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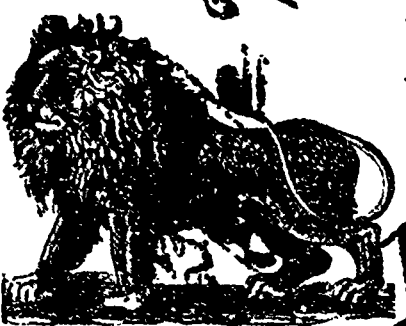
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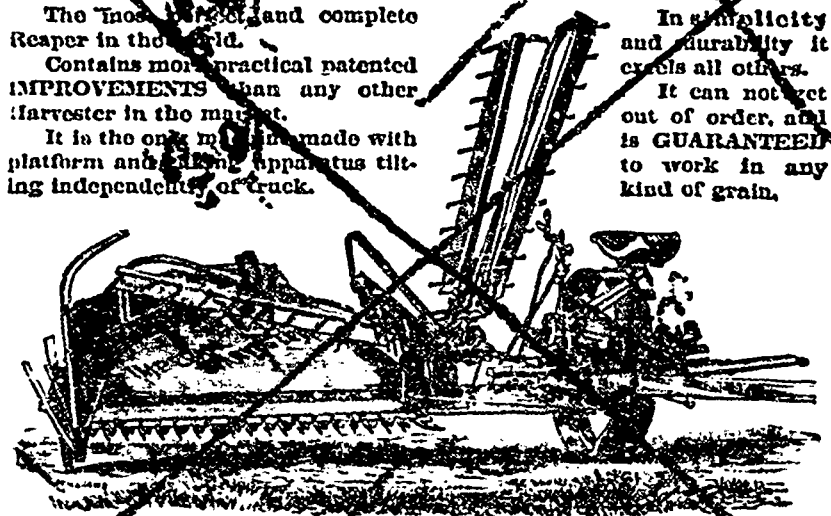
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APPLE DUMPLINGS.—Good, sour, juicy apples; pare, core, and halve; make dough as for soda biscuits, adding a little more lard; then roll out, put in your apple halves; sweeten to taste; then cover apple and sugar with dough; lay the dumpling in the bread-pan, smooth side up, first buttering your pan; put a small bit of butter on the top of each dumpling, and sprinkle a handful of sugar over all. Bake one hour.

PUMPKIN PIE.—Cut the pumpkins into thin slices and steam until tender. Mash and rub through a sieve. To a quart of pumpkin add two quarts of new milk and six eggs. Sweeten to taste, and season with a dessert spoonful each of ground cinnamon and ginger, a grated nutmeg and a teaspoonful of salt. Heat the mixture and pour into pie-dish lined with paste. Bake until set and delicately browned.

SIMPLE TREATMENT FOR SCIATICA.—The Brussels "Medical Journal" gives, on the authority of Dr. Ebrard, of Nimes, this method of curing sciatica and neuralgic pains. Heat a flannel sufficiently hot to vaporize vinegar, wrap it in woollen cloth moistened with vinegar, and apply as warm as can be borne to the painful spot, two or three times a day. As a rule, the pain disappears within twenty-four hours, and recovery is rapid.

TOBACCO ANTIDOTE.—Gentian root is said to be a tobacco antidote. Buy two ounces or more of gentian root, coarsely ground. After each meal, or after work, take as much of it as amounts to a quid of "tobacco," which chew slowly, swallowing the juice. Continue this a few weeks and you will conquer the insatiable appetite for tobacco, which injures body and soul, and from which (though) struggle to better, but give up in despair.

GARDENING.—A thoughtful writer recommends to every man, especially in the autumn of his life, to take to gardening, if he has not already experienced its pleasures. Of all occupations in the world, it is the one which best combines repose and activity. It is not idleness; it is not stagnation; and yet it is perfect quietude. Like all things mortal, it has its failures and disappointments, and there are some things hard to undertake. But it is never without its rewards, and perhaps if there were nothing but successful cultivation the aggregate enjoyment would be less. It is better for the occasional shadows that come over the scene. The discipline, too, is most salutary. It tries our patience and it tries our faith. But even in the worst of seasons there is far more to reward and encourage than to disappoint and disappoint. There is no day of the year without something to afford tranquil pleasure to the cultivator of flowers, something on which his mind may rest with profit and delight.—Lutetia Transcript.

CARE OF THE FEET.—Many of the colds so prevalent at this season commence at the feet, therefore to keep them extremities warm is to effect an insurance against the almost terminable list of disorders which spring out of "a slight cold." First never be in shoes. Boots or shoes when they fit too closely, press against the foot so as to prevent the free circulation of blood. When, on the contrary they fit comparatively loosely, the blood has free course, and the space left between the leather and the stocking becomes filled with a comfortable supply of warm air. The second rule is never sit in damp shoes. It is often imagined that unless they are positively wet it is not necessary to change them. This is fallacy, for when the least dampness is absorbed into the sole, it is attracted to the foot by its warmth, and thus the perspiration is dangerously checked. Any person can prove this by trying the experiment of neglecting this rule. The feet will become cold and damp very shortly, although on taking off the shoes and warming them they will appear quite dry.

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# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, AUGUST 19th 1881.

No. 33.

## NOTES OF THE WEEK.

OF the 12,000 licensed cab-drivers in London 3,000 are total abstainers.

THE churches of Protestant Switzerland have fixed upon January 1st, 1884, as the 400th anniversary of the birth of Zwingli, the immortal Reformer of Zurich.

DOM PEDRO, Emperor of Brazil, a country absolutely Roman Catholic, offers to pay the expenses of those Protestant ministers who may be disposed to come to his dominions to preach the Gospel.

THE success of the measure for closing public houses on the Sabbath in Ireland has been so great that the people are now moving to extend the time to include Saturday night. It appears from statistics that one-sixth of all the arrests are made on that night.

A SUBSCRIPTION has been started among the Japanese residents of Paris, now very numerous, for the purpose of erecting a Japanese temple in which to celebrate their religious rites. It is designed to be an exact reproduction of a celebrated pagoda in Yokohama.

MR. JAMES STEVENSON, of Scotland, has offered to the London Missionary Society and the Livingstone Mission, for the establishment and maintenance of stations on the line of road between the ports on Lake Tanganyika and Quillimane, £4,000 as a contribution towards the civilization of south-eastern Africa.

AT twenty years of age Prince Metternich, the great diplomatist, was "an atheist," as he confesses, "after the fashion of D'Alembert and Lalande." At forty, when he had passed the "vealy" age, he wrote to a friend: "I read every day one or two chapters of the Bible. I daily discover new beauties in it, and I prostrate myself before this admirable book. Now I believe and do not criticise."

PROF. MAX MULLER, one of the highest authorities, says of Darwinian evolution: "There is, between the whole animal kingdom on the one side, and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is—*language*. By no effort of understanding, by no stretch of imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we granted them millions of years for that purpose."

IT was rumoured some time ago that a Papal Nuncio would speedily appear at the British court with a regular appointment from the Pope. This representative of the Vatican, it was intimated, was to be introduced into Great Britain for "great social reasons of State"—that is, as it is interpreted, help the English Government to manage Ireland. The rumour has died out, and Mr. Gladstone is as yet governing Ireland without the presence of a "Monsignore" or a Prince of the Church at the court of Victoria.

DR. CUMMING, recently deceased, is credited with the following practical and pointed utterance. The collection in his church was about being taken, and he said: "The house is very full; but the trustees say that the collections are small. It costs a great deal to keep up this establishment for your accommodation. If you hear anything which elevates, instructs, or even entertains you, or leads you to wish to come here, you should wish to bear your part of the expense. These remarks are designed for strangers, and for such of the members as are inattentive or penurious." The same plain truth might do good in many congregations.

ONE of the missionaries of the Livingstone Inland Mission writes from Paraballa, on the Congo, that the people of that vicinity, though heathen, "are very

superior, not only to most other African tribes, but even to the heathen of England, as regards their morals and manners." The same missionary also says that Stanley is making a very substantial road, wide enough for three carriages abreast. Ditches are made on each side, to carry off the water from heavy rains. The full staff of the Livingstone Inland Mission now consists of twenty Europeans, of whom all but two are in Africa. There are three ladies in the party.

DEAN STANLEY has been well described by negatives in the following way: "He denies that for infant baptism there is any authority in Scripture, but he is not a Baptist; he shews the parallel between the ancient Jewish synagogue and the modern Presbyterian Church, and traces the organization of the primitive Christian Church to its pattern in the Jewish synagogue, but he is not a Presbyterian; he discovers in the Apostolic Church but two orders, the clergy and the deacons, but he is not a Congregationalist; he finds no authority in Scripture for the doctrine of a vicarious atonement, but he is not a Unitarian; he entirely disavows verbal inspiration and it is doubtful whether he believed in the Old Testament miracles, but he is not a Rationalist."

GREAT BRITAIN is fortunate in having outspoken Christian men in high official positions. Mr. Gladstone reads the morning prayers at the chapel near his home, Lord Cairns, Lord High Chancellor during Lord Beaconsfield's administration, often conducts a religious service in neglected quarters, while Lady Cairns plays the melodeon and leads the music; and Baron Hatherley, Lord High Chancellor during Mr. Gladstone's previous administration, was for thirty years a Sabbath school teacher in Westminster, and it is said of him: "Busy as he ever was, in the requirements of a profession which is supposed to afford little leisure for duties at church and school, he never allowed such professorial duties to hinder his attention to those which fell to his lot as a member of the Church of Christ."

AT last the confession is made that the Papacy has not only lost Italy, but also lost the Italians. A Roman paper refers to late proceedings in Rome and says: "Are the Italians going to repeat towards the Church the history of the Jews towards Christ, with this awful difference, that the Jewish rabbis did not know what they were doing, while the renegade Italians and Romans full well know the crime they are committing? Is Rome to be cursed as Jerusalem was? Is the great crime of rejection and apostasy to be the dark ending of Italy's history?" It looks very much like it. Certain it is beyond dispute, testified to by all who travel much in Italy, witnessed to lately by Cardinal Newman in opening the Jubilee, that immense numbers of Italians have left the Church, and that great numbers do not practise their religion at all.

THE "Gospel in All Lands" says: "Japan, with 800 atheist students in her National University, and not a single Christian, waits to choose between Herbert Spencer and Jesus Christ. China, with every avenue opening to the commerce and culture of the world, waits to decide between Mammon and God. India is listening with one ear to Deism and Chunder Sen, with the other to the Gospel. France and Italy must either be Protestant or Infidel. Africa's glorious interior will soon be one vast chain of commercial posts. Shall the infamous trader make them darker blots on that dark continent than even the shrines of Fetichism, or shall the Christian missionary convert them into beacon-lights for benighted races? There is scarcely a nation not yet Christian of which it is not true that the remaining twenty years seem to be the very pivot of its destiny."

THE Pope has issued another Encyclical. He is moved to it by the spirit of disobedience to Governments, so generally manifested, and by the attempts to assassinate rulers. He argues first that the right

to govern is derived solely from God, and declares that the assertion that civil society derives its authority from the free consent of the peoples is false and dangerous. He proceeds to say that disobedience is allowable only when the ruler commands things contrary to natural and divine law, and gives to rulers the excellent counsel that they ought to imitate the example of God in His government. In conclusion, he actually has the courage to assert that the Romish Church and her Pontiffs have made Christian monarchies as beloved and respected by their subjects as they were beneficial to humanity. The Pope evidently is in need of a few lessons in history.

THE Eisenach correspondent of the "Pall Mall Gazette" says: "I am sorry to note a phase of German life ill-becoming one of the best educated sections of the human race. The Jews, no matter what their position, are never included in what our German neighbours call 'Reisebekanntschafft'—travelling acquaintance. Wherever you go you find the Jews apart; their children do not join in the games of the others in hotel gardens; they sit at table together, and while the other assembled guests bow and smile to each other and immediately begin a conversation, no notice whatever is taken of the Jews. There are, indeed, one or two charming spots in the Thuringian Forest which have become almost deserted by other tourists, simply because the Jews flock thither. We must live in Germany among German people to realize this extraordinary moral retrogression, as I must call it. I have heard kindly, well-bred, courteous Germans speak of the Jews in terms more bitter than anything ever said in my hearing by French Catholics of the Republicans, *o. vice versa*, and when I have ventured to express my astonishment, and to reiterate the statement that no such feeling exists in England, that the Jews are received on precisely the same footing as others into society generally, that I was proud and happy to number Jews among my acquaintance, the only reply I could obtain was, and this accompanied by a look of semi-incredulity, 'Then all we can say is, the Jews in England are not like those of Berlin and other places here.'"

JOSEPH COOK in a letter from Germany, published in the New York "Independent," speaks of the decline of rationalism in Germany: "As a sect in biblical criticism the Tubingen school has perished. The mythical theory as to the origin of Christianity is exploded. Strauss is no longer heard of here in discussions with infidels. His day, and even that of Schenkel and Rénaud, have gone by. The most dangerous tendency of the newer form of rationalism connects itself with the philosophy of evolution and the speculations of materialistic physicists. Ernst Haeckel, however, has no important following in Germany. The best, though not the noisiest naturalists here, as in Scotland and England, are unapologetic and thorough theists. It is true to-day, as it has been for the last fifteen or twenty years in Germany, that the rationalistic theological professors attract far fewer students than the evangelical. According to the 'Universitäts-Kalendar for 1880-81,' rationalistic Heidelberg has only twenty-four theological students, while evangelical Berlin has 230, evangelical Halle 304, and hyper-evangelical Leipzig 437. At one time, recently, Heidelberg University had seven theological professors, all rationalists, and only seven theological students. Professor Christlieb assures me that the number of theological students in Germany is now decidedly on the increase, although it diminished for a while under the operation of the notorious Falk Laws, now happily superseded in large part by the better arrangements of his successors. Falk appointed as teachers in the gymnasia very many thoroughgoing rationalists, who were accustomed to sneer at any of their pupils who proposed to study divinity, and thus did their utmost to diminish the number of theological students in the Universities." And yet there are those both in our own country and the States anxious to pick up and wear the old shoes of rationalism which have been cast aside in Germany or are about to be thrown away.

## OUR CONTRIBUTORS.

### WHY ARE YOU A PRESBYTERIAN?—V.

BY REV. JOHN FAIRBANKS, M.A.

We have seen that the Presbyterian Church is distinguished from other branches of the Church of Christ in certain matters of doctrine, particularly by its views on salvation by grace, imputation, the nature of the Church, and the sacraments. Partly as the natural result of those distinctive tenets, and partly on independent grounds, a difference further obtains regarding the government of the Church.

The Church is not a mere human association, but a divinely instituted society; hence Presbyterians look to God in His Word and to Him alone for the constitution and laws of His Church or kingdom. Not being of the nature of a club or voluntary association, the Church may not enact terms of admission or by-laws as adopted by its members. It has simply to receive from Christ, its Head, His laws for its existence and administration, and to act accordingly. It may not receive nor cut off any but those whom Christ in His Word directs to be received or cut off. For constitutional principles and rules of administration Presbyterians turn to Scripture generally. Some light is thrown upon the subject, particularly as to principles, in the Old Testament, but it is chiefly in the Acts of the Apostles and the Epistles that details are found for guidance in the government of the Christian Church. Presbyterians hold that nothing can be binding on the Church but what is commanded in Scripture, and that everything enjoined should have a place in the constitution and government of the Church, and nothing else.

1 Here first in opposition to Brethrenism we find that there are governors, having rule, in the Church of Christ (1 Cor. xii. 28); overseers (Acts xx. 28), to whom the members are to submit themselves, and whom they are to honour and obey (Heb. xiii. 17), and who have authority to rebuke and exercise discipline (1 Tim. v. 20; 2 Tim. iv. 2). To the apostles in their day, and to Timothy and Titus as they laboured in the newly-founded Churches, this function belonged; not to them exclusively, however, for in all the Churches men were appointed for this work in the absence of apostles and evangelists or associated with them (Acts xiv. 23; 1 Thess. v. 14); now that these extraordinary officers have ceased the ordinary overseers remain (1 Peter v. 1, 2).

2 When we inquire more particularly as to the character and functions of these governors or rulers, we find only two classes mentioned, viz.: Bishops and Deacons (Phil. i. 1), *episcopoi* and *diaconoi*.

(1) Concerning the first, we find them also called elders, *presbyteroi* (Acts xx. 17, 28). This latter name seems to have come down from the Jewish Church, if it may not be regarded as naturally given to men of age, experience and discretion, among all communities, to whom the power of government is entrusted. The former title, bishop (*episcopos*), is of Greek origin, being given to the civil officer whose duty it was to administer government in each community. Turning to the Old Testament for guidance, we find (Gen. i. 7) that there were elders among the Egyptians. Among the children of Israel, before they left Egypt (Exod. iii. 16), a similar class of leading men were in existence. The law of Moses (Deut. x. 12) provides for them and prescribes duties for them; they are recognized (Exod. xviii. 12) as acting in the wilderness; they are found after the settlement in Canaan (Judges ii. 7; 1 Sam. xvi. 4); in the time of the monarchy (2 Kings vi. 32); in the captivity (Ezek. viii. 1); after the Restoration (Ezra vi. 14); and in the time of our Lord (Mark v. 22). The Jewish Church always had these rulers, and although, as Church and State under the theocracy were not distinct, some of their functions were of a civil character, still all ecclesiastical matters and church government were in their hands. Quite naturally, then, we find that when the Christian Church took the place of the Jewish synagogue, in the churches everywhere a bench of elders were appointed who managed the affairs of the church (Acts xi. 30).

(2) Of the deacons we have less full information. That there was such an office is evident (1 Tim. iii. 10). The seven men appointed "to serve tables" (Acts vi.), are generally regarded as the first that held the office in the Christian Church. The appointment of these men certainly shows that the apostles felt the

necessity of having other men than those who labour in word and doctrine appointed to attend to the temporal concerns of the Christian Church. That Philip was also an evangelist and afterwards preached and baptized does not show that this is the function of the deacon, but only that one who was a deacon also preached and baptized; and on the whole it seems that deacons in the Apostolic Church were a class of officers distinct from the elders, to whom appertained the care of money matters and temporal concerns.

III. This classification of office-bearers in the Church is peculiar to the Presbyterian or Reformed Churches.

(1) The Church of Rome and the Church of England contend for a threefold ministry, viz. prelate, bishop, priest and deacon. As this was the ministry of the Church of Rome at the time of the Reformation, it will be proper to ask, why the Reformed Churches, except that of England (which was only half reformed), unanimously objected to it? The answer in a word is, "We do not find it in the New Testament Church."

According to the prelate theory, the Christian Church is modelled not after the Jewish synagogue, but the Jewish temple. As there, it is argued, we find high priest, priest and Levite, so in the Christian Church there ought to be apostle, priest and deacon; but as prelate bishops are the successors of the apostles the Church ought to have prelate bishops, priests and deacons. Now, it is generally admitted by the better informed and more candid Episcopalians, such as Alford and Ellicott, that, so far as the New Testament goes, bishops and elders were the same persons, and that not until the end of the second or beginning of the third century was any officer at all corresponding to the modern prelate found in the Church. Indeed, the fourth century was far spent before a bishop in the modern sense was known. Having no Scripture warrant, therefore, for a prelate bishop, Presbyterians firmly reject such an officer from the Church of God. Apostles, as such, have no successors. They were inspired men who had seen the Lord and had power to work "the signs of an apostle." Their peculiar function was to found the Church of God. Before they passed away that work was done by the canon of Scripture, as a full directory for the Church in all ages was complete. So there are no apostles now, and Presbyterians regard the claim of prelates as the arrogant unscriptural pretension of false apostles.

Yet, further, the priesthood and Levitical service have passed away in Christ. The Lord Himself is the High Priest of the Christian Church, and it is a dishonour done to the Lord of Glory when an officer in His Church arrogates to himself the title of Lord Bishop or Supreme Pontiff, and claims to be the analogue of the High Priest. The presbyter is not a priest in the sense of an Aaronic priest; he has no sacrifice to offer and makes no intercession, and for an elder of the Christian Church to pretend to offer sacrifice and incense, or to intercede in the sense in which the Jewish priests did, is to do dishonour to the sacrifice and intercessory part of the system of tabernacle and temple worship. That has passed away forever, and a Christian deacon has nothing to do with ceremonial and ritual which are now abolished in Christ. Presbyterians, therefore, regard the whole claim of prelatists, deduced by analogy from the Jewish Church, as unfounded, preposterous and unchristian, and reject it. As there is no other semblance of argument for a threefold ministry, we conclude that the only office-bearers in the church are presbyter, bishop and deacon, and we reject the diocesan bishop or prelate with his claims to superiority as a mere human invention, not to be tolerated in the Church of Christ.

(2) The Independent theory which assumes that each church is a voluntary association formed by individual professing Christians, recognizes the presbyter bishop as a teacher appointed by Christ's authority, but does not recognize in each church a bench of rulers. In these churches the deacon is associated with the pastor in administration, but all rule is exercised by the united membership of the Church, or by committees appointed from time to time. Presbyterians regard this as coming far short of the teachings of Scripture which speaks of elders—a plurality of elders in every city and church, and of a class of persons (*proetoles*) in the church who are over the people in the Lord.

(To be continued)

### "THE JEWS—CRUCIFY THEM!"

BY THE REV. D. HAN MORRISON, M.A., OWEN SOUND.

(Concluded.)

IV. Again, the wealth and strength of the Jews as a people give them great political importance in any country in which they may take up their residence. Every healthy, well-to-do immigrant that touches these shores is said in a rough way to be worth \$500 per annum to the country. If so, how are we to compute the value we have received from the Jewish race—that race which England is her blindness twice over expelled from her shores? They have been the world's great civilizers—the *seed bed*, so to speak, from which the Almighty has been transplanting for many years. We owe much to the Jews. Who were the great missionaries of the Cross? Jews—men who quailed before no tyrant and feared no danger. Who were the sacred penmen? Jews. None but they were ever permitted to take up the sacred *stylus*. None but they were ever made the subject of the *afflatus divinus*. Who have been the great librarians and custodians of divine truth? Jews; and so carefully have they done this work that amid all the conflicts and confusions through which they have passed—all the copyings and conveyances from hand to hand that have taken place through these many years—not one truth has been obscured or one promise or precept lost.

And then to come to general literature—Who does not know that our obligations to the Jews are great? Roger Bacon has placed on record that he was indebted for much of his extraordinary knowledge to their libraries, so rich in science and historic lore, which on their expulsion from England they were compelled to leave behind. Politically, they have been of great importance to the nations among which they have resided—a matter which the great Napoleon as well as Oliver Cromwell readily recognized, and, indeed, were the first legislators to recognize; and we have only to mention the names of the Rothschilds of London and Paris, the Todlebens of Russia, and the Disraelis and Montefiores, once of Venice, but latterly of England, to shew the political importance of the Hebrew race? But are we not all Hebrew? Are we the Anglo-Saxon race, not the lost ten tribes? If that be so, it is strange that the country was so long in coming to the front. If the ten tribes in the form of a large immigration settled in the west—in Great Britain and Ireland—as early as 200 B.C., we surely should expect a people so energetic and so far advanced in civilization to have made their presence felt at an earlier period. A Hebrew settlement consisting of thousands in the British Isles 200 years before Christ! Strange that the ancient Britons were so savage that Cæsar found them running wild upon the shores 150 years after this supposed settlement, and sunk in the grossest idolatry, and stranger still that we can find no trace of their existence. In the case of the Romans we find traces everywhere—in the names of places, old forts, walls, buildings, bridges, viaducts—but we look in vain for any such reminders of a Jewish immigration. Surely if there had the English face would be more Jewish in its cast and contour and the English tongue more Hebrew in its tone and structure, and some places in those isles, at least, to bear some impression of their sojourn. But this very circumstance shews what a power they have been in the world, and we cannot but think that the God of Abraham has still a great work for them to do among the nations—greater than anything yet accomplished. Say not that God hath cast off His people. He hath given them indeed into the hands of their enemies in order to convey blessings to the world, but though cast down they are not destroyed. They have fallen low and are scattered everywhere, but their dispersion is a blessing to men; and if their fall has gone to enrich the world, what shall their fullness be? *If the casting away of them be the reconciling of the world, what shall the recovering of them be but life from the dead? They shall be among many people, as dew from the Lord, as showers upon the grass, that tarry not for man nor wait for the sons of men. In those days it shall come to pass that ten men shall take hold of him that is a Jew, saying, We will go with you, for we have heard that God is with you.*

V. Once more, the brotherly kindness of the Jews—their readiness to assist one another—sympathize with one another in joy or sorrow—should not be forgotten. Among the graces for which Lord Beaconsfield was distinguished, none was more conspicuous than this,

For the sake of his countrymen he was ready at any time to sacrifice popularity, ease and influence, and what was true of him is true of the nation as a whole in this respect. It may be that much of this is due to the long persecution to which the race has been subjected; for it is strange what a power there is in suffering to unite in deepest intimacy those who nobly bear it together. "No bond of union," says Dr. Caerd, "so close as the bond of common sorrows, no brotherhood so deep and true as the brotherhood of calamity and misfortune. Whatever be the explanation, there seems to be a subtle influence in pain or sorrow to knit fellow-sufferers heart to heart and soul to soul as no participation in joy or pleasure could. The survivors of the wreck who can recall the weary days and nights of danger—of alternating hope and despair which they bore together; the remnant of the forlorn hope that stood side by side while shot and shell were raining death around them; or the few brave and true hearts that struggled through the terrible and long siege, and whose friendship is cemented by a thousand associations of sympathy and endurance—cannot choose but feel in each other a deeper than common interest."

At all events, it cannot be denied that, as a people, the Jews are distinguished for brotherly kindness perhaps above all the nations of the earth, and when the Jew becomes a Christian he does not lose anything in this regard; on the contrary, his Jewish feeling flares out in a greater flame and takes on a deeper hue of tenderness. No better illustration of this can be given than the case of St. Paul. In his missionary labours by land and sea he steadily kept his countrymen in his eye. He mourned over their fallen state, their ruined temple, and still more over their judicial blindness, their dispersed condition and Christless homes. Much as he longed for the salvation of Gentile nations, he longed still more for his countrymen. He had great heaviness and continual sorrow of heart because of their unbelief, their rejection of the Lord of Glory, and said: "Brethren, my heart's desire and prayer to God is that Israel may be saved." Then this very natural feeling was, doubtless, greatly intensified by the splendour of their history as a nation and the high destiny still before it. "To them," he says, "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises." That is, theirs was the adoption as the chosen people of God—chosen from among all the nations; and theirs the glory of a high and heavenly relationship; and theirs those solemn covenants involving far-reaching blessings to which the Almighty Himself was a party; and theirs that temple worship which God had appointed with its white-robed priests and smoking incense and grand service of song; and theirs the sacred deposit of the law from heaven from that mountain which smoked at the touch of the Almighty. Many were the distinctions that adorned their name, and the apostle seems to dwell with delight upon them, and to call them up in long review, every one of which was fitted to make the eye sparkle and the spirit of the lowliest of the race swell with a strange sweet joy; and then having made mention of the Fathers, he ends the grand climax by referring once more to Him that is the glory of all, "of whom, as concerning the flesh, Christ came, God over all, blessed forever."

REV. D. H. FLETCHER IN THE EAST.

MY DEAR MRS. SMELLIE,—I promised before leaving home that I would send a short letter to the "Friends of India" (our Mission Band), and very possibly you all would prefer getting it from Jerusalem than from any other place I have visited or may visit.

Jerusalem, or rather [what remains of the once beautiful city of Solomon, is still a most pleasing spot. I have been fortunate to visit it at a time when it is made to appear to the best advantage. There are at present three Russian princes, an uncle and two brothers of the Emperor of Russia, on a visit to the city. The streets which are usually very dirty have, in anticipation of the coming of the three royal personages, been swept clean, and the whole city made to present a much more favourable appearance than it usually does. I have, under the guidance of an intelligent interpreter, visited every place of interest in the city and its vicinity. We spent several hours in the great Mosque of Omar, which is built on the foundation of Solomon's temple. Until recently no Christian was

allowed to enter this Mosque, the most sacred of all Moslem holy places, and even now Christians when visiting it have to be accompanied by Turkish officials, to protect them from being molested by fanatical followers of the false prophet. We were accompanied by two Turkish soldiers, and the Sheikh, or ruler of the Mosque. Through an interpreter we received ready and full answers to all the questions for information which we felt disposed to put. I have gathered a large amount of information, which is not only of great value to myself but which will be interesting and beneficial to my dear flock if brought back to them again in safety.

It would be useless, of course, in this short letter to attempt to describe Jerusalem as it presented itself to me, or the numerous other places in its vicinity and throughout the country which I visited; I must reserve that for the Bible class and prayer-meeting when we meet together. You and all the members of the Mission Band will be glad to know that I am well and filled with delight at what I see and learn. Of course one feels sad that this land, so rich in sacred associations, should be blighted as it is under the wicked, selfish and tyrannical Turkish power. A Freethinker said to me the other day, "Do you believe that this land of Palestine, in which you Christians and Jews take such a deep interest, is under a curse?" "Certainly," I replied, "and you must acknowledge when you think of the government that obtain here that it is." "I readily acknowledge," he replied, "that the Turkish rule is a great curse."

If the Christian women of Canada had any adequate conception of the low state of degradation into which their sisters in these Mohammedan lands are reduced, *gratitude to God* for their own superior condition would impel them to do infinitely more for the elevation of woman in other places than they are doing. Enclosed you will find a flower and olive leaves which I gathered in Gethsemane; the leaves are from the oldest olive tree I could find. Shew them to the members of the Band. That the Lord may bless you all, and lead you to work more and more for Christ, is the earnest prayer of your affectionate pastor,

D. H. FLETCHER.

Jerusalem, Palestine, June 3rd, 1881.

IN THE NORTH-WEST.

MR. EDITOR,—This, for the present, concludes my hurried notes of my visit to the North-West. On Monday next I leave for Ontario, hoping to see some of the stations in Muskoka before returning to my work in Brantford.

My last letter was sent from Portage la Prairie. Returning to Winnipeg, I attended and took part with Mr. Bruce in the service connected with Mr. Robertson's entering upon the office of Superintendent of Missions. The attendance was good, and a deep interest was manifested in the proceedings. At the close a presentation of \$630 was made, along with a handsome gold chain, as a parting gift to the late pastor. A collection was also taken up to aid in paying the arrears due to our missionaries, amounting to \$140, which with \$400 formerly subscribed in Winnipeg, makes a total of \$540 for this object.

From Winnipeg I proceeded to Emerson, the "gateway city" of the Province, and spent several days with Mr. McGuire, the zealous pastor, and his neighbour across the Red River, Mr. Scott, of West Lynne. In company with these brethren we visited St. Vincent, Pembina, and the Fort of the United States located at that point; and afterwards, in company with Mr. Robertson, held a meeting with the Board of Management of West Lynne and adjacent stations with a view to increase their contributions to missions, and select a site for a church. On the Sabbath I preached to large congregations in Emerson, and lectured on the evening of Monday, while Mr. Robertson visited Dominion City and Morris in the prosecution of his work. On the Tuesday I returned to Winnipeg, attended a meeting of Knox Church congregation and also a meeting of Presbytery, and close my labours by preaching to-morrow morning in Knox Church, and in the afternoon at Kildonan. Dr. McGregor, of Edinburgh, who accompanies the Marquis of Lorne, preaches in the evening. I am hopeful that what the Doctor has already seen of this great land, and what he is yet to see as he goes farther west, and what we have said to him as to the obligations resting upon the Scottish Churches to help us in our mission work, will result in substantial aid in the future. Dr.

McGregor is thoroughly impressed with the vastness of the field and the claim we have upon British Churches for support in a work which is theirs as much as ours.

Several congregational meetings of Knox Church have been held in order to decide whether to sell the present building and erect two churches in different localities, or remain as at present, having a mission church organized in the north part of the city. No conclusion has as yet been arrived at. The interests to be served are conflicting, and it will need careful handling to please all parties and at the same time promote the cause of Presbyterianism in this important centre. Whether one or two ministers are called, there can be no difference of opinion as to the special qualifications demanded for such a field. The ministers of such a city need not only to be good pastors and able preachers, but must be possessed of missionary zeal, and willing from time to time to aid their brethren in remoter districts. There never was a better opportunity of making the Gospel tell with effect upon a community. The masses are at fever heat speculating and planning how to secure fortunes in the briefest space of time. Every train brings hundreds from the east, attracted by the fame of the North-West and eager to invest. The soil is not promising at first sight in which the good seed of the Word is to be cast, but for that very reason there is all the more need that men of more than ordinary abilities should be found willing to occupy such positions, and help to mould the religious sentiment of this young but wonderful land.

I have only to add that the corner stone of Manitoba College was laid on Monday last by the Governor-General with great *clat*, and that Mr. Robertson proceeds on Monday to visit all the stations north of the Assiniboine, prior to the meeting of the Home Mission Committee in October. Should my visit to Manitoba increase the interest of our people in our mission work, and call forth during the present year large and liberal donations and contributions to our fund, I shall regard my somewhat arduous labours here as more than successful and amply repaid.

Winnipeg, Aug. 6th, 1881.

W. C.

THE AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—A minister once said to me, "This is one of the most important schemes of the Church, for many of our ministers are depending on it for their support in old age." Yet no fund of the Church is in such a poor condition. We are thus in danger of losing the services of some of the ablest young men, who could not bear the thought of exposing others as well as themselves to humiliating suffering in old age.

Years ago it was resolved by the Committee to pay, as soon as possible, at the rate of \$10 per year of service, \$100 after ten years, and \$400 after forty years or more. Now, no competent person will say that such an allowance is too much. Nay, when we consider that in the case of the majority of our ministers it is utterly impossible to lay up anything worth naming from their salaries, which, owing to the expenses of their position, are barely sufficient, if sufficient at all, to live on, it will thus be seen that the maximum hoped for is quite inadequate to insure a comfortable support in old age. Even the \$400 would do little more than pay house-rent, fuel, and water rate in a city; and those that during the greater part of a lifetime have been accustomed to city or town would be compelled to reside in some backwoods place in order to live on that amount. But what shall we say of a minister's family having to depend on the highest amount now paid, namely, \$220? Let educated men who spend their thousands yearly imagine, if they can, the misery thus caused.

Would it not be cruel in the extreme to wound the tender, sensitive feelings of an educated Christian gentleman by compelling him to take the position of a pauper, who must seek contributions from the public after he has devoted his life to the building up of the Church in the land? We have lately had an instance of this, and we fear we will have many more ere long if this Fund be not put in a better state. Has the great Head of the Church laid the burden of carrying on His work chiefly on ministers? Nay; He expects all His people equally to bear their share of the burden, and that in proportion to their means. He declares that the labourer is worthy of his reward, and

that they who labour at the altar should live by the altar.

It is neither just nor right that ministers of the Gospel should be required to devote their whole time to the service of the Church, and then be placed in such circumstances that they cannot lay up means for their comfortable support in old age without a proper provision being made for them. No doubt many imagine that they might save a good deal. A student was once asked by a friend could he live on such and such a salary as a minister? He replied "I don't know, for I never tried." Those friends who think ministers might lay up a good deal know nothing of the methods that many ministers have to adopt to economize, and of the many expenses that belong to their office, and they would be the first to find fault if their ministers do not try to keep a respectable appearance in dress and otherwise, when sometimes they are compelled to go into debt to do so. The Lord has commanded His Church in every age to take special care of His ministering servants. He declares that the liberal soul shall be made fat. How can Christians expect to be enriched with the Divine favour while they allow His servants to suffer? It is vain to expect this, as Christ declares that the test at the Great Day will be whether they have helped and honoured Him in the persons of His servants. Many men of means, who do little for God's servants, are dwarfing their own spiritual life on earth and lessening their spiritual attainments and enjoyments in the future world. It is objected by some that a few retired ministers have means of their own to live upon, and therefore they will not give to the Fund; yet these men have a legal claim according to the years they have served, and those who have not means should not be made to suffer because of that.

What then is the remedy? Let the Churches generally contribute at least twice as much as they have been giving. Then let some of our wealthy Presbyterians give large donations or bequests. We have a great many wealthy men, and if a few of these would give \$10,000 each the Fund would be placed in a condition to grant the full allowance of \$10 per year of service. We read of some of these leaving over \$100,000 and other \$10,000 to relatives *rich already*. Let them give at least a tenth of all to the Lord, and all our funds will flourish. In the "Disruption Worthies" we find that several of the leading lawyers, lairds, etc.—elders of the Free Church—gave a fourth or fifth of their income, besides a great deal of time to the various enterprises of the Church. The men of means set a noble example of liberality to the entire people, and thus we find the secret of the wonderful success of that Church, which in a few years covered Scotland with hundreds of new churches, manses, and school-houses, besides raising a Sustentation Fund, that secures an average salary several hundred dollars higher than that of our ministers.

If, then, we are to look for the blessing of the Great King of Zion upon our Church and people and for the success which we desire, let means be taken to put this Fund in a better position, and let it be considered the right of ministers who have ever paid their rates to enjoy the benefits of this Fund according to the years they have served the Church (1 Cor. ix. 11-14; Gal. vi. 6).

A LOVER OF THE CHURCH.

MR. EDITOR.—I was glad to see your editorial on the Aged and Infirm Ministers' Fund in connection with the notice from the Convener of the Committee. In regard to ministers making provision for age or infirmity, take one case—a pastor of a small congregation in a town supporting himself and family, paying house-rent and taxes, on a stipend of \$500. What could he save for the future? Again, after thirty years of pastoral work and pay of this kind, his system gives way and he retires in poverty, does \$250 seem over much of an annuity? Now, let it be remembered that \$25 was kept back from this amount two years ago, the Fund being low; the Assembly then recommending congregations to give less to the Widows' Fund and more to the Aged and Infirm Ministers' Fund, and also recommending the Committee to pay up this reduction. The year following the full annuity was paid, but not the reduction. This year's report to the Assembly states that still the Fund is low, and not only have the Committee been unable to pay the former reduction but have had to withhold \$30 from this year's annuity, giving \$220 instead of \$250. It is true the Committee have added \$1,000 to

their sinking fund. Looking into the statistics of our Church one feels inclined to ask if congregations are made aware of the nature of this Fund. Some Presbyteries are said to be very deficient in their liberality, and it is to be hoped the attention of congregations will be called to this matter, and the Christian duty of ministering to the poor as the law of our Lord; and that pastors will bring the matter before their people, bearing in mind Paul's spirit, "Only they would that we should remember the poor: the same which I also was forward to do." Hoping you will find a little space for this from one grateful for past benefits and also interested in the Fund, being

AN ANNUITANT.

#### MISSION NOTES.

The missions of the English Presbyterian Church in China are very successful, and in the Presbytery of London it was stated lately that "the converts in Amoy Presbytery raised ten shillings per communicant, which was a test of their genuineness. Five congregations in the Amoy Presbytery are now giving calls to native pastors. Social matters were constantly coming up, hence the Presbyterian form of church government was found admirably suited to China. Another Presbytery would soon be established at Swatow, and another at Formosa, and these would be grouped into a Synod."

France is attracting to herself the best hopes and wishes of the whole Christian world. We are glad to read in the "Monthly Record of the Transatlantic Evangelical Alliance" that the Rev. R. W. McAll has added three more halls to his Paris work, bringing the number up to twenty-eight. We feel inclined to utter a cry of mingled joy and alarm at the multiplication of preaching halls. Truly the population need it; but the halls need workers. Those who are sowing are giving their best energies, and the wear and tear are fearful. Oh, that scores might hear a cry as from the Lord, "Come over and help us!" The intense want of each station seems to be now for really efficient "soul gatherers" to follow in the track of the rapid broadcast sowing. Marseilles, under the independent leadership of the young evangelist R. Saillens, goes on with rapid and solid success, aided vigorously by capital workers. He has now eight halls well filled; five Bible classes, two Italian meetings, seven children's classes, three mothers' meetings, a friendly society, and a medical mission. He has just started a monthly paper, "La Feuille Populaire," for the benefit of the frequenters of the meetings. There is in-gathering, the fruit of years of quiet bible-women's labours, and of vigorous tract and Gospel distribution.

Toulon, under the care of M. Malan and M. Massis, has now two halls, and vigorous evangelization, and a missionary boat. M. Malan and Saillens have made an evangelistic tour in Corsica, where they found the two virtues of honesty and hospitality. Absence of scepticism was noticed among the men, with hatred of idolatry and simony. They feel a need of "expiation," and easily submit to personal penance, etc.; but when the evangelists spoke of the Lamb of God who taketh away the sin of the world freely, their hearts seemed gained wonderfully. At Corte four hundred men in a ballroom applauded almost every phrase of the preachers of the Gospel, who avoided every allusion to politics or Rome. At Porto Vecchio, the classic land of revenge by bloodshed (*Vendetta*), the evangelists were turned out by the proprietor and a little army of first, second, and third cousins, to the utter disgust of the hearers already assembled; and a hurl, burly, with glittering show of steel blades, was only quieted by quickly commencing an open-air meeting under the olive-trees, with the doubtful light of a few lanterns. The mayor and justice of the peace were among the hearers, and rapt attention was obtained. Everywhere tracts and gospels were rapidly taken and read, and "come again!" everywhere said. The female part of the population were deprived of this public hearing of the Gospel, the eastern customs of the island forbidding a woman to appear in a public meeting in the presence of men, even with her husband. Surely here is a sphere for our sisters to labour among these women! Who will attempt it? Much superstition reigns among them.

WHEN the cup is full, carry it even.—*Scottish Proverb.*

A GOOD conscience is a continual feast; and a mind at peace through Christ is the antepast of heaven.

## PASTOR AND PEOPLE.

### MISSION WORK IN AMOY, CHINA.

In connection with the recent visit of the Rev. Mr. Swanson, of the English Presbyterian Mission to China, we are sure our readers will thank us for giving the following very interesting account by Mrs. Murray Mitchell of her visit to Amoy about the beginning of the year. The letter is rather longer than we are usually inclined to give, but we are sure that all who once begin it, and are really interested in the progress of the Gospel, will not think it too long.

Early on the morning of December 20th, our good ship "Foochow," decked gaily with her flags, steamed gallantly into the harbour of Amoy. We had slowed off in the night, but as soon as day dawned our screw rattled on as diligently as ever. We were rapidly borne past islands and rocks and crags and promontories, which gleamed and glittered in the brilliant morning sunlight, until at length we came to our moorings in a wide and almost land-locked bay. The scene was very beautiful. On one hand lay the large, compact native city of Amoy, with its walled citadel, some foreign hong's facing the sea, and its dark-roofed houses rising behind on the slope of the hill. There was a bold and striking background of mountain and rock, with huge boulders heaped and poised in fantastic masses one over the other, mingled with rough jungle, and some fine spreading banyan trees, and other wood. There were also innumerable grassy mounds scattered everywhere, and these, we knew, were Chinese graves. On the other side, across the blue water of the bay, rose the pretty little island of Kolangsoo, with the residences of the foreign community picturesquely perched here and there on the rocks. One or two of these dwellings were surmounted by a flag-staff, and all seemed substantial and handsome, with verandahs and green venetians, and pretty creeping plants—evidently commanding splendid sea views and fine fresh sea air.

On this island the missionaries whom we had come to visit dwell. It is about a mile in length, and between two and three in circumference, and has been graciously granted by the Chinese Government as a "concession" to the foreigners, where only they may build themselves houses and live. Mr. Swanson's was the first or second house built on the island; now there are many, and a pleasant little community has gathered in the place.

We had cast anchor amid a crowd of ships and junks and craft of all sorts, and soon were surrounded by boats, called "sampan," some of them bringing pretty things for sale. I must tell you that all Chinese boats have an eye, or eyes, painted at the bows, for, as the Chinaman says—"Boat no can see, then how can go?"

Very soon we spied a sampan come quickly from the Kolangsoo shore, with a gentleman standing in the stern, who perceiving us on the deck, waved a hearty welcome with his hat. This was our friend Mr. Swanson, of the English Presbyterian Mission. We felt taken charge of at once, and his warm, friendly greeting was very restful to the voyagers. We were soon on shore, and as I was carried up the steep incline in a chair by two stalwart Chinamen, I could not help exclaiming to myself—"Amoy! Amoy! so often heard of in connection with the Lord's work in this great empire—is it a dream that we are here?"

And here we are, in God's great goodness, entering the mission compound, through a garden in which were some shrubs and evergreens, and where some flowers still bloomed, though it was Christmas time, and cold, as Christmas time should be. There were two good large mission houses standing at right angles to each other; we entered the one facing us, and were cordially received by Mr. and Mrs. Thompson. The other is inhabited by Mr. Swanson and some of the bachelor missionaries who have lately joined the mission. It is hallowed ground, full of sacred memories; for this was the residence of the lamented Carstairs Douglas, and very soon we stood within it, and in the chamber where he died.

Mr. and Mrs. Gordon had arrived from home a few days before, and I need not tell you what a happy meeting we had with them—and, indeed, with the whole mission. The third mission house, which stands a little higher up on the hill, was now being prepared for the Gordons; the girls' school, the boys'

schools, and the new "Douglas Memorial Church" were all within sight, at short distances from each other.

You can imagine how busy the following days were, seeing the mission and its manifold operations, seeing also the missionaries and missions of the other two societies which labour in Amoy. These missionaries received us almost as warmly as our own Scotch friends did; and happier days I cannot recall than those we were privileged to spend in the midst of the pleasant, united, cheery mission circles of Amoy, and I must add, Swatow—but of Swatow you shall hear afterwards. It must have a letter to itself. I use the word *united*, for nothing struck us more than the perfect harmony and brotherly love which reigned among these dear China missionaries; and it was the same wherever we went. We have indeed laid up great store of pleasant memories during our wanderings, and none are pleasanter or more fragrant than those which cluster thick and bright in connection with our visits to Amoy and Swatow.

As you know, a great deal of the work of these missions lies outside in the country stations, consequently we could not see nearly so much of it as we wished. It had been a dream of mine to go out and visit one of the stations, and see the native work, pure and simple. Our friends, however, thought the scheme impracticable at that season. The seas were rough; we should have to face the waves in an open boat; the Chinese houses were cold and comfortless; and above all, there was hardly time. But this shewed the roughing our missionary brethren have to go through. We had to give up Formosa for the same reasons. "You may go and not be able to land," said our kind monitor, Mr. Swanson; and so we did as we were told.

Of these country stations, there are forty-eight under the Presbytery of Amoy. These are scattered all over the districts where the Amoy dialect is spoken; for the object of the missionaries is to carry the glorious Gospel of the blessed God everywhere into the heart of the country, and to the homes of the people. There are sixteen congregations fully organized, and two more will soon be added. Some of these have ordained native pastors set over them, and others are ministered to by evangelists and the students of the theological class, of whom there are eighteen. All the congregations are being taught the grand lesson of self-support, and some are now quite self-supporting; while every church and station is trained to the duty and privilege of *giving* for the spread of the Gospel among their country people. They quite comprehend what is meant by home mission work.

But I ought to have explained that the Presbyterian Church of Amoy is a union church. The missionaries of the Reformed (Dutch) Church of America, headed by Dr. Talmage, an admirable and delightful man, labour side by side and hand in hand with our missionaries of the English Presbyterian Church, and the native congregations are all under the supervision of one Presbytery—the "Presbytery of Amoy." The two missions have thus set a beautiful example of union. Surely the manifold and deplorable divisions which exist at home need not be reproduced on the foreign field!

The first evening Mr. Swanson took us to see the beautiful little church which has been erected under the supervision of the missionaries, and at the expense of Principal Douglas, of Glasgow, to the memory of his lamented brother, Dr. Douglas. It is a pretty white structure, with a red brick roof, very picturesquely situated, and standing in a large compound walled in on every side. The interior is especially neat and pretty, and also commodious. A curious feature is that down the centre aisle a low screen runs from below the pulpit to the door, completely dividing the church into two, one side being appropriated to the men, the other to the women. In most places in China this custom of the sexes being seated apart is still necessarily observed. We were delighted with the pretty church, it is appropriate in every way, and must add greatly to the comfort and convenience of the mission.

Next morning, as soon as breakfast was over, Mr. Thompson took me out for a ramble, while my husband visited the theological class and gave the lads an address. You can imagine how delicious the climate must be at this season, when we could walk about all day clad in woollen clothes, finding the sun an agreeable companion, instead of the fierce and scorching tyrant he is in India. In the house a good

fire is quite a necessary of life in the winter months, and looks so bright and home-like.

We passed by the girls' school, and looked in for a moment to greet the pleasant-looking Chinese teacher and her pupils; then on, by clean pathways, white and gritty with sea-shell sand, through openings between the huge, curiously poised boulders, or winding over tiny fields of green stuff lying in the hollows, or terraced on the slopes—on to the quiet little missionary cemetery, where Sandeman and Douglas and other missionaries and their children rest in peace.

I need not tell you how profoundly touched I was by this visit. It is a lovely and most pathetic spot, lying in a little hollow amidst the rocks, surrounded by an enclosure, shady with beautiful trees and evergreens, and the grand mountains round about on every side. A sacred spot, consecrated by the dust of the eminent servants of Christ who sleep here—a true "God's acre," where they rest from their labours, and where in their death even more than by their consecrated life, they seem to take possession of China for Christ.

One Christian Chinese lies within the enclosure, in a tomb of horse-shoe shape, like those of some of his nation you see outside, and I could not but think it a fitting circumstance that a convert from among this people for whom they had given their lives should thus rest beside them till the resurrection morn. No doubt their voices are now mingling in the new song of Moses and the Lamb before God's throne.

The same afternoon Mr. and Mrs. Gordon and I crossed the harbour to Amoy, to visit the wife of one of the native pastors. I was anxious to see the home of a Chinese Christian family.

Chinese cities are indescribably dirty; but Amoy, I think, surpasses all we have seen in its amazing filth! We had not to penetrate very far, however, and soon reached the pastor's house. He himself was absent at a missionary conference at Swatow, but his wife, a sweet, gentle, refined-looking woman, with a tall, rather commanding presence, received us with much politeness and ceremony, though with great kindness. The room was large and airy, and beautifully clean, very simply furnished in the Chinese style, with a row of square, straight-backed carved chairs at the wall, and a small oblong tea-poy between every two. In addition to these there was a round table, and some book-shelves filled with books. On the small tea-poy tea was immediately served in tiny cups, with some excellent Chinese sweetmeats. Her mother soon came into the room—such a bright, happy Christian, full of life and vigour, and with a most intelligent face, though she is over seventy! Both she and her daughter have suffered much for the name of Christ. The conversation which followed was deeply interesting, kindly interpreted for my benefit by Mr. Gordon. How sorry I was that I could not comprehend the strange tongue in which they spoke! But I must not relate it, for my letter is already too long. The two ladies gave a most touching account of the death of the eldest daughter of the family, who had been married one single week, when her young husband died! Rapid consumption seized the grief-stricken girl, and in a few weeks she followed him to the grave. Her death-bed was a wonderful scene of mingled peace and triumph, through the grace of Christ, and it seemed to have left a deep impression on the family and the whole native church.

Before we left, they shewed us the church in which the pastor ministers, and the younger lady, with great pride, brought quite a crowd of fine boys to introduce to us. She has a large family, and her eldest living daughter is head teacher in Mrs. Talmage's girls' school.

One thing which made this visit memorable to me was, that an opportunity was afforded us of examining a *bound foot*. The Chinese ladies are exceedingly averse to letting the small foot be seen undressed, that is, without the lacings and tiny shoe in which this mummy-foot is encased. But the pastor's wife most kindly managed it for us. Though so long in the country, Mrs. Gordon had not seen one before, and I don't think either she or I would care to look at another! It is a more horrible and barbarous custom even than I knew; but I must not take time nor space now to describe the cruel process by which the natural foot, as God made it, is reduced to the dead, mis-shapen, useless mass we saw that day.

I am very sorry to say that binding the foot is as common and imperative a fashion as ever. It is not connected with religion, it is a purely social custom,

and girls are supposed not to be marriageable unless it is complied with. Even among the Christians it is hard to get it dispensed with, so an "Anti-Foot-Binding Society," like our temperance societies, has been established, the members of which bind themselves to abstain from the practice in their own families, and promote the cause generally of natural feet. The cruelty practised on young girls through this unreasonable and horrible custom is too terrible to think of.

Our visit to Amoy was thus filled with things of interest, but I am sorry I cannot wait to tell you half. The girls' schools, for example, interested us exceedingly. That connected with the English Presbyterian Mission occupies a small, good two-storied house, built through the efforts of the missionary ladies of the station, who collected the needful funds among their friends. It stands right below Mrs. Gordon's pretty bungalow, so that she can almost look in and see what is going on. I hope that it will soon need to be enlarged. The Chinese girls, with their sallow countenances, oblique eyes, wonderfully ornamented heads, and poor hobbling feet, are withal very intelligent. We were struck in both the English Presbyterian and American schools with the proficiency, specially in Scripture knowledge. We did our best to puzzle the pupils, Mrs. Talmage putting our questions in Chinese, but we did not succeed, they answered every question with great readiness and repeated long portions by heart. It was delightful too to hear them sing several well-known hymns, such as "Jesus loves me," in their own dialect. I have noticed that "Sankey's hymns" are in much favour among Chinese Christians, who sing them with force and heart, if not with much sweetness of voice.

Our charming visit came too soon to an end; on the third afternoon we bade adieu to our kind friends, and, accompanied by Mr. Swanson, set sail for Swatow. *January, 1881.*

#### THE DAY IS AT HAND.

The following beautiful passage is from a recent discourse on the words, "And there was no more sea," by Rev. C. H. Parkhurst, D.D., pastor of the Madison Square Presbyterian Church, New York:

"And then, how strangely we are isolated and how painfully we are insulated from the dearest ones that have gone into the future before us. No word of tidings comes to us from across the sea. By night, we send up deep, strong thoughts into the spirit land, but we feel no answer, and our sigh dies away among the silence and the stars. Not one dear word has passed between us since away back in the months and the years the fluttering spirit breathed its last, long good-by, and looked its last love-look out of eyes that were clouding and closing. And the hand fell, and the pulse faltered; and it was done; and the spirit was fled, the spirit that was woven into ours as with meshes of steel. And now not one lisp out of the sky, not one whisper out of the night, to tell us and comfort us. Mystic orphanage of spirits that are filial! Mystic divorce of spirits that are wedded! And the years move on. We remember them and they remember us, we think. They worship there, and we worship here—a broken chorus rendering one psalm; they with eyes, from which all tears have been foreverly wiped, and with faces beautiful with looking upon the front of God; we with eyes all tear-dimmed, stumbling over the roughness of life, wondering, hoping, and waiting—waiting till our exile shall be repealed, our little island of loneliness and expectation be made continuous with the continent of the redeemed, and no more sea in the new city of God."

If you intend to do a mean thing, wait till to-morrow. If you are to do a noble thing, do it now.

"LOVING KINDNESS," says the Talmud, "is greater than laws, and the charities of life are more than all ceremonies."

GOD often lays the sum of His amazing providence in very dismal afflictions, as the limner first puts on the dusk colours on which he intends to draw the portraiture of some illustrious beauty.—S. Charnock.

SPURGEON had preached one of his strongest sermons on the doctrine of election. He was already drawing the discourse to a close when, stretching his hand toward the gallery, he said, "Perhaps there is now some poor sinner away up there in the gallery who is saying, 'O I wish I knew whether I am one of the elect.' I can tell you," said Spurgeon, "if you are willing to be a Christian you are elected."



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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, AUGUST 19, 1881.

We again remind all whom it may concern that Sabbath next (21st inst.) is the day fixed by Assembly for making collections for the Aged and Infirm Ministers' Fund, and that all the congregations and mission stations in the body are expected to make the collection on the day mentioned, or on some other as soon thereafter as possible, unless there be a Missionary Society in the congregation for the support of the various schemes of the Church.

## THE THREATENED CRISIS IN BRITAIN.

NO one can watch the present crisis in Britain without the deepest interest, and without feeling how important and far-reaching may be its issues. Whatever view he may take of the particular measure in dispute, he cannot help seeing that a revolution is in progress, peaceful indeed, but all the mightier and more significant on that very account, a revolution which, before it shall be completed, will shew men greater and mightier things than these that they may marvel. The land system which has prevailed for hundreds of years is breaking up, and unjust privilege is being weighed in the balance, and will most assuredly be found wanting. The days of monopoly of every kind are no doubt not yet at an end, but their close, in spite of all appearances to the contrary, is evidently approaching. Everything, in short, indicates that brighter and better times are at hand. How far these changes are to be effected peacefully remains to be seen, but that they will be either thus or otherwise is beyond all reasonable question; while that when they come they will exert a mighty influence, and for good, upon the social, moral, and even spiritual well-being of the great mass of the people, may also go without saying. The mere question as to which individual or which political party is to carry these changes into full effect is comparatively insignificant. The matter of prime consequence is that the work shall be actually done, and with due thoroughness, and about the certainty and nearness of that there can be little if any reasonable doubt. The agony no doubt may be protracted, but the longer it is, the more thorough and irreversible will be the changes when they are actually made good. A curious indication of how things are tending may be noticed in an article in the August number of the "Nineteenth Century," by the Marquis of Blandford, heir to the dukedom of Marlborough. In this rather remarkable paper the whole question of hereditary legislators is discussed with a freedom and impartiality as remarkable as it is significant. The Marquis has no hesitation in avowing that the spirit of the times is against hereditary legislation, and that it is more than doubtful if the two can be made to harmonize. The conduct of the majority of the House of Lords in reference to the land agitation in Ireland has, according to his Lordship, been conspicuously imprudent and shortsighted, and has thereby greatly intensified the feeling of alienation and hostility to the Upper House among the great masses of the people. That the desired harmony can be restored without great and radical changes in the constitution of the hereditary chamber, the writer does not believe, while he is equally certain that the landholders and privileged classes of the country generally will "never again find a Liberal Ministry presided over by so tender a hand in regard to their exceptional privileges." The longer and more successfully the necessary changes are opposed, the more thorough, the Marquis is persuaded, they will be found to be when they come. In the interests, then, of the class to which he belongs, he argues that the initia-

tive should be taken from above, instead of waiting till the more radical overturning is effected from below. If, then, the House of Lords is to preserve its influence, Lord Blandford strongly holds that a large concession must be made to popular feeling. The manner in which this ought to be set about is described considerably in detail and, coming from such a source, is curiously significant. How the plan would work is not so much the matter of interest as that such a plan should have been even suggested. Lord Blandford holds that no Peer should take his place in the Upper House of Parliament till he has attained the age of forty, and it is therefore to be presumed has got over both the ignorance and arrogance of spoiled aristocratic juvenility. One would imagine that for something of a similar reason a like limitation ought to be made at the other end to prevent as far as possible the presence within these august precincts of senile imbecility. But if the "Lords" were condemned to inaction till they were forty years of age, would they not be only so much the less fitted to serve their country with efficiency in the Legislature? Lord Blandford would guard against this by allowing them to sit in the House of Commons, if they could get elected. But this on the other hand might go so far to shew that the House of Lords was not needed. There is to be, however, on this plan not only an age test, but a competency one, too, as that may be evidenced by the budding Lord having previously served his country in some useful manner for five years. The number of hereditary peers he would limit to 300, and allow superior rank to take precedence in the order of admission where, of course, other things are at all equal. In the event of such plans being unacceptable or unworkable, then the noble Marquis is quite prepared to recommend "heroic" treatment in the shape of making the Upper House elective by a plan which he sketches, and which, if carried out, would efface the House of Lords altogether and put an elected Senate in its place.

As we have said, these suggestions are interesting and so far important not so much from their intrinsic feasibility as from the quarter from which they emanate. Lord Blandford's objection to the Lords, as they are at present, is not so much that they do wrong as that they do nothing. "The only function," he says, "fulfilled by the House is the one of inaugurating barren debates on matters of general policy, and the result of its decisions, even when brought to the test of a party division, is ignored by the Ministry and the Lower Chamber. It is," he adds, "fast sinking into the condition of the House of Convocation." These statements are strong, but it would be difficult to shew that they are too much so. At the same time they concern the Peers themselves far more than the public. The time has gone by when anyone would dream that effective resistance could be given by their Lordships to a proposal affirmed by a majority of the Lower House. If they are wise they will not make the attempt. If otherwise, they will find that the suggestions of their brother peer about setting their house in order have a significance and importance about them which might well make them pause and consider. After all, however, it seems by latest accounts that prudence is to be in the ascendant in their Lordships' counsels, and that a few insignificant concessions having been made by the Commons the Bill substantially intact, and therefore with all the amendments of any consequence expunged, is to be graciously adopted by their Lordships, and the inevitable to be acquiesced in, whether pleasantly or the reverse is not indicated. The next step will be land-law reform in Britain, and it will not be long delayed.

## INCREASING SPECULATION.

ACCORDING to very reliable accounts the prevalence of speculation among almost all classes in the States is at present something very remarkable, nay, positively alarming, even in that land of restless activity and enterprise. The number of brokers engaged in the business is, it is said, astonishingly large, while the increased magnitude of the transactions is more remarkable still. Where a few years ago ventures involving thousands were regarded as sufficiently high, millions are now freely risked; while the mania for speculation has extended to classes that a few years ago were almost wholly unaffected by it. It is thus that one well acquainted

with the mysteries, writes of the present state of matters in Wall street and elsewhere:

"It used to be called 'gambling in Wall street,' and many people avoided speculation because they felt that it was risky to trust brokers, as well as something akin to the disreputable to deal on margins. Now merchants and manufacturers who never thought a few years ago of indulging in any other except their legitimate business, take almost daily 'flyers' in stocks. Then there is another important class newly inoculated with the mania for speculation I mean the lawyers. Of late years the courts, and consequently the lawyers, have played important parts in the great transactions of the street, particularly in railway operations, and the lawyers have been led into speculation as thousands of others have been before them. And through the lawyers their clients have come to take a hand. It is a very 'contagious disease.'"

Nor is this all. One of the most alarming features of the business is the disposition of Government officers to engage in it, and to avail themselves of their exceptional opportunities for acquiring information of political movements likely to affect stocks. It is said.

"They not only nearly all speculate, but they speculate heavily. It was not always so; but, ideas as to the propriety of officials in possession of legislative and Government secrets and plans are much less rigid than formerly. When a member of Congress or the Legislature knows or thinks he knows, what a committee will report on a bill likely to affect the money or stock market, he has a great temptation to use his knowledge to his own advantage. Lawyers in the same way being possessed of information of intended motions affecting stocks, have been drawn into speculation, some with great success, but the multitude only to get thorn."

This, if even approximately correct, is a very sad shewing. It indicates a feverish anxiety on the part of all classes to engage in a very questionable business, where there is nothing done legitimately to enhance the value of the properties dealt in, but often something very much the reverse. Already fears are being expressed of another revulsion, and that of a very formidable description. The knowing ones reckon on being pretty safe for a year or two, and then they know there will be a great scramble, with not a few wrecked and ruined who fancied that they would come out all right. Of course they persuade themselves that they are too astute to be caught, but in many cases they will discover when it is too late that this is exactly what has befallen them. We in Canada are not nearly so bad in this respect as our neighbours. Still, we are bad enough. In the hasting to be rich, ordinary considerations, whether of morality or prudence, are in danger of being lost sight of, and the persuasion gains ground that to-morrow shall be as this day and much more abundant. At such times the warnings of the past are either altogether forgotten or tossed aside with contemptuous indifference, while in the eager pursuit of wealth, prudence, truth, honour and righteousness are in danger of being trampled down in the street. When the restless, fevered spirit of gambling (and this speculation is in most cases nothing else) takes possession of a people, it comes to be as if bedlam had broken loose, and prudence thrown to the wind. The general talk and dream are of shares or land. Everything that is thought "slow" is discarded in order that money be accumulated rapidly. Everywhere they buy and hold for the rise. This latter plan may be thought all right and becoming, but the necessary result hurries forward only the faster, and the ultimate number of the losers is correspondingly beyond all who have seen a bonanza. To remonstrate, to warn, or protest may be altogether useless. It may be that it would be as proper to argue with an east wind, or to rebuke the raging of the sea. Still the evil results are as formidable as they are many. A general restlessness, fast passing into what is really reckless, is engendered. The hasting to be rich brings along with it the usual "temptation" and the "snare," and men smile at the stories of success thus secured as if they thought they were really very much to be condemned, while they only wish themselves had been so lucky as to make the strike at the right time. In Manitoba, from all accounts, the fever runs highest, and the danger is that the tone of genuine piety will certainly be lowered under the influence of such excessive worldliness and mammon-worship. Of course if it is wrong for the minister of the Gospel to speculate in all the thousand and one ways open to the ambitious and the reckless it must be equally so for the Church member, yet we fear that many would see nothing wrong in the eager speculation of the one who would see everything out of sorts if the preacher of Christ began to dabble in shares, though

it were after a very moderate fashion and perfectly on the safe side of honesty and honour as well.

The holding of land, however, in barrenness till its value be enhanced by the energy and industry of neighbours will, we think, in no long time be regarded as simply infamous and dishonest, while it may be found to be nothing like so scandalous, as it has often been represented, to say that a man can justly claim in real estate what he has actually put there by honest and persevering industry, and that accruals, to produce which that man has done nothing, ought never to be handed over to him, for to do so would be in accordance neither with the natural sense of what is fair nor with the whole scope of the Word of God. Conventionally, it may be all right to hold such lots in barrenness and unused so that the labours of others may make it more valuable, but morally and rationally such a proceeding is all wrong, and where it is systematically followed and defended there is but little wonder that morals should become low and piety by degrees wax more and more feeble. It is, without doubt, a matter for thankfulness that there is a general increase of the prosperity of the country, but the continued shuffling and selling of lots and shares will no more help this or render it more stable than will the turn of the dice or the dealing and re-dealing of a pack of cards.

## BOOKS AND MAGAZINES.

**BOY'S OWN PAPER; GIRL'S OWN PAPER; LEISURE HOUR; SUNDAY AT HOME.** (Toronto: William Warwick & Son.)—These very deserving publications are always welcome visitors, and are sensibly telling against the circulation of those wretched papers from the other side, which they were primarily intended to supplant.

**PRESBYTERIAN FAITH AND PRACTICE.** By the Rev. J. B. Scott, Leamington, Ont.—A very useful little manual which ought to be put into the hands of many Canadian Presbyterians, both old and young, who are not so intelligently aware as they ought to be of why they are Presbyterians at all and what Presbyterianism implies.

**HISTORY OF BIBLE TRANSLATIONS.** By Mrs. H. C. Conant. (New York: I. K. Funk & Co.)—This well known history was first published in 1856, and was received with so much favour that another edition was issued in 1859. The present edition is revised throughout by Rev. T. J. Conant, D.D., and the history brought down to the present time. In this cheap form it ought to command a very extended sale.

**WORSHIP IN SONG.** By Joseph Holbrook, Mus. Doc. (New York: A. S. Barnes & Co.)—This is a very large and valuable collection of hymns, and we are assured by those who claim to speak with authority on such subjects that the music is equally excellent. The great drawback to its being at all generally used in Canada, at least among Presbyterians, is that there are already a good many very excellent collections in more or less general use, and above all that there is one prepared by a committee of Assembly and published under the authority of that body. This volume of Dr. Holbrook, however, is much larger, and of course contains many excellent hymns not included in any of the selections in general circulation. In upwards of 800 of such hymns with music it would be foolish to vouch for all the contents. The hymns are classified under certain headings, and the first lines under each heading are given by themselves, as well as altogether at the close.

**A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF EXODUS.** By J. G. Murphy, D.D., T.C.D. (New York: I. K. Funk & Co.)—This is one of the "Standard Series" of cheap publications, issued by the Messrs. I. K. Funk & Co. at a marvellously low rate. As stated by Dr. Hall, of New York, in a prefatory note, there is something specially appropriate in the issue of such a commentary at such a time when almost all the Sabbath school children on the continent are engaged in the study of Exodus in connection with the International Scheme of Lessons, for Dr. Murphy's book is specially fitted to help both teachers and taught, seeing it does not occupy space and time with processes of critical inquiry but lucidly states results. But while Dr. Murphy's book will be specially acceptable to Sabbath school teachers it will also be

welcome to a far wider range of readers, for as Dr. Hall observes:

"He is keenly alive to the gross and apparent force of the assaults on the older books of inspiration, both from the side of a narrow criticism and a broad science. He has never allowed these to get out of his view in his work; and in many a passage, not formally controversial, there is the sufficient rejoinder to the arbitrary writer who would parcel out the book among various authors, or to the self-complacent scientist who cannot separate in his mind between the medium of current and familiar language—the only language the recipients of revelation could understand—and the new and unfamiliar truth which constitutes the revelation, and patiently does its work among a hundred imperfect or perverted views of it, in renewing and sanctifying men and lifting up the whole religious and social structure."

The book is got up in good style—bound in cloth, and at such a price as to put it within the reach of every one.

**A COMMENTARY ON BAPTISM.** By William Hamilton, D.D. (Toronto: Hunter, Rose & Co., 1881.)—We have been favoured with advanced sheets of this very handy and opportune publication, which we hope will receive, as it deserves, a very wide circulation. Presbyterians have not, perhaps, given the question of baptism so much attention as it ought to receive, and it will be well if the persistent talk and even painful iteration of our Baptist friends lead to a different and a better state of things. They have rung the changes so long and so loudly on *bapto* and *baptizo*, have so industriously paraded their scholarship in connection with those two rather unfortunate words, and have generally assumed such an air of almost pitying and patronizing triumph that it is well when the "other side" is put in a short, popular and comprehensive manner before the public. The learned, exhaustive and practically unattractive books of such men as Drs. Wilson, Dale, etc., are not within reach of the great mass of our people, and, though they were, might be found too lengthy as well as learned for not a few. But such publications as the one before us—giving as it does a clear, concise and popular view of all the different points on the controversy—is just the thing which, with Mr. Mackay's, of Woodstock, racy and able publication, will meet a felt want. Dr. Hamilton is studiously fair and courteous in his treatment of opponents, as we think the keenest Baptist will admit. So far as we have been able to examine he shirks no difficulty and resorts to no special pleading in order to make the worse look like the better cause. We have no doubt that many will make themselves familiar with Dr. Hamilton's handy little volume, and that not a few will also be led by its perusal to extend their reading in this direction to the more laboured works which we have already mentioned. We have but to add that the whole mechanical getting up of the volume is very creditable, and that very judiciously the price is put at a very moderate figure.

### AN OUTING TO THE SEA.

To any one who has spent twenty years by the ever-refreshing waters of the Ottawa, and shut up in the dry and poorly watered western peninsula of Ontario, an outing to the ocean is a time of more than ordinary interest and enjoyment.

From the sources of the Thames we start out to sea, not that the stream known by this name in Canada has any logical or geographical connection with the sea but this lack of direct connection is overcome by the fruitful invention of the nineteenth century, in the shape of railroads; a few hours brings you across the bridged chasm of Niagara, where glimpses of the grand are rudely arrested by the persistent inquisitiveness and disturbing investigations of another creation of the century called "Custom House officers." This, the inevitable, having been borne with as much patience as possible, we are off for Rochester, along the battle ground of the Erie Canal and the New York Central Railroad, where the companies representing each interest fought bravely—the one for the rights of horses to pull the boats, and the other for steam locomotives to dash ahead and quicken the steps of men. The latter was, as usual, victorious. Rochester in a few hours is reached, and it is, Ho! for Philadelphia. The whirling past nurseries and immense tracts of fruit trees, with homes that externally come up to a Canadian's highest ideal, remind you that you are passing through the Genesee Valley—"Rich as the garden of the Lord."

As night closes around us we dash on with amazing rapidity for the south, and the occupants of the Washington car leave you in no doubt as to the peculiarities

of Virginians and the Carolinians. After as much repose as can reasonably be expected in such travel, day dawns, and we are reminded that we are not far from the "city of brotherly love." The mind is for some time kept in a state of surprise and admiration at the immense traffic of a road with three, sometimes four, tracks—and the rich, lovely homesteads, with large grounds as trim as if every yard were the special care of a pair of human hands.

But here is the most compact, orderly, well-appointed, intelligent church-going city of the continent—a fountainhead of power and purity to the land. Nor is the least of her wells of refreshing "The Presbyterian Board of Publication"—a study in all her departments of religious literature and appointments of responsible office. This leads us to notice why we had taken this southern route to the sea, and this is the main object of this letter.

From various quarters, by private letters and one or two notices in your paper, the question has been asked, "Why could we not have Sabbath School Helps of our own, instead of being left to the mercy of such as are not distinctive and pronounced in their doctrinal teaching and for Presbyterian church life, doubtful in their tendency, and in no way representing what we desire our young people to believe and become?" Well, this is an important matter, involving a number of interests that are not so easily balanced as it is easy to ask the above question. 1st. The circulation must necessarily be limited, in the most hopeful acceptance of these helps by our people. 2nd. Such helps require to be of the best, and the various departments require each a writer. The connections and surroundings of the lesson, the exegetics and the best plan of teaching that lesson, the Orientalisms of the lesson, the primary treatment of the lesson, the illustrations and spiritual applications of the truth—these are all found in the best publications of this kind. To command all this varied ability involves special conditions and much editorial responsibility. Then with our limited field of circulation, and the cheap rates at which these helps must be furnished, any one understanding the problem will appreciate the difficulties.

To investigate this question brought us this way. "The Westminster Sabbath School Teacher" and "Scholar's Quarterly," edited and published by the Presbyterian Board of Publication, subject to the direction of the General Assembly, are second to none in all the elements that go to make up a safe and suggestive help for every home, teacher, and scholar in Bible study in any Presbyterian Church in the world. In so great a Church as this the conditions we have indicated are easily fulfilled.

We find ourselves in the office of the well-tryed Dr. Dulles, who received us kindly and cordially. This gentleman has been long in this service, and is at the head of the Sabbath School Department of the Board and master of its difficulties and details. We were just a day too late to have met the Council of the Board, which meets the first Monday of every month. Previous correspondence on this subject is talked over, our situation in Canada is discussed, and the position is narrowed down to the question, In what way and on what terms can we publish in Canada "The Westminster Series of Sabbath School Helps," that is "The Teacher's Monthly" and "The Scholar's Quarterly," supplying our own letterpress suited to our circumstances and needs? This is the shape in which this important matter lies before the Department, and we prayerfully and hopefully await a reply.

I shall not trespass on your space further than to ask that those who are interested in such an issue and have been expressing a desire or giving attention in reference to this matter, will speak out, either through your columns or by private letter. 1882 is not far distant, and it is time we were up and doing.

The importance of the matter cannot be over-estimated. We readily admit the unhealthy influence for a teacher to carry such a help to the class, or for the scholar to have their "Quarterly" instead of the word in the class, but it is needful and helpful to have such helps in every home connected with our Church. It would aid parental fidelity and stimulate home study. These helps must be furnished at the same prices as the Board—"Teacher's Monthly," 50 cents; "Scholar's Quarterly," 15 cents per year. There is already a number taken by our schools, and they can appreciate the statement already made as to their excellence.

JOHN McEWEN.

Asbury Park, New Jersey.

## CHOICE LITERATURE.

## THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER "ANGEL."

BY MRS. JULIA McNAIR WRIGHT.

## CHAPTER IV.—ALONG THE ROAD.

"Instead of funeral torches  
The sun above our tomb  
Keeps watch in changeless radiance:  
Here rose and violet bloom,  
With vine and olive mingled,  
Shall twine a mourning wreath  
O' lovely graveyard that might make  
The living covet death!"

—Tuscan Song, The Land of the Dead.

Nothing could be more delightful than the season in which Nanni and Sandro made their journey to Barletta. It was for the most part a pedestrian tour—not that public conveyances both of railway and diligence were lacking, nor were the travellers quite unable to pay for them; but both were strong, and expected to enjoy the trip made in their own fashion. Sandro secretly anticipated adventures, and Nanni had a reason of his own for preferring to walk southward over hill and valley, stopping to converse with wayfarers such as himself, and at night entering the country inn or the lonely cabin. The spring comes in Italy with face more beautiful than beauty, and prodigal with flowers; the grass, which has been fresh all winter, takes a richer tint; the olive assumes a brighter green under its silver gray; the well-trimmed vines swell with purple buds; white and purple anemones, golden crocus, gay cinquefoil, blue violets and celandine, and rosy cranesbill weave a rich embroidery over every sod; each distance melts into amethyst, while nearer space lies flooded with molten gold.

One while our travellers walked by the shore of that great sea around which history has repeated itself, until the very refrain of its waters seem to come to us ("The thing that hath been is the thing that shall be") as they lap in low music at the feet; again they clambered the hills where figs and vines and olives yielded to chestnut, and these to pine. They passed through the doleful, blasted Maremma, whose fatal malatia now slept, to rise in mists of death under a summer's sun. Nanni and Sandro, looking at the Mediterranean, had no memories of ancient fables, no dreams of Trojan fleets, no thought of the ships of Carthage, nor of the Roman galleys; so when they passed through the Maremma they had no musings of days when this unhappy spot bloomed like God's own garden; of mysterious races who here reared mighty cities, which have left out crumbling walls to mock research, or low foundations of palaces which, like their masters, have died out of the memory of a world. Sandro's heart, boy-like, was filled with vague dreams of the future; Nanni pondered that sleep-like death into which his countrymen had been paralyzed by the poison of the giant Superstition; he looked up to the cloudless skies and longed to behold, as the seer, that mighty angel flying between earth and heaven, bearing the everlasting Gospel—an open Bible. He thought of the dead indifference of most of his nation, inaccessible to any consideration but of *live*, or the struggling visions of a half-understood freedom. The voice came to him, "Can these bones live?" His soul replied, "O Lord, Thou knowest!"

Thus pondered Nanni, travelling through the Maremma in 1860. The world hastens its work in these days; Nanni was to live to see the dry bones come together, and flesh and sinews laid upon them, and a divine breath blowing from the four quarters of heaven, and the long prostrate, scattered and destroyed sons of Italy standing up, an exceeding great army. If Nanni could have foreseen this when he trod, staff in hand and wallet on back, through the damp Maremma, his step would have grown lighter than Sandro's; had he seen what was to befall himself before that day his heart would have died.

It is thus God leads his people, by a way which they know not, to fulfil his will. Nanni, and many another humble pupil of the Vaudois, had, half unconsciously, a mission to Italy—a runner of the evangel of liberty—not less busy and sincere than Gavazzi, and Garibaldi, and Cavour in their loftier sphere.

Nanni and Sandro sat often by the wayside to rest, and had, also, each day an hour for their noon-day meal. These intervals Nanni devoted to fulfilling his promise to Jacopo about improving the education of his son. The Gospel of Luke, a newspaper, and a small slate were Nanni's instruments. He tutored his nephew carefully in reading, drilling him well even on the advertisement columns. On the slate he speedily reduced that "chicken track" whereof Ser. Jacopo complained, to a legible signal. It was, wherein Sandro greatly gloried. Then did Nanni also exercise his pupil on making out a bill. What innumerable pairs of slippers at five *lire*, a pair, shoes at twelve *lire*, boots at twenty-five *lire*, tapping, footing, heeling, and soleing, at various prices, did Nanni dictate, making goodly bills, which Sandro must set down, compute the total, and write, "Received payment," etc.; and then were the changes rung on boots and shoes, *lire*, *centesimi*, slippers, and cobbling, in a manner to make glad the heart of Ser. Jacopo. But Nanni had deeper lessons than these. He poured into his young comrade's ear Bible history like a pleasant tale. The apostles, and prophets, and holy families, which Sandro had known as pictures in church, became to him elder brethren, examples to the flock, sons of God without rebuke, followers of that Christ of whom Nanni had learned as a present Saviour.

The name *Vaudois* had been prudently avoided like a contagion, by Ser. Jacopo; but Sandro was less cautious; when it occurred to his mind he spoke freely.

"I am glad, uncle, that you are not a Vaudois. Vaudois, the maestro told me, deny the Virgin and the Apostles, and reject the Lord Jesus, and devour young children."

"It is quite idle for a boy of your age to believe that any Italians devour young children," said Nanni, "Did your maestro never tell you of the cardinal virtue of charity?"

"Charity! Well, perhaps he did; but he did not know one-half so nice things as you do about the Holy Family and Ser. Jesus."

[Here Sandro discerns between the Jesus of the Gospel and the *Bambino* of the Holy Family, as presented by his Church.]

"If the maestro taught you, as he should, of charity, he would have told you that you should not condemn unheard, that we should know of a man's faith from his own mouth before we call him either a cannibal or an infidel. Delay your judgment on the Vaudois until you know about them."

The Gospel of Luke was not opened for Sandro's benefit only. Often did the boy, as he was prancing along the road, now scaling a wall, now climbing a tree, now delaying to lie on a green bank, see his uncle in deep converse with some wayfarer, and mark how he frequently referred to his little book, or stood on the road reading whole chapters.

Frequently at those wayside shrines—ever erected to the Virgin in Italy—did Nanni pause when he saw some devotee at prayers, and when the form was concluded, a few kindly words would draw from the talkative Italians the thought of the heart, and Nanni would bring some balm for their griefs, some encouragement for their distress, they knew not how.

In the evenings at their lodging places Nanni was soon the centre of a group of travellers or villagers gathered about the fire. He did not seem to put himself forward, but somehow questions were addressed to him, and his answers enlisted attention. Besides, Nanni had been in scenes of interest. "You saw our volunteers march out to help the Piedmontese?" "You were in the Piazza Sta. Croce when the Duke's troops fired on unarmed citizens?" "Cospetto! you were in Firenze when the Grand Duke found, last twenty-seventh of April, that he was no longer wanted in Tuscany. Hah! did not the flower of cities bloom like her own roses when she had cast out the destroyer from her heart?" "Ecco! the Austrians in the garden of Italy were as *Il Diavolo* in the Garden of Eden." "And how fares it in Firenze now? We shall all talk *liberta* under Vittorio Emanuele, I hope. Are the Italians not men, that they must be gagged when their opinion is yet in their throat—and yet Englishmen can bawl out what they please, and the Americans are forever boasting of liberty? But they say all is to be free, even religion! Trust me, I don't believe that; the papies and fraters will look to that! Not to have religion free is their living. If religion were free, we should all fly away from them fast enough!" "Che, che," said another, "we were well enough off under the Grand Duke. And now, under the king, trust me, we shall have greater taxes, and not half the chance for smuggling!"

So the peasants talked among the hills when first fair Tuscany had taken her place under the Italian monarchy. A few months since this change of Government had not sufficed to enfranchise opinion; the priests held their terrors over the people; the Tuscans, for the most part, were cautious of committing themselves, lest the fair promise of freedom should melt like the airy fabric of some morning vision, and leave them once more in the power of their tyrants.

As the travellers approached the Estates of the Church, the influence of the clergy, the doubts they engendered about the liberal Government, and the hostility to the idea of religious toleration—became more marked. Near Ortello, Nanni turned into the hills, and ascending by an unfrequented road, gained a little casetta, where, after a private conference with the owner, who was cutting firewood, they were very cordially received, and given the best place by the hearth. The only inhabitants of this house was an aged man and his wife; people of larger frame and greater physical vigour than is common to the dwellers of Italian cities; they possessed also an unusual intelligence. Their hut for it was little more, was beautifully clean; the evening meal was well prepared; their speech was the pure Tuscan of Firenze. Sandro, being very weary, fell asleep, after a hearty supper, on a mat by the fire; the old man and woman drew their chairs on either side of Nanni, and bent forward in eager converse. Said the old man.

"Then you really think that the days of our people's mourning are ended? that the sea of blood has ebbed out of the Piedmontese valleys for ever? that the last persecution has spent its force? I was, as you know, a servant of the good Count Guicciardini. On the 7th of May, 1857, my dear master was preparing for departure to England. He was reading the 15th of St. John, with seven friends, when suddenly the gendarmes rushed upon them. I was listening to the reading, standing in the doorway, and dashing past *la pulzina*, I hid in a closet under the stairs, while my dear master and his friends were carried off to the filthy Bargello. The Count had for two years been holding religious meetings, and my wife and I were by him brought to know Christ. It was but a small thing, to shew my gratitude, that I did when I aided in scattering his *Confession* through Italy while he was in exile. You cannot remember how the Papal party raged at that. I was suspected—alas! through my sister, who was questioned in the *confessionna*, and being in danger of the galleys, fled to the Maremma. My wife lay six weeks in the Bargello, but being dismissed, she joined me here. What has been the dismal history of persecution since then? The *Madai* were seized in 1852, dear Cecchetti was imprisoned in 1855. And now, after all this, can Bibles be read, and taught, and sold in Tuscany? can evangelical schools be opened? can people gather to hear the truth without being fallen on by gendarmes? Ah if that hour comes, my wife and I will return to Firenze, to see the salvation of God in the city where I be an Evangelical was worse than to be a thief!"

"And from a place where you may hope to labour in peace, my son, you go to Barletta, where, if you speak the truth, the enemies of the Gospel will oppose you?" said the old woman.

"Remember," said Nanni, "that my own aged parents are yet in darkness. I go to bring glad tidings to their last days. And, good Mon, I am sure that hereafter we have in Italy no persecution to fear beyond the hard word, the bitter slander, the aversion, the petty spite and private mal-

ice, which will melt away as our lives prove our good intentions."

Monna Marie shook her head. "Be not too sanguine, my son. We had once a liberal Pope, liberal until—he was Pope; no longer. Intolerance will not die easily here in Italy."

"I have had visions of him—that smiling man of sin," said the aged cottager. "I live alone here in the forest, and ponder until strange visions come to me; and I see him filling full the measure of the evil of the line of pontiffs. Now, I cannot see; perhaps by some deluge of blood over the Italian fields; perhaps by some new pretense which shall, by its arrogance, draw down the long-slumbering wrath of God!"

The old man shook his head and fixed his eyes on space. His wife touched Nanni's elbow:

"He sees visions!"

The patriarch turned suddenly toward Nanni.

"There is a Capuchin friar in Barletta; I know him; he has eaten of my bread. I see him pursuing you, my son. I know not why. Alas! so ever have the friars been on the track of God's sons."

Monna Marie looked awed; the old man still meditated; ten years in those lonely wooded hills had set a mysterious mark on the pair. Presently the patriarch arose slowly, and just as slowly lifted his arms above his head; his white hair and beard met as masses of snow, his eyes burned as he stretched himself upward, and the green baize cloak in which he was habitually wrapped fell from his gaunt shoulders, his stature seemed something gigantic.

"The day comes!" he cried, "the day comes when I shall stand and proclaim the free Gospel of my Lord under the gates of the Vatican! The day comes when I shall give Bibles to the guards at St. Angelo! The day comes when I shall distribute tracts on the steps of the Lateran! These things I have asked of God, and He will answer me."

"Woc is me, then," said Monna Marie, tears stealing over her wrinkled cheeks, "for if you do these things, mio amico, you will burn like Fra Savonarola!"

The next morning Monna Marie was early astir, preparing of her best to set before her guests. After the breakfast and worship, the good woman filled the travellers' wallet with food, and the old man, folding his green cloak closer about him, and putting on a high, bell-crowned hat, accompanied them for two miles on their way. At the heels of the patriarch, ran a gaunt, shaggy dog and two goats, the three in entire amity, following their master through all his walk.

Arriving where the roads divided, before a shrine, the patriarch bade his friends farewell. To Nanni he said, "God make you His messenger in Italy;" to Sandro, with a troubled face: "God give you grace to witness a good confession;" and then he turned, striding up the hills homeward, with his three dumb companions gamboling behind him.

"Well, Sandro," said Nanni, after they had journeyed on in silence for some time, "how did you like those people?"

"Most splendid!" replied Sandro. "How clean they were, and how kind, and what nice little cheeses the Monna gave us for our lunch; and then, we had new-laid eggs for supper!"

"Ah, I did not know but you would think them very evil-minded people," said Nanni.

"Evil-minded! How can they be evil-minded—they gave us fried chickens for breakfast?"

"That is to the purpose, certainly. But, Sandro, they were—Vaudois."

"Eh, what, uncle? Cospetto! they looked just like other people!"

"Yes; but they were Vaudois—Evangelicals. They have been converted by the Vaudois, and joined them ten years ago."

The Padre's teachings were a half-forgotten melody in Sandro's mind; the chickens were a present fact; he was walking in the strength of fried chickens; a cold chicken was in the wallet. Replied Sandro manfully:

"Vaudois or not, I like 'em all the same."

"It is a wise lad who can keep his own counsel," said Nanni.

Having kept to the shore as far as Civita Vecchia, our travellers turned due east, keeping prudently to the north of Rome. Once out of Tuscany, Nanni's quiet evangelistic labours had to be carried on with exceeding circumspection.

Rounding the southern base of Mount Aveline, and winding through the romantic passes of the Neapolitan Apennines, sleeping one night in a mountain monastery, and two nights out of doors, riding sometimes in carriers' carts, taking the railroad once for a few hours, and once the diligence, our travellers passed Loggia and struck out for the Adriatic coast. The two Sabbaths of the journey they had spent resting, one with some hidden Evangelicals, of whom Nanni had once heard in Florence, in a little inn. On the Saturday evening, the twentieth day after they had set out, the pleasant but long journey ended at Barletta, and Nanni Conti, the only and long absent son, was joyfully received by Ser. Conti, the calzolajo. Sandro also, the eldest son of the daughter whom they had not seen since her marriage, was made much of by his grandparents. Sandro found the old people rather feeble in health and lonely, living in a house by themselves. Next door lived his mother's only sister, Mariana, a widow, with three little children.

An Italian home of the humbler sort is not to be judged by one of the same sort in England, or especially in America, for instance, in Ser. Conti's house the front of the *terreno* was a little shop, where he worked; it had no fireplace, but Ser. Conti sat in cold weather with an earthen pot of *braci* (a sort of charcoal) between his knees.

When, in the morning, this basket is taken to the *carboniera*, or fuel merchant, for filling, he lays with the *braci* a few burning coals; the whole slowly ignites, and being stirred now and then with a chip, or by women, with a harpin, it serves to keep warm the hands and feet—now being held in the lap, or again put under the knees.

Behind the fireless and low-walled shop was another room, devoted to some chickens and two goats; beyond this opened a court, common to the inhabitants of several houses, where a cow, a donkey, a number of children, and some

fowls ran freely. This court was undrained, unevenly paved, shadowed by the houses gathered about it, and had a well in the centre, where all water for washing or drinking was obtained for the adjacent houses. When any washing was done, the suds were dashed into the court or into the street, and as drains were unknown, the dirty water probably filtered through the pavement and underlying soil, and so returned to the well.

Ser. Conti's house had—which is unusual—a dark dungeon of a cellar, the abode of worms, rats, spiders, broken bottles, and irretrievably bad shoes, which were slung down the staircase to fall where they would. The cellar had an arch-like great oven, and a dark nook behind it, known, but never visited.

The *piano primo* contained two bed-rooms and a smaller room; the *secundo* ignobly ended the house in an unceiled garret. Monna Conti kept the place as neat as she could, but she was old, the black floors and bare ceilings gave more than fair play to dust and cobweb festoons; and the picture of the Virgin, with its ever burning lamp in front, was the only thing in the place which shone.

The aged calzolaio and his wife, in their ceaseless round of housework, cobbling, narrow means, winter chill, and loneliness, may have been less pleasantly situated than is well for old people, but the true gloom of their lot was interior—a heart gloom; their souls were dark as pagans'. Old age had come, death was drawing near, but age was uncheered, death unlighted by religious consolation. The old pair mumbled their confessions, knelt at mass, paid their dues, and yet had no knowledge of the love of Jesus, no consciousness of a sustaining, present Saviour, no hope of a blissful home beyond death, no sense of God's fatherhood. No; to them God was a being of tremendous terrors for those who did not obey holy Church; heaven was a frowning citadel, whereof Peter held huge iron keys; multitudes of saints, all to be placated, stood between them and far-off Ser. Jesus. To die was to be flung by strangers into some foul pit, reeking with several score of their dead townspeople, and after that—purgatory. No wonder that a pathetic shadow rested on the faces of Conti and his wife, and Mariana, the widow.

To this dull home came Nanni with the happy heart, and Sandro, the merry lad.

(To be continued.)

#### ANCIENT MARKETS.

Markets were originally gatherings of merchants and traders who came together for a general traffic in merchandise. They were a necessity in a disorganized state of society, when intercourse was dangerous. They probably originated in Asia, and were found to be the mode of commercial intercourse in Mexico and Peru when the Spaniards first discovered those countries. They were known in Europe in the seventh century, and had become widely spread in the twelfth century. From the fourth to the eighth century Europe was devastated by barbarian hordes, and the constant wars of four centuries destroyed commercial intercourse. Safety was found only in walled towns or near the castles of feudal barons; people living near each other were strangers to one another. Travelling was difficult and dangerous—the fine Roman roads had been broken up for military reasons or had fallen into decay; a habit had arisen of living by plunder, and predatory bands, which became so numerous and aggressive that the merchants were forced to unite and move in large bodies, well armed, selecting those seasons most favourable to travel. The romantic ruins of the Rhine were then the castles of the barons, who mercilessly extorted toll from passing merchants. Commerce was under a check. It is probable that the great fairs had their origin in the circumstance that the merchants from various countries encountered each other at the same places at about the same period of the year, and were thus enabled to exchange their articles of commerce. In the Middle Ages, also, a devotional spirit prompted people to visit the shrines of saints, about which grew up the abbeys and monastic institutions. These pilgrimages were usually made at the time of the great religious feasts. The trafficker in merchandise was religious, but with an eye to business, and he usually managed to carry with him a tempting assortment of goods. The religious exercises were not more striking than the busy scenes at the fairs established in connection with them—scenes which are reproduced to this day at the fairs at Mecca.

There were seven or eight great fairs or markets in Europe; the time for holding them was established by usage, or fixed by law. They were usually held in large plains seven or eight miles in extent; their management was entirely republican, and it furnished an example that was never lost sight of. Each fair had its president, twelve select men who were chosen from the body of merchants and formed a court for the settlement of all disputes, and for the punishment of all offenders, a body of police to preserve order. No lawyers were allowed in this commercial court, whose decrees were final, and whose sentences were carried into immediate execution. The court took cognizance of the misrepresentation or slander of another's merchandise; theft was one of the gravest crimes, and the thief was whipped and then fastened to an iron chain that he might be seen of all men. One singular feature of the law dispensed by this court was the ruling that the title to property bought in the fair was valid, whether the property was stolen or not. Buyers were strangers, who had no time or means of inquiring into ownership. No merchant could be arrested while on his way to or from the fair, or at the fair, except for an offence committed there. The fetters of the trade-guilds were temporarily broken at the fairs, where there were no restrictions or exclusive privileges. The amount of transactions was immense.

The first fair in England was chartered by King John, and was held near Cambridge, the revenues going to a

hospital. The second was the St. Audrey's fair, where the goods were so notoriously showy and bad that their characteristic qualities gave origin to the word tawdry. The greatest of these fairs was that at Winchester, the revenues from which were used by the Bishop of Winchester in the construction of the great cathedral that is second only to St. Peter's. These fairs came to be less and less for purposes of commercial intercourse, and more and more for amusement; they attracted the idle, the dissolute and profligate, and became such scenes of immorality as to render their suppression necessary. Thus it happened with St. Bartholomew's fair at Smithfield (now in the heart of London). This fair was held regularly for 700 years, and its history furnishes an ever-varying picture of the changes in public tastes and morals. It finally degenerated into a pleasure fair, where the immense attendance suffocated business. It was closed by the Government in 1855. The famous Dorneybrook Fair, near Dublin, was begun for purposes of trade, and it also degenerated into a gathering for the pleasure of drinking and fighting. These fairs, or markets, differed very widely from the industrial exhibitions, which are of modern origin, and extend no further back than the close of the last century. The national industrial exhibition is a French idea, that has been made to bear fruit, not only in France, but in almost every country in Europe as well as in the United States. These modern exhibitions bring to a centre the industry of the country, and enable us to know its exact state; they create a mutual intercourse between the man of science, the manufacturer and the artisan; they arouse the spirit of emulation, and the desire to produce better objects more cheaply, and they dignify labour by giving it something to struggle for beside pecuniary compensation.

#### THE UNION JACK.

The British national flag at the present day is the Union Jack—a combination of the flags of St. George, St. Andrew, and St. Patrick, the patron saints of England, Scotland, and Ireland. It is only since the union of Ireland, which took place in 1801, that this banner has been in use. Indeed, the first Union Jack dates no farther back than 1606, after the union of the crowns of England and Scotland by James I. This flag consisted of a combination of the crosses of St. George and St. Andrew, and was in 1707 constituted by royal proclamation the national flag, after the union of the Parliaments of the two countries. To unite the three crosses into a harmonious whole has been now satisfactorily accomplished.

The cross of St. George is red on a white ground, that of St. Andrew, a white cross in this form  $\lambda$  (called a saltire) on an azure ground, that of St. Patrick, a red saltire on a white ground, and each of these crosses is distinctly visible on the present national banner. On the bronze money, upon the shield of Britannia, is a tolerably accurate representation of the Union Jack. With regard to the name by which the national flag is known, while "union" seems appropriate enough, the reason why it is called a Jack is not at first apparent. It is said, however, by some, to derive its name from James I. (Jacques), who united the kingdoms of England and Scotland; but this is not probable. The most likely derivation is from the word *jacque*, applied to the jacket or overcoat formerly worn by the British soldier, which bore the representation of a cross.

#### WHAT MAKES A HOUSE BEAUTIFUL.

It is an excellent thing to have a well-kept house, and a beautifully-appointed table, but after all the best cheer of every home must come from the heart and manner of the home mother. If that is cold, and this ungracious, all the wealth of India cannot make the home pleasant or inviting. Intelligence, too, must lend its charm if we would have home an Eden. The severe style of house, order, neatness, seldom leave much margin for intellectual culture. Even general reading is considered as out of the question for a woman so hurried and worried with her scrubbing and polishing, and making up garments. A simple style of living and house furnishing would set many a bonded slave at liberty, and add vastly to the comfort of all houses.

Hospitality rarely prevails in these spotless, line-and-letter houses. Company disarranges the books, and disorders the house, which had work enough in it before. The mother cannot throw off her carking cares and sit down for a real heart-to-heart converse with the old friend of her childhood. Still less can she enter into the joys and pleasures, right and delightful to her own children, because of the extra work of clearing away it will be likely to make.

With all your toil to make a house beautiful, do not neglect the first element of all, to beautify yourself, body and soul. A sweet, loving word, and a warm clasp of the hand, are far more to a guest than the most elaborately embroidered lambrequins at your window, or the most exquisite damask on your table. There are bare cabin homes that have been remembered ever with pleasure, because of the beautiful, loving presence there; and stately palaces, which leave the impressions of an iceberg on the mind.—*Anon.*

THE London "Times" speaks of Dean Stanley's "morbid love of work. In travelling he never took meals, or even rest, into account; nor did he ever take much account of them at home. No religious ascetic was ever more self-denying. For some time past friends have noticed that the edge of the weapon was cutting through the sheath. But the Dean, like his loved Arnold, had no notion of existence but in work."

THE name of George Borrow, who recently died in London at the age of seventy-eight, is almost forgotten by the present generation, but his "Bible in Spain," published in 1842, gained a wide celebrity, and was eulogized by Sir Robert Peel in the House of Commons, and his "Lavengro" was once the popular book of the day. His life was spent, for the most part, among the gypsies. He was an accomplished linguist, and a fascinating writer, particularly in gypsy literature.

## BRITISH AND FOREIGN ITEMS.

THE Siberian plague is spreading with alarming rapidity. Horses are dying by scores, and many persons are affected.

THE Bishop of Manchester, preaching on a recent Sunday morning at Collyhurst, said he had not looked into the revised edition closely, he had not had time; but he had looked into it closely enough to be quite certain of what he was going to say, and that was that the revised version did not touch or affect in the slightest degree any one of the great fundamental articles of the Christian faith. There was not a single article of Christian truth in the Apostles' Creed, or the Nicene Creed, or the Athanasian Creed, as they had been in the habit of reciting them, which in the slightest degree was affected by the new translation. He thought it was a matter which Christians generally ought to know, that, though they had in the revised translation the fruit of the most ripe scholarship that England possessed at the present time, and though it might be regarded in some respects as a more exact and close rendering of the Greek original—though he did not say that the meaning was thereby always improved in the English tongue—still no fundamental article which had been received as part of the faith once for all delivered to the saints was so much as touched by the revised version.

SIGNOR TURINO writes as follows to the Secretary of Waldensian Missions concerning the dedication of the new or renovated church of San Giovanni, a venerable building, once Romish, now made over to the Vaudois Church: "Our dear Lord has been so kind as to answer all our prayers, and the prayers of our friends, about this church. We had all the week (from the 8th to the 15th May), a crowded audience, and good addresses and hearty prayers. Some representatives of the municipality, of the prefecture, and all the Protestant consuls were present. The church is handsome, and the voice of the pastor easily heard in every corner. All the principal papers of Milan had a kind article about the church and the Vaudois. We have three services every Sunday and two during the week, and we find never fewer than twenty-five Roman Catholics—sometimes fifty—listening from the beginning to the end of our service. We have adopted the black gown of the Protestant pastors, as we have it in our valleys. We have a good small organ to accompany the singing of the congregation. Professor Comba has found in the letters of Pope Innocent III. that in 1309 the Pope rebuked the Archbishop of Milan for having allowed the authorities of Milan to give a spot to the Waldenses to build for the second time a chapel and a school without protesting against it. Our fathers numbered 5,000 or 6,000 in this city, and were very much respected by the authorities till the Pope excited these against the Waldensians so much that their chapel and school had already been destroyed once before the year 1309. The newspapers of Milan have spoken of this singular coincidence, that the town council should now sell to the Waldensian Church another place of worship after nearly six hundred years. I am more and more persuaded that God has a great mission for our Church in Italy, but we must be generous and kind, and good friends with all those who call upon the Lord, and are working for His cause in our country." It is reported that £700 are still needed to meet the cost of rebuilding this church.

MANY of our readers will, we have no doubt, be interested in the following account of a meeting held last month in Edinburgh to take farewell of nine medical missionaries trained in the Livingstone Memorial Institute, Edinburgh, Scotland:—"This meeting was held in a building under the shadow of the picturesque Castle Rock—in the hall of the United Presbyterian Church, Castle Terrace. Nine students had studied medicine under the auspices of the Medical Missionary Society, had received their diplomas and appointments to the foreign mission field. The meeting was of a thoroughly unsectarian character—the chief aim of this society being to educate young men as medical missionaries—to be sustained by different societies, and by different evangelical churches who are in want of such agents. They had been appointed by the Church Missionary Society, the London Missionary Society, the Church of Scotland, the Irish Presbyterian Church, and the United Presbyterian Church. Ministers of the Episcopal and the different Presbyterian Churches of Scotland addressed the audience, urging many powerful reasons for the support of medical missions. Dr. Lowe, the Superintendent of the Mission, gave to each of the missionaries "a Pastor's Bible"—a parting gift from the ladies interested in this society. Each of the newly-appointed agents then spoke in reference to the special sphere of labour he had adopted—each in his turn enlisting the sympathies of the audience. The claims of India, China, Africa, New Guinea, Rome, and Smyrna were commented on, and those present appreciated the remark of the Superintendent that he hoped his young friends would some future day return to Edinburgh to tell us of their mission-work in all these varied countries. The last speaker was the aged Dr. Moffat, of world-wide fame as a missionary pioneer—the father-in-law of the renowned Livingstone. He earned the audience back in imagination to that day in 1816, when he too was one of nine missionaries set apart for the foreign field. "Though now," he said, "I am eighty-six years of age, the interests of Africa are as deeply engraved on my heart as ever. Fain would I return to that land, but I am told by medical men that I could not now be of much use there, so I must just submit. But I wish that I, like you, my young friends, were young again, that I might again enter on this mission service." This deeply interesting meeting was closed by singing "From Greenland's Icy Mountains." When the audience, numbering twenty-four hundred, dispersed, their feelings were those of thanksgiving and joy; thanksgiving for the light of Christianity here enjoyed, and joy that some were willing to

"Bear the lamp of grace  
Into earth's darkest place."

\*Death has no sanctity among the Italian Catholic poor. This, in the towns, is the horrible way of interment, and frequently the priest strips off the shroud.

## MINISTERS AND CHURCHES.

ON the evening of the 29th ult., the ladies of Chalmers' Church, Kincardine, presented Mrs. Cameron, wife of Rev. C. Cameron, with a beautiful tea set of china ware, accompanied by an address expressive of affection and esteem, and also handed a well-filled purse to Mr. Cameron.

THE interim session appointed by Presbytery to organize the new congregation in Durham, met with the people on Monday, the 8th inst., at the Town Hall, received the certificates of members in communion with the church and formed a communion roll. The congregation was then declared duly organized. On motion of Mr. Alex. Robertson, seconded by Mr. Thomas Lauder, it was agreed that the name of the congregation should be Knox Church. The following gentlemen were elected managers of the congregation:—Messrs. Neil McKechnie, Alexander Robertson, G. Turnbull, Thomas Smith, John Byers, T. Lauder, Walter Nichol, John Corbett and Wm. Laidlaw. Messrs. James Davidson and Robert Ewing were appointed auditors. It was agreed that the annual meeting of the congregation be held on the last Monday of January in each and every year. The congregation was then dismissed, after which the Board of Managers held their first meeting, and appointed Mr. Thomas Smith, Chairman, Mr. Lauder, Secretary, and Mr. Robertson, Treasurer. About sixty persons have signified their intention of becoming members of the church.

THE San Francisco "Occident" of the 3rd inst. has the following item in reference to the Rev. T. F. Fotheringham, late of Norwood and Hastings: "Rev. T. F. Fotheringham has become stated supply of the church in Davisville. Bro. Fotheringham was a member of the Presbytery of Peterborough, in the Synod of Toronto and Kingston, and brings letters of introduction and commendation from such men as Dr. John Cairns of Edinburgh, Dr. Wm. Ormiston of New York, and Dr. G. M. Grant of Queen's College, Kingston, Ont." It was a matter of deep regret to Mr. Fotheringham's many friends in Canada, and to his attached flock in Norwood in particular, that the state of Mrs. Fotheringham's health rendered removal to California necessary. We trust that the change will be the means of restoring health to the sufferer, and, should it so happen that even then it may not be thought desirable to once more risk exposure to our Canadian climate, we are sure that Mr. Fotheringham's abilities as a preacher of the Gospel will find full appreciation in the land of his sojourn, and that thus what Canada loses by his enforced expatriation, California will gain.

THE annual meeting of Chalmers' Church, Richmond, Que., was held on the 9th inst. After devotional exercises conducted by the pastor, the Rev. F. M. Dewey, Mr. Wm. Stewart was asked to preside, and Mr. D. Shanks to act as secretary of the meeting. Reports were given by the treasurer and the pastor. The treasurer's report shewed that the congregation had contributed \$200 more to the pastor's salary than during previous years, and that the church was free of debt. The pastor's report shewed a large increase in the number of families and communicants during the past year. It also shewed that the Sabbath school was in a prosperous condition, and that the congregation had contributed to the schemes of the Church. Office-bearers were appointed for the ensuing year. As the church is not large enough to accommodate all who wish to attend it, the question of providing more accommodation was discussed. It was decided to enlarge the church, and the trustees were instructed to take immediate steps in the matter. The progress of this congregation has been most satisfactory of late, and this, together with marked progress in many other congregations, is a proof that Presbyterianism is not only holding its own but steadily advancing in the eastern townships.

PRESBYTERY OF SARNIA—The first meeting of the Presbytery of Sarnia, which, by authority of the General Assembly, was constituted of a number of congregations formerly attached to the Presbytery of London, was held in the school-room of St. Andrew's Church last Tuesday evening, at seven o'clock. The Moderator, Rev. Mr. Duncan, of Forest, preached, and after singing, read the Extract of Assembly, by authority of which the new Presbytery was constituted.

Rev. Mr. Thompson proposed that the Rev. George Cuthbertson be elected clerk. In amendment, Mr. Goodwillie was proposed. Mr. Cuthbertson was elected by 14 to 6. The clerk's salary was fixed at \$60 per annum. Rev. Mr. Duncan was appointed Moderator for the next six months. The roll was then called. The resignation of Rev. Mr. McRae, of East Adelaide and West Williams, was then considered. Mr. McIntosh and Mr. Watson were heard, both urging that the resignation be accepted, and expressing the willingness of the congregation to pay Mr. McRae all just dues. Rev. Mr. McRae also hoped that the Presbytery would relieve him from the charge of the congregations. Rev. Mr. Goodwillie moved that Mr. McRae's resignation be accepted—the resignation to take effect on August 15th, and that Rev. Mr. Wells be appointed to moderate in the Kirk session of Adelaide and Williams, and preach the church vacant on August 21st. Rev. Mr. Wells said he was so close to the scene of the troubles in Adelaide and Williams that he would much prefer that some one else was sent. On motion, the name of Rev. Mr. Carswell was substituted for that of Mr. Wells. The Rev. Mr. Thompson was appointed as representative of the Presbytery for the settlement of financial matters between the two Presbyteries till recently one. Rev. Mr. Cuthbertson moved that the following ministers and elders be appointed to examine and report upon aid-receiving congregations: Rev. Mr. Thompson and Hon. Mr. Vidal, Point Edward; Rev. Mr. McAlmon and Mr. Andrew Duncan, Corunna and Mooretown; Rev. Mr. McRobie and Mr. Kelly, Oil Springs; Rev. Hector Currie, Rev. Mr. Goldie, and Mr. Hugh Mackenzie, Adelaide and Arkona; Rev. George Cuthbertson and Mr. David Miller, Mandaumin.—Carried. The next meeting of Presbytery was, after lengthened discussion, fixed to be held at Forest. Leave was given to St. Andrew's congregation, Sarnia, to mortgage its church property, if necessary, for a sum not exceeding \$10,000.

### THE LATE MR. MCKERACHER.

We find in the Thunder Bay "Sentinel" of the 5th inst. the following resolutions in reference to the removal of the Rev. Mr. McKeracher, of Wallaceburg, which we give in full:

"Some time ago word was received of the death of the Rev. Mr. McKeracher, and his two children from diphtheria. His many friends in this district sincerely sympathize with Mrs. McKeracher in her sore affliction. The members of the congregation both here and at Fort William, lately passed the following resolutions of respect and esteem for their late pastor:

"Whereas, the late Rev. Donald McKeracher, of Wallaceburg, recently minister of Prince Arthur's Landing and Fort William, has in the providence of God been called from the labours on earth to enjoy a heavenly and an eternal rest. And whereas, Mr. McKeracher's very recent removal from Prince Arthur's Landing and Fort William, after spending nearly the whole period of his ministry in these places, enables the session and congregation thus fully to realize the loss which the Wallaceburg congregation has sustained in his death, and to look upon the loss as very largely their own. Be it therefore resolved by the kirk session of the said congregations of Prince Arthur's Landing and Fort William: 1st. That the members of session desire to see the hand of God in this as well as in other dispensations of His providence, and in a spirit of meekness and submission to accept the will of Him who doeth all things well. 2nd. That in the death of Mr. McKeracher they recognize the loss of a faithful minister—a good preacher in the best sense of the word; a true friend; and a man who, by example as much as by profession, was a burning and a shining light, seen and acknowledged even by many who made no profession of religion. 3rd. That they lament the loss to the Canada Presbyterian Church, and more especially to the Wallaceburg congregation of the services of Mr. McKeracher, who has already done much for the cause in this locality, has given promise of much future usefulness in this Church, and who after a few years' service has been cut off in the noonday of life. 4th. That the profound sympathy of the members of this session be respectfully tendered to Mrs. McKeracher in her irreparable loss, and an expression of their hope that both she and her children may fully experience the comforts to be derived from God's promise to the widow and the fatherless. 5th. That a copy of these

preambles and this resolution be made out by the clerk of session and forwarded to Mrs. McKeracher, and that a copy be also sent to the Wallaceburg kirk session through the Moderator."

### THE AMOY CONFESSION OF FAITH.

The history of this Confession has been recently set forth by the Rev. William McGregor, as follows:

"For five years a native Confession has been the subordinate standard of the Chinese Presbyterian Church of Amoy, which is, I believe, the strongest native Church in any part of China. This Church has been formed under the care of the missions of the (Dutch) Reformed Church of North America, and of the Presbyterian Church of England. During at least ten years after it was constituted, the Church was without any recognized subordinate standard beyond the questions put at ordinations and such statements on Church order and doctrine as were contained in Acts of Presbytery.

"After much consideration it was decided that a Confession of Faith should be prepared, of such moderate dimensions that our office-bearers might all be expected to make themselves intelligently acquainted with its contents. A committee, composed partly of missionaries, and partly of native ministers and office-bearers, was appointed to prepare a draft and report to a future meeting of Presbytery. The draft thus presented was discussed, amended, and sent down by the Presbytery to the several congregations of the Church, with instructions to send to the committee a note of any alterations they might wish to suggest. An amended draft being again reported on, it was anew sent down to the sessions for approval, and when the final report was given in by the committee, the Presbytery continued to sit day after day discussing and adopting the Confession, clause by clause, and finally adopted the whole as the 'Confession of Faith of the Presbytery of Chang-chew and Chin-chew.'

"In the Amoy Presbytery, the native members far outnumber the missionaries, and no article of the Confession was adopted without the fullest discussion.

"Being perhaps the first document of the kind due to the operations of modern missions, this Confession possesses some historical interest. The translation reflects the original as closely as possible."

*The Confession of Faith of the Presbytery of Chang-chew and Chin-chew.*

#### I.—THE HOLY SCRIPTURES.

1. The Holy Scriptures of the Old and New Testaments were all given by the inspiration of God, and are therefore the rule of faith and life, to which the Church cannot add, and from which it cannot take away.

2. They that, under the teaching of the Holy Spirit, study the Scriptures, are thereby made wise unto salvation; it is therefore the duty of all to study the Scriptures.

3. Many persons, prosecuting the study of the Scriptures, have prepared commentaries or published books of exposition, and again, in many countries the Church has arranged the leading doctrines of Scripture in Confessions of Faith; those therefore who desire to study the Holy Scriptures may use such works, but all books and expositions of doctrine proceeding from man are to be regarded as not in themselves certainly correct, but only in so far as they agree with the Holy Scriptures.

#### II.—GOD.

1. There is only one God, a spirit, infinite, eternal, invisible, unchangeable. His wisdom, power, holiness, justice, goodness, truth, love, and mercy, are all infinite, eternal, and unchangeable.

2. There are (in the Godhead) the Father, the Son, and the Holy Spirit, three persons, equal in power and glory. From eternity there have been these three persons, yet God is only one.

3. Besides God, no spirit or person, or anything whatever, is to be prayed to or worshipped, and in all service rendered to God the teaching of Scripture is to be followed, not our own fancies.

#### III.—THE DECREES OF GOD.

1. From before the creation of the world God chose His elect, and fore-ordained all things; but God, being most holy and most righteous, neither is nor can be the author of sin; and further, while all things are fore-ordained by Him, yet men in doing evil do so from their own choice, and must therefore themselves bear the responsibility.

2. The truth that God assuredly answers prayer is not inconsistent with the doctrine of His decrees.

IV.—CREATION AND PROVIDENCE.

In the beginning, the heavens, the earth, and all creatures had, as yet, no existence, but God by His great power created them, all perfectly good, and continues to sustain and govern them and all their actions; nothing is left without His control.

V.—THE FALL.

1. Adam, the ancestor of all mankind, when created was perfectly good and holy. With him God made a covenant, on condition of perfect obedience, and this covenant included his descendants.

2. Adam, disobeying God, by his first transgression involved all his descendants in sin and misery, and hence all are born with a corrupt nature and incapable of saving themselves.

VI.—THE WAY OF SALVATION.

1. The Son of God, who was in the beginning with the Father, did, when the fulness of the time was come, descend into the world, being conceived by the power of the Holy Spirit in the womb of the Virgin Mary, and born of her, with the human nature, but free from the consequences of Adam's sin. Although in body and soul truly man, yet from first to last He never had the least taint of sin.

2. He for ever continues to have both His divine and His human nature. These two natures, although quite distinct, are thus for ever united in the one person of Christ, who perfectly obeyed the law of God, fulfilled all righteousness, was despised and rejected of men, suffered even unto death, and thus provided for His people perfect righteousness, once (and only once) offering Himself a sacrifice to make for ever complete atonement for sin.

3. The Lord Jesus, having died, rose again, and ascending into heaven, continues to be the Mediator of His people, through whom our praises and prayers obtain acceptance with God. Further, all power in heaven and on earth is His, and He is Head over all things for the Church.

4. Sinners are accounted righteous and become the children of God only by trusting in Christ, and thus receiving His righteousness to be theirs, not at all from any merit of their own.

5. Men are born again, repent and believe on Christ, only by the regenerating grace of the Holy Spirit.

6. The Holy Spirit, dwelling continually in the hearts of the saints, enables them to have abiding fellowship with Christ and thus grow in holiness, and rejoice in the law of God as the rule of their life. Yet no man is able perfectly to keep God's commandments, still less to do anything beyond what God requires and thus acquire supererogatory merit.

VII.—THE CHURCH.

1. In the Scriptures, the term "Church" sometimes denotes all the saved, but generally the visible Church in this world, consisting of those who avow their submission to the truth of God, together with their little children.

2. It is the duty of all who profess themselves disciples of Jesus to unite themselves to the Church, to have fellowship one with another, to unite in hearing the Word and worshipping God, shewing themselves to be members of one body; and in particular it is incumbent on them to observe the Lord's day and meet for its public services.

3. It is the duty of the Church to choose men to hold office for the administration of the ordinances of Christ's appointment, and for the oversight, government, and instruction of the Church. There are diversities of office, but none higher than that of pastor.

4. The offices and government of the Church are distinct from those of civil government, and there must be no confusion of the two, but it is the duty of all church members to be subject to the civil power.

5. Baptism, representing and sealing the blessings of the New Covenant, has taken the place of circumcision; all believers in Christ, therefore, together with their infant children, ought to be baptized; each individual once and no oftener; but regeneration and the forgiveness of sin do not depend upon any virtue in this ordinance.

6. In the ordinance of the Supper, Christ's death is commemorated by the breaking and eating of bread and the pouring out and drinking of wine. This ordinance is not a sacrifice, but, symbolizing the sacrifice of Christ, is a seal of the New Covenant, shewing that believers are recipients of its blessings.

7. The body and blood of Christ are not in the

bread and the cup, but those that worthily partake of this ordinance have, by faith, such fellowship with Christ, that spiritually, they as it were are partakers of His body and blood.

VIII.—THE LAST THINGS.

1. The soul of man never dies. When the bodies die the souls of believers being made perfect in holiness are immediately present with the Lord. The souls of the wicked perish, for in the other world there are only heaven and hell and no such place as purgatory.

2. There ought to be no prayer for the dead or to the dead.

3. At the last day the dead shall all rise, and those still alive shall be changed, and put on immortality. Then the Lord Jesus Christ shall judge all men of all nations and all generations, condemning the wicked to everlasting punishment, and bestowing on the righteous the blessedness of everlasting life.

It appears that a considerable number of congregations and mission stations have not yet sent in to the treasurer the collection taken up for the French Evangelization Fund. It is very desirable that this matter should be attended to at once, as the funds are low.

We are given to understand that the amount left by the late Mr. Joseph Mackay, of Montreal, to the French Evangelization Society was not, as stated last week, \$30,000, but only \$3,000. We are also informed that none of the public bequests made by Mr. Mackay will be forthcoming for some considerable time to come.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXV.

Aug 28, 1881. } THE COMMANDMENTS. } Ex. xx. 1-11.

GOLDEN TEXT.—"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."—Matt. xxii. 37. 38.

HOME READINGS.

- M. Ex. xvii. 1-16 . . . . . The Israelites at Rephidim.
- T. Ex. xviii. 1-27 . . . . . Jethro's Visit.
- W. Ex. xix. 1-25 . . . . . At Sinai.
- Th. Ex. xx. 1-11 . . . . . Duties to God.
- F. Deut. v. 1-15 . . . . . The Laws of the First Table.
- S. Gen. i. 1-31; ii. 1-3. Labour and Rest.
- Sab. Heb. xiii. 18-29 . . . . . "Unto Mount Zion."

HELPS TO STUDY.

Sustained by a regular supply of manna, but still subject to occasional relapses into discontent, the Israelites passed on through the Wilderness of Sin, were miraculously supplied with water from the rock at Rephidim, and, under the leadership of Joshua, defeated the Amalekites who attacked them there.

In the third month after their departure from Egypt they reached Mount Sinai, where, amidst the most awe-inspiring manifestations of the Divine majesty and power, they received the Ten Commandments—a comprehensive summary of that Moral Law which always has been, and ever shall continue to be, the universal rule of right.

This moral law is not at all a peculiarly Jewish institution. It has not been abrogated under the Christian dispensation, and as a rule of life is obligatory upon every individual of Adam's race. In Eden it formed the substance of the covenant of works, but it has its place in the covenant of grace as well. The words of our Golden Text were quoted by the Saviour from the Old Testament (Deut. vi. 5) as the sum of the first table—the four commandments which form the subject of our present lesson—and in repeating these words and the context immediately following them He reaffirmed the moral law instead of abrogating it.

The believer can take the Ten Commandments as ten promises and appropriate to himself all the consolation afforded by the fact that although he is not now able to keep them perfectly, he shall in the future be enabled to do so. To him "thou shalt not" is not the lash of Sinai, but the confirmation of his brightest hopes.

In presenting the following division of the lesson our aim is to adhere to the simple, common-sense view of the duties required and the sins forbidden in the first four commandments: (1) *The Object of Worship—Atheism Forbidden*, (2) *The Mode of Worship—Idolatry Forbidden*, (3) *The Abuse of Worship—Profanity Forbidden*, (4) *The Time of Worship—Sabbath Desecration Forbidden*.

I. THE OBJECT OF WORSHIP—ATHEISM FORBIDDEN. —Observe that in all these commandments the address is in the singular number. God deals with His people as individuals; though calamities are oftentimes national, their infliction is at the same time distributive and personal.

This commandment forbids (1) the utter absence of worship. It is only the "fool" who says ever in his heart "No God, no God." (2) The worship of false gods. (3) The worship of self, i.e. supreme selfishness. (4) The worship of supreme love of wealth, pleasure, honour, or anything else. God will be first or nowhere in our hearts.

Note: 1. Everybody must have some God. We all

have what Carlyle calls hero-worship; we must look up to some one greater and better than we. 2. The test as to who or what is our God is the supreme affection and choice of our souls. This is the Ithuriel's spear of our moral natures. Whatever we love most, and choose as first, is our God. It may be ourselves, or money, or pleasure, or honour, or it may be our heavenly Father.—*Peloubet*.

II. THE MODE OF WORSHIP—IDOLATRY FORBIDDEN. —This forbids the worship of an image of anything in all the universe as representative of God. It forbids not only the worship of false gods, but the wrong worship of the true God. Let this commandment be read in the light of John iv. 24.

In the tabernacle and temple there was no likeness of God, and it is told of Pompey that when he entered the shrine at Jerusalem he was amazed at beholding no similitude of its diety; all was vacant, God seemed fled, although this, in reality, was the sublimest token of His presence; had there been no other truth taught from the Mount and in the system of Sinai than the unity and the spirituality of God, it had been more than worth all the expenditure of terror and glory which accompanied it.—*Gilfillan*.

It must be observed that the jealousy of God, here referred to, does not, like human jealousy, have its root in selfishness and pride, but rather in God's just and necessary regard for His own glory as God. Murphy says "The passions of a moral being have their right as well as their wrong use. Hence anger, jealousy and revenge are ascribed to God not as passions, but as feelings of a holy being in regard to that which is evil."—Deut. xxxii. 21, 22, 35.

It is a rule of nature, as well as of Scripture, that "the iniquities of the fathers are visited upon the children." But it is a blessed thought that *grace also* is hereditary. Yea, the far-reaching quality of mercy is even greater than that of sin; for while the latter is visited on the third and fourth generation of the ungodly, the former (verse 6) is "shewn unto thousands," rather, unto the thousandth generation, of them that love Him.

III. THE ABUSE OF WORSHIP—PROFANITY FORBIDDEN.—This forbids: (1) Being false to judicial oaths; promising in the name of God, and not fulfilling the promise. It does not forbid a judicial oath, which is of a very different nature from profane swearing, or taking God's name in vain; though even of such oaths Coleridge says, "The more swearing, the more lying." (2) It forbids all careless, trifling use of God's name. Men excuse themselves for swearing, by saying that they did not mean anything; but that is the very sin forbidden here. (3) It forbids all irreverent use of the Bible, hymns, sacred things; all joking and punning upon them, or connecting funny stories with them. (4) It forbids all irreverence, thoughtless laughing and talking in the house of God. (5) It forbids all empty forms of religion, without its spirit. (6) It forbids all that large class of by-words which may be called substitutionary oaths. They are the devil's drill-ground for profanity, and recruiting-office for the army of profane swearers.—*Peloubet*.

Profanity is the easiest, silliest, cheapest of sins. "It is the tribute which the servants of Satan pay to their master in token of their allegiance, as the tenants of a Scotch landholder pay him a peppercorn annually in token of submission." No gentleman swears, no honest man swears, no prudent man swears. It is the most thoughtless of sins; and for that very reason God has marked it with a special warning, *He will not hold the swearer guiltless*. What the peculiar punishment for this offence will be He does not say, but it will be safe for young men to avoid it.

IV. THE TIME OF WORSHIP—SABBATH DESECRATION FORBIDDEN.—The word "Remember" shews that men had a previous acquaintance with the Sabbath. It is no new institution. It is old as creation and founded in the constitution of man. Up to the time of the resurrection of Jesus the seventh day in order from the beginning of creation was celebrated as a rest day, and the legal authority for its observance is found in verse 7. Afterwards the first day of the week or eighth in order from the beginning of creation, was thus observed, taking its authority from the fact that on that day Jesus arose from the dead, thus signifying that the new creation was complete, and entered into rest. The change of the Sabbath from the seventh to the first day of the week had been predicted in Ezekiel xliii. 27; and may be found referred to in Matt. xxviii. 1; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10, etc. It must be observed that we really keep a seventh day as the Jews did; that is, we set apart a seventh part of the week for rest.

Observe that, in this commandment, the obligation to work six days (verse 9) is made just as binding as to rest on the seventh. The Bible everywhere sets forth the dignity of labour. An indolent man can have no real enjoyment of the Sabbath, the rest of God.

The Sabbath should be a day of holy rest, the most profitable as well as the most enjoyable of days. Labour must entirely cease. Only works of piety, necessity, and mercy are allowed. It is a time for the withdrawal of the soul from perplexing cares and burdens into communion with God. It is a day when He manifests Himself peculiarly in the sanctuary, in the closet, and in the pages of His Word.

After the captivity the Pharisees multiplied the restraints of the Sabbath day to a most burdensome extent. It was forbidden to pluck an ear of corn and rub out the grains to satisfy hunger in passing through a cornfield (Matt. xii. 2), or to relieve the sick. Matt. xii. 10; Luke xiii. 14. According to rabbinical authorities it was forbidden to travel more than two thousand cubits on the Sabbath, to kill the most offensive kinds of vermin, to write two letters of the alphabet, to use a wooden leg or a crutch, to carry a purse, or for a woman to carry a seal-ring or a smelling-bottle, to wear a high head-dress or a false tooth. Among other restraints laid upon animals, the fat-tailed sheep were not allowed to use the little truck on which the tail was borne to save the animal from suffering. These are a portion of thirty-nine prohibitions of the same kind.—*Cook*.

Read in this connection the words of the Lord Jesus in Mark ii. 23-28, also in Luke xiii. 10-17.

## OUR YOUNG FOLKS.

### BROWN-WING'S MISSION.

"Little brown birdie, so chipper and gay,  
What a good time you're having this sunny day,  
A-singing and singing, and bobbing at me  
From the very tip-top of the old apple-tree;  
With no work to do and no lessons to learn,  
While I am so busy I scarcely can turn.

"I say, little fellow, you do not know now  
What fun you are having on top of that bough,  
For all the day long you do nothing but play,  
A-singing and swinging, and bobbing away,  
A-smoothing your feathers, and scraping your bill,  
I say, little bird, could you ever keep still?"

"My dear little boy, I have heard every word  
That you have said, I'm sure, but the dear little bird.  
"And I really must tell you it's all a mistake"  
So giving her feathers a ruff and a shake,  
With a quaint little nod of her wise little head,  
These words in a queer little twitter she said.

"I've a wonderful nest in this old apple-tree,  
And in it three birdlings are watching for me;  
I feed them and care for them all through the day,  
And at evening I tuck them all snugly away,  
Then when I'm resting I sing for pure joy;  
Don't you see I am busy? Good-bye, little boy!"

### THE BIG DOG'S LESSON.

"THERE they are, Uncle Joe, the Dorking chickens, just where I found them."

"Pulled all to pieces."

"It was Mr. Bates' yellow dog—I know it was; and they've let him out again to-day. He'll be over and kill some more."

"No, he won't, Parry," said Uncle Joe, as he leaned over the barn-yard fence. "Don't you see what I've done for him?"

"You've let the chickens all out. Yes, and there's Bayard. Isn't he pretty?"

"Yes, he's pretty enough, but that isn't all. What did we name him Bayard for?"

"'Cause he isn't afraid. But won't he hurt some of the other roosters?"

"I've shut 'em up. See him."

The game cock was indeed a beautiful fowl, and he seemed to know it, too, for he was strutting around in the warm sun, and stopping every minute to flap his wings and crow. His comb and wattles were of a bright crimson, his wings and feathers of a brilliant black and red, and his long, arching tail feathers were remarkably graceful and glossy. He was not a large fowl, but was a very well-shaped and handsome one.

"There comes that dog, Uncle Joe, right over the fence."

"Yes, there he comes."

"Won't you throw a stone at him, and drive him away?"

"Then he'd come again, sometime when we were not here to throw stones at him."

Mr. Bates' yellow dog was a very big one. Perhaps he was not altogether a bad dog, either, but he had a sad weakness for teasing any animal smaller than himself. Cats, sheep, chickens, anything defenceless, would have been wise to keep out of his way if they could.

The two poor Dorking chickens had not been able to get away from him the day before, and so they had lost their feathers and their lives.

He had jumped the barn yard fence now in search of more helpless chickens, and more of what he called fun.

A snap of his great jaws would have been enough to kill any fowl in that yard, and it would have crushed the life out of one of the little yellow "peepers" the old hens were now clucking to, if he had put his paw on it.

But Bayard, the game-cock, was neither a Dorking, nor an old hen, nor a chicken, and he did not run an inch when the big dog came charging so fiercely toward him. He did but lower his head and step a little forward.

"Oh, Uncle Joe: He'll be torn all to pieces."

"No, he won't. See!"

It was done almost too quickly for Parry to see, but the sharp spurs of the beautiful "bird" had been driven smartly into the nose of the big yellow dog, and the latter was pawing at it with a doleful whine.

The game-cock had not done with the barn yard invader. He meant to follow that matter up till he had finished it.

"Clip!" he had hit him again in the left shoulder this time—and the dog's whine changed to a howl.

Another, a deep one, in the fleshy part of one of his hind legs, for Bayard seemed disposed to dance all around him.

That was enough, and Uncle Joe's pet turned and flapped his wings and crowed most vigorously, and every hen in the yard clucked her admiration of his prowess.

Parry, too, clapped his hands, and felt as if he wanted to crow.

"He's such a little fellow, Uncle Joe, to fight such a big dog as that!"

"With teeth and claws, too, and a hundred times stronger than he."

"Did you know he could beat him?"

"Of course I did."

"He knew just how to use his spurs, didn't he?"

"That's it, Parry. He didn't have much, but knew just what to do with it."

"Guess the dog knows it, too, now. He won't chase any more of our chickens."

"He'll keep out of this yard for a while. He's got his lesson."

So had Parry; and Uncle Joe would not let him forget it. It would be a shame, he said, for any boy to be less wise than a game-cock, and not to be able to use all the natural gifts that he had.

### A FOREST SCENE BESIDE THE AMAZON.

ON the third evening after our departure from Bogota, we encamped on the banks of the Rio Patamayo (a tributary of the Amazon), in a grove of majestic adansonias, or monkey fig trees. High over our heads we heard an incessant grunting and chattering, but the evening was too far advanced for us to distinguish the little creatures that moved in the top branches of the tall trees. The next morning, however, the noise recommenced, and we saw that the grunters were a sort of small racoons, and the chatters a troop of *monos*, or capuchin monkeys.

After a consultation with the Indians, we fastened our monkey, Billy, to a string, and made him go up the tree as far as we could drive him without betraying our presence to his relatives. We had no traps for catching them, but our plan was to let them come near enough for us to shoot one of the mothers without hurting her babies. Billy's rope, as we had expected, got entangled before long, and finding himself at the end of his tether, he began to squeal, and his cries soon attracted the attention of his friends in the tree-top. We heard a rustling in the branches, and presently an old ring-tail made his appearance, and seeing a stranger, his chattering at once brought down a troop of his companions, mostly old males, though. Mother-monkeys with babies are very shy, and those in the tree-top seemed to have some idea that all was not right.

Their husbands, though, came nearer and nearer, and had almost reached Billy's perch, when all at once their leader slipped behind the tree like a dodging squirrel, and at the same moment we heard from above a fierce, long-drawn scream; a harpy-eagle was circling around the tree-top, and coming down with a sudden swoop, he seized one luckless mother-monkey that had not time to reach a hiding place. The other thing held on to her

branch with all her might, knowing that her life and her baby's were at stake, but the eagle caught her by the throat, and his throttling clutch at last made her relax her grip, and with a single flop of his mighty wings, the harpy raised himself some twenty feet, mother, baby, and all. Then we witnessed a most curious instance of maternal devotion and animal instinct—unless I should call it presence of mind. When branch after branch slipped from her grip and all hope was over, the mother with her own hands tore her baby from her neck and flung it down into the tree, rather than have it share the fate she knew to be in store for herself. I stood up and fired both barrels of my gun after the robber, but without effect, theascal already had ascended to a height of at least two hundred feet, and he flew off, with his victim dangling from between his claws.

### COMBATS OF THE OCEAN.

AMONG the extraordinary spectacles sometimes witnessed by those who "go down to the sea in ships," none are more impressive than a combat for the supremacy between the monsters of the deep. The battles of the sword-fish and the whale are described as Homeric in grandeur.

The sword-fish go in schools, like whales, and the attacks are regular sea-fights. When the two troops meet, as soon as the sword-fish betrays their presence, by a few bounds in the air, the whales draw together and close up their ranks. The sword-fish always endeavours to take the whale in the flank, either because its cruel instinct has revealed to it the defect in the carcass—for there exists near the brachial fins of the whale a spot where wounds are mortal—or because the flank presents a wider surface to its blow.

The sword-fish recoils to secure a greater impetus. If the movement escapes the keen eye of his adversary the whale is lost; for it receives the blow of the enemy and dies instantly. But if the whale perceives the sword-fish at the moment of the rush, by a spontaneous bound it springs clear of the water its entire length, and falls on its flank with a crash that resounds for many leagues, and whitens the sea with boiling foam. The gigantic animal has only its tail for its defence. It tries to strike its enemy, and when successful finishes it at a single blow. But if the active sword-fish avoids the fatal tail the battle becomes more terrible. The aggressor springs from the water in its turn, falls upon the whale, and attempts, not to pierce it, but to saw it with the teeth that garnish its weapon. The sea is stained with blood; the fury of the whale is boundless. The sword-fish harasses it, strikes it on every side, kills it, and flies to other victories.

Often the sword-fish has not time to avoid the fall of the whale, and contents itself with presenting its sharp saw to the flank of the gigantic animal which is about to crush it. It then dies like Micæus, smothered beneath the weight of the elephant of the ocean. Finally the whale gives a few last bounds into the air, dragging its assassin in its flight, and perishes as it kills the monster of which it was the victim.

### TRAINING A COLT.

BAD horses are more frequently made than born. It is very much in the bringing up—in the way a colt is cared for, and the manner in which it is broken. Firmness, with kindness, goes very far in making a valuable horse. The colt should early learn that it is never to be deceived; that it is to be encouraged and rewarded when obedient, and punished by the withholding of caresses when disobedient. The same natural qualities that make a horse vicious, will, with proper treatment, make one of those intelligent and spirited horses that all desire to possess.





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MEETINGS OF PRESBYTERY.

PETERBORO.—In Mill street Church, Port Hope, on the third Monday in September, at half past seven p.m.
LINDSAY.—At Beaverton, on Tuesday, 30th August, at two p.m.
PARIS.—In Knox Church, Woodstock, on Tuesday, the 4th October, at two p.m.
MONTREAL.—In St. Paul's Church, Montreal, on the first Tuesday of October, at 4:30 a.m.
LONDON.—In Dr. Proudfoot's Church, London, on the second Tuesday of September.
KINGSTON.—In Chalmers Church, Kingston, on September 30th, at three p.m.
CHATHAM.—In First Presbyterian Church, Chatham, on the 13th September, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on the 20th September, at half past one p.m.
WHITBY.—In St. Andrew's Church, Bowmanville, on the third Tuesday of October, at eleven a.m.
SARAWAT.—In St. Columba Church, Pricville, on Tuesday the 20th September, at two p.m.
GUELPH.—In St. Andrew's Church, Guelph, on the 20th September, at ten a.m.
MONTREAL.—In Knox Church, Brussels, on Tuesday, the 20th September, at half past one p.m.
BARRIE.—At Barrie, on Tuesday, 27th of September, at eleven a.m.
OTTAWA.—Adjourned meeting in Knox Church, Ottawa, on 2nd August, at two p.m.
MANITOBA.—At Winnipeg, on 28th of September.
YOKUO.—In the usual place, on the 4th of September, at eleven a.m.
HEKON.—In Knox Church Goderich, on the second Tuesday of September, at eleven a.m.
SARNIA.—At Foren, on Tuesday, the 27th of September, at two p.m.
QUEBEC.—At Sherbrooke, on the 28th of September, at eleven a.m.

ST. JAMES' SQUARE Presbyterian Church, Toronto. The Rev. Dr. Ormiston, OF NEW YORK, will conduct the services of this church at eleven a.m. and seven p.m., On Sabbath, August 1st.

BRANTFORD COLLEGIATE INSTITUTE. Summer term commences Sept. 1st. Winter term Jan. 7th. Courses maintained for the various Matriculation Examinations and for the examination of the first year (honour and department), as well as for all grades of collegiate courses. Special classes for those who wish to acquire commercial life. Board in respectability, under the Principal's supervision at from \$10 to \$25 per week. For circular, containing past records, etc., write to THE HODGSON, M.A.

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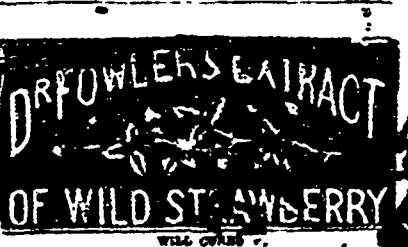


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