The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may re bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.


Coloured covers/
Couverture de couleur


Covers damaged/
Couverture endommagéeCovers restored and/or laminated/
Couverıure restaurée et/ou pelliculéeCover title missing/
Le titre de couverture manqueColoured maps/
Cartes géographiques en couleurColoured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue cu noire)Coloured plates andor illustrations/
Planches et/ou illustrations en couleurBound with other material/
Reliè avec d'autres documents

Tight binding may cause shadows or distortion
along interior margin/
La reíiure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves adder Juring restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cola était possible. ces pages nont pas èté filmées.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.Coloured pages/
Pages de couleur


Pag:s damaged/
Puges endommagéesPages restored and/or laminated/
Pages restaureees et/ou pelliculées


Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquéesPages detached/
Pages détachées

Showthrough/
TransparenceQuality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continueIncludes index(es)/
Comprend un (des) index
Title on header taken from:/
Le titre de l'en-téte provient:Title page of issue/
Page de titre de la livraisonCaption of issue/
Titre de départ de lá livraison

$\square$
Masthead/
Générique (périodiques) de la livraison

$\square$
Additional comments:/
Coınmentaires supplémentaires:
This item is filmed at the reduction ratio checked below/ Ce document est filmé au taux de reduction indiqué ci-dessous.



Vol. 9.-N0. 39. Whele No. 304.
W0. 39. Tersincurns A Librars) ve 5 olumes.
 NEW BOOKS.

Messinh the Priute, or, The Mediatorimh
munion of Jesur Chivit. By Willisn Symin ….......
studies in the ilite ö̈̈rrist. ihy Kev. $\dot{\boldsymbol{A}}$. is.
 A. Mandlook of Clisistian fivilence. Hy $R$
 The Chinition Creed: fis Theor..... and fracilice.
 Thenries Conserniti, Atomens, Alres, and Men. My Sam. Wainwriglh, 11.1) .........

 Euhythatha, or the Am-tioratinn or ilie Worth. The fife sod Smace of tienge lawnone I) i) Solkitk. "y the Rev. I Macfarlane. 1.1 I. 1 .
 Leaders of Men: A 1500 k of lhorranhies for the Youns. lif li. A. rase.............. . Memoirs of the Ket.ilienry iu. Fox. Miasson. ary to lndia. Wy the Kev. C. T. Fox, M.A.

Alailed post-fatid on rraif of prict. JOHN YOUNG.
Upper Canada Tract Society, 102 Yonge Street.
E. S. LIBRARIES.

Schooh dosiring to reple
wer do better than sead to
W. Drysdale $\mathcal{E}$ Co.,
api St. James Serwe, Montreal, Where thwy can at very fow prices. Mr. Dryidalo having purchaved the stock of ithe Cinndas.S.S. Union. who have civen spe the supplying of Hooks, is wefluied to cive stecial
spincempath Send for catalogue nd prices. School
 W, DRYSDALE\& CO

The


 aquer groxt aloquan sude pi es ilt author to be
 Topka wich frabisher iniemds riag the the dea zood

Hrop rocenk, orsi per dosen. Maipal
C. BLACKETT KOBINSUR

Inenn Sinvas Trembe.
NSON.

September 30th, r88r.

8.00, per Annum, In advance.


sthes, Clocks, Jewelry, Spectacles, nuoumine ini Canada
wholesale and retail.
Senflor price lise and catalosue Inili, Clock, 105 Yonge St., Toronto.


## the enition w

THE HARMONIES RE ISED
良. J. HOPK/NS,

## 

Clolt, phain
 Af Choin likerahy Antiver will is an $\qquad$

## N. URE \& Co.,

Heft \& Rawtinson, rablugers, bionksthers i-A anthemers, 5 HiNG ST, west, ToRdNTO.


M. ws. Haminos. 1il.
 orisions or tur noks.





 su
ual discuunt to the irade.
C. BLACKETT ROMNSON

5 Jortan Sirect. Toronto.
Publinher.
ILGOUR BROTHERG:
Papet

## pirppurs, Wrapping P

difilington St. West, Tororu.

## $-1$

STEEL BARB WIRE
 mith phaces lietwean tis two wires then wound
 nusting, and consequently when an animal ts pane-
pured $i f$ will toal quickly and not fester as is the cace with tulty and ragred
SHORT'S STEEL BARB WIRE,
 Manufactured by THyer's Sarsaparillas

## CARPETS. HOUSE FURNISHIT: New C

 Tapostry Carpets, Brussels Carpets, Curtain Materals, and Furniture Coverings,kalw SILk, brocatime, iUTE, kepis, and Largest and oldest Dry Goods and Clotheng House in TONONTO.
'INGALESE
H.IT RENEWER


 the salp, it 1 Lores gray hair so its ort) igal colour
and leatil
It niinued uev, by thoce rith bald hom -ill prot ea beauliful new hed of hair. Every one CTAMILTON AND OAKVILLER STR. SOIJTHERN BELLE
 Whivesday an Satkrann Excursions
 12, firikets now on sale.

In Onvius anything adycuista is shis papor, yom aill obt athe publisher, as suclla is ihe ad
yow saw ther, by stating that Prest.mathan.

\section*{-

## - <br> 10 $i$

## ffacher's Companig? <br> rev. joun meewel:


R. WALKER \& SONS,

4

## -

doctrines of the

## MQUTH BRETHEN. <br> .

.

do any ay Is, poatare ountaid,


ulltie, 58 pror ice
 $\frac{10}{7^{4 E}}$

SABBATH SCHOOL

## Texcher 2nd: ior harlatit Companion to It:e Inienuxtionat Lo

 <br> }FIKE PAPELN NGREEN, GOy \& CARMINE



MARRIAGE AEGISTERS,

## SAPTIS AAI RECTSTERS


pualianca yontuly.

CANADIAN ABBATH SCHOOLS



## Dro Pocfs Artificial Earlisis





Wg,ches, 5
Clocks,
JEMELRY.
And Silverware.

Jeweiry and Silrerware manufact:red, and repair
Ft King Street West, Toronto.


## \$ntentilic man mbranl.

Do nol set apatt one day on which to clean your silver or scour your tinware; there is danger of it not being done at all. Ilare your cleaning material teady, and when you are "duing ul" the dibsics nfier each meal clean ard pollah clie silver or tin you have leen ualing. This ls a yely good hablito cull. ivate.
"Wiat is the beat dink in mam wenther?" zalil a reporter to an official a he Chanbera slrect hospital, New York, the Her ice coll. Ice waler chills he socmal and so whimatr injures the power or ducs ton so One wo the beas duinks in the woill for hot weather is butternilk with a lilt diacer in it. I know people don't liko it ar cessively but it is valuabie for all that. It swime of the high livera who suffer so severly al times would live on soothing for a week nut brown bread and butiermilik, they would eablike fighting-cocka. Anolheg intellent Irink, wod which loricklayers uy. kreat deal is the ollorwhioned drink wich the farmers use in the hancield-whet with ginger anol molasses in it . Anow the sysem and opens the pares sufficionisenty a comfortable per. spiration.
Til Pollowing are a fermbings wurth knyng: That bolling water wimparge rater throuth the stin and thus prevent is from spreading over the fabric; that new dith Otes will reriove ink and other stains frut Chite cloth, nlso from the hands that (wiypoonful of turpentine, boiled with white ches, will aic the whiteuiog process; that Thath starchi is nuch imploved by the ad. dition of a linle spesmaceli, of a litile salt, or both, or a litle yum a rabic dissolved; that becoswax and salt nill unahe fatirons as clean and smooth as gisk-tie a lamp of wax in a sag and keep it for that purpose, when the irons with a paper or rag sprinkled with salt; that kerosene will solfen bools or shoes whica them as plithe as when new; the kerove will make in trakulics as bripht as new. silurale a woullen rac and rub with it. it will also remove staing from clean vanithed lur. niture

A CORRLSFONDENT to one of our exchanges writes as follows about the vitutues of a well. known plant: - have discorered 2 remedy casces atith. the lunce and the hectic fush was already on the cleek. After trying this remedy to my own satisfaction, I have moupht philanhiropy required that I should let it se known to the wotld. It is common mulle.a steeped strong y and sweetened with confee sugar, and draa in the shaie and kept in slean good dned malicine must be continued from three to in 1 aths, scoording to the nature of the r-1 aths, itcoording to the nature of the noth fil wo takithens and builds up the system mans good blood and takes inflamma. tion away from the lunge. It is the wish of the writer that every periodical in the United Sistes, Canada, and Europe should pullish this recipe for the benefit of the human family. Lay this by and keep it in the house realy for use.
Somanomy writiag to one of our exchanges says: A lew years ago my bouse was intested with cockroachec, and I wis recors: mended to try cucumber peelingsas a remedy. strewed the foor of thase parts of the house most infested with the vermin with the reen moel cut not very thin from the cucumb greea 3e un hall an hour later than usual of watch the fect. Before the expiration othat time the thor where the peed Jay wy Completely coveret with the cock roache 80 much so, that the-veretable could 68 le seen, so vorac:ously were they eng ped in sucking the poisonous mbjuare fromit. I udopted the visitors were noh pe 80 numerons-1 should think not more th, 1 a fourth of the previous night. On the yhtrenight I dis not dircover one; butanxigy to amertain whet ther the housc mas quite clotro of theaty examised the peel afier I had at down about halt an hour, and perceived hat if was cavind with my inili of ming the cockroaches, abow the sixe of a
fiea. therefore allowed the teel to lie till mogyng, and from that momenal have not Ch a eockroach in the house. A is a very senedy only requires to be perscererexn for the pesi' of course it should be freah $\alpha$. cumber Heel every nigat."

# THE 

## 

Dr. Pusxy, cha leader of the party in the Anglican Church, which bears his name, and is known as the Puseyite party, has completed the eiphty-first year of his age. He has some "grit" left in him yet, for he declares, ${ }^{w}$ that, without any direction from the Prayer. Book, he admiaisters the communion with wine mingled with water, and challenges the 'Church Association' 10 do its worst."

The Rev. George Miller, the founder of the orphan houses at Bristol, England, who has been travelling and proaching 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 earnestiy 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 corres. pondent 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 coliapse, without hope of revival.
THE "Corriere Mercantile" reports that at Comunaglia, province of Chiavari, suffering iike 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 ignominicusly into a well, accompanying the feat with loud curses and furicis cries. The parish priest fled to the country, frightened by the fury of his parishioners.

A marvellous awakening is noted in several Spanish villager Jear Villairanca. In one place the eatire community, numbering about 100 families, is Protestant. In another, the Romish church has been spesially painted and decorated to attract the people, but the only attendants are one old man, two old women, and five beys. The Government school was closed for lack of pupits, while the ore under the auspices of the Free Church of Scolland had sixty-five schohrs. Over thitty 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 illoess of his father, that he should relinquish study, pui aside his cherished plans, and enser active business. He did this cheerfully, and won a bigh 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 hosour class was a girl. In the examinations for bachelor of medicine the first of three honcurs in anatomy went to a girl; and one of the three honours for materia medica and pharmaceatical chemistry went to a woman. Maybe they will be allowed to practice medicine in England by and by."

Tuk ingular event of the union of a Northern and a Southern Presbyterian Church took place at Rogers. ville, Tenn., August 28ih. 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 decermine the ecclesiastical connection of the united Church, and resulted in 102 voles for the Southern and fortysix for the Northern Church. The oficers, beginning with the two ministers, offered their resignations, which were accepted. The officers were re-clected. Then followed prayer, and bencdiction, and handshaking, and a quet dispersal.

Mr. Lowry; of the Methodist North China Mission, repurts the very important action of the Chinese Governinent in favour of Prutestant converts in China. This action was secured by the United States Minister at Pekin, Mr. James 13. Angell, who wrote as follows to Mlr. 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, ctc., 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 Protestart Chinese converts as well as to Roman Catholics. The same exemption is secured to the former as to the latter."

Tue 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 eatly as $7 \mathrm{a} . \mathrm{m}$.), 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 accepied, 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 nocbunt et won occident."
A Plimouth genteman wrote recently to the lritish Premier, calling his attention to 2 passage in 2 speech he delivered on March 3ist, 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. Gladstone's secretaries has replied: "Mr. Gladstone wisnes me to say that he has no recollection of expressing the opinion which you quote as altributed 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 bis leaders in politics. Mr. Gladstone thinks that you will not find any such expression from him within the last thirty-five or forty years."

This 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 laucable 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 themseives than by the missionaries present. The newspaper orgin of the native Young Men's Christian Association at Tokio "is ever on the watch to defend and expound Christianity," and its contributors are al.
ways ready to put forward a seply 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 l'resbyterian Church has gained 246 members by bap. tism during the year, agninst 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 Taimud also states that the place was made a colony by the Ronians, and hence called Colonia. Now, Josephus telis 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 weot and about a mile to the north of a ruin called Beit Muzz2. The head of the valley in which Kolonich stands is almost sixty sladia 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.

Tus report of the Committee of Council on Education in Scolland, for the year ending September 30th, 1880, was lately issued as a Parliamentary paper. It shews that there were on the register of the schools 635,428 children, of whom 113,213 were under seven years of age, $380,9: 8$ between sevea and thirteen, 25,419 betwecal thirteen and fourteen, and 14,803 were above fourteen. Of these $470,58 \mathrm{I}$ were present on the day of inspection, and 404,618 wore, 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 304,212 for individual examination. While of these 224,130 passed the prescribed test without failure in any one of the three subjects, $91 \cdot 85$ scholars out of every 100 examined passod in reading, $88^{\circ} 14$ in writing, and $33^{\circ} 12$ 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 $\mathbf{2 2 , 7 8 0}$, and the average attendance by 19,509, The night achools were 277, the attendance thereat 14,:97.

ONE hundred and ninety-two sludents hove applied for entrance to Princeton College, rinch is about thirty more than during any previcias year. At the opening of the year (September 14:6., President McCosh, in delivering the usual adir.ss, said: "When I was appointed to my office here, I assured the putlic that, while I would preserve with care the American character of the College, some improvements might be adopted froin other countries. Everybody commends the special care taken of individual students in Oxford and Cambridre 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 stendily kept in view, and that is what the German Universities glory in-to have the instructora engage in original research, in which they interest their pupils, and thereby give 2 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 fiften youllg men wha are fellows, tutors, assistants, lecturers, who are devoting their time to independent investigation, while they teach ciasees larger or smaller."

## 鸟un Kintributons.

## HUUME LIFE IN INDIA.-I.S.

The Hindoo has hitle dread or fear of death, but he does stand in mortal terror of the ghosts of the de patted, 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 orier to gain their own ends, especially in Ilengal, ani practise what is called stlting in thirtio. For instance a woman has a grievance-it may be she is jealous, of wishes for new clothes or jewellery, eic. She first makes har wishes known in the right direction, and awats results. If no attention is pard her, and she sees It to be a desperate case with her, she deliberately goes into the presence of her adversary, and, scaung her self at his door, announces her determination to starve her-elf 10 deuth, 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 sinv, whatever they may have been, are heaped upon th: head of her enemy, to remain with hum forever as a tertibie incubus. In the ghostly state she is sup posed to have unlimited opportunities whereby she may take him at a disadvartage and be revenged to her sausfaction. The ghosts of females are said to be most trying and relentless, hence women are seldom intentionally driven to extremities. When greally angered, they sometimes prefer sutcide to compromise, because of the fuller opportunities for vengeance. Here is one abundant reason why self nurder is so common in India. Ungovernable tempe and passion have, 1 am convinced, as much to do whit it as persecution or abuse. This mode of ob taining redress is by no means confined to the women, but is practised by business men in their transactions whit une another. S.mulated cpilepsy add hysteria are ever: day modes which the women employ for obt anugg their own way, often farly frighteming 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 lowes claszes are indurtrous, frusal and cheerful. They are early risers, being up long before the sun to spin the daily allotment of cotton yarn fur the maiting of garments for the houschold. That done, there follows 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 chuldren are fed, and last the mother ; then the female servants, if she can afford to keep any. In most well-o-do families these are poor relations or slaves. The firsi substanctal meal of the day is eaten at noon. The viands differ much in different parts of the country. Everywhere they profess to eschew European diet, except among the scavengers. Brahmins are the most noted for then exclusiveness regarding food, but the caste is large roughly estimated, they form about one-twenteeth o the population. They are divicied into many sections, each vanety having its rules, restactions and licenses, which are pecultarly its own in this matter. Some are flesh-eating, such as the Siva Brahmins, who sac sitice while watung upon their temples, fowls, sheep, hogs and buffaloes. There are those who contine themselves to fish only. Abbe Dubors tells us the " Vishnu Brahmins eat publicly all sorts of neat, e, . . At lieff, without shame or restrant. Sume Brahmas there are who abstain altogether, goatig so far as to deny themselves anything having within stself the princtiples of life, as eggs, bulbous roots, espectally the oniun, which is commonly said to be an animal, as at has a bone in its heart. Bishop IIeber says. "I had aimays heard and fully believed ull I came to India that it was a grievous crime in the opinion of the If almans to eat the flesh or shed the biuod of any 1. wots creature whatever." But says his brographer .le had not sailed up the Ganges to Calcutta betore he found himself compelled to abandon this helief. a nung the boats which crowded the Hoogly he saw u.: luale barks of numerous fishermen who were em friuyed in catching fish for their wealthy counnerymen, Brahmins, as well as others. Fish our traveller now tound is considered one of the purest and nost hawful kinds ul lood." Rice is cooked in a variety of ways, with meat, chicken, or clanficd butter and spices. A
favourite dish is that of splif peas boiled with tur. meric, salt, and claritied buffilo butter. It is very palatable. Wafer biscuits, seasoned with asafietida and baked after the manner of Sroteh oaten cakes, are common. Un occasions, dishes of rice are spiced with turmeric, black pepper, ginger, garlic, warm seeds and Chili perpers. Hot pickles are much likell, also wild honcy and fruts in abundance and vatiety. They dink a spiced lemonade and frutt syrup mixed with water, which makes a delicious sher bet. Nuts of all sorts nre enten, also pop-corn and salt, melons, etc.; whale the very poor have to be enn tent with the seeds whith are dropped from wild fruit trees, or the "crumbs which lall from the fich mang table."

The couking is the work of the women, larly breakfast being over, and the men having gone, the cishes are scoured with sand and ashes, the wate being procured from the nearest well, where the wo men go to draw, not with buckets, but brass vessels which they carry upen the head. In shape, these are like a hollow globe of brass or copper, from one stide of which has been cut a slice equalung about one-sixth the enure sue. The margin is then cut and bent back into a nim, underneath wheh a repe may be tied and so let down to the water. Such is the diatikitic or cooking vessel, and which in its varieties of size serve as pot, ketlle, pail, muk-pan and drinking-cup. The hot food is lifted from them into brass plates by long-handled metal ladies. The food, when coul enough, is eaten with the nogers, each person choos ing 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, rases her shapely arms, and takes firm hold of the overhanging branches, then dips her bate leet into the pot and begins swinging herseli round and round from side to side. The vessel is soon shaning brighty, 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 15 simply a bundle of slender twigs from the jungle, bound firmly together at one end by stout hempen cord. It has no handie, and the sweeper stts upon her heels while using it. After the sweeping, the foors are sprinkled and brushed over with a soiution of cows' manure in water, and the house is considered udy for the day.

## THE HONTREAL "WITNESS" AND THE PRESBYTERIANS.

Mr. Lhilor, - In this article Ifulal my promises in my formar one with the same heading in The presmyterian of August 2gth.

The Montreal "Witness" will not give any proof in support of ass statement that "one doctrine among others contamed in the standards of the l'resbyterian Churches is the everlasting dainnation of non-elect infants." We have, therefore, to summage in our Confession of fath to see if we can find therein anything like prouf. The only passage which seems to favour the "Witness" " view is the following (Section in., Chap. X.), which I give in full. "Elect infants, dying in infancy, are regenerated and saved by Chrst through the Spint, who worketh when, and where, and how tie pleaseth. So aiso are all other elect persuns, who are incapable of being outwardly called by the ministry of the Word." To some, these words appear to prove bejond all doubt that the damnation of nonelect infants- without statung thion length-1s a part of the creed of Eresbytenans. They say, " If there he eicat infants, there must also be non cice, $t$ ones. It the former be saved, the latter, of course, must be damoed. There could be nothing clearer than that." Well, let us examine the passage. There are many must earnest Christa, its who cannot see that the Bible teaches the doctrne of universal salvation as regards those who die in infancy. They do not beleve that there are infants in he.t. Tiseir beltef 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 sefer red to, are saved. They may be "rreak in the fath." Therr piety eannot, however, be questioned. The stroag should, therefore, bear with their weskness. Now, suppose that the Confession of $F$ ath had simply said, "Inlants dying in infancy," etc., this
would have taught the doctrine of the uaiversal salva. tion of those dying in infancy, which those of whom speak seject, only, however, because, as I have already said, they consider it to be "not proven" by Scrip. ture. I have no doubt that, in that case, those who find fault with the Westminster Confession would hire cried out about "chains and slavery." It was, there fure, alisolutely necessary to use language which would suit the views both of those who believe that the doctaine of the ealvation of all dying in infancy agreeable to the Word of God, and of those who can see no nuthority there for it. Well, then, I challenge any one to frame more suitable language than what we find in the passage aforequoted. The language there is simply non-committal. Those who believe that possibly some infants dying in infancy have not been chosen to ciernal life, can, of course, unhesitating $h_{2}$ assent to it . But those who believe that all have been, can do the same, and that in perfect $t$ ne.. y, though the "Witness" thinks that they rust use mental is. servation, and thereby so far jesultise themselves. Of course, I'resbyterians cannot give up the doctune of election. There is not a pious Arminian who does not $v$.ourally accept it. I do not hesitase 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 doctrne of election which our Arminian brethren bombard with onc million ton guns, and which Calvinists oppose just as much as they do. Therefore, as I rematk in my former arucle 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 cas. not 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 commited, yea, could not commit. Bat 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 an noir contrasting them know the Bible too well torhold such views. They further be lieve that even an unconscious babe cannot enter tato heaven unless tis 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 b.abe 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 att of grace. God is no more bound to change the heant of every infant, than He is to change that of every person who has come to years of understanding, $\alpha$ than He was to keep all the angels from sinning. He may, therefore, if it so seem good to Him , pass by some siffants. We must not think that those who leave the world in infancy shall be infants foreve: Their powers shall in the other world be increased to a degree far beyond what we can now suppose. If, then, an infant were to die with its heart unchanged, It would foreves sin against God, and, therefore, for ever be pi:mished. Though it would not be puaashed for sins which it had not committed bere, at would justly be for those which it had commuted hereafter.

Such are the views of those who, though they do no believe that there arc infants in hell, yet cannet go so far as io say that they believe that the Bible teacbes the doctrine of the salvation of all dying in infang. They may not be correct, but they are a great dea more worthy of notice than many think.

Whether all dying in infancy be saved, or merely 2 part, is made only a secondary matter in the sectuon of the Confession of Faith already quoted. What is chefly taught there is, how those ef that class whoart saved, be they all, be they only some, are saved. We are told that they are elected and saved, as regarib means, in a dufferent manner from that in which per sons possessing intelligence are saved. The latierate "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 itate who are saved are saved is 2 most in portant question. Those who drew up the Confessos of Faith were, therefore, bound to give a deliveraba on it.

I bave bitherio spoken only of infants dying in is fancy, because the "Witness" bas referred only $n$
them. What, howorer, is $t$ ue of them is equally thuo of idiots. The Confession of Faith clases thein to. gether.

In conclusion, I would say-what the foregoing remasks would naturally leau one to suppose-that I seo nothing in Chapter $\boldsymbol{X}$., section ill., of the Westminster Confession of Fifth with which anyonecan reasonably find fault.
Mritis, Qne.
T. F.

THE AUTHORITY OF AFERELY RULING ELDERS.
Mr. Enitox, - It is more than time fer some one to contradict the doctrine so often enunciated by men who should know beller, namely, that the elders in Scripture are all of equal authority. Some put the tiatter in this form, viz: "The elders in Scripture are all of equal authority, hence the Presbytetian assertion of the parity in the eldership. This, however, is not inconsistent with the exisience of two classes: (1) Those who rule, and (2) those who rule and also labour in word and doctrine. The tirst 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 presby-ter-bishops, but called and set apart to different work in the Church of God." The above statement refutes liself. 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.
J. W.

## fOTTINGS ON RELIGIOUS WORN JN

 BELGIUMI.
A few weeks ago, ill 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 $i t$, had its full share in the struggle for religious liberty and for a purer Cliristianity 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 caties of the Flemish or Teutonic part, such as Cheot, Mechlin, and Antwerp, the Reformed were numerous, influential, and zealous. The Belgian Confession was the expression of their religious faith, ranging them among the churithes that held the views of Calvin. They adopted in their struggles the name of Grexx, 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 caje with the name Christian utself. 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 Prescoll and Motley. At length, through the relentiess 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 sprrit 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. Bnefly, 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 onth 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 bate 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 spinit of the Erench Revolution, toleration found an entrance, so that it may be sald, "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 loter that any con-
siderable religious movement took place among native Deigians.
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 consequeaces may follow, affecting reigious effort. The political situati. 7 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 lliberty or religion, as is is commonly understood in Belgium. Thoughiful liberals feel increasingly that free institutions cannot exist beside the claims of Ultramontanism ; but unhapplly most of them are indifierent, if not hostile, to religion in any form. They have come to confound Roman. ism and Christianity. Still there are a number who have studied history and human nature, and who are convinced that there can be no permanent settiement while two such forces as liberty and religion are at war. It was this that led men like Lamennais and Lacordaire to seek a recenciliation from the side of the Koman Calholic 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 thie 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 nthers to a personal conviction of the truth $r^{\prime}$ the Gospel, and to join the efforts that are being made by Mr. Mcill 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, a* they promise to do, a race of French evangelists, we may hope that it will force many who have been indifferent to religion to thinis 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 zeferring to the case of the late M. Littre, 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 ocrasion to rebuke the inconsistency of many of the freethinkers of the liberal party, who assume the name of the old heroic Guess; 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 Guest, our reforming arcestors 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 atlacks, and you have not the energy to separate from it. You bark at a priest as a malefac. tor, and on the great occasions of life you kneel before him. If the Guent of the sixtecnth 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 l'nited States. Either hold your tongue or come out. How many of these proud apostles of freethought do we not see leaving the world conlessed, and blessed, and buried by tie priest ! Who would have thought that Littre, 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?" M. de Laveleye and others with him, have had the courage of their convictions, have had their children under Protestant training. The present keen conflict aboat 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 elergy is for 2 power over the schoo's, which is
not granted in any coantry in Europe, and which would bo fatal to civil as well as religious liberty.
We may now refer briefly to evangelistic effort. Apart from several smaliet agencies, among which wo may mention with honour the Wesleyans, the two principal in Belgium are the U'nion of the Belgian Evangelical Churches, known In this country through M. Rochedieu, and the IBelgian 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 ald of Christian friends. One part of our Sabbath was given to the servico of M. Rochedien, which is held in the chapel of the Museum, a handsome bullding 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. Rochedicu, on the "Pearl of great price," was pointedly evangelical, with warm appeals to the heart and conscience, and was listened to witt marked attention. In conversation with him afterwards, 1 obtained a report of the mission work of the IVnion, which is carried on by voluntary effort. The report of this year is in the hazds 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 thepublic school, for the sake of the Bible instruction. The income of the Society is about $(600$, drawn partly from foreign help in Holland aud Scotland. On the other part of the day we attended the chapel of the Evangelical Society in the Rue Belliard. M. Anct was at work eisewhere, but an able semnon was preached by his colleague, M. Diza, 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 : was from Scotland, he seemed buuch interested, and said their Scoltish 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 rist 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 Soriety 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 colporteurs and Bible readers, three week schools, and thirty Sabbath schools. They have 10,$\infty$ adherents, of whom $2,0 \infty$ are communicants. They are composed chiefly of converted Roman Catholics. Thus, for example, at Charlerot, out of 13,000 adherents, including children, there are only two adults who were born l'rotestants; at Nessonvaux, out of 600 there is only one, and this work stull 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 teachng, and through a personal profession of their fauth. There is a peculiar kind of meeting among them, which was commenced for the sake of the new ad. herents, and which difiers from the old Scottish diets of examination in this, that instead of the minister examining the people, the people examine the minester. 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 Genon, and if certain temptations to exhibit skill and puzile the minister can be guarded against, it has an admirabie effect in stimulating attention and increasing know. ledge. All depends on the spitit. Another means emplojed is the carelul cultivation of sacred song. It 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 oi the Lollaris, 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 woth, and most of thein do. The minister preaches only in one place, once a Sab. bath, and devoles the rest of the day to other stations. The members are similatly engaged. There is a meeting furing the week, it which the minister gocs earefully 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 adilress vistt 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 $\mathrm{o}_{2}+$ meetings were held in thas 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 cif therr children, and so a religious commurity is formed. A remark or two may be made in closing these jollings. 1. Visitors to the Continem should make it thear object to seek out antive 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 aid. ing evangelisice work on the Conunemt 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, tume. In countries once deemed inaccessible, in Belgium, France, Italy, and even Spain, the soll is opening for seed, and green blades are thickemng. 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 seck, more than we have yet doue, to make the whole of our Church a missionary agency.

## CQMPLAINING WORKERS.

"Work, work, work, all day long and every day. There is no let up. Fverybody puts their work on me. 1 get no thanks. All this I could bear, but not a day passes over my head without a tirade of fault. finding from some one who is not doing the tenth part of what 1 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-carnest 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 adleness would be miserv. Perhaps a word or two here to-day may be of ser vice to them. We say then : There are those who find fault and they are - well, never mind what ; but thace are others who say nuthing because they aresatisfied 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 notbing 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 phether 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.-Ckristian Intelligencer.



CASTING YOUR CARES.
a sernon to ministrrs ant other trisd nelikvers.
"Canting all your care upon Him ; for IIf enceth for
you."
This season of depression in trade has brought great care to many a house ard heart, especially to village pastors and their flocks. Their troubles have been heavy, and I nm afraill their cares have not been light. Few have escaped the pinch of these hard times; the most prosperous have to watch the clbing tide, and ask-How leng shall these things be? The subject will be seasonable to us nll.

1. First, let us expound the text-" Casting all your caro apon Him ; for He carech for you." It is noteworthy that in the Gireck the two words for "care" are different; hence the Revised Version seads, "Casting all your anxiety upon llim; because He rareth for you." The care erhich you are to cast upon God is wenting you out, and you are to cast it upon God because, in quite nnother 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 anxiely to Him, for Hils 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 1 ask the Most High to bear such an anxiety for me? If any of you are vexed with such eare, 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 pras about thent, 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 indiffereace. 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 cvil 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. Hrethren, 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 casting care upon Gor when a man does that which is wrong in order to clear himself; yet this is 100 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 lec 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 ourseives. 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 cas: 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, rad asks God to relp, while faith belleves that God can and will do it l'rayer spreads the letter of trouble and grief before the Lord, and opens all lis budget, and then faith cries, " 1 believe that God cares, and cares for me, i believe that He will bring me out of my distress, and make it promote H is 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 iam ashamed to confess that after a little time I have found myself burdened ngain with those very anxieties which I tholthet I had giveit 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 simes 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, solemnly reso' ing never to trouble myself about the aforesaid mi aters any more, whatever might happen. 1 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 ! have found a blessing lying on the ground. Other troubles have remained in fact but not in effect, for 1 have consented to the yoke, and it has never galled my shoulder agan. iliectiren, let the dead bury their dead, and let us follow Jesus. Henceforth let us lenve v:orldings 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 pre.eed 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 sin. ful; 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 ex. perience His fellowship; the care so to walk that you shall not vex the Holy Spirit. Such hallowed caies will aifays 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 heip us, for it is He that worketh in us to will and to do of His own good pleasure ; yet not without cur care and real 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 spisit 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 be 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 sot occupied with carnal care.

And next, you must cast your care upon God, because you have God's business to do. It is a danger. ous thing for a merchant to employ a man who has business of his own, because sooner or later the mas. ter's business will suffer, or else the man's own concern will die out. "No man that warreth," saith Pauh, "entangleth bimself with the affairs of this life ; that he may please Him who hath chosen him to be a soldigr." There is sure to te a clashing of interests when a brother goes into busineas, unless be 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 bu
went, for everybody had a tent in those days, and he was ready for work at any moment either upon small family tents, or cents to cover a great assenbly. When he had finished preaching, he could tum to tentmending, and so carn his own living, and preach the Gospel frecly. Paul did not make his preaching a stalking-hurse to his trade, but he made his handicraft 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 desenting his charge to make a larger income by some other calling. The tess 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 frelling, they will be certain to do the same. You preach failh, do you not? How sad it will be for you to be convicted of unbelief! Our own words may condemu 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 heai 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 manny things you have snid, iny brethren, that will condemn you if you do not trusi God! Is it, afer all, mere talk? Did you mean what you said, and is it true? Or have you merely been repcating 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 rough prevented him from speaking]. Ah ! laugh on, laugh on, brethren, only mind that nobody laughs at you for doubtiog while you extol failh. 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, urless we practically prove that we have been healed by Him. Let your people see in ycu what comes of trusting Christ; let them see what cheerfulaess, 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." Af.er 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 cattie on a thousand hills, and the wild beasts of the plains. Think of those myriads of tish, 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 jintle wants are soon supplied. We want but litte, and that litte is scarce a crumb from the table of the Lord our God. Surely if God says, "I will care for ycu," 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 25 infinite in wisdum and power. Even if we were wise the Lord would not need our help. With whom took He counsel, : nd who instucted 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! Decause He hath set His love upon us we can surely cast our care upon Him He has given us Christ, will Ile 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 guspect His tenderness and generosity. We car only magnify Him by a calm faith which leans upon His Word.
There, dear brothers, there is my word from the Master for you. I should like to have hamnered out
that little grain of gold so that you might have gilded your lives with it; but, please do it for yoursclves. Now will you carry your cares nway, or will you bour your heads in silent praycr, and throw them all off? Holy Spirit, the Comforter, lighten our darkness, we besecch Thee-Satord and Troict.

## AMUSEMIENTS.

Should $I$ go to the theatre-dance-play cards? These and similiar questions sometimes reljuire to be answered. Read the following from Dr. Guthrie: "In regard to the lawlfulness of certain pursuits, pleasures, and amusements, it is impossible to hy down any fixed and general rule, but we may confidently 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 libles or to engage in prayer, wherever the thought of a bleeding Saviour or a holy God, of the hour of denth, 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 10 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 POLVER.

There is a feeling in all the chutches, that the :Idership is not accomplishing as much as it migb It is out of this grow the debates about rotary - Sershing, the elder's eligibility to certain oficial and representative positions, his relations to the prayer-mecting, Sabbath school and general church work. That the elders themselves have become infected with the prevailing restlessness is a hopeful indication. It is therr 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 tume these important officers have been permitted to rest unprompted to current activity. Traditional and hereditary formalisms 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 sympa. thy. There are intelligence and judgment enough in the eldership to make it a power ten-fold'grenter than it is. All that is needed is a decper 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 conseciation to God. Talent, actuvity, adaptation to work, business faculty all these go for nothing, if there is wanting the vital power of a hoor life. A congregation should wish for nothing more camestly than for a eancion which shall radiate a wh:olesome influence - . tender, earnest, vigorous power of spiritual entrgy. 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 mahe the best elder.-- United Prisisyterian.

## 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, Mar. cus, 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 possibie. All other treatment of the child's mind is only savage cruelty. But the lcachixg of God's love by the parent to the child becomes the sacred germ of a living faith in the love of the Heavenly Fatier, 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 inexperienced, out into tine wilderness of doubt?
"1 am thinking a great deal nbout my son's educztion," says Nichuhr; "he shall behcere in the leller of the Oht asd Necu Testrament, and I shall nurture in Him, frome his infism, y, a fram faith in all that I have lost, or feel uncettain nbouk" "D that such a faith may one day be my own portion!" "When the ronfusion of ideas and half truths is the grantest, it is exarily at such a time that principles which have been early imp!anted and carefully watched over, so as to gain all the strength of prejudice, confer extraordinary power, both over the world within and liat 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 ie is 1 phathe rf a senfinent, and his childish feelings shall be erprested in frayers and hymons, all the religious practices that have fallen into disuse in our age shall be a fluissity and a law to him.
"I wish, 1 strive with all my heart, that he may grow up with the most absolute fitith in religion; yot, so that his falith 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 wnion of fauth "thed reason."
If ever there was profound wisdom gained fromsad experience it is here. We know this illustrious schohar as the great iconoclast of historic dragons, myths, nithushfurs ; 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, it 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. Checuer.

## HOME ATMOSNHENE.

This atmosphere of the houschold, which either converis to Christ or perverts to fashion, folly, and anpiety, is commonly created by the parents. They are responstble for it. If the whole trend of house. hold talk and thought and ambition runs toward moncy-making, or social convivaluties, or general godlessness, it is the father and the mother who give the pitch. Nowhere is it so difticult to make the best preaching or the best sabbath school teaching effec. tive on character as in the malarious air of such 2 home. As soon expecs to rear oranges in Lapland as plants of grace in so godless an atmosphére. The parental influence penctrates through the house with as subtle a poison as escaping gas from an ill.built furnace. As Dr. Bushnell has puthily said, in his incomparable book on "Christian Nuriure:" "Whatever fire the parents kindie the chaldren are found gathering the wood. They help as either apprentices or accessories."

If the father begins the Sabbath with some sccular sunday newspaper the family will help him read it. If the parents go irregularly to tod's house the chisdren will hardly care to go at all. If the mother is a scandalmonger she will make her children eattlers and eavesciroppers. If she durects her servants to say at the door that "she is not at home," the children will learn to be polite liars. If the father puts the decanter on his table the boys will soon begin to practise with the fatal glass. That rich father who disunherted 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 irritablo. How can piety breathe in such air? How can a family be trained up in the knowledpe of God's Word when the Book of books is seldom opened, and the spitit 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 almosphere of Elicanah's and Hannah's godly house that produced a Samuel. It was the wretched air of Eli's house which ruined Hophni and Phinchas.-T. L. Cuyler, D.D.
He who talks but little may be suspected of know: ing more than he says.

THE GANADA PRESBYTERIAN. a1.ce preanmy im abyanet.

## C. BLACEETT KOAIXSON, PMeprition

oppics-no.id demoninst., temente.
 per incertion : 3 montho, St per line . 6 mentho, st so per line it yeat, 30.50. No edretticmenta charged at itest
than unohjectiomatio adratiuements taken.


TORONTO, FRIDAY, SEITLEMIER 30, 1851.
THE HONE MISSION FUND.
[ $N$ our issue of the $1 G$ th inst. the allention of all congregations and stations was called to the fact that accurding to the resolution $0^{\circ}$ : the Assembly the annual collection in aid of the llome Mission Fiund was to be made on the second Sabbath or gith 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 $11, S 6=$, with an average altendance of 39,912. In all likelthocd there will be a grent 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 defirit of \$862, as well as that the injunction of the Assembly is to the effect that the Commitice must not go into debt. Such a direction is a wise and inghteous 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 deb: should be incurred in the support of the professors in ours colleges or in the payment of the salaries of our foreign missionaries while such a course is forbidden in connection with tine operations in our Home Field. Hut let the members of our churches try to realize what is impled 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 igents of the Church if tisese are only paid a certain portion of the very moderate salaries promised them. It is altogether in vain so thiak of the Church going on in its course of borrowing mnney 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 net by the year's income, without any of the devoted men who are labourng for the advancement of Christ's cause either in our colleges or in the home or fore.gn thelds 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. Extraordinury efforts cannot be made each year, but the ordinary ones can be made oid 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 United States, culminating and closing as that did in ithe fícal expression of affectionate respect on Mon-
day last at Cleveland. One might zearch 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 I'rince Consort was not by any means so universal, though it snight be equally unfeigned, and the mighly grief that was 30 strongly and so generally felt and expressed when Lincoln went down to hin bloody grave, was incking in certain elements specially manifest in this caseelements which were peculatly calculated to give it mucts of tss strange tenderness and wondrous intenally.
And st James Girfiteld has been hid away in his last resting place amid many tears (and these as unfeigned as were ever shed over an open grave), with prolound respect and, we must add, in the midsi of not a few unpleasant lmrebodings 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 dificult 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 possibulity have become. Men fear lest his successur, with the very best intentions, should allow himself to tall under the influence of selfish and unscrupulous politiclans to more than the undoing of all Garfield's work, and the thwatting of all the people's hopes. Have these tremblers sufficienily calculated the mighty directing and strengthening intluences for good which have been exerted $y$ these past weeks o? pain and sympathy on both the present President and all his possible advisers, whe her they be "Stalwarts" or otherwise? We scarcel; 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 disciedited 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 de 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 tryilg 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 ior him there will be an exceptionally mighty reward if he triumphantly disappoint all those fears and more than realize the sort of half. hearted hopes which seem intended rather as intima. tions of the general desire, than as sober expressions of the sellied 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 petiions for a snrely burdened and krenly watched living one, oungt to be regarded as rot 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 difficully in believing that the next four years may be all that they would have been even had Guiteau's bullet neter 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 guarantce that

Arthur will be both put right and kepe sight in his plans and proceedings for the beat intereats of that great nation of which every enlightened Christian must belleve that more than the assassin's bullet has made him the infliestia! and, jet us hope, eventually the universally horioured first magistrate and leader.

## THA COLOUR PREYUDICE.

VERY many of our readers last year heard and ad. mired the perfornances of the Jublice 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 char acter. As will be seen from the advertisement in Thr l'resintheian and other papers, these singers ano about to make another visit to Canada, anif for the same purpose, viz., to provide for the completion of the buildings of Fisk University, and for its full equip. ment as a seat of higher education for the colouted people cf 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 no $k$ and to be doing that work in a modest, becoming fashion. The prejudice against their colour has shtwn itself in some few cases in the States, and once or iwice 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 unmistaka. bly, and gave the late lamented Garlield an opportun ity of expressing his sympathy, and at the same time of assuring them that when they came to Washington there would be no difficully, because if all the hotels should be closed the White House would be always open for them.
We scarcely expected that any, :ficulty 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 notoriols, and at any rate it would ill have become any of the hotel fraternity to tave 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 'se accommodation for which they were willing to pay the very highest rates usually charged by those men to whom the municipality has grasted certain privileges for the very purpose of providing iuch accommodation. We do not blame the hotel-.erpers eapecially, 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 greally mistaken, and that they will now receive a les son on the subject which they will remember all their days. Though that prejudice may still linger among the lower and less culuvated classes of hotel frequenters, as well as among some others whose outward circum stances 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 accorditigly glad that some of our most prominent and respected citizens-among the rest Mayor McMurrich and the Hon. Edward Blake-at once offered the noeded 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 be 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 enthusi asm, had no welcome for singers who, in the cstima-
tion of multitures, are professionally as superior to many who have been acceptable gleests in that hos. tolry at they are notorionsly so in both character and conduct. "The Walker House," "The Rossin," und, we are sorry to add, the "Robinson," which professes 10 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 wurds, more thoroughly "ladies" and"gentlemen" than five-staths of all who fr quent those inverns from one year's end to the other. We cannot segret, however, timi such a thing should have taken place, though we are surprised that even hotel-k' .pers should have $3 n$ inisread the prevalling an - ally influential opinion of Turonto on the subject. These people cetiainly did not intend to advertise the "singers," though they have actually done so, and have thus, we doubt not, made thent betler known and more fully appreciated than they might otherwise have teeen. Had this been an ordinary troupe of "Christy Minstrels" we should have been sure that it was "a put up job" between the singers ence tho taverns. As it is, it will help a gond cayse, for all who have once heard the Fisk singers wish to hear theal again.

## THE THOMAS HERLSY TRIAL.

$0^{u}$R readers are awate that there has recently been a stial 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 Alppant, affectedly supericr 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 2 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 propugating. The demand for freedom, which substantially implied that each church should be turned into a mere debating club, wath all supposed prin-iples equally true or equally false, as the whim or the iolly of the hour might indicate, is meeting with less and less favour from even the inore thought. ful and intelligent on the outside of the Churches alto. gether, for it is feit that it involves either the nega. tion 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, $c r$, in the language of the ignorant and supercilious, "a heresy hunt," would have to ber me a grave and pressing necessity. Besides it is coming to be regarded as only fair that those members of a Church who bold by its doctrinal stand. ards should also have some liberty in defending their position, and in saying how far they shall contincie 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 mulitades 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 littie tho, ' rew about Galileo or any other "victim of clerical intolerance," or for characterixing 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 insolerant in spirtt and tendency. They even begin to see and acknowledge that 2 Church has a right to protect ilself from what it counts ertoneous teaching, and that any such organization that has nothing which it cares to protect has but little shew of reason for itself conticuing to exist. Dr. Thomas has had a fair, but it is not a final, trial. The lecision arrived a! is rather like the finding of the grand jury, which in due time wi!l come for review before the Annual Conference, and even after that is, we understand, subject to two successive coutts of appeal if either party choose to curry the case so far.
Dr. Thomas differs from the majority of the clergy in the Methodist Episcopsl Church on the doctrines of inspiration, Atonensent, and Future Punishment, and on these points accordingly the trial hinged. Naturally and very properly the question was in seference to the a:cord between the avowed opinions of
the accused and thn ductrinal standards of the Meth. odist Episcopal Church.

Upon the ductrine of Inspiration, Arlicle V. of the dist ipline of that Church says:
"The llity Scriptures contain all things necessary to alat. vation; so that whatsocver is not real thesein, nur may be phoved thereliy, if not to he refurimi of any man that it
 ture ne do undersimoul those canunical lomos of the bid and New lestaments, of whose aulhorily there was never any drubl in the Church."
Upon whech follow the names of the books found in the received version. Ir. Thomas, oot the other hand, sald:

- There are a knod mary things in the Ohl Testament that I would not believe if I found hicen in any nther bouk,
and I won't believe them any quicker tecause f find them in
 the gly Testament. There are a kood many things in the
Oli Testament that the Methotith Church must throw overtwant or they will sink het. No sune man can believe the thatill or they will ${ }^{3}$
thitle as a whole."
On the doctine of Atonement, the teaching of one article of that Church is:
"We are counted righteous befine Gixd only for the meris of our land and Savinur Jesus Christ by falth, and not for our own works or lescivinge."
And of another,
"The offering of Chriul, once mate, st liat perfect redemption, prophation, and satisfaction lor all the sins of the where sanisfaction fur sin but that alone."
While Dr. Thomas says:
"Is hiete any other way to be anved except through the blool of the l.and? The blood has nothing to do with it; is character.
And still mere :
"I lelieve in the Alonement ; hut I Jon't believe in the Ilman as a sinner, and that ingkes Christ a sinner-iteals the threatened penally of a broken law. to make coox Methorlises seek relief in the governmentai view which makes the Alonement a measure for securing the nיoral st def of the unverse. This 1 san easily accept and believe, if the idea of penal sulstitution is Ieft out. But ncither Mif. We.ley nor Watson ever got fully away fr,m the strictly penal dea of a literal imputation ol sin to Chils:, and of the punishment uf Chent for sin. that He was ever puninhed as guily, or that the penality of
the law was ever executed upon Ilim. To me such a telief the law was ever executed upon llim. To me such a belief
unselles the very foundations of law and justice. It is unseutles the very foundations of law and justice. It is n
stumbling. block in the way of thourands of honest timds and heats. I do nut lelieve It, not will I preach 11 ."
Upon the third charge, in reference to the denia of the ceernity of fulure 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 Meinodist Church really were and whether or not Dr. Thomas' teaching on the point at issue were condemne by any of the twentyfive anticle: which it was cuntended wern alone to be so reckoned. The presiding elder overruled this con: tention, 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 $:$ :äntio: the doctrine which Dr. Thomas vehemently denied, the sintence on this third point was also nne of condem.ation. 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 vecy"intolerant" principles or pracuces-says :
"Nuw that the Thomas investigation has come to a close, It seems pupper to say that it has been conducted in 3 deniticed, decent, and fait manner. There has leen no
desire on the patt of anyloody, so far 25 appears, to turn the desire int he part of aeriocution. The presiding elder las
ptusecution into 2 perection prosecution into a perreciulon. She presiding elder has judicial spirse throwinhout, leaning neither to one side nor the nther, so that it would be impossible for any reader of the nther, so that it woudd be impossible for any reader of
the daily reports to judge simply from them whether he appruves or conlemns the position of $\mathrm{D}_{\mathrm{s}}$. Thomas. There has been no acrimonious debzte-no evidence of malice vn has be en no acrimonious debate-no enidence of malice
either side-and. .versonal resent:nent or ill.feeling."

Some, no doubr, 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 agread to teach and defend when he entered the ministry, but that he virtually ask: that Methodism should be remodelled to suit his present views, or rather that he should be allowed, because he was popular, to thin'x and preach whatever he pleased. This was 100 much, and consequently even those who so Jar sympathize with Dr. Thomas in his views, do
berause he has been condemned, or to call in question either the honesty or the ability of the who whes said that if these are really the views of J.. Thomas on the points nt issue, he must hold them on the owfside of the Methodist Eipiscopal Church, nut un the in.
All this shews something like progress in good sense, clenrly indicating as it does that the feeting spreads in favour of the possibillty of a mian boing a "heretic" without being either an angel or a sage; and of annther man being an opponent of "innova. tions" in dortrine without being either a fool, a bigot or a Torquemada.

## 禹00KS AND NOAYINBS.

St. Nicllulas. (Niew York: The Century Co.!The October num'uer of "SL. Nicholas" sakes its readers far into wonderland. If is cheering to find that, athough Hans Christian Anderson is dead, stories such as "Thi Castle of 1 llm "can still be written.
Forty Years mf Canada Nos. V. and Vit, by John Charles Dent. (l'orronto: George Virlue.)Mr. ()ntht proteceds 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 im. partial view of the constitutional struggles through which Canada has passed, had better subscribe forth. with for this history, and read the difficrent numbers carefully and deliberately as they appear. The illus. trations, we think, are a mistake. They are an eycsore rather than otherwise, and while they must in:olve considerahie expense, they deiract, in our estimation, very considerably from the otherwise fauttess get-up of the work. But of course there are diversilies of taste, and many may be pleased with that sort of thing.
Inthriational Review. October, 1881. (New York A. S. Barnes \& Co.)-"The Southern Educa. tional Problem " and the first of a series of articles by W. E. Bogks, in reply to Mr. Atkinson, on the "Solid South," will be read with special interest by thase 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 bene. fited. The article on "Roscoe Conkling" is certainiy 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 brecches' pooket, and who came off so shockingly second best in his late struggle for the retention of his "machine" privileges and powers, is thi's cie๖ctītá:
"A As a matler of fact, he is intellectually sterife, rociaily vulgar, and morally obluse, He has not betrayed a spark of the general intelifectual activily which has maiked these other men, and it is the literal truth that, oulsiile of politica, he has made absclutely no figure in any field which can be described in these pages. Ile is a man of force, strong will, and colossal enotism; of narrow mental horizon, definite; resolute purposes, and great indifference to whaterer stands in the way of the accomplisthent of them; of large sustaining fower, and great fidelity to those willing to be his tools. Had he been carefully educated, or had he supplied that deficiency through his own rections, had he disciplined his will, and could he have heen suyplied with a stock of purposes, he migit have become a man something like Thomas II. Benton ; but, as he is, he bears about the aanse rilation to $a$ great man, or to a statesman, thal a fleece or a solton ball bears to 2 completer garmenc; he is at best
only a specinien of the raw material out of which a states. only a specimen of the raw max
man might have been made."

This may be "hard on Conkling," but its hardiness lies in its sruth, 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 Casiada Prespiterian, 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.


## 廊Holer fitrerature.

THE OATH-KERPER OF FORANO.
a tale df italy and her evangel

## ar MR "tIA P'NAIR WRIGIT

## charter vi.-Cintinuad.

But how different is the character of (ju'io Ravi! How can we discover in his crowked soul yearnings cuward a straight path ? It is only as lys accident that Gulio surprises us with such indications. The Mrtehesa sends him to the watting to citch the latie boat of a steamblip to whise cap. tain he has an erranil. As Gistio thus hang's atout the anchored steanshipp, he falls mito conversation with L. juh, the man who rows ham, and who is, indeed, an odd aequaint Ser, Nicule's day; and I.rgi says:
myself, as waiter. Our sheap went to Fays on a steamship not get used o the sea sol left her am sure we had on boand the Englishwosian whom Ser. Nicole bruyght to Italy. So, the Marchese never found out about her? Poor thing, she was very beautuful!" "I wish the .Marchese had known of her: she would have been saved the most of her trouble," sand Gulto.
"Altero: he would nut have recognized the marriege.
"Indeed, he would," ssid Gulio; "he would have relt
bound as the head of the family; and as a geotieman, to do so."
"The Marchese don't hate Jews ; says we should like 'em same as other men; siiara, perthaps more, for he says
they are our human brothers, and also that the blessed Ser. they are our hum,
Jesus was a Jew."
"O, cosetto! Ser. Jesus a Jew; am I an: idiot?" cried Lugi.
"Its true. The Marchese explained it all 9 me, and he
is a man ofleters; besides he is very curnous in some things. is a man ofleters ; besides he is very cunnous in some thangs.
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 lice,"
"But, Gulio, Sor. Jeus a Jew; , he, ine, then the ador-
able Xirgin must have been a Jewess." abe Cirgin must have been a-Jewess." "Exactly; Lufi, the Marchese explained that to me. They were the Jevish kings born in the land of the Jews.
and always Jived thete, died there, were jews entirely, I and always,
"What, then, was Ser. Jesus never in Italy, never in the Hiply Kome, never using the Latin tongue sacred to "Hess?"

Helieve me. I have the ward of the Marchese for it."
"And since he is a gentlemar and in the Guld burk ne can take his word any day bufore those felluws, the priests.
There's another item in my score against them. Why they There's another item in my score against them. Why they
ceach us to hate and aluse Jews, because they are Jers, and hold the Church right to slay them for their race, when Ser. Jesus is a Jew, and is bodily reproduced in the hacrament, he comes in Jew lesh. Then they say Rome is he holiest gity, when if Ser. Jecus was never there, the

city where he was must be holiest. Beggar the priests, city | sicura |
| :--- |

"But Rome, you know, is so holy as the seat of St. Peter, lugi.
"Tult, altry: but Peter was only somebody because he was the aposil
keys to keep."
keys to keep.
"He weary ourselues about too hith Gulio, "and yet you make me think of what $I$ heard from 2 oung heretic named Nanni Cnnti, who tias come alouat the alla Foras that foo years reserve us : that holwess is not in places nor in things, but for instance. Lugi, it is noi possible for a coat to be holy, or instance, Lugi, it is not oossible for 2 coat to be holy, dppian Way; but that we. our hearts, yours and mine, Lagi, may be holy, that Gixd has commanded holiness, and oexpects it. I thall never ingel his words, Be ye holy." Senr, bate, "they are very trouhlesome to me. The idea said Gulio, with a fresh fash of conceit, "but of whose ininside the less said the better, mast be holy before God, or meet God's anger. E(io, I wish I had never met that meet Gods ancer. ECio
disastrous Nanni Conts."
This was the way the awakening Word spread slowly in taly irom !ep to lip. This enfranchisement of relicious hought began in Iraly after the promalgation in IS\&8, of the King Charles Albert. father of Victor Emmanuel. For twelve yeers the Word worked almost imperceptibly-and had its martyrs ; then Victor Emmanael catered Florence, and for ten years the Word spread more evidenlly-and there kere riso mariyrs The jear eighteen hunnised and seventy $3 w$ full seliginus freerdom, 2 free G.expel in the streets of Rome, streets viluntarily atiandoned by the lonnaff, let us dop: there will le no more martyrs. ers as the Marchest Forar, Ser Jaend Rers as the harchrsa Fnrar, Ser Jaenpn, Assunta, Gulio Rathinns by the same iruth The Aiarcher closed diferent nluniarily, lest she should depar' from her old faith. Ser lac-pn and Ascun's recrived tee Word with $j$ gy Gulivis nnneenta the erpericore of Jacrit ap Penie' Est reversed Jaceb held the angel and wrold not let him go matil he and would not relax the hald until his heart moatd wield 10 cecive she benedictinn. Thus fine moaths from Febuary O October-Parire Innorenza struggled in ad oremastering The priest looked back over his life and saw sins past his

Wrongs which it woulh cost his pride litile to repair; he
saw a wrong to Juilih jobano, a sln by which he could now gain nothing, but which it slammed him sorely to confess or endeayour to semedy. IFinally ladie Innocenza resolved to compromise the unatter-jovor frool, he thought he could compround his offence with God-he would make a restitution and save his own pride.
Padre Innocenaa went, therefore, to Forano, and a he dit nut desire to meet the family of the Marchese, he sen privately, on the edge of evening, to bid Gulio havi conse was to meet. Of all men he feared l'aire Innocenza, the only priest with whom he had had particular dealings. Superstition held Gulto with nwful chains, which intercourse Whth the Matchese had not unloosed. To Gulic, Padre Innicenea was a man able to lind his soul in hell, to cut trom hum all hope of heaven, to call demons from the pit if lie so chuse, to puisue him to madness; a man who could, if angered, blipht all has hopes and comfurts, smite him with plagues, and by the mphiy power of his cutsing shook his soul when the voice of Innocenea bade him-
"Well met, reirrendissime," said Gulio. "I have long been 100 busy bo go to you for your blessing. 1 hope you ate well, Excellenza?"
"Gulio, do you remember that several years afo, I gave
a commission-a bit of work to do for me?" said the priest, abrupily.
" Pardon, factrothessme! Did you not bid me sbey and then forget all about it? 1 obejed-nso much that, as you ordered, all is forgoten.
my oriders
Kavi, you promised-swore to obey strictly
"Si,si
Yadre! but swearing was needless; m ; word is
sood as an oath.
at Firene. Tell gave you a babe to talin to the Innocenti Kreurredistimis, you had my assurance of it when the affair was fresh in my mind," remonstrated Guliv.
"And I told you to leave no name, nu token, no slightest
clue." "Your words reftesh my memory. Ecio, Signore, I took the child to Firenze. At the depol theiel gave the woman who nursed it her ticket back. The child was in common fulks' swaddling bands, and wrapped round with red flaunel. I made haste to the Ilospital of the Innucenta. I rang the bell with fury; 2 holy sister appeared at a mall windun, 1 thrust my basket in at the winduw. The sister togh.un tu
speak-I turaed: the porter cried signore 1-I fled; the porter's wife shricked Ser. Ser.! - I lust myself in a great crowd pouring from the donunciata."
"Then, Giulio, there was no clue, no possibility of discovery?
disobey yencusimo, not the least. Cevfeffof was I likely to disobey you?
Padie Innucenza, hesiry of heart, walked two miles to his albergo. Iluw could he know that what Gutio had told him was entitely fiction?
b.hamer fh.-palles hito his own trap

The wno bloweth where at laseth, an: thou hearest the cound thereof, hit anast not ell whence ts
is every oase that is born of the Sp.rit.

Early in the morning after his interview wath Gulio, l'adre Innocenza inounted his horse and set out from his albergo toward Siz. Maria Alaggiore. He rode slowly along, his head sunk on his breast, and his heart as downcast as bis head. Jake job, he cursed his day; he cursed also his raniog at the hands of that Chutch which bnogs up hei children in the paths of decect. He appeared to think that, 25 a nursling of that Church, his spiritual case was utterly hopeless, his sins past forgiveness, has condemnation written. But in mind as in matier aatare seeks equilitriem; and, as a rule, the soul which must shitly and deeply descends into despair will in the rebound most illogically and unexpectedly reach heights of self-confident joy. Thus Padre Innocenza, from considering himself the undenable heir of perdition, uduenly besan to ask himself what, ahet all, had he ever done that half so bad as other priests, while they were sensuous, cesoited, superstitious, gnoram, he had been thoughtrul, tudious, active, decen. That polwarth fellow merely quoth Padre Innocenza; and so saging, he held up his head quoth Padre Innocenza; and
and chirruped to his horse.
In ihis more comfortable frame of mind the Padre began o reach .ate boundanies or his on or pansh; and as te passed. looks from the men, friendly and honestly rexpectful, fiom the women of adoning reverence, and the little children of whe, as gazing on a superinr being, checrea hus yery soul. He thought the chich, well counecls sabbath with pricate and in public. of hood coursels which he gave in private and in public, of his recent diligent care for souls; and, reviewing these soms, he held his head higher jet, and elt that he mented someting of God eno gh, indeed, to which were in the past. In the light of these imagnations of his heart, Padre Innucenza braced humself to te henceforth the archutect of his own spintual fortunes. He did not expect, as some less acute minds have done, to scgenetate the Church of Rome, but be meant to regenerate fimself and ihe pansh of banta Mlaraa Alaggiore ol the hills. To this end Padic Innucenza bexan a series of visitanions of his fluck. Ile wenMrum hoase to house, to set all in good spintuai order. IIe insisted on having the chidrea of the chusch gaithered uneiher fur ansiruciun, and when they so fathered, on Sahbath aftertoons, he taught ihem earnestly Ten Commandments, and the seren Penitential Pealme In the pulput the padre became more diligent in inculcating mural duties, and more pariscular in discourses on Bible history and liography (thuagh the word Bible never paseed tis Jips). IIe also undertook to be the tival of Iercules, fo: he set himself to parge the Augean stables of the con-
fessioanl.

As soon as a Romanist becomes a litte stirred in con science, geis nlithe light, he betakes himself more rigorously and inlet of religious instruction and consolation.

Since ladre lnnocenza had begun to preach truth, even In his partinal manner, to lis people, attendance at the confessional had been more diligent; indeed the Padie wa obliged to sit in the stall all of Saturday afternoon and fur
several hours of Sabbath inocing to accommodate his

## penitents.

In the confessional the Romish priest is afforded by lis Church the largest liberty in the exercise of his natural characieristics. If he is of a depraved, sensual, gross the ind $c$ nature, the Church olfers him ample serrmen more refined, delicate, and devold of peity cuiosity, he can Immt his suljects of inquiry, ignore the liberties his Clure accords him, and contine himself to set or general forms.
ladre lanocenza had alwajs possessed more decency of mind than is common to Italian priests, or perhaps to priests anywhere; but hitherto he had been content to leave coln. fession as a form. He now considered that he might make it a means of good. He set himself, therefore, to lerset oul all deceit and dishonesty practised in trade or in ordinary dealings, and demanded instead iruth and faimess. Il sougit out alt quatrels, to insist upon reconctiation ; al discbedience to parents, to enforce sulpordination. liad padre Innocenza undettaicen this rigorous use of the confessiunal before he bergan 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 peasants now added to thert cusiomary venerainon of the phies an menense devolion-io Padre Innocenza personally, as a leamed man, an almos saint, who treated them as rational beings, and really cared for them; therefore they submitted with some degree of grace to his uahearu-of use of the tribucal of penance.
Actively parsuing the path which he had marked for him self, our new reformer reached Christmas; and of course there were at his church the usual mumme:ies-the manger the habe, 'he waxen madonaa; all the geweaws which decorate a Popish Christmas. There was a sermon also, and here ladse Innocenza outdid himself. That Spiss which seemed to have left him for a time to his own de vices again strove within him; 2 new life fooded his own suul, and perforce it shone upon his people. As he told of the Christ forsaking the abodes of glory and being lourn in low estate, not because the Virgin prayed, not because luve of Mary wooed Him from celestial heights, but frum love alike to all ilis people, to save the souls of all who should believe in $\operatorname{llim}$; as he painted Christ now ready to dwell in oontrite hearts; as he set forth a holy life inspisen by the Babe of Bethlebem, his henrers, who had never lefore been told such wonders, and to whom his reeble half utterances were a glotious revelation, wept aloud. As he
left his pulpit the people crowded near him for his blessing left his pulpit the people crowded near him for his blessing;
the women strove to touch his garments; they icached out the women strove to touch his garments; they ieached wit
to touch his hand, and then kissed their own hands in homage
Now by this adulation was Padre Innocenza swept to some guldier height of self-assurance? No. By the grace of Gox tire very reverence done him gave him anew view of his own detiled heart, and he shuddered back from the sight,
crying "Enclean, unclean I How shall man be just with crying
God?

And still, in every new strife within him, in every renewed soll conlict, inexorable conscience stood sternly pointing to his cruelty to a helpless stranger, his betrayal of the dying charge of Nicote, his treachery to a widow, his estate, phich desiens, if he could not repair his wrong.doings estate, which designs, if he could not repair his wrong-doings,
would ripen until Forane swelled the arhes of the Church would ripen until Forane swelled the
which he now knew to te Anti-Christ.
Thich be now knew to te Anti-Christ.
Thus, while on Christmas day the people of his fluck talked cne with another that their priest was surely holier than any bistrop; that he would soon be able to work mitacles; that after death he would surely be canonized that perchance lie would advance from Sta. Naria to midst of one of his cloquent sermons, he mishi be the midst of one of his eloquent sermons, he might be rapt away formet chapel hencelorth eccome a shrine-whise they spoke thus, Innocenza, cast down in the sactisty upon his race, mourned the shame of my face hath covered me."
And yet so strong a:d pitiless is the bondage of Rome, so warped and hard is the heart which she has trained, that yet williog to mive un all to Gud
 prace was yet closed fast oves the wages of unrighteousness. This heart, in some things so obdurate, in others so graciouc, passed through another tremendous struggle of some weeks duration, and then Yadre Innoceoza made a further effor with himself tight with his past and make himself just with C X. We find him, on a warm, bright February morning, riding toward Pisa. He did not go quite to the between Pisz and Lechorn Ile uess secking a litile hovel in this ncichbourhood when he came upon its orner hersell. an old woman, out in the wood mathering bembles, tuips dead weeds, every possible 10 mm of dry vegerable rubbish which she bound uito small scracely buodles, called fockers by the poo:. These bundles she sold for an infinitesimal by the pros. Thesese bundics she sold for an inanitesimal price to some peasant a tnite better oft than herself, through
whose intetrention they reached the dismal shop of some whose intetrention they reached the dismal shop of some
town father, fuel selles, and rocre used as ku ling, brunging own farane, cucl selles, and rere used as ku ling, bringung
fnally part of a cent pes bundle. When the Padre came cpon tha uld woman she had saised a gieat pile of fachies, and having bent for his benediction she sai down on the heap of brosh to rest while she talked with him. she had once been his parishioner, but had abandoned the hills fur the swampy plain, following the fortuacs of hes 50n.

Belsosima jostriafo, Padre," sand the old woman with a doleful
than $1 . "$
"I am sorry to hear you are in distress, man amica."
"Erco, Padre, the better hearts people have the less good things God Almighty gives them," gronned the wood. Ratherer.
Innocenirem, Cnrolal why do you think that?" asked Innocenra.
"Oh, Signore, it is but now that one of my poor neigh. bours came by in a sad, hungry case. My hearis ached to help her, but 1 could no nothing; I am so poor that i have not enough for myself. And, liadre, it is alivays so. It is from the good hearts that God lakes things.:
"Benre, berte, Carola, listen to me. You fell for this woman because you are poor yourself, and know what a bitter thing poverty is You have leamed sympathy liy suffering. If you had been rich you might have comninted sin by not feeling pity, because you would have had no experience to plead her case in your soul."

Daivero, Padre I 1 never thought of that.'
fortune lrom those who have pood hearts lakes away good fortune from those who have good heatts, lut that misfortune, coming first, has made their hearts tender."
"St, si, recerendissimo."
"And perhaps, Carola, it is better by afliction to have learned chatity, and in povety to possess a kindly spicit. than to be rich and uafeeling, for in the first case the Lori for that, seeing your broher have need, you had no comPrassion."
"Ind mey le so.". Carola, I perceive that you had rather try the And yet, Carola, I perceive that you had rather try the
other fortune and be rich and take your clance of being other $\mathrm{liberal."}$
"Dazverol dazzerol I would indeed, Signore."
remer even on the rich, loss, disease, death come. You remember Ser. Nicole, who died at Sta. Maria Maghiure some years ago?"". "That is just it, Padre. He lad youth, friends, plenty to cat and drink, and his life was some good to him, so of course he dies; cosfithos and poor beggars live on to slarve!
"Such thipgs are hard to explain, Carola."
Sordora, hey are, and I think the saints have got the world in 2 xad muddle managing it. They take the wrouts men out and feclings."

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

"Eh? So there was ;-and there it is agann. A poor man gets 2 child, and he keeps at, owns in, feeds it 11 been sent to the wrong place. It donit do to have strangers been sent to the wrong place. lit don't do to have strangers in a great Gold book family like Forano; so, wecause its
father and mother might do well by it they cant, and oit father and mother might do well by it they cant, and ont
goes the baby, the sains know where. So it goes, faure. Most any of us poor people could tell how the world might be vastly improved, but our advice is not askel, Signore." "And yo" think that child was likely to live, Carola?"
"Tuut, altra! what difference? Ol course, it was likely to live, for folks wanted it to tic. 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." my mind is not so fall of business as yours icmember, because my mind
went, for Gutio Ravi and 1 took $1 t$ there; at least, I went with him to Fircnze, and he pald my way back to Pisa for me; and you'll remember, reicrendrasme, l've not been to Sta Maria since. Nursing the young Enghsh woman was my lastwork there ; and your reverence saw that I was well paid for it too."
"I think you are nght, Carola. You have a wonderful memory; and yet I believe it would not serve you so far 25 to tell how that child looked, or if it had any mark on its body?"
"Eh? Think not?" cried Carola, triumphantly. "Why
now, it did have matk-a black mole-on the inside of now, it did have a mark-a black mote-on the insude of self, it is well this is a boy, not a gral to be weating bare arms and being discomfited with a black mark that will one day shew as big as mp finger-nail. Such a spot on the arm would not please 2 guil, Srgnore; but as for boys, why, they don't mind such tifles. Yei, girl or boy, all is one, for beauty and display don't go far at the Innocenti among foundling As to looks, treerendissme, all babes look alike."
"Truly you haze a great memory, Carola. I shall have to burden it with the recollection that to-day l gave you two franes, hall of one being fo: your poor nerghbour."
And so Padre Innocenza, who had ubtained the information he came fos, handed the old wool-collector the money he named, then rode away, followed by the blessings of Carola.
(TO be continucd.)

## SAVIAG.

A saving woman at the head of a femily is the very bes! savings bank establishid. The idez 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 tice foundation of a competent sectrity in 2 stormy time, and sheltes in a ratas. The best ray to comprehend it is io keep an zecount of all curreat expenses. Whether five handred dollers or five thoasand dollars are expended annually, therc is a chance to save something if the efort is made. Let the housew, ife take the idea, act upon it, and she will save sumething wh-re belore she thought it impossible. This is a duty, get nut a surdid
avarice, but 2 mere obligation 2 hat rests upud soase as well avarice, but a mere obligation that resis upoun women as well
as men, -Home fournal.

## - A TOUCHING STORy.

One farely mects a bit of more touching romance than is Found in the following stoss, that comes from Wales: "Years ago some Welsh miners, in exploing an old pit
that had long been closec, found the body of a young man
dressed in a fashion long out of date. The pecullar action of the mine had been such as to preserve the looty so perfecily that it appeared asleep sather than dead. The miners Were puzzed at this circumstance; no one in the district lad been missed within their remembrance, and at last it was resolved to bring the oldest inhabitant-an old lady long past her eightich $y$ ear, vo o had lived single in the village the whole of her life. On being brought into the presence of the body a strange seene occurred; the ola lady fell on the corpse, kissed and addressed it by every tarm of loving endearment, couched in the language of a bygone generation. He was her only love; she waited fur him
luting lier lone life; she knew that he had not forsaken her. The old woman life; she knewhat he had not forsaken her. The old woman and the yuung man had been betrothed suxty years before. The lover harl dapppeared mystennusly, and she had kapt fanthrul durng that long inectval. Time
hat mood still with the dead man, but had left its mark on had sood still with the dead man, but had left its mark on The living woman. The miners who were greent, were a
rough set, hut vely gently and with tearful eyes they gerough set, hut vely penty and with tearful eyes they se-
moved the old tady to her house, and the same night her maved the old dauy to her house, and the same, night her
faithful spirit rejoned that of her long-lost lover."-Church Unisn.

## WORKING WITH A WILL.

O. lat, just stir yourself a bit lefore it is too late,

You won't get wise by instinct, however long you wait.
D ye mean to be head kiy some day, or always but a dunce?
You wish that you could hil a dirive like Jackson; very You soxhl.
But Jackion practised hard for years, as every youngiter should;
You find that, as a general sule, you come out with a
I say that it is all your fault, jou call at your bad luck !
Take your hands from out your pockels; though it may seem strange, no doubt
Your pockets will be empty ::ll you take your tingers out. 'Tiwll be your own fault if you find that rowing is a bore.

Yes; settle you'lldo something ; if you only dirive a plough, Then drive it so that all the world can see that you know lut "gow" in everything you try, both work and play with Then if jou fail you needn't mind if you have done your best. -Paul Btatc, in the Boy's O:en Poper.

## A TERRIBLE PICTLRE.

The terrible picture of a woman slave to drink is vividly
 a man complanen ur his wire as a cumniun orunkard. On coning into the court, the man testified, with weeping eyes,
that when they were married, and for years afterward, his 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 terself up to drinking, and hard destroyed his business, his home, and his peace. She had sold everythir - of her own and his that she could leet fury, abusing him and their child as only a drunken Yest fury, abusing him and their child as only a drunken
maniac cuuld. After hearing this totimony the manistme asked the woman if she would promise to trink ma more asked so home and be a peacealle wise and mother. Hier and so home and be a peaceable wile and mother. Ifer
answer was made with streaming ejes, " $\mathrm{No}, \mathrm{I}$ shall drink answer was made with streaming cejes, "No, I shall drink
till I dic; I cannot help it !" It was a sorrowful sighttill dic; I cannot help it!" It was a sorrowful sight-
the husband holding the wife in his arms, both of them the husband holding the wite in his arms, both of them heeping and sobbing as it their hearts would break, and yet
with no hopeful outlook for the future. Who caa measure with no hopeful outlook for the future. Who can measur
the terribleness of a raging appetite los ditiah ?-Anon.

## SAY NO:

" Alice, what will gou say when they offet juu wine at dinner?" asked Dick.
" Suppoll say, for 'Noliteness' sake, we take a sup."
"Surpose. for politeness' sake, we take a sip." mamma we wualdn't! Think of the truable antemperance brings!"
" $m$ not talking about intemperance," said Dıck, impatiently, " jost about a sip."
ar brother.", might lead to more ; dun't tahe even a sup, $\stackrel{\text { dear brother." }}{ }{ }^{\text {Consin is }}$

Cousin Mary will look, and Lovis will think. 'How curious: and Geurge will put up has cye-glasses. I hate to
be looked at as a curiosity. be looked $2 t$ as a curiosity."
we think. But I mean to say . We think. But I mean to say "No all the same, It will
not be rude," she added cagerly; "Gencal Washinton not be rude." she added eagerly; "General Washington
"One day, near the end of the Revolutionary War," continued Alice, "an offices came to Prouladelphas 20 sec Washingion on business. Ife cias invite 1 to a dinnet party. A hithe before they were to leave the table, Washington, calling him by name, ashed him to tahe a giass of "ine.
thank you, sit, 1 have made na a rule nul to louch wine.
refuse such an ancilation frum the Generai. He is is rutic refuse such an ancilation frum the Genetai. He is rutic!
they thooght. What: say "A0" to Washingina! Waskiogton sau in 2 mument how they fell. Hes said do got want any one at my tabic to pratake of anything against his inclinazion. I funous juu, sir, lor selasing to do what you consider wrong:"."
"Good for the Geveral," exclaimed Dick.
"Good lor the yourte man," said Alice. "ific was not sure what Genere: Washington would think of him, and ges


Nrw diffculties have risen, tending to continue the unsetUed redations of the Vatican to Beriia.

## 

Tire Pope has decided in favour of Iaval Vniversity in the dispute concerning the piroposed branch in Montreal.
Dr. Shblion Jack ons; the Presbytetian Home Missionary bishop, has pone to Alaska to buld two mission
chapels. chapels.
Turs Greek Testame'nt in the ancient tongue, is now, by
order of the Greet Guernment, real in $1 \mathrm{~s} 8,200$ scliools order of the Grech. Ge vernment, reall in its 1,200 scliools that have 80,000 pupils.
Ose: hundred conversions in four weeks were recently reborted by a missonary of the American sunday school
Uninn from a distict in which fuur of his unton schools 21 located.
A "Eal tili Italian, who died recenlly in France, has trequratied to the lown of Lislethen the sum of $\$ 40,000$, as a testim.ny of his personal veneration for its greatest curen, Martin Luther.
Tue agitation for land reform is spreading in Scotland. Aberdeenshine fariners are refusing to pay rent unless it is reduced. Threatening nouces have been sent in lioss-shire to famers who pay full rent.
Eurorean nations are evidently not expecting the dawn of the nillennium, as Herr Krupp, the great gunmaker, is so pressed with orders that he has had ta add 8,000 workmen to his foree, which now numbers 13,000 .
Since the disturbances attending the removal of the remains of 1'ius 1.․ on July 12 , the receipts of 'ecer's pence have arrounted to 1,0 arly $1,500,000$ hirt. From January to
April inclusive it scarcely exceeded that sum. pril inclusive it scarcely
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 centeanaian. Ils ordination to the Gospel years of being a centeantian. His ordination to the Gospel
uninistry occurred seven years belore the batte of Waterloo.
Tue Prenbyerian liturgies of Calvin and Kinox, with the Litany and other prayers, were, in 1587 , published in one volume, with richly illumunated paces, for the private use of Queen Elizabeth, and is known as the "Quecn's Prayer Book."
Cardival Masmisg's plans for providing homes in Canada for Cathulic chaldren seem to be progressing. In an address to a meeting at Liverpool, he stated that arrange-
ments had been made in this country for recelving over 700 children from England.
Gover.iok ST. Juns; 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 sixtysix less now than six months ngo.
Iv consequence of the coitinued setivus sickress of Ur. Mancing, Secretary of the Lundun Tract Sucrets, Mr C.J. Tarsing, of Trinity College, Cambridge, and recenty Prosecured for a temporary supply.
Shavillat, China, has been visted by a typhoon, which Ievelled suws of husse, uphuted tiecs, drove over 200 vessels ashore, and sunk hundreds of natuve sampians, or boats, for shipment was washed $\$ 3,000,000$ wort or shipment was washed amay.
A Cunsese hospital has been opened at Inanloow, winich, though wholiy under native management and support, is conducted on Chnstan princeples, and zeligious services are
da:ly held in it. It was organized by the chief native sscistda:ly held in it. It was organized by the chief native assist-
ant of the hospital under the care of the London Missionary $2 n t$ of the
Society.
Two Oxford professors have gone to Russia on a mission which has for its ol.ject the teuniua of Chnstendom. Lipon the Ministe: of Worship, at S.. Petersburg. they motend to press the advicahili'y of opening in western Europe an orthodox Russian church, :There Englishmen who aceept the dogmas of Fastern Chrictianity could worshy with the outward forms of their own ritual.

Tiso hundred soldiers lately took the temperance pledige at Aidiershut, aftes an eluquent address from Cardinal Manning. The Braish army now has a very fair perceniare of total atrsamers, thanks to the precept and example of such great commanders as Sir Garnet Wolseles and much to encourgge temperance in the navy by certain much to encourgace temperance in the navy by certain
concessums which maie it advantageous for the men to forego the rum rations.

A telegray from Venice suys Count Heniom Campello, archpriest of the l3asilica of St. 'ceter in Rome, who has pulvlicly; ahjured Cutholicism and entered the litlle Methodist Church in the Plaza Poli, xead a diseourse embodying his various reasons, conspicuous among which were his objections to a Church whirh prevented a man from expressing sentimene towaris his envniry and Government which a pation shnuld cherish. The high pasition, social and ecclesiastical, of Cnunt Campello causes hiz ahjuration to prodace an immense sensation in Catholic circles.
The area borned wet in Michagan, as nearly as can now be ascernained, car.nut be iess than $x, 200$ square miles. Within the himis of these districts was a pepulainon of about 40.000. One thus these pruple are homeless, ard destifire -te vantated rentun, the calamity seems more and more aipa:ing: Sume thutty one tuwnships were swept by the Gre it, a lici uf wumice between sagnaw bay and Lakic St. Clair. This section is known as the "shumb" ol Michigan. Lists of the numbers of banals of the dead are published, and lists of the missing. Olten whole families penshed. An efc-witness writes of mecting one ox-team and wagron containing three ough boxes nuh eight corpses The-man walking behind the ujegon was the only moumer, following his wife and five chidren to the grave. A lintic farther along the writer found another wroman and five children dead on the road-ali burna to death.

## 

Tife Rev. D. J. Macdonnell has returned from his Europtan trip, seemingly greatly invigoraced by the change.
The annual social meeting of the congregations of Sallfec. and Binbrook was held on the evening of the 14 th inst. The financial result was $\$ 10 \%$.
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 proseeds will be nearly $\$ 600$.
AT the close of the prayer meeting on Tuesday evening, the 2oth inst., at Ballinafad, Mr. Mowat was presented with a parse on his leaving for Scotland.
Rev. T. Lowry, late pastor of the Presbyterian Church, Brantford, was, on the evering of the z3rd 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 ac. cept 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 ith 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 18 th 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 visis 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 1gth inst. Although it had originally been intended to have it on the previous Saturday, the rain preventing, the children turced out in force on Monday with appetites that seemed to have been sharpened on ascount 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 semoval by death of $\mathrm{Mr}_{\mathrm{r}}$. 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 eider. In these stations he gave himself frecly to the Lord's work, and aided in no small degree in promoting the wellare of the congregation. His life-marked by uprightness, bumility, faithfulness as a Christian, patience under trial-had an influence for good upon those among whom he lived. For many years in poor healith, he well knew that his time on earth might be soon brought 102 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 har 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 Cburch, Strasford: "The re-opening of this church will take place on Sunday, the 2nd of Oatober. The work is drawing near to compleion, and though
the full effect of the alterations caunot be rightly appre. ciated until the work is anished, we believe the enhanced appearance of the interior will meet the expectatiens of the most sanguine. The remeval of the side galleries has not only increased the influx of light, but has completely relieyed the heavy and crowded appearance of the buildung. 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 z . 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 preierred 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 McLaren, of Knox College, Toronto, whose reputation as a preacher is well known and well deserved, will preach morning and svening 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. F. MicF. 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, Halifax, 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 zoth inst, a letter was read from Rev. Wm. McCullagh, of St. Andrews, 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 te supply the pulpit tull 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 setllement. 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 2 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 arnund Quaco again, regular services were necessary Rev. Mr. Burgess reported that he also had visted 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 $\$ S$ 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 expiessed 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 Hamhiton.-This Presbytery met in Hamilton on September 20th. The dispute regarding the manse property a! Waterdown was, by the generosity of Messrs. Wilson and Waldic, who guaranteed the amounts necessary on the part of the Waterdown and Neison congregations respectively, amically setuled. Mr. S. C. Fraser was, at his own request, transferred to the Presbytery of Guelph. The congregations of Merrittor 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 piesent grants and for $\$=00$ 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 tabie, and it was resolved to cite the congregation at St. Catharines to appear at a special meeting, to be held in Hamilton, on Tuesday, Octo ber 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 Preshytery 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 Evangeliration, Mr. Goldsmith ; Foreign Mission, Mr. Lyle ; Statistics and Finance, Mr. Chrystal. A committee was appoiated to arrange for holding a Sabbath school conference.-John Laing, Pres. Clerk.

Presiutery of Bruce.-This Presbytery held its regular meeting at Walkerton, on the 30 th and aznd 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. 16ih; Mr. Wm. Ferguson, Nov. 6ih ; Mr. john Anderson, Nov. 20th; Mr. Gourlay, Dec. 4th; Mr. Currie, Dec. 18 th ; 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 meantume, 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. GJurlay, 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 McLenaan, 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, werc appointed a Finance Committee. Messrs. Tolmie and Straith submitted 2 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 Brace Mines and vicinity, and the other at Thessalon River. The following students labouring within the bounds of the Preshytery were certified to the College Board of Knox College, viz: Messrs Caswell, Rutherford, Leitch, Campbell, Jaffray, Builder and Johnsol.-A. G. Forses, Pres. Clerk.

Presaytery of Lanark and Renfrew.-This body met in Calvin Church, Pembroke, on Tuesday, the soth inst., the Rev. John Burnett, of Almonte, Moderator, presiding. There were present sixteen ministers and three elders, being 2 considerably smaller number of members than usual. Since the last regular meeting no fewer itan 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 Dalhousic ; 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 Presbytery. 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 l'reshytery's mind on the lose it had sustained by the death of the Rev. Mr. Ross, and also seting 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 ap. pointed to visit stupplemented congregations with : 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 mole a reduction wherever this could be done, it was found that 2 very considerable sum would be required to carry on the work with effi ciency. 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 withdrawai of the student, Mr. R. C. Murray, now doing exeellent 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 mis sionary meetings to be held within the bounds during the winter. Advantage was taken of the meeting of Presbytery to hold missionars meetings in Pembroke and Alice, the former of which was addressed by Rev Messrs. Edmondson, McGallivray, and Campbell, the other by Rev. Messrs. McKillop, Blakely, and Bayne.

Presbytery of Guelph.-The stated meeting of this Court was held in SL. Andrew's Church, Guelph, on Tuesday, the zoih inst. The Rev. James Middlemiss, of Elora, acted as Moderator, ard the Rev. J. C. Smith as Clerk. After the readiag and sustaining of the minutes of the previous mecting, the Presbytery, as in former years, appointed a commuttee with instructions to report in November next, to make arrangements for the holding of a Presby:erial Conference on Sabbath School Work and the State of Religion genera!!y 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 subraitted reports on their respective work. Reports also on missionary services rendered in the bounds during the sumner 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 subinit to the Presbytery a detailed scheme of missionary meetings to be held throughout the bounds. The arrangements suggested by the committee weic substantially adopted. With reference to a report read of Mr. Henry Knox's labours under the immediate supervision of the Barrie P'resbytery, the following resolution was unanimously adopied. It was moved by Dr. Wardrope, and seconded by Rev. J. C. Snith: "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 liberaluy of those friends who have so generously borne up to the present time the pecuniary obligation connected with Mir. Knox's services there, they cannot reasonably expect a further contunuance of such liberality; that the Presbytery in view of the earnest desire which is known to prevail among the people in that district th.it a way may be opened up for Mr. Knox's early 5. urn, hereby agree 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 Suralford, 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 ari 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 ruesday of November next, at ten o'clock a.m.
We call attention to the advertisement of Dr. Alamilton's liook on l3.ptism, 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 adverisement 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 1836 In his shop at 336 Yonge strect, opposite Cuuld, will be found a complete stock of umbellas, trunks, valises, etc, all of the best material, well made, and at fair prices. The sunertor quality of his workmanship was acknowledged by Her Royal Highness Princess Louise when in Toronto.
It would seern that there is any amount of trouble in store for the Methodists on the other side, if half of what was said by Professor Austun Bierbower in defence of Dr. H. W. Thomas at the late trial for heresy of the latier gentleman. Evidently there must be many more who will have to be dealt with, for Mr. 13. says: "At least three bishops can be turned out as heterodox on the same rulngs; and at least two of the official editors, one of the general secretaties, 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 bods, which he denies even tie resurection of Christ. Bishop Hurst, I understar d, is heretiral 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 inviration, and Dr. Vincent, I have been told on good authority, is a Universalist."

## 

## INTEKNATIONAL LESSONS. LESSON XLI.



Golden Text.-"Then a cloud covered the tent of the congregation, and the glory of the Lord illed the tabernacle."-Ex. xl. 34.

## home readings.

Mr. Ex. xxxvi. 1-38. . The Curtains, etc.
M. Ex. xxxvi. 1-38...The Arl ete
T. Ex. xxxvii. 1-29.. The Ark, erc.

Th. Ex. xxxix. $1-43$.. Priestly Garments.

S. I-N. Niniin 1-3....Consecration of Aaron. helfs to study.
The firet "tabernacle" spaken of in the fible is that mentioned in Ex. xxxiii. 7. In that passage the words translited "tabernacle of the congrevatuin" 'ought perhaps
to have been rendered tent of merting. As Jehivah would to have been rendered tent of merting. As Jehuvah would
not manifest Ilis presence among the lsachec, who had not manifest Mis presence anong he isalitec, who had been defiled by idolatry, Moses is suppiosed to have noved
his own tent to the ousside of the camp. where it served as 2 meeting place for the faithful leater of an errang people, 2 menering phace for hue
and their Jivine Kuler.
The second " taliernacle" mentioned is that which forms the sulyect of our lesong. It was for four hunded gears the centre of Jewizh worrhip, serving in its time the same parpose that the tenple served aficrwards.
The thind aternacle" if fertid to in the Scriptures is
that esected hy David io Jerualern for the teception of the that erected hy David in Jerusalem for the teception
ark after it had been recovered from the Philistines.
The first and third of these tabbinacles were merely provisional. The second was next to the temple in peramanence, and was ronstructed so 25 to be durable 25 well as portable. This struclure with its contents formed what some one Calls "the Bithe of the wildeuness," teaching symbolically
the holiness of God, the sinfulness of man, and the way of the holiness of God, the sinfulnes
salvation through an alonemen:
The following arrangement of the sulject malter may be found suitaline : (s) The Taborrnacle and iss Contonits, (2) The Consecration, (3) The Prestiood.
I. The Tabernacle and its Comtents.-Vets. 1-8.

Minute directions for the construction of the tabernacle and Is furniture are to be fuated in the last foutiteen chaplers of Exslust By nieans of sugkels, rinks, loops, etc., all the order that the inucture coultis lec casily erected wherever the people encamped, and as easily taken down apain when necessary and packed into very snall compass for carriage to the nexi stopping place. A space $260 a t 150$ leet long and 75 feet wide was enclosed by a cloth screen $7 \%$ feet high. In the cent, screen into two apanturents, hie larper called the holy place, and the smaller the most holy place. The holy place contanned the altar of incense, the candestick and the table on which were se the shewbread, diales, spoons, elc. (sece Ex. xxy 29, 30). The must holy place contained the ark of the covenant, surnounted by the mercy seat and cherubim, and the ark contained the two tables of stone on which the ten commandments werc engraved. Inside the gate of the court, and iight before the door of the tabernacle, wese placed the altar or buint offering and the laver.
On the first day of the first monsh, a year all but fourteen days from the deyparture of the Istraelites out of Ebypand the tavernacle was to be set up for the lirst time. mony rie ark was a very cosily box or catct absimony. The ark was a very cosily box or casket, about
three feet long, two fees three inches in breadh and the three feet long, two fees three inches in breadth, and the same in helght. Of all the objects in and about the taber
nacle, this semed to be the must sacred; in fact $2 t$ woul nacle, this seemed to be the must sacred; in fact it would
appear as if its safe keeping was one of the main purposes of appear as its safe keeping was one of the main purposes of
the wiole building. Hut precious as the atk was, it was only an ark, a box made to contain tomething, and that somethang, surely sull more precious, more sacred, more inviulable than its seceptacle, was the two tables having the ninal law inscribed upon them. Here let us leara what God thinks of the ten commandiments.
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 arianged, God's service. Cood knows how He wants things arranged,
as well as what He wants, and wher, It as well as what lif wants, and where. It is a poot who says that 'order is heaven's first law; but it is plain prose and sober fact, that whater law order ory for eart as well for heaven: Lee all thangs be done decently and in order There is no .apthazard work whiere Guls work guee on There in no way:-haxa work hiere Guls owork goes on to lead a public service without having a plan arranged to iere a pubic service without having a plan arrangect
beforehand. A wise plan of execeise is as impurtant in its way as a devuced spinit, to a good superantendent. So it is to a teacher A desire to serve God in teaching, anc a tnowledge of the lesson to be taught, cannot compensate for the lack of a plan of teaching. Planning how to pray is 2 proper prepatatuin fur proper prayer-in the closet, the family, or the prayct-meeting. Whan you have the Gud appuinted and the God-gathered material for G.xd's worship and setvice in hand, ther 'set in order the things that are to be set in order.' That as the rule for God's servants everywhere.
The altar
The altar of incense, placed inmediately before the veil, wilh its oduurs peneirating into the nost holy place,
represenied the prajers of Goids people; and the altar of represented the prajers of God's people : and the altar o
the burnt offering, sluated belure the door of the the burnt ofenng, stuated beluze the door of the taberstacle, indicated that man can draw near to God with
acceptance only through sacri.ce, that is, through the " more excellent sacrifice" which the cerenionial offerings merely foreshadowed.
il. The Conseckation. - The taberaacle and its fumniture were to be anointed with oil composed of myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. This indicated theis entire cunsecration to the sacred purpose for which they were intended, impressed the perple with a
sense of the infiaite holiness of God, and taught them to sense of the infinite holiness of God, and taught them to
reverence the place in wlich His presence was peculially manifestcd.
The word sanctify, as used in the text, simply means set apart frum 2 commun to a sacred use. manmate
objects are incapable of holiness in the strict sense, but they acquire a certain sacredness when used only for religious purpoes.
III. The Priesthood.-The "Westminster Texcher" says that the door of tae tabernacle of the congregation was the futing place for the seting apart of the prists in of mediaing between the people and God; and that the of medialing beiween the people and God; and that the
washing will water would symbolize the parity of heant and risching wigh water would symbolize he panty of heart and
life which God requires of hiose who are to manister to Him in holy things.
The fillowing sentences on the same subiject are from the called to $b=$ His purest, and to be the Gather of a lace of called to $b=$ His phest, and to be the father of a race of
pricsts, must, with his sons, be set apatt for the prestly pricsts, must, with his sons, be set apati fur the prestily
wort by special consecrating services. Athuugh it is no longer of birth, or in an utterly exeeptional inntance, that one may have the privilege of leading in God's worship, or of serving at God's aliar, it is not for any man who is called, or who calis himiself, a sepre-entaive servant of God, to attempt the petformance of thnie duties which pertain to any grade of the Christan mumstry, without being hitingly prepaied therefor, and set apart thereto.
The extendang of the range and sphere of the ministerial meembe. ship, dinss not by any means lessen the : sponsibility of each paiticular minister in his sphere, or make it less important that he should have all she scquisite truining for the duties of has place. If no ministry or ministering of any kind is now needful tbat is one thing Then, of course,
neither jou nor any one else can be called a minister. But if there is such a thing as a mimisiry, and you would be a if there is such at ihing as a mmisirfy, and you would be a
minister, the best training you can get is none too much for you, unless you are far more supetior to Asron than appearances so far would indicate."

Corrections.-In the second line of the introduction to the lessunn in last weckis issue, for "silent" reaci salicus; and in the first line of the foutth paragraph of the same, for
"finishad" read furaished.

## Gon

$-1$
GUD SEES ME.
Gol woes mo every Jay,
When I work and whon I play,
When I remi and when I tnlk,
When I run and when I wak,
Whou I eat and when I drink,
When I only sit and think,
When I langh and when I cry;
God is orer watching nigh.
When I'm quict, when l'm rudo,
Whon I'u naughty, whea I'm good,
When I'm happy, whon inn end,
When I'm sorry, whon I'm glat, When I plack the scented rose, Which in the next gerion grows,
When I ernali the tiny ily,
God is watching from the sky.
When the eun given heat and light,
When tho stare are twinkling bright,
When the moon shines ou my bed,
Goal atill -atchos o'er my head;
Night or day, at cburch or fair,
God in over, over near.
Kindly guiding, lest I stray,
Pointing to tho happy may.

## 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 hind 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 hillsides 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 torrents. You may imagine how uncasy she felt about him, and how she sent the gardener and stableboy in different directions to seek fur 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 sca 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 Cod, 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 wo learn to love God, the more of this "fear" we shall havo, becauso we shall fear to do the least evil thing to displeaso our dearest Lord, and then wo need have no other fear of any kind.

## GIVE JHE THINE HEART.

Mark I my chill a a voice is heard,
Sweeter than the soug of bird;
Soft as hoaven's molods.
Huarken l for it apeaks to theo:
"Give mo thine Leart."
Mil the busy scences of lite, O'er the waves of earthly strifo,
Jusns calls in accents mild
To the tiniest little child:
"Give mo thine heart."
Though I sinful am, and woak, Lard, Thy fuce in truth I'd reek, Low boloro Thy prosence fall, And obey Thy gracious call:
"Give ane thine heart."
Now, my Fathor, I am Thine;
Fit mo by Thy graco Diviue,
I a loving child must bo
Sinco Thou first didat say to me,
"Give mo thino heart."
Jesus 1 soon may heathen lands Look upon Thy piorced hands,
And may all their idols fall
At their loving Saviour's call:
"Givo nec thine heart."

## THE STEPPING-STUNES.

ArITTLE ginl 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; thoy go all the way across."
"The water is so wide!" she sajd 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 crass. "Just one step at a time is all you have to take," said her kind guide.
So one step followed another-the first fow 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 casier. When troubles come-as they are almost sure to do in this world-don't look at the waters tefore 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 docs, Jesus sends such comfort as we never could have imagiued. Here is a strong, firm stepping-stone that has often saved me from sinking: 'As thy days, so shall thy stranyth be.'"

There came many times in her aftor life whon Mary romombered that day's lesson, and it brought clicor and peace to her soul.

## BRAGGING BOYS AND DOING BOYS.

 II AVE you not heard how some boys brag Thoy are always going to do wondexs."You just wait," say thoy, "and wo will shew you, some day, what wo can do."

Now is your chance, wo would say to you. You are old enough now, and you will nuyer have a better time. Better begin now; we are anxious to seo 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 contibue to try. The result is inevitable. It is only those who falter that come to grief.

## CHILDREN CAN SERVE CHRIST.

T$\int$ HE boy that carried the five loaves and two fishes was of some service to the benevolent and wonder working Saviour.

A littlo 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 snid:
"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 lis 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 rightcousness and mercy findeth life, righteousness and honour." -Prov. גxi. 21.

Tae word diligence is derived from: a Latin word, meaning " to delight in." So wo 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, Ho 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 pleaso myself, and now I try to please Christ."
Ir 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 Clurch's moral and spiritual wrestlers are crowned with victory, and, as princes, have power with God.

THE CANADA PRESBYTERIAN.


## THE PAST.

The past-forget it, 'lis

- ioul's masy thou shalt see.
$\mathrm{Oh}_{\mathrm{s}}$, s ad hought, to reach before. Forgethng all the pait!
Only trustina
Only trusting nothing nore,
And reaching lieaven al last -Com Juhnser.

Tuk unpardonable sin is to be hard on a tendefahilh.--Collycr.
IIt who taiks but little,
of knowing more thenkerays.
Sow poodnerices ; sweet remembrances may quow from them. - $A /$ wre"the Stael. We carry all our neiphbours' chmes in
sight and thow all our own over our sight and
shoulder.
Niver stoop to do or say anything that is byeath the dignity of the character to whish pulsess is an excellent wearing It has been called the brigh N.the heart.-Samuse Smiles. may cet justly, use no mo more than what ire may get justly, use solverly, distribute cheerfully, and live upon contentedly.
Conquex thyself. Till thou hast done that thou art a slave; for it is almost as we!! to be in subjection to another's appetite as thy own.-Burfor.
Nake a journey every day to three moun1a. Go to Simi nend see your sins; go to (i) hy and behold the leamb of the heavenly city.

Sotinng so increases reverence for others 2 great sorrow to one's sclr. It teaches one the depths of hutann nature. In happiness rele shall
coss.who strive for wniformily, instead of union, among Christians, nced not wondes at the small success of their eftors. Christ no sympathy with them, nor civer prajed hir success.-ichaufior.
is a duty to live and to make our lives apon as mary points as possible. If sponsibility in the way of so providing that our touch will be beneficent.

There is mavy a wounded heart without a contrite spirit. The ice may be broken exppst it to the beams of the Sun of Right. expar it to the beams of the Sun of Right-
\% Onatural for the child of God
0 Ent mane words: "I thank TE, puber, ry lime anything affects him pleasanny in is in this way that we smontia so that it is easy to roll the heavy rom our souls.
is more consistent with faith than 10
nowldige naked of all virtue, that we y y cloibed by God; empty of all good, int may be filled by Him; siaves to sin, int $?$ max be enlichiened by IIim; lame, be suppolita Him; to divest ourselves of - all grounh be eminen Horying, that He alone may + fyrn If Calvin. and that we may they an not $12 x a$ great many servants, and
wick wicked," but "deceitful above all, 2 tings," They, are 30 deceitful that they ofien make children, and grown-up ponple too, think
they are theix servants. + And none of them are worse or thour. deceiving or do more ham than thesecfout whose names we cive.

OTRTR-IS-NO-DMYGR.
Everrgour-moss.so

## By-AND-By. <br> Evrey inn

 power on earth frimthe heart of cist. nations, and there-intary th therof cine nations, sod there ariseryb herbox notonly civilized by IIIs figh, Ilis love. the isles of the ocean wail for
 not onfl a he, but fishermen who go and gathery 1 icome again. If there are activity, free it It reaijagoing, a full treasury, able men who 3 ay, " Here Am I , send me, ${ }^{\text {it }}$ it is because thrvagh all the organization Christ lives and I3is personal Spirit wirks. There is no other posibile spring for that enthusiam. -Bishop finutingrom.

## $N D ' S$

 тис свватPAIN DESTROYER AND SPECI. FIC FOR INFLAMMATORY DIS. EASES AND HEMORRHAGES.


 Neural ia. 4 if trand sexins of ine
 in
Hemorrhages. For tanching lices.
 stcians of all schools with a cettainty of success.
Diphtheria and Sore
 eatly klages of the diseases it will surely control sad cure thea. Do not delay trying is in appeas. Clatarrh. The Exuract is the ouly specitic Sor feres, Ulcers, Wounds, DRd Bruises. It it haliun. cooline moseobstinate cavs:
astonishing rapidity.
Burns and Scalds. For hlayins

Inflamed or Sore Eyes. Re can ie wes without ing slighest fear of harn, Earache, Toothache, and Faceache. It it a panarea, and niticn Piles
Piles, Butad, Bieding or Iechng, 1 is

For Broken Breast, Sore ON ipples, AEve in Brast, The Extract yorfers who have ouce used is will tever be with'Anale' Complaints. No phy. Fid be called in for she majority of female dise.ares companies exch bobtle cives full dircuions how it
shound be applied. Any or can use it without should be app
fear of harma.

## CAUTION.

POND'S EXTRACT harke minitata. The words "A Pend's Exiract," Wown in the glac, and is never sold in bulk None surrounding wrapper. It ways insis, on, having Powds ExTxACT. Take no Prices, so cents, $\$ 1.00$, and $\$ 8.25$. PREPAKXD ONLY or

## Pond's Extract Co.,

 NEW YORK AND LONDON.mom mu nomeatis


23 UNERTAKER
$2 O$ OFE
NO


70-188r.


FALL A) D WINTE TRADE


Sh atings, Shirtings, atc.
Ty fr customers and tane trate senerally are inary
No. 48 Front St. cor. Bay.
ChEAP SERIES OF LEC$\int_{\text {ing lectures by }}^{\text {tures. }}$


Being the frss re ofthe curren curse of Monday
Cectures, now be Locturses, now be re delivered $1 /$ Tremont Temple.
Boston, as follows 1.-UNEXPLARED EMAINDERS IN II.-SOLAR SED GULURE. III,-PHYSICALT AGIBLENESSOFTHE
 V.-GRGANIC INSINCTS IN CON.
SCIENG, Copies mailed to ${ }^{\prime}$ y $y^{2 d d r e t s ~}{ }^{2}$ n receipt of price. SECOND FIVE LECTURES. pp., PRICE 2 f.
VII.-TH FIRST CAUSE AS TERSONAL VIII.-IS CONSCIENCE INFAL IBLEI X-GONSCIENCE AS THE FOUNDASCIEACE.
TZSELUGHTER OFTHE YOUL AT IfSELLF.
SHAKESPEARE ON CONSCENCE. MAUDSLEY ON HEREDITA YYDE. C. BLACKITT ROBINS N.

RRESBYTERIAN
Nonmal Class Teacher, PREPARATRRT COORTS OR STODY
 of God, and to idid , reparixt them for the important office of Sabl ch chool leachers
BU RYJ. JOHL MCEVYEN.
Erery Sahl hi School Teacker, as well as every
atendiagt ther, should have a ono of this work ntendiaget the f, should have a doy of this work

$$
2
$$



Prices reduced. Rooms Prices reduced. Rooms, is cents and upward
Special arrangenents made with excursion parties.

 NEW YORK. Room z 7d 3oz.d ${ }^{\text {Sa.so per day, and at the same rate }}$ for parts of a day. $\$ 5$ to $\$ 20$ par day as home. spmples worth $\mathrm{R}^{\text {ECENT PAMPHLETS. }}$


 "inine Perpetuj of the Reign ot C To last sermon presf he by the late Rev. Alex.
Topp, D. $y_{\text {P. }}$ fi fe so cents. Inspint tion Scripture."
 be given ooit isng greater thau i deserves."-Can-
ads Prsbrieriay
"iP_ Catyollcity ot the, inesbyter-
 -caxada prebrtrian. Brethren. Cronkerr; M.A., Mazee Co
donderry. Price zocents.
comprehenssive and very complete expos ion

ailed to any address post free, on receipt of price C. BLACLETT ROBINSON,
sfordan Stroct, Toronto. Pwblishery $7 \square$ NOIR NAME in New Type 10C.


USE A BINDER.
 hand riakifning red condition, a have them on
neageming binder. Wo can Astrang Plain Pautrior 75 Cts.,
 There bing h have been made oxpresty for Twz
Parserry N, and ary of the besz manu cture
The par can be placod in the biader wa by OFFICE OTTHE PRESBYTERIAN.


Monteral. $-\operatorname{In}$ St. Wallis Chimes. Momital.on
 on s hind luestay o aerobes; at eleven a. tin.
 Main assn First Presbyterian Church, London.



 windy


Births, Marriages, and norths,


Stocks, Bonds, and Debentures

## ALEXANDER \& STARK,

Members of Toronto Stock Exihansi;

- toronto.

THEPEDVERAVO $\square^{E}$ Cook' - ORE, HEALTHY. RELSABL

Retaliedeverywhere ss a 57 pool
Gonsinver, AwSthe Spectacles $x$ a Eycgla C. POTTER, Qpticion, 3 KIA ST. EAST, ToRONTO.

R. R. R. Radway's Ready Hog es CURES THE WORST PAINS 'In from One to Twenty Minn fe
NOT ONE HOUR after re line this advertisement need any one suffer with pail Ravivar's Ready kalisz $/$ a cure for THE ONLY PAIN REMEDY chat tustantly slows the most excrug ting pains, al.
lays huthamations and cures Cong follows, whether
 IN FROM ONE OT

IN fr ROM ONE OOTWFY TY MINUTES,


Kadway's Ready Relief HILL AFFOrD INTENT EASE.
INFLAMMATIOPOFTHEYIDNEYS,


 COLD CHM, NEURALGIA RHEUMATISM.
7 Fe application of the Raul. Prenpline
 Mise and contort. This ty 10 sixty dross in a half tumbler of water, .ll da ch. Heartburn, Sick Headache. Diaithoas, boys. entery, Colic, Wind in the Bowels, and all totermal Travellers should always carry a bottle of RAD. water will prevent sickness or pains from champ of water is is belle than French Brandy or liters as
a simulant.
FEVER AND AGUe
 Rel

Dr. Adana's' Regulating! Pills,
 $=9$ :

DR. RhDDAAY's
Sarsaparillity Resolvent,
THE GREAT BLOoD PURIFIER, FOR THE CURE YFCRKUNIC DISEASE. Scrofula or Syfbilitio Hereditary or
Contagious, Contagions,




 HEALTH---BEAUXY.
 SECURED TU ALL THROUGH
Dr.jRadway's Sarsaparillian Resoling Very drop of the Suraparillian Resolvent com.
mulnicates through the Hood, Sweat Vnue and other funds and juices of the system, the vireutr of
life, for is repairs the wastes of the barry with new

 Sores, Geald Hes King Worm. Salt Noe in Eves




 healthy blood, and thisyee Surapanilian will and
does secure, a cute is trass. for when once this remedy commences ityworkin, or pinfication, and such-

 increasing.
Sod tharuggise price ave dolithr. Dr. Padway \& Co, 82 Warren St. N.X.


## hiE ANNOUNCEMEYT:

 the original BILE SINGERS FROMFisk University,


Horticult na) hardens,
Thursday, Friday \& Saturday Ergs., OCTOBER 6 th, 7 h and Eth.

Admission,
50 cents.
No extra charge for reserved seats, For sole at

## Fall circular

Genthrman.-M, seek of Wood complete, and th gives mas teal note. sure to be able to state that it far
surumses any it has ever bern my privilege es to offer.
 the Large latorngg one Furnishing


R. F. HUNTER, Merchant Tailor, etc.,
Cor. King and Church Str. TORONTO.


ONE OF THE OLDEST AND MOST RELIABLE REMEDIES IN THE WORLD FOR THE CURE OF
Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Influenza, Asthma, Whooping Cough, Croup, and

## if miners motion of tho KHRDIT, LUNGS AMD CHEST,

CONSUMPTION. A WELL-KNOWN PHYSICIAN WRITES:
It does not dry up 2 cough, and leave the cause


 WOT BE DECEIVED by articles bean
Ho names. Be sure you pr a. Wistar's balsam of wild cherry. 80 signature of " I. BUTIS on the wry
80 Conte and E1.00 a Bottle.
Prepared by SETII W. FOIVLE \& SONS, Bo too, Mass. Sold by druggists and dealers generilys
$\mathrm{H}_{\text {tex. }}^{\text {MME }}$ MISSION COMM ${ }^{\text {T. }}$
i western section The Hone elision Committed will mete - in
the lecture Rom of ST ANDREWS CHURCH, TORONTO
 Claims for the past halr-year

## -

At lis meeting the grants at gentry made so mit.











The Comparative Edition of the REVISED NEW TESTAMENT




Standard Biography O OO PRESIDENT GRAIL!

## 




## GARFIElD




