted the copy of a call and relative papers from Knox Church, Mitchell, in the Presbytery of Stratford, in favour of the Rev. Donald Tait, B.A.,

of Berlin. After consideration it was agreed to cite the congregation of Berlin, to appear for their interests at an adjourned meeting of Presbytery to be held in St. Andrew's Church, Guelph, on Tuesday, the fourth day of next month, at eleven o'clock a.m. The Rev. A. M. Hamilton was appointed to give the citation. The next ordinary meeting was appointed to be held in the same place on the third I uesday of November next, at ten o'clock a.m.

WE call attention to the advertisement of Dr. Alamilton's book on Baptism, and the favourable opinions of it which are there quoted. We have already expressed our own favourable opinion of the work, and can only repeat our hope that it may have a very wide circulation.

WE beg to direct attention to the advertisement of Mr. H. W. East in another column. Mr. East is the pioneer manufacturer and importer of umbrellas in this city, having commenced business so long ago as 1856 In his shop at 336 Yonge street, opposite Gould, will be found a complete stock of umbrellas, trunks, valises, etc., all of the best material, well made, and at fair prices. The superior quality of his workmanship was acknowledged by Her Royal Highness Princess Louise when in Toronto.

IT would seem that there is any amount of trouble in store for the Methodists on the other side, if half of what was said by Professor Austin Bierbower in defence of Dr. H. W. Thomas at the late trial for heresy of the latter gentleman. Evidently there must be many more who will have to be dealt with, for Mr. B. says: "At least three bishops can be turned out as heterodox on the same rulings; and at least two of the official editors, one of the general secretaries, the principals of the three theological seminaries, and a large number of the other most prominent ministers in the Church, as all of these hold substantially the same views as Dr. Thomas regarding the inspiration of the Bible, the atonement or future punishment. Bishop Foster is squarely heretical on the doctrine of the resurrection of the body, which he denies even the resurrection of Christ. Bishop Hurst, I understard, is heretical on eternal punishment and inspiration, and Bishop Merrill is heretical on the atonement, as is Bishop Foss, who holds the same views as Dr. Thomas, as near as I can make out. Dr. Warren is quite as liberal as he is on in viration, and Dr. Vincent, I have been told on good authority, is a Universalist."

Sabbath School Feacher.

INTERNATIONAL LESSONS.

LESSON XLI.

Oct. 9. 1

THE TABERNACLE.

GOLDEN TEXT.—"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."—Ex. xl. 34.

HOME READINGS.

M. Ex. xxxvi. 1-38. . The Curtains, etc.

T. Ex. xxxvii. 1-29. The Ark, etc.
W. Ex. xxxvii. 1-31. The Altar of Burnt-offering, etc.
Th. Ex. xxxix. 1-43. Priestly Garments.
F. Fr. vl. 1-28. Tabernacle Peaced

F. Ex. xl. 1-38..... Tabernacle Reared.
S. I.-v. viii. 1-36.... Consecration of Aaron.
Sab. Heb. viii. 1-13.... Levitical Priesthood Abolished.

HELPS TO STUDY.

The first "tapernacle" spoken of in the Bible is that mentioned in Ex. xxxiii. 7. In that passage the words translated "tabernacle of the congregation" ought perhaps to have been rendered tent of meeting. As Jehovah would not manifest His presence among the Israelites, who had been defiled by idolatry, Moses is supposed to have moved his own tent to the outside of the camp where is even as his own tent to the outside of the camp, where it served as a meeting place for the faithful leader of an erring people, and their Divine Ruler.

The second "tabernacle" mentioned is that which forms the subject of our lesson. It was for four hundred years the

centre of Jewish worship, serving in its time the same purpose that the temple served afterwards.

The third 'ta'ernacle''r ferred to in the Scriptures is that erected by David in Jerusalem for the reception of the ark after it had been recovered from the Philistines.

visional. The second was next to the temple in permanence, and was constructed so as to be durable as well as portable. This structure with its contents formed what s-calls "the Bible of the wilderness," teaching sym teaching symbolically

the holiness of God, the sinfulness of man, and the way of salvation through an atonement. The following arrangement of the subject matter may be found suitable: (2) The Tabernacle and its Contents, (2) The Consecration, (3) The Priesthood.

I. THE TABERNACLE AND ITS CONTENTS .- Vers. 1-8.

Minute directions for the construction of the tabernacle and its furniture are to be found in the last fourteen chapters of Exodus. By means of sockets, rings, loops, etc., all the parts were made so as to ht securely into each other, in order that the structure could be easily erected wherever the people encamped, and as easily taken down again when necessary and packed into very small compass for carriage to the next stopping place. A space about 150 feet long and 75 feet wide was enclosed by a cloth screen 7½ feet high. In the centre of this enclosed space or court was the tabernacle proper, about 45 feet long and 1334 feet wide, divided by a veil or screen into two apartments, the larger called the holy place, and the smaller the most holy place. The holy place contained the altar of incense, the candlestick and the table on which were set the shewbread, dishes, spoons, etc. (see Ex. xxv 29, 30). The most holy place contained the ark of the covenant, surmounted by the mercy seat and cherubim, and the ark contained the two tables of stone on which the ten commandments were engraved. Inside the gate of the court, and right before the door of the tabernacle, were

placed the altar of burnt offering and the laver.

On the first day of the first month, a year all but fourteen days from the departure of the Israelites out of Egypt, the tabernacle was to be set up for the first time.

And thou shalt put therein the ark of the testi-

mony. The ark was a very costly box or casket, about three feet long, two feet three inches in breadth, and the same in height. Of all the objects in and about the taberappear as if its safe keeping was one of the main purposes of the whole building. But precious as the ark was, it was only an ark, a box made to contain tomething, and that something, surely still more precious, more sacred, more inviolable than its receptacle, was the two tables having the moral law inscribed upon them. Here let us learn what

God thinks of the ten commandments.

And thou shalt bring in the table and set in order the things that are to be set in order upon it. "There is," says the "S. S. Times," "a plan for everything in God's service. God knows how He wants things arranged, as well as what He wants, and where. It is a poet who says that 'order is heaven's first law;' but it is plain prose and sober fact, that whatever is the order of heaven's laws, order itself is one of them—a law proclaimed for earth as well as for heaven: Let all things be done decently and in order. There is no map hazard work where God's work goes on according to God's directions. No minister ought to attempt to lead a public service without having a plan arranged beforehand. A wise plan of exercise is as important in its way as a Jevo-ed spirit, to a good superintendent. So it is to a teacher A desire to serve God in teaching, and a knowledge of the lesson to be taught, cannot compensate for the lack of a plan of teaching. Planning how to pray is a proper preparation for proper prayer—in the closet, the family, or the prayer-meeting. When you have the Godfamily, or the prayer-meeting. When you have the God-appointed and the God-gathered material for God's worship and service in hand, then 'set in order the things that are to be set in order.' That as the rule for God's servants everywhere.

The altar of incense, placed immediately before the veil, with its odours penetrating into the most holy place, represented the prayers of God's people; and the altar of the burnt offering, situated before the door of the taber-nacle, indicated that man can draw near to God with acceptance only through sacrifice, that is, through the "more excellent sacrifice" which the ceremonial offerings merely

11. THE CONSECRATION.—The tabernacle and its furniture were to be anointed with oil composed of myrth, sweet canamon, sweet calamus, cassia and olive oil. This indicated their entire consecration to the sacred purpose for which they were intended, impressed the people with a sense of the infinite holiness of God, and taught them to reverence the place in which His presence was peculiarly

The word sanctify, as used in the text, simply means set apart from a common to a sacred use. Inanimate objects are incapable of holiness in the strict sense, but they acquire a certain sacredness when used only for religious purposes.

III. THE PRIESTHOOD .- The "Westminster Teacher" says that the door of the tabernacle of the congregation was the fitting place for the setting apart of the priests in view of the work to which they were to be consecrated, that of mediating between the people and God; and that the washing with water would symbolize the purity of heart and life which God requires of those who are to minister to Him in holy things.

The following sentences on the same subject are from the S. S. Times; "Even the one whom God Himself had "S. S. Times called to be His priest, and to be the father of a race of priests, must, with his sons, be set apart for the priestly work by special consecrating services. Although it is no longer of birth, or in an utterly exceptional instance, that one may have the privilege of leading in God's worship, or of serving at God's ahar, it is not for any man who is called, or who calls himself, a representative servant of God, to attempt the performance of those duties which pertain to any grade of the Christian munistry, without being hittingly prepared therefor, and set apart thereto. The extending of the range and sphere of the ministerial membe.ship does not by any means lessen the r sponsibility of each particular minister in his sphere, or make it less important that he should have all the requisite training for the duties of his place. If no ministry or ministering of any kind is now needful that is one thing. Then, of course, kind is now needful that is one thing. Then, of course, neither you nor any one else can be called a minister. But if there is such a thing as a ministry, and you would be a minister, the best training you can get is none too much for

ances so far would indicate." CORRECTIONS.—In the second line of the introduction to the lesson in last week's issue, for "silent" read salient; and in the first line of the fourth paragraph of the same, for "finished" read furnished.

you, unless you are far more superior to Aaron than appear-

OUR WOUNG BOLKS.

GOD SEES ME.

God sees me every day,
When I work and when I play,
When I read and when I talk,
When I run and when I walk,
When I cat and when I drink,
When I only sit and think,
When I laugh and when I cry,
God is ever watching nigh.

When I'm quiet, when I'm rude,
When I'm naughty, when I'm good,
When I'm happy, when I'm sad,
When I'm sorry, when I'm glad,
When I pluck the scented rose,
Which in the next garden grows,
When I crush the tiny fly,
God is watching from the sky.

When the sun gives heat and light, When the stars are twinkling bright, When the moon shines on my bed, God still—atches o'er my head; Night or day, at church or fair, God is ever, ever near, Kindly guiding, lest I stray, Pointing to the happy way.

WHAT IS FEAR?

THERE was once a little boy who went on a visit to his grandmamma when he was not much more than five years old.

His grandmamma was very kind to him, and very fond of him. He was a bold, venturesome little lad, and would often run out by himself for hours together, climbing the hill-sides after flowers, or seeking nuts and berries in the woods, till the good old lady sometimes felt quite nervous for fear the gypsies should entice the child away, or he should fall into the brook, or get lost.

One day when he had gone out quite early in this manner, he did not come back at noon to dinner, nor as the afternoon wore on; and then a thunderstorm broke over the hills, and the lightning flashed, and rain fell in towents. You may imagine how uneasy she felt about him, and how she sent the gardener and stableboy in different directions to seek for him; and how glad she felt when, in the twilight, he was brought back to her safe and sound.

They had found him on the far hill-side, in an old hut, where he had crept for shelter from the rain, and was sitting quite contented, watching the noisy brook splashing down over the stones. His grandmamma scolded him a little, which was no wonder, for he had made her sadly uneasy. "I wonder fear did not drive you home, child," said she.

"Fear grandmamma?" said he. "I never saw Fear! I do not know what it is."

That little boy was Horatio Nelson, afterward that famous Lord Nelson, who won for England those great sea fights of which you have read and heard, and fell at last at the hattle of Trafalgar, on board the "Victory."

It is good to be brave and strong; and a bold and fearless nature is a fine thing to possess. But there is one kind of fear we all ought to have within us, the fear of doing wrong—the fear of offending God, and "grieving His Holy Spirit."

That is the one sort of fear it is good and safe to have; and the bravest and boldest and most noble men have always felt this fear the most.

"The fear of God which is the beginning of wisdom," the Bible calls it, and rightly; and the more we learn to love God, the more of this "fear" we shall have, because we shall fear to do the least evil thing to displease our dearest Lord, and then we need have no other fear of any kind.

GIVE ME THINE HEART.

Hark! my child, a voice is heard, Sweeter than the song of bird; Soft as heaven's melody. Hoarken! for it speaks to thee: "Give me thine heart."

'Mid the busy scenes of life,
O'er the waves of earthly strife,
Jesus calls in accents mild
To the timest little child:
"Give me thine heart."

Though I sinful am, and weak, Lord, Thy face in truth I'd seek, Low before Thy presence fall, And obey Thy gracious call: "Give me thine heart."

Now, my Father, I am Thine; Fit me by Thy grace Divine, I a loving child must be Since Thou first didst say to me, "Give me thine heart."

Jesus! soon may heathen lands Look upon Thy pierced hands, And may all their idols fall At their loving Saviour's call: "Givo me thine heart."

THE STEPPING-STONES.

A LITTLE girl was sent on an errand one day to the neighbouring village. Her path lay through beautiful fields. On her way she had to cross a wide but shallow stream. The bridge was a long way off, but there were firm, tried stepping-stones all the way over.

"Oh, I am afraid!" said the child to a lady who was passing.

"But you see the stones, my child; they go all the way across."

"The water is so wide!" she said tearfully, looking across the stream.

"Yes; but it is very shallow. See how easily I can cross it." So, carefully picking her way, she went quite over and then returned.

Very timidly the little girl began to cross. "Just one step at a time is all you have to take," said her kind guide.

So one step followed another—the first few were the hardest to take—and soon she was safe on the other shore, smiling at her fears.

"It is not so hard, after all," she said, looking back on the watery way. "Just one step at a time brought us over."

"Remember this walk, dear, when you have other hard things to do. Go forward, and the way will look easier and easier. When troubles come—as they are almost sure to do in this world—don't look at the waters before you, but at the stepping-stones Jesus places for your feet. The thing that we feared very often does not come upon us, or if it does, Jesus sends such comfort as we never could have imagined. Here is a strong, firm stepping-stone that has often saved me from sinking: 'As thy days, so shall thy strength be.'"

There came many times in her after life when Mary remembered that day's lesson, and it brought cheer and peace to her soul.

BRAGGING BOYS AND DOING BOYS.

AVE you not heard how some boys brag about what they are intending to do? They are always going to do wonders.

"You just wait," say they, "and we will shew you, some day, what we can do."

Now is your chance, we would say to you. You are old enough now, and you will never have a better time. Better begin now; we are anxious to see your first effort. Let us at once see you animated by the practical purpose, not by the dream of doing, and then we will compute your future for you.

Make an effort. Even if you shall fail the first time, a hundred times, still continue to try. The result is inevitable. It is only those who falter that come to grief.

CHILDREN CAN SERVE CHRIST.

THE boy that carried the five loaves and two fishes was of some service to the benevolent and wonder working Saviour.

A little boy once said to his mother:

"I should like to have lived in the time of our Saviour, that I might have done something for Him."

His mother smiled and said:

"What could a child of your years have done for Him, to prove your good-will?"

The little boy thought a moment, and then said:

"I could run everywhere doing His errands."

Now this boy could still serve Christ by giving his little savings to translate, print, and circulate Bibles and Testaments. The Lord Jesus could still see him do it, and still remember all he did for heathen boys and girls.

"Go to the ant, thou sluggard; consider her ways, and be wise."—Prov. vi. 6.

"He that followeth after rightcourness and mercy findeth life, rightcourness and honour."—Prov. xxi. 21.

THE word diligence is derived from a Latin word, meaning "to delight in." So we may wisely be reminded that there is no true industry which does not spring from pleasure in our work.

A nor has two eyes; if he lose one he can use the other, He has two hands; if he lose one he can use the other. He has two feet; if he lose one he can use the other. He has but one soul; if that is lost, what then?

One day a lady said to a little girl, "Helen, have you given your heart to Christ?"
"I do not know just what that means," answered the child; "but I know I used to please myself, and now I try to please Christ."

It was amid the darkness of the night, at the brook Jabbok, that Jacob of old wrestled with the angel and prevailed. It is in the soul's dark, lonely, and solitary seasons still that the Church's moral and spiritual wrestlers are crowned with victory, and, as princes, have power with God.

Words of the Wisc.

THE PAST.

THE PAST.

The past—forget it, 'tis with God;
He'll bless it unto thee,
'Twill work together for thy good;
fod's mescy thou shalt see.

Oh, bested thought, to reach before.
Forgething all the past I
Only trusting nothing more,
And reaching heaven at last. And reaching heaven at last.

-Cora Johnson.

THE unpardonable sin is to be hard on a tender hild .- Collyer.

HR who talks but little may be suspected of knowing more than he says.

Sow good exites; sweet remembrances may good from them.—Almes de Stael.

WE carry all our neighbours' crimes in sight and throw all our own over our

be eath the dignity of the character to which a bire.

If a bire,

If a bire,

It has been called the bright can be of the heart.—Samuel Smiles.

SE man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

CONQUER thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as –Burton.

MAKE a journey every day to three moun-tain. Go to Sinai and see your sins; go to try and behold the Lamb of God; go to the heavenly city.

COTHING so increases reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness we are shallow and deem others so.—

orlow Duxton.

cosn who strive for uniformity, instead

of union, among Christians, need not wonder no sympathy with them, nor ever prayed their success.—Schauster.

IT is a duty to live and to make our lives It is a duty to live and to make our lives in upon as many points as possible. If weightly think of this we will also think of our responsibility in the way of so providing that our touch will be beneficent.

THERE is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces—it is ice still; but expert it to the beams of the Sun of Right-

into thousand pieces—it is ice still; but explose it to the beams of the Sun of Right-coloures, and then it will melt.—Middleton.

As seems to natural for the child of God tell upper cent on the words: "I thank Tace, Pathera" beary time anything affects him pleasants. It is in this way that we keep the channers of ayer, as it were, worn smooth so that it is easy to roll the heavy burners from our souls.

The is more consistent with faith than to aknowledge naked of all virtue, that we may be folled by God; empty of all good, there may be filled by Him; slaves to sin, in the may be enlightened by Him; blind, hat a may be eliberated by Him; blind, hat may be guided; weak, that we may be supported by Him; to divest ourselves of all grounds of viorying, that He alone may be eminent, govious, and that we may flave he has a great many servants, and they are not only very busy, and "desperately wicked," but "deceiful above all sings." They are so deceiful that they often make children, and grown-up papple too, think

They are so deceiful above all mings."
They are so deceiful that they often make children, and grown up papple too, think they are their servants. And none of them are worse or more deceiving or do more harm than these four, whose names we give:

THERE-IS-NO-DANGER.
ONLY-THIS-ONCE. EVERYBODY-DOES-SO. BY-AND-BY.

BY-AND-BY.

EVERY impression of stroke of missionry power on earth is from the heart of Chast. He sows, and there is a larvent. He bocker nations, and there arise and there of the real only civilized by His light, be sanctime by His love. The isless of the ocean wait for Him. He is reads His net and gathers of every-kinds at lot the burden of the sea is not only thee, but fishermen who go and gather and come again. If there are activity, free git as, ready-going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization Christ because through all the organization Christ lives and His personal Spirit works. There is no other possible spring for that enthusiam.

—Bishop Huntington.

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MONTERAL.—In St. Paul's Church, Monteal, on e first Tuesday of October at el ven a m Wittrov.—In St. Andrew's Church, Bowntanville, In hind Tuesday o October, at eleven a m. Parts.—In Knox Church, Woodstock, on Tuesdy, though October, at two p.m. Thusky.—At Woodville, on the 29th November, and Tuesday. The treatment of the second Tuesday of the secon

day, the 4th Octo er, at two p.m.
Liturs Av.—At Woodville, on the 29th November,
Liturs Av.—At Woodville, on the 29th November,
Liturs Av.—In First Presbyterian Church, London,
Lo Econd Thesday of November, at two p.m.
Tohd Aro.—In the usual place, on the first I'vesday
of November, at eleven a.m.
Chatham.—In St. Andrew's Church, Chatham,
on December 14th, at eleven a.m.
Strattonum.—In Knox Church, Stratford, on the
4th of October, at ten a.m.
At Ark and Respren.—At Carleton Place, on
the 1st Thesday of December at half 1 ast one p.m.
Rift R.—In Knox Church, Paoley, on the second
Theads of December, at two p.m.
Use Ruen.—In St. Andrew a Church, One ph, on the
him The day of November, at ten a m.
MATLAND —I St. Andrew a Church, User ph, to the
MATLAND —I St. Andrew a Church, Locknow,
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BIRTH.

At the manse, Keady, on Monday, the 19th inst, ie wife of Rev. High Currie, of a daughter. At Kincardine, Ont., on the 19th September the ife of the face Rev. D. McKerracher, of Wallace and of a daughter.

MARRIED.

MARRIED.

On the 14th September, at the residence of the bride's Ratchiffe, by Rev. J. H. Ratchiffe, of Ancaster. Thomas Ratchiffe, of Chicago, III, to Adelance, daughter of James Baxter, Emp., of Pickoring.

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