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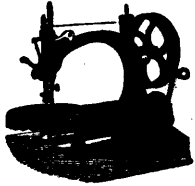
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GOLDEN HOURS will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

I have been asked to get out a paper at a lower price, which would be better adapted for **JUNIOR CLASSES**. **EARLY DAYS** will be published fortnightly for 1880 in response to this request. It will be beautifully illustrated; and cannot fail to be in great demand amongst the young folks.

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CURRENT CAKE.—Three eggs, one and one-half cups sugar, one-half cup of butter, one cup of milk, three cups of flour, one teaspoon of cream-tartar, one-half teaspoon of soda, one cup of currants, flavour.

PICKLED PEACHES.—Take hard ripe peaches, rub off the down, stick a few cloves in each peach and lay them in cold spiced vinegar. Apples and pears may be pickled in the same way except that we usually pare and quarter them. Ready for use in about three months.—*Ohio Farmer*.

COUGH SYRUP.—One-half ounce colts-foot, one-half ounce horehound, one-half ounce vervain, two table-spoons flax-seed. Pour over this three pints of boiling water, and boil it down to a quart. Pour it over two pounds of loaf sugar, stir it until cool, then add two table-spoons of tincture of Balsam Tolu. Take one-half wine-glass three times a day.

HEN'S NEST.—(A very pretty ornament for table.)—One-half dozen eggs; make a hole at one end and empty the contents, fill up with corn starch made stiff. When cold strip off the shells; pare lemon rind very thin, boil till tender, then cut in narrow strips like straw and lay in powdered sugar; fill a deep dish half full with either cold custard or wine jelly, put the eggs together in the centre, and lay the straws nest-like around them.

PRESERVED GRAPES.—The fruit should be mature, but not soft or broken. The native Catawba makes a good preserve; wash and allow to drip; pick carefully, rejecting the bad ones. To every pound of grapes take half a pound of white sugar; use no water; put grapes first in pan, then layer of sugar, then layer of grapes; cook slowly on a moderate fire; stir continually and strain through a sieve when hot; put in air-tight vessels.

TO REMOVE DANDRUFF.—This is a natural secretion, but becomes a cutaneous complaint by neglect. Take an ounce of powdered borax, a piece of unslacked lime the size of a chestnut, and a tablespoonful of spirits of ammonia; put them into a quart bottle and fill it up with boiled or pump water. After twelve hours apply this wash to the scalp. Ladies can apply it best with a fine sponge. Rinse with tepid water. After a few applications the scales will disappear, the hair become soft and brilliant, and young hair will be seen to start out. Dandruff should be cured gradually, so as not to produce sick headache or dizziness by its sudden suppression.

SHORT CAKE.—The New York "Evening Post" says: "The following direction for preparing a short cake for baking will be found of great value: When the dough is ready to be rolled, cut it in two parts, roll one-half of it to the proper size, put it in tin, and spread butter over the top, then roll out the other half and lay on. When the cake is baked, the top layer can be easily lifted off, and there is no danger of its falling, as sometimes happens when a cold knife is used to cut it. Delicious short-cakes may be made with blackberries, peaches, oranges, and pine-apples chopped fine, as well as with the time honoured strawberry.

TO PRESERVE QUINCES.—Pare and core them nicely, and have some whole and some cut in large slices. Put in a kettle, and boil until you can pass a straw easily through them, then put them on dishes to cool. Take some of the water in which they were boiled, make a syrup of one pound of sugar to one pound of fruit. Boil it and when clarified put in the quinces. Cover for a while with a large plate (it makes them light coloured), and let them boil slowly until they are clear. Every now and then take them out of the kettle, and lay them singly on dishes to cool a little, and then put them back to cook more. This process is suitable for preserving pears and peaches likewise.

ROAST DUCK.—Ducks are dressed and stuffed with a stuffing of mashed potatoes and onions in equal proportions, seasoned with butter, pepper, sage and salt. Young ducks should roast from twenty-five to thirty minutes; full-grown, for an hour or more, with frequent basting. Some prefer them underdone, served very hot, but thorough cooking will prove more generally palatable. Serve with currant jelly, apple-sauce, and green peas. If old, parboil before roasting. Place the remains of a cold roast duck in a stewpan with a pint of gravy and a little sage, cover closely, and let it simmer for half an hour; add a pint of boiled green peas, stew a few minutes, remove to a dish, and pour over it the gravy and peas.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, SEPTEMBER 24th, 1880.

No. 47.

NOTES OF THE WEEK.

MR. MOODY, the evangelist, intends to visit San Francisco about the 1st of October, to commence a series of meetings in that city, which will be continued during the winter.

MR. GLADSTONE'S scruples led him to positively refuse to go to sea in the admiralty yacht "Enchantress," as he does not approve of public goods being used for private service.

THE "Pilgrim's Progress" can now be bought in readable shape for six cents. It is one of the marvels of this marvellous time of cheap production. And as there is no more pleasant story than that of Christian and his friends for either old or young, it ought to be read by everybody.

THE American Bible Society have procured a new stop-cylinder press, upon which alone a whole Bible can be printed every minute. This is the briefest and most significant commentary possible on the achievements of modern invention in the dissemination of the ever living Divine Word.

It is reported that at Manhattan Beach each clergyman who has this summer preached has received a fifty dollar bill from the hotel company. This is a fresh verification of the superior wisdom of the children of this world. A large number of the children of light pay next to nothing.

A CALCUTTA despatch to the London "Times" says: "The Bombay Government is ready to undertake relief measures if necessary. Unless copious rains occur in the next few days, there will be apprehensions of a scarcity, if not of famine, over an area almost co-extensive with that of 1876. There was, however, some rain on Saturday."

HENRY VARLEY, the well-known English evangelist, writes to the London "Christian," that at the last election for members of Parliament, the whole town of Northampton was cowed by the friends of the notorious Bradlaugh, and that the Rev. Mr. Arnold, a Congregational minister, was threatened with the burning of his house and chapel if the infidel candidate was not elected.

MR. FAWCETT, the British Postmaster-General, has a new plan for facilitating the small savings of the poor. A saving child may now get an official strip of paper intended to hold twelve stamps, add a stamp at a time to it as he can save a penny, and when it is full take it to the post-office and get a savings bank receipt for a shilling, the minimum deposit which it will pay the post-office savings bank to take.

THE Waldensian Church has now one hundred agents in evangelizing Italy—not foreigners, but Italians by birth, by civil rights and privileges. They constitute a native agency. The Gospel is preached by them in forty-seven towns and villages. The number who attend public worship under them is about 4,000, and of these 2,414 are communicants, the majority of whom have come out of the Church of Rome.

KINIPPLE & MORRIS, London (Eng.) engineers, have been appointed to build a railroad in Newfoundland for the purpose of developing the mineral and agricultural resources of the island. The road is to be 300 miles in length. It will commence at St. John's and terminate at Green's Bay, to the north of the island, and in the vicinity of the principal mining districts, and will pass also on its route through good agricultural land for settlements.

DR. RYLE, the new Episcopal Bishop of Liverpool, in the course of his reply to an address of welcome presented, on his installation, by the Nonconformists of the town, said: "There is work for all in the great city of Liverpool, and I think our only contention

should be who can do most for Christ. No one feels more than I do that England owes a great debt to the Protestant Nonconformists, and I hope their good services will never be forgotten."

A CONSTANTINOPLE despatch to the "Manchester Guardian" says: "A policy of reaction must be expected here. Fanaticism is rapidly increasing. Last week the Imam of the Mosque, in the presence of the Sultan, denounced him as an unworthy successor of the Caliphs, upbraided him for listening to those who wish to make Christians and Mussulmans equal, and told him that the Christians must be protected and cherished as children are by their parents, but must be kept in subjection and not treated as equals."

OF all ungrateful things, grumbling at the weather is most ungrateful and silly, and yet we do it every day. It is too warm, and we murmur at the blessed sun which is ripening a million fields. It rains, and we shall get wet, but the streams, the cisterns, the fountains which feed the thirsty earth are rejoicing. The wind blows, and ruffles our serenity, and we fret and complain, forgetful of the health borne everywhere on the wings of the blast, which drives far hence the seeds of pestilential death. God gives us the weather, in accordance with wise law. Let us accept it thankfully.

THE special correspondent of the London (Eng.) "Standard," travelling in Ireland, sums up the conclusion at which he has arrived by saying that Ireland is far from being in a disturbed state; while those living at a distance, and deriving their knowledge only from what they see in some newspapers from day to day, naturally enough imagine the darkest spot on the horizon is Ireland. He remarks that the sympathy of the people is with agrarian crime, and this is so great that, after the murder of Mr. Boyd at New Ross, the strongest words of disapprobation heard from the country people were "It was the wrong man that was shot."

THERE is fear that another famine is to visit Northern India. A great drought has prevailed, imperilling the rice crop on which the lives of millions depend. Should this calamity occur, the British troops may be in more danger than from the Afghans with whom they have been warring. The Government have in recent years planned extensive works for the artificial irrigation of these districts. Had the money wasted in Beaconsfield's campaign for advancing the "scientific frontier" of India been devoted to completing these works, it would have been more to the glory of Britain and the welfare of her colony. The "Times" tersely says, "The victors of Candahar would be better employed in canal-cutting within their borders than in throat-cutting beyond them."

AT Mr. Moody's Convocation for Prayer at Northfield, Thursday evening, a summary of the numerous letters received from all parts of the land was presented. It shewed that over 600 letters, containing between 2,000 and 3,000 requests, had come in, one of them containing as high as 180 special cases. 157 letters were for endowment with power, 38 from workers for blessings, 8 requests for meetings, 13 mothers for sons, 48 wives for husbands, 15 from Young Men's Christian Associations, 60 from pastors for themselves and their churches, 40 for conversions of friends, 11 from backsliders, 12 for physical healing, 32 from members of churches for themselves. Large numbers of letters were of greeting and sympathy. One full hour followed in the presentation of verbal requests, and was succeeded by earnest and prolonged prayer by the assembly.

It has often been said in England that too much was spent on education. But in Mr. Mundella's statement, introducing the estimates for education to the British House of Commons, he shewed that, while rich England pays \$10.50 per scholar in the board schools, poor Scotland pays \$10.87; and while England pays in the voluntary schools \$8.52 per scholar,

Scotland pays \$9.50; so that the poorer country valuing education most, pays more for it than the richer country. So in fees paid by the parent Scotland pays considerably more per pupil than England. So Scotland pays more attention to the education of the older scholars, and Mr. Mundella shews that England needs to learn important lessons from north of the Tweed.

THE French wine dealers have been themselves puzzled about where all the wine comes from. There has been a very short crop this year, and the dealers naturally laid in stocks of Spanish and Italian vintages against the deficit. They found, however, that no deficit occurred, that the vine-growers were never at a loss to supply the demand however great. On examination they found the absence of grapes to be made up by fermented raisins, "cut" with Spanish or California wines for colour and tone, and a little white wine for vivacity. All kinds of fermentable substances were also found to be used in place of raisins, and a variety of dye stuffs for colour. If these things be done at the vineyards, what pure wine ordered by doctors and sold by highly respectable and religious grocers can be trusted? This is the "generous" rubbish through which our sick people are supposed to recover health and strength.

WHATEVER may be the advance made by the Church of Rome in the provinces, it would appear from recent events that instead of progressing she is gradually, but perceptibly, retrograding in London. The Polish Chapel situated at Hatton Wall, and which was opened about eighteen months ago with great pomp and ceremony by Cardinal Manning, has just been closed for want of support and a falling off in the numbers of the congregation, the priest who had been placed in charge of the mission having returned to Austrian Poland. This, taken in connection with the abandonment of the "mission" stations of St. Bridget, Baldwin's Gardens, and the closing of the chapel of the Holy Family at Saffron Hill, two populous neighbourhoods colonized by large numbers of Irish, shews a significant diminution not only in the list of chapels, schools, and "missions" in London, but a large leakage of "the faithful" to some other form of religious belief. A very successful church and school have been opened close to the Italian church in Clerkenwell by the Rev. Dr. Passalenti, a converted priest, and is attended by large numbers of Italians who have abjured Romanism. Both church and schools are under the patronage of the Bishop of London.

AN appalling act of cruelty is reported from Pontremoli, in Italy. A female lay servant, employed in the Carmelite convent, had been detected in the act of stealing some bread, the property of the sisterhood, and for this offence she was tried, about ten days ago, before an impromptu tribunal consisting of the abbess and two of the senior nuns. Pronounced guilty, the sentence passed upon her by these pious ladies condemned her "to undergo the torments of purgatory." At once self-constituted judges and executioners, the abbess and her reverend coadjutors proceeded forthwith to enforce their barbarous sentence in the following manner. Having conveyed their victim to a cell in which an iron stove stood out from the wall, they caused the stove to be heated in her presence, and then, tying her hands tightly together behind her back, held her face down for several minutes close to the surface of the glowing metal. Her struggles and heartrending entreaties for mercy were of no avail. The pitiless nuns, deaf to her outcries, protracted her martyrdom until her scorched eyes had lost their sight for ever, and her whole face was converted into one huge blister. So profound was the horror generated throughout the sisterhood by the unheard-of torture, that its perpetrators, despite conventual discipline, were denounced by several members of the community to the local authorities, who, after instituting a searching inquiry into the circumstances of the case, have consigned the abbess and her confederate tormentors to prison, where they are now awaiting their trial.

OUR CONTRIBUTORS.

SEVEN YEARS IN THE INDIAN MISSION FIELD.

(Continued.)

The government of Aryavarttha had become a fully developed system when Alexander the Great entered India, B.C. 334, by way of the Khyber Pass, and through the sterile plains of Afghanistan. This expedition, besides being a military one, was also of a scientific character, as in his train were surveyors, naturalists, historians, artists, and poets. In fact, it is the first scientific expedition upon record. He wished to observe and possess himself of all possible information regarding the people and the land, in order to bring them within the range of his great scheme, viz., that the whole of the East should yield obedience to the magic of his government. He planted Greek colonies in India, to which he granted municipal institutions, and established a vigorous system of international policy between Macedonia and the East, which continued until the conquest of Mahomet and the Arabs.

It is from European data that we now obtain much of what we know of ancient India, and the drifting history, hitherto unfixed by dates, finds firm anchorage. From this time the country received the name of Hindustan, after the river, which, for the first time, was explored from its source to the sea.

Alexander penetrated inland as far as Delhi, which he entered in person. He subdued and plundered the west coast; and here, long afterwards, we find traces of the doctrines of Christianity having been taught, probably by Christians who fled hither during the days of persecution in the early Church.

In the seventh century after Christ the Parsees—a band of refugee Persians—having been driven forth from Persia by the conquering Caliph Omar, on their refusal to accept the religion of Mahomet, entered India at Goudjerat. The Goudjeratis received them kindly, allowed them to settle in their midst, and granted them liberty to practise their religion according to their own modes, only exacting in return a promise that they would adopt the costume of Goudjerat, to which the Parsees readily agreed, and to this promise they still strictly adhere. In their religion they worship the one true God under the symbol of the elements, especially fire, and with a ceremonial closely resembling that of the early Vedas. They are mostly of the merchant class, and fill much the same place in India which the Jewish money-lender does in Europe. The wealthy assist the poor among them, and they never feel ashamed to own one another, whatever their station in life. They are clever and far-sighted, and in most cases refuse utterly to discuss religious subjects. They tell you that as a friend they welcome you, but if religion is your theme go to the priests, it is their business to discuss and not that of the laity.

Last of all came the Arab invasion which spread itself over the whole land, and the weird, monotonous cry of "God is God, and Mahomet is the prophet of God" rang from the Himalayas to the Vindhias. These troops were composed of a vast medley of Arabs, Turks, Afghans, Moguls, and Persians. Their descendants, with the Hindus whom they forced to become proselytes, still number over forty millions of the population of North India. Yet the Mussulmans can never be said to have amalgamated with the Hindus; they have never sank into the inner life of the nation as did the Aryans in the earlier days among the Drevadians. It is still a case of oil and water.

The Rajpoot chiefs of Central India were the last to yield and the first to throw off the yoke of this new power, our own Indore among the number.

Such is the Hindustan of to-day. Drevadians, Hindus, Parsees, and Mohammedans mingle together in the business of life and in the common market-places, but they neither eat together, dwell together, worship together, nor do they intermarry. Although they all understand and make use of the popular tongue of the district abroad, yet in their homes it is different; there they retain the language of their fathers. They are sundered also at the grave. The Parsee is borne to his "tower of silence," within a consecrated enclosure, where the feet of the vulgar may not tread. The Mohammedan is carried upon a rude stretcher of ropes, woven about two poles, which are

raised upon men's shoulders, to the grave. The Hindu is laid upon the funeral pile and consumed to ashes. As distinct are they to-day after the centuries have passed which record the history of their crowded millions, as are the different grains which lie swept together upon their earthen threshing-floors.

From the Arab invasion the Hindu reckons the veiling of their women and the habit of secluding them. Handsome Hindu ladies were constantly being forcibly seized and carried off by the lawless Mussulman soldiery, and there was no appeal and no redress for wrong done to a Hindu. Veiling became a stern necessity. The rich Hindu gentleman naturally would not allow his ladies to go abroad at all, but if an absolute necessity occurred they were obliged to go strictly veiled and protected. Thus a custom, which necessity at first made imperative, in time crystalized into a rigid etiquette, and the men were no more strict regarding the matter than were the women themselves. Of course, in quarters where the Mohammedan power and influence were strongest the veiling custom was most emphasised. Those, therefore, in the North of India and in Bengal, continue these practices in a modified form up to the present time, but on reaching the central table-land we find the Mahatta lady wears her veil, draped Spanish fashion over the glossy braided wheel of hair which stands out from the back of her head; and they do not object to mingle in a quiet way with at least European gentlemen. Those of Brahmin caste and holding the highest positions of rank and influence among the native aristocracy have done so frequently in my own house at Indore. As a matter of fact those who in Central India affect the veil and are secluded are mostly emigrants from the north, and had been habituated to it before they came to the south country.

In Indore the wife of the Prime Minister, Lady Rao, a Brahmini, never covered her face in public, neither do the Parsee ladies, nor the wives of the principal courtiers with whom I am acquainted.

If any time you request a woman to do something, and she does not feel inclined to comply, these customs will no doubt be pleaded in excuse, trusting you are too ignorant to dispute them, but my own experience has been that strict veiling in Indore is practised most rigidly by the old and excessively plain women. If for any reason a native lady has had her nose bitten off by a tyrannical husband she is pretty sure to be a veiled woman ever after, except some of our English army surgeons persuade her to allow them the pleasure of constructing a new one for her by cutting and moulding a portion of the living flesh from some other part of the body for the purpose. Quite an extensive work in noses is carried on at the Indore Native General Hospital. I have myself seen six organs, in various stages of progress, there at one time. One case last year was such a decided success as to shape, etc., that the proud and happy surgeon insisted on having a photograph of the reconstructed member as a professional trophy.

Of Indian caste much has been said and written, whether always wisely or not. On this subject the late venerable and lamented Dr. Wilson, of Bombay, remarks: "India stands not alone in this. Nations and peoples as well as individuals have, in all countries, in all ages, and at all times, been prone to take exaggerated views of their own importance, and to claim for themselves a natural and historic and social superiority to which they have had no adequate title. The higher communities and classes of men, ungrateful to providence for their advantages when real, have looked with contempt and disdain on the lower, while the lower have looked with envy, jealousy, and depreciation on the higher. Comparatively few individuals, indeed, except under the liberalizing and purifying influence of our holy faith, have been able sincerely to adopt the language of the Roman poet: 'For descent and lineage, and the things which we ourselves have not accomplished, these I scarcely call our own,' or of the orator who said, 'The loftier that we really are, the more humbly let us conduct ourselves.'" — Caste had not bound the people of Aryavarttha more firmly than does public opinion the Englishman of to-day. It was only gradually that the Brahmins began to hedge themselves round by social laws and customs so as to secure lasting advantages to their own order, and it took resolute determination and method united to penetration and cunning to develop caste into the system which at present obtains. It is not to be wondered at that the educated Hindu dreads breaking caste in the minor, and, even to him, foolish details

into which it runs. It is the only moral law they know, and if it be granted to break it in one point, to where may not this liberty be carried. A native high court judge, of Allahabad, said to the late Miss Wilson, of the American mission there: "Give us the Bible with its decalogue and system of morals, then, and not till then, can we break caste; it is all we have, do not ask us to give it away until you provide us a substitute. What that substitute is we know, the question is how is it to be given so as to reach the greatest number in the shortest possible time intelligently and effectively." I should say give them God's written word, and let them alone with it. The Old Book may be trusted to do its own work, while we watch and pray, but it will be a slow process, indeed, if they have to pay for it at the commencement. A thing must be known to be valued; they do not know the Bible. It is not to be expected that a man will willingly invest in foreign literature (for such our Bible is considered to be) who subsists himself, and perhaps keeps a family, on sixpence per day, and there are millions of such in India.

A thorough system of primary education is spreading throughout the length and breadth of the land. Government is urging forward village schools, where young lads by the hundred will at least be taught to read, although they may still laugh at you for saying the world is round for a few more generations; but it is in the hearts of these young boys that we must sow the seed which will in time spring up to the Master's glory. Our hope is in the children. We know how hard it is, even in Christian lands to work among those who are aged and bound by years of sinful habit, even where public opinion is with us, conscience, what is left of it, is with us, and fashion is with us; then how much harder must it be when, united to the natural depravity of the heart which has been matured in sin, we have all these things against us. We do not work among ignorant barbarians, but among thoughtful, sceptical, reasoning, intelligent men—ever speculating, ever anxiously questioning, regarding man's soul, and the universal soul, and the means by which perpetual transmigration may be escaped. They believe in the eternity both of soul and matter. Of the soul they reason: "If any entity is eternal it can have no beginning or it must have an end. Hence souls, both supreme and individual, whether they be regarded as different or identical, have always existed and must ever exist. Mind," they say, "is an internal organ of sense, a sort of inlet of thought into the soul, belonging only to the body, and quite as distinct from the soul as any external organ of the body. The soul united to the body becomes conscious of personal existence and individuality, and is capable of receiving impressions pleasurable or painful. Then it commences acting; all action, good or bad, leads to bondage, because it entails a consequence, hence it must be rewarded or punished. For, observe, that the heavens of the Hindu system are only steps on the road to final beatitude, and the hells, though places of terrible torture are merely temporary purgatories."

It may be interesting to subjoin a few of Menu's moral precepts, as given us by Professor Monier Williams:

"Daily perform thy own appointed work
Unwearily; and to obtain a friend—
A sure companion to the future world—
Collect a store of virtue, like the ants
Who garner up their treasures into heaps;
For neither father, mother, wife, nor son,
Nor kinsman, will remain beside thee then,
When thou art passing to that other home—
Thy virtue will thy only comrade be.
Single is every living creature born,
Single he passes to another world,
Single he eats the fruits of evil deeds,
Single, the fruit of good; and when he leaves
His body, like a log, or heap of clay,
Upon the ground, his kinsmen walk away;
Virtue alone stays by him at the tomb,
And bears him through the dreary trackless gloom."

M. FAIRWEATHER.

MISSION WANDERINGS IN MANITOBA.

Sixty miles south from Winnipeg to Emerson, fifty more westward to Mountain City—a region often described in mission letters before—were easily passed over, and on Tuesday, 24th August, two travellers were to proceed further west through a terra-incognita—so far as either of them was concerned. The two missionary travellers were Rev. Mr. Pitblado, of Halifax, who is endeavouring to obtain a knowledge of

North-western missions, and Rev. Prof. Bryce who had been appointed to go to Rock Lake district on mission business. We so join their diary, giving a picture of North-western missionary life.

Wednesday, 25th August, five o'clock. Equipage. Our horse Frank, a splendid fellow, ready for anything; a buckboard; contents: a tent, poles, a pail, a strong rope, an axe, 100 pounds of oats (district so new none to be got for the 100 miles beyond), tea, sugar, a few provisions, water-proofs; P. had a small valise, ten pounds, only baggage to Prince Albert; B. had left all—including sermons—but about two pounds at Emerson. Start for west made; six miles gone; expected to meet McRae, a missionary, but he had left two hours before, despairing of our coming, and gone home some seven miles north of trail. The trail spoken of is the road we are to follow. It is better known as the commission trail and runs along the United States boundary to Rocky Mountains; seven o'clock; heavy pouring rain; bad prospect for tomorrow; get to Steven's stopping place; horse put up; ready for supper; kitchen leaking piteously; no fire in front rooms; chilly; people turn out to be Methodists; uneventful evening; hold worship; sleep under rafters; dry enough, but rain pouring all night; fortunately roof keeps all out; P. dispirited.

Thursday, 26th, seven o'clock. Rain still continues; Frank fed; missionary had better attend to his own horse on these long journeys; did so; if rain continues day will be lost and P. cannot catch the Prince Albert stage, which he expects to meet by crossing the country and reaching a point where stage passes once in three weeks, on Thursday, 2nd September; important to catch it; eleven a.m.; clears up; all ready to start; a mile from Stevens' cross, Missouri trail; an old trader's road from the Missouri to the Assiniboine; also pass a small knoll about thirty feet high called "Calf Mountain;" heard of old lady who had, a few days before, on seeing the so-called mountain, exclaimed very naturally, "My sakes, we had four of them on our farm in Ontayrio and never said nothing about it." Pass some luckless immigrants who had got their heavy load stuck in a coulée (a wet ravine) the night before; sunshine had put them in better spirits again; pass through township 2-8; largely held by speculators, the curse of the North-West; thirteen miles from Stevens', reach Pembina River; what a magnificent view; the valley lying 200 feet below us; can see for miles up the river and the same distance down; a few houses in the valley look like beehives; down we go; a slow and careful process for Frank; P., after asking for the commodity for the past two days in vain, finds a Nova Scotian in this valley; Ontario is the overshadowing element everywhere in the North-West now; Nova Scotia is next best. Eleven o'clock; reach the little stream in the valley; an enterprising Lanark man has erected a bridge at his own expense and charges twenty-five cents for single horses. In our simplicity we asked if ministers were charged. We were sorry then we had asked, but to be even with the toll-man, we asked him what Church he belonged to? He replied to the Presbyterian. We told him we were Presbyterian ministers, and no doubt thoughts of being sessioned came before him. His bridge, however, saved us swimming our horse over the river. A number of settlers came to this point once a month to a service by our missionary, Mr. McRae. Not a settler's house west of the Pembina was found sixteen months ago. Half-past twelve p.m. halted for dinner, five miles from the Pembina; met mail carrier; sent message on post cards to our wives; house of sods where we had dinner; store in it too, fed Frank well and sat down to listen to young woman from near Belleville, who seemed to feel somewhat chagrined at our seeing her humble dwelling, referred to former greatness, had been brought up in a boarding school, her husband, however, formerly a merchant in poor health, had regained his health, and owned a splendid waving field of wheat and oats; wouldn't go back to Ontario. Seven p.m.; had uneventful afternoon; asked several settlers how they liked the country; all preferred it to Ontario; haven't seen a fence to-day; P. asked why grain is growing unprotected everywhere; reason, the herd law prevails in South Dufferin and Louise counties; seems to work well; immense saving to the country in not having to keep up fences; new countries are easy to try these experiments on; reached Crystal City; we were afraid we should miss it; it consists of four houses and a little log Methodist Church, half-finished; were reminded of seeing

three young Englishmen in the train between Emerson and Winnipeg, spring up when they heard the conductor announce in a stertorian voice *Dominion City*, and of their coming back from the car door quite crestfallen before the other passengers at being so excited over a hamlet of six houses; found the blacksmith to be a Presbyterian, but on account of the promoter of the place being a Methodist, the few families in the neighbourhood chiefly of that ilk; found afterwards a strong Presbyterian population had segregated in a district five or six miles to the north of the trail; did not at first find right stopping place to which we had been directed; enterprising boy—imitating example of importunate hotel runners in Toronto, and many another station—assured us all the houses were "stopping places," his own mother's log domicile, no doubt, included; nothing remarkable at Crystal City except that P. and B. occupied an attic room in company with seven other travellers variously distributed between three beds and another on the floor; but, with Sancho, we blamed the inventor of sleep, and soon forgot all about it. All the people, however, were of the best class of agricultural population, no border ruffians or anything of that kind, all had reverently taken part in the worship conducted before we retired.

Friday, 27th, six a.m. Showery looking, but we have fifty miles before us to-day and must be off betimes. Crystal City is bid farewell, and again we are reminded of another city story. We had been travelling towards a regular surveyed place named Alexandria. Meeting a young man, B. asked how far Alexandria was distant? He replied, a couple of miles. B. asked how many houses there were in that city. Were they more than one? "Yes," deliberately replied he, "there is another" (pointing) "at the other end." This other proved to be nearly half-mile apart from the first. But away for Turtle Mountain! To-day's journey is over an unsettled tract; knolls and pond-holes—as the settlers epigrammatically describe it—but the road is dry and good. Met two Irishmen; one who informed B. that he had heard him lecture on Manitoba in Montreal, and he was now testing the accuracy of his statements; pleasant thus to be brought to book. Passed Clearwater, a beautiful brook, on which a colony, largely Presbyterian, had shewn their characteristic shrewdness by settling. Good Scotch names here; service once in three weeks is held here by our Missionary, Farquharson. Reminded by the name of the stream of an old lady's reply to the charge that Presbyterianism is a rather cold, uninviting faith. "Yes," said she, "but it's clear." Twelve o'clock; made our first twenty miles to-day at Badger Creek; high banks; beautiful scenery; should think pretty light land; surprised to see coming from the solitary house on the trail in the valley an old Irishman, a good staunch Presbyterian; he is delighted to see us. B. had received a letter from his minister in Ireland highly commending him, and the old man, who had been lost sight of, shewed his delight by covering us with a good many more titles, theological and professional, than Knox and Montreal, with their new powers, will confer for some time; but Frank attended to, the old man and his two sons did their best to entertain us in their half-finished house. There are some eight settlers in the neighbourhood; but the air of freedom and happiness was most pleasing, albeit under the disadvantage of the wife and daughters being yet in Winnipeg. And, as we sat after our wilderness meal, partaken of with what is known as the "prairie appetite," the old man told his circumstances. "There was I in Ireland," said he, "with my large family, five strong sons and four daughters, on a farm of forty-four acres for which we paid £66 per annum. Oh the anxiety to get the money, pound by pound, scraped together. The last three years I was falling behind £50 a year, though I had paid the same landlord over £1,000 of rent; but I gave the children a good education. We decided to come to Manitoba. I have 320 acres of my own, so has each of these two sons—nearly a thousand acres between us, and it's ours. There is no landlord, nor agent. I am not a Fenian, nor a Home Ruler, but I don't like the rent system. One of my sons is learning the trade of a saddler in Winnipeg. You know, sir," turning to B., "one of my daughters is teaching a school; another has another situation. One daughter passed the Cambridge examinations for the School of Preceptors and is teaching in England; but by-and-by we'll all be together here; and we hope to have a Presbyterian church,

and with God's blessing there can be no happier family anywhere." Soon the sons were away with their oxen for a load of hay, for the sun was shining beautifully. We started on, happy ourselves from the cheery and hopeful picture presented to us with true Hibernian unction, but must leave our further travels for another time. NORTHWEST.

THE IMMUTABLE ONE.

BY REV. JAMES BALLANTINE, COBOURG.

"I am the Lord, I change not."—Mal. iii. 6.

Of Israel's covenant God I sing,
Of Him who changeth never;
The mountains lose their crowns of snow,
And rivers in new channels flow;
But Jah's the same for ever.

High pyramids and marble fanes
With time will pass away,
Great cities crumble into dust,
Wide empires with oblivion crust;
But Jah remains for aye.

The vast creation like a bell
Of foam upon the tide,
Or like the anvil's spark in night,
Will vanish from our mortal sight;
But Jah doth still abide.

His Power is still the same to-day
As when, at first, He bound
In swaddling bands the ocean's force,
And bowled the planet on its course
Through ether's void profound.

And still His Wisdom is the same
As when He planned the spheres;
Sun, moon, and star, through space that wheel,
The glory of His name reveal
With rolling days and years.

His Justice, too, is still the same
As when, with arm of might,
The rebel angel and his crew
From heaven's battlements He threw
Down to hell's endless night.

And still His Truth the same abides
As when, in Eden's prime,
He promised that the woman's seed
Would crush the serpent and its breed,
And bless in every clime.

And still His Love's the same as when,
Before the mountains rose,
In councils of eternity,
Prospective of dark Calvary,
In Christ His folk He chose.

As all His attributes have been,
So shall they ever be;
Lo! In the New Jerusalem
His Love will brighten gold and gem,
His Truth shall be for basis sure,
His Power will keep the wall secure,
His Wisdom will appear in light,
And Justice in the robes of white—
Yea, His perfections all, in fine,
There, like the coloured bow will shine
In harmony of blessedness,
And in the beauty of holiness,
To all eternity.

MARRIAGE WITH A DECEASED WIFE'S SISTER: OPINIONS OF TWO LEADING PROTESTANT CHURCHES.

MR. EDITOR, It may be interesting to compare the decision of the Montreal Conference of the Methodist Church with that of the Presbyterian General Assembly that met recently at Montreal. The former is in the following terms. "Whereas at the last session of the Parliament of Canada, a Bill was introduced by Mr. Gainard, legalizing the marriage of a deceased wife's sister, which was passed in that House by a large majority; and, whereas the Senate of Canada negatived the action of the Commons with the alleged motive of obtaining the judgment of ecclesiastical Bodies, and of the communities generally; therefore, this Conference deems it expedient to affirm the principle that there is not in its judgment any reason founded on holy Scripture or natural laws prohibiting such matrimonial alliances; and further, the Conference authorize the President and Secretary to prepare a petition to Parliament embodying the views here expressed, as containing, in our opinion, the sentiment of a large proportion of the people under our religious care." This resolution was carried unanimously.

The Presbyterian Assembly simply adopted an overture from the Presbytery of Toronto, at the same time appointing a Committee to watch legislation on the subject, and take measures to avert such legisla-

tion." The overture is as follows: "Whereas, there is reason to fear that a renewed attempt may be made to secure the passage of the Bill to legalize marriage with a deceased wife's sister, or a deceased brother's wife, at a future session of Parliament, it is hereby overtured by the Presbytery of Toronto, that, in view of the position which the Presbyterian Church, in common with the Churches in Christendom, has taken upon this subject, and of the great importance of the interests involved, the General Assembly take the whole subject into consideration and adopt such measures as in its wisdom it may deem best to avert such legislation as that recently proposed."

Now, what are our legislators to think of such diverse opinions expressed by the two largest Protestant Churches in the Dominion? Well may they despair of receiving light from such sources. It is, however, gratifying to notice that the judgments of these venerable ecclesiastical Bodies do not contradict one another. The Conference says that, "there is not any reason founded on holy Scripture or natural laws prohibiting such matrimonial alliances;" while the Assembly merely takes measures to avert such legislation, "in view of the great importance of the interests involved." Hence these judgments are not contradictory. Indeed, the Methodists might use the Presbyterian argument. "The great importance of the interests involved" is a statement so general as to be legitimately used on either side of the question. It is to be noticed also that the Assembly does not say that such marriages are opposed to any scriptural, natural, or even æsthetic law, but simply that they should not be legalized in view of the great importance of the interests involved. Those opposed to legalizing such marriages did not dare to say in their overture that they are contrary to Scripture. They evidently wished to secure the support of all that are opposed to such marriages on any ground whatever. It is well known that some in opposition are influenced by prejudices for which no satisfactory reason can be given, while others are influenced by sentimental considerations, and that comparatively few are influenced by reasons founded on scripture or on natural law. In their endeavours to unite all these parties, the authors of the overture were compelled to adopt such a general statement as leaves entirely out of view the merits of the case.

Another thing which should not escape notice is that the resolution in the Methodist Conference was carried unanimously; whereas, in the Presbyterian Assembly the overture was adopted by 35 against 14. It should not be forgotten that the vote in the Assembly was taken a few hours before adjournment when nearly all the members had left, so that only forty-nine members, it is believed, were present. Hence it is reasonable to suppose that the action of the Conference will be more likely than that of the Assembly to influence our legislators. The memorial of the Conference will contain a unanimous and clear statement that, for the prohibition of the marriage to be legalized, there is no reason founded on Scripture or natural law; whereas, the memorial of the Committee will merely state that such marriages should not be legalized because we and some other Churches formerly decided against them, and because the interests involved are very great. We may well suppose that the action of our Committee will be enfeebled by the knowledge that our Church is very much divided on this subject, and by the recollection that they received their appointment and authority from only thirty-five members at the close of the Assembly.

Now, without discussing the merits of the general question at all, permit me to state a few reasons why we should not adopt any strong "measures to avert such legislation as that recently proposed."

1. That the prohibition which it is proposed to remove is practically of recent date even in England. It is well known that Archbishop Parker published a table of degrees, declaring unlawful marriage with a brother's widow, or with a deceased wife's sister, for the express purpose of supporting Queen Elizabeth's legitimacy and title. This table rests solely on the authority of the Archbishop, as it was never sanctioned by Parliament. It is said that for about three hundred years the law of marriage in England was regulated by the statute of Henry VIII—"that no reservation or prohibition, God's law except, shall trouble or impeach any marriage without the Levitical degrees"—and by the tables of degrees and the Canons; but that during this long period a man was practically permitted to marry whom he would. There was no

stringent prohibition till 1835 when a Bill was passed validating such marriages as had been contracted, but declaring that for the future they should not be voidable as before, but absolutely null and void. This severe measure was due to the bishops in the House of Lords. It seems most unreasonable and inconsistent that they should consider marriage with a deceased wife's sister unlawful and incestuous and at the same time validate all such marriages as had been contracted, and yet declare that for the future they should be for ever null and void! Thus the prohibition which it is proposed to remove is not one of high and venerable antiquity, but one practically dating no farther back than 1835.

2. That the prohibition complained of has created much—and where it now exists—increasing dissatisfaction all over the British Empire. Indeed it has recently been removed in many British Colonies. Within the last forty years—or indeed ever since the act of 1835—Bills have been passed in the British House of Commons seven times, for its removal, and resolutions looking in the same direction have been passed seventeen times, the Lords, under the influence of the bench of bishops, always strenuously and successfully opposing them. Thus the British nation has never acquiesced in the Act of 1835, and it never will. Besides, it is becoming increasingly evident that the Lords, and especially the bishops, do not fairly represent the mind of the nation. It is a mistake to suppose that the agitation connected with this question is a new thing. Deep dissatisfaction has always been felt when any attempt has been made in Britain to enforce the law as it now stands. Hence the violent speech made in the Assembly—and falsely imputed to Dr. Proudfoot—accusing our legislators of precipitancy and even immorality in proceeding to legislate on this matter, was entirely unjustifiable. There has long been a wide-spread and deep agitation in reference to this matter, which will never subside till the prohibition is removed.

3. That, in view of the diversity of opinion which exists in Christendom in reference to the lawfulness of marriage with a deceased wife's sister, it is unreasonable that we, or any other section of the Church, should seek, by legal enactments and penalties, to deprive many of what they consider a natural and Scriptural right, the exercise of which is felt to be indispensable to the happiness of themselves and their children. It is well known that the alliance referred to is frequently contracted by pious persons, and that too, in some cases, at the request of a dying wife; that it is not considered incestuous by any civilized community, and that, were it not out of regard to civil disadvantages and ecclesiastical discipline, such marriages would be much more frequent than they are.

In the ecclesiastical resolutions of the Assembly and the Conference, we have additional and convincing proof that the Scriptural lawfulness of such marriages may well be considered an open question, and thus not binding on the conscience of any man who believes that they are lawful.

Have we any right to ask the Parliament to enact a law to deprive many of our own brethren and of our Methodist brethren of what they consider a natural and religious right? Of course, to insist on perpetuating the existence of such a law is practically as bad. If we are convinced that the alliance is contrary to the word of God, let us convince our people of this, and subject them to discipline if they form it. This is all we can reasonably do. If we demand an Act of Parliament to enforce our views on this disputed point, why should we not have an Act to enforce our views in reference to baptism and to terms of Christian communion? If we are entitled to demand an Act of Parliament to compel our Methodist brethren to abstain from forming the alliance referred to, why may we not have an Act of Parliament to compel them to adopt our views of doctrine and polity? What would become of religious liberty in such a case? How much would we dishonour both ourselves and our principles by invoking the strong arm of the law to enforce principles which, we thus by implication admit, either cannot be successfully defended by argument, or which we are incapable of defending?

Hoping that our Committee will not involve the Church in a struggle against what is inevitable, and that they will do nothing to maintain intolerant and persecuting measures in matters of conscience, I am, with thanks, yours truly,

PRESBYTEROS.

September 8th, 1880.

PASTOR AND PEOPLE.

HAP-HAZARD GIVING.

There can never be anything but a chafing uncertainty upon the benevolent work of the Church till giving is methodical, as well as generous, in the churches at large. And that it is far from being, as yet. It were just as easy for each person in the Church of Christ to determine at the beginning of a year the minimum of weekly giving to the boards of the Church as to go forward giving something or nothing as may fitfully happen. It were just as easy for each church, on the basis of such determinations, to say to the Boards the proximate amount that can be expected from it, and to do it at the beginning of the church year, having first determined to do something for each, as to leave these servants of the Church in doubt whether anything can be expected from more than half of the churches, and as to how much from any of them. The freest, most joyous giving is methodical giving; just as the truest liberty is liberty moving in the grooves of law. And not only so; the element of righteousness pervades the sphere of method, for it actually puts a purpose to do one's duty at the front, erects a place for carrying it out, and goes about it, day by day, laying by, as the first fruits of all increase for the Lord's service, what will be held as sacredly devoted to Him, and taken to His courts on the first day of the week as an act of worship.

The trouble lies primarily, it is believed, with the ministers, so many of whom do not wish to be bothered with these details of parish work, and who can always be counted upon either to actively oppose or actively let alone any plans proposed for increasing the efficiency of this arm of church work.

It is more than doubtful whether any committee of the Assembly can secure such co-operation in Presbytery and Synod as to accomplish very much in this direction. But one thing is certain: till each local church will adopt some methodical plan of giving and working, it should neither peep nor mutter at the debts and embarrassments of the Boards nor find fault with its trusted servants. By its unmethodical ways it embarrasses, where it is bound, on every principle of equity and reasonableness, to help, willingly and faithfully. Is there no way of arousing the conscience of delinquent churches in this respect?

But at any rate, let us not rest till hap-hazard giving is weeded out of our churches. And let us be generous enough not to find fault with the Boards till we have given them some reasonable fixed data of expectation; nor with the people, till we have given them the facilities for carrying out some definite plan of beneficence.

We have no doubt that some form of the weekly offering, gathering up what has been laid aside on the first day of the week and bringing it, with prayer, to the Lord's house, is not only Biblical, but practical, and all the more so for being Biblical. It will certainly reach the greatest number of givers the greatest number of times. It will best accommodate the smaller givers, and encourage them to think that the day of widows' mites and the Lord's approbation of them is not gone by. It will associate the act of giving with worship, and so help to make it a sweet and winsome thing. It will almost certainly make the income from the benevolence of the Church "more ample as well as more secure." It is said that the plan of weekly giving, adopted by all the Congregational churches of Providence, increased their gifts from three to five fold, and this through a long period of commercial depression. Their experience is not exceptional. This plan is as good and as feasible in a country village as in a city: in a Presbyterian as in a Congregational church. It puts the financial affairs of the Church on a basis of common sense and sound business principles; a consideration of itself, to commend it to the larger givers and the stronger churches, while best meeting the conditions of the smaller and weaker. Let us, then, be willing to work to a plan—to the plan that experience is endorsing as the best—till it can no longer be said that less than one-seventh of the eight and a quarter millions raised annually by the Presbyterian Church is devoted to objects outside the support of the churches; and that of the 3,269 churches only 1,111 give to all the eight objects recommended by the General Assembly.—H. C. Hayden, D.D., in N. Y. Independent.

MUST WE FORGIVE?

"No," said my graceful friend, Miss Atherton, "we do not forgive in our family; it is not natural to us." And then she spread out the beautiful fancy work upon which she was engaged and looked seriously at it. Mistakes in worsted work are so very annoying! Miss Atherton feared she had made a mistake.

"You do not forgive?" I repeated in some amazement. Could the well-bred voice utter such a sentiment?

"No," she reiterated calmly; "some one has remarked that the types in our family do not change; the Atherton eyes and the Atherton temper can be recognized anywhere. Blue and black-lashed eyes are" (and Miss Eleanor lifted a fine specimen to my scrutiny); "and for the other peculiarity, we may be a trifle hard, but never mean or untrue. The Atherton name has seldom had a stain upon it, though it boasts more branches than any family I know."

"Yet to be implacable—" I said half musingly.

"Are you shocked at my honesty? Well, that too is inherited." And the tone of satisfied pride was not veiled. Something had led our conversation up to this point, where I, at least, found it difficult to drop the subject without a word of remonstrance.

Miss Atherton was in many respects what we esteem "a superior girl." Her birth and training and tastes were those of a cultured race, and religious principle inhered with the usual "Atherton complexion." She was a useful member of the church, prominent in its activities, and quietly sure of her ability to settle any question of taste and propriety, a teacher in the Sabbath school who with her pupils prayed devoutly, year after year, "Forgive us our debts as we forgive our debtors," and did not shrink from certain inspired words which in most Bible lessons declare that only the forgiving are forgiven of our Father which is in heaven.

In reference to some personal disagreement with a neighbour she had said:

"I will not accept an apology from her. She has done me a grievous wrong, and I can never forget it."

"You are entirely right?" I inquired with a doubt in my tone.

"Certainly! I will not be so untrue as to admit myself in fault for the sake of peace. My sense of justice is too keen for that."

The cold decision of Miss Atherton's manner was emphasized by the expression of her face, in whose stern lines all womanly sweetness was lost.

"Is not your neighbour anxious for a reconciliation? I am sure it must be trying to maintain a quarrel, apart from the question of Christian duty."

"Very likely; but why discuss it? I see no reason for putting myself upon her level, and there are injuries one is not required to forgive."

Just then callers were announced, and my hostess met them with more than her wonted effusiveness. "At least I can be charming when I choose," said every accent and gesture.

Afterward I recalled what I had heard of this excellent family whose eyes are blue and whose temper is implacable. Between certain members there had existed no intercourse of any kind for years. Brother and sister by blood, sisters-in-law, cousins and more distant connections, found themselves divided by a perversity of fate which turned the angry words or the offensive deed of an hour into a chasm neither tried to bridge. Christians all by profession, doing God's service in many ways, "conscientious" (of course), yet only desirous to remain consistently firm in resenting a wrong done or fancied.

If to exercise forgiveness were natural to us mortals, Christ might have omitted from His teaching such an assurance as this: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

A few large and noble natures are more ready to condemn their own souls than to lay the burden of wrong upon others; the meekness of Christ pervades them as the aroma of some exquisite flower pervades a garden; bitterness, wrath and unkindness shrink away before it, like the poison which a healthful growth has displaced. Alas, for the truth! more of us prefer our own pet sins to the graces that distill from above. We pray for what we do not want or expect really, and He never disappoints by bestowing the subdued will we regard as a sign of weakness.

Miss Atherton was not moved from her first intention in regard to the affair of which I write. Time

that heals many a wound and softens many an animosity, did no such blessed work for her. She walked loftily before men, she knelt in the suitable places before God. From the Lord's table she often moved beside one to whom she spoke only upon social compulsion, at rare intervals, whose efforts toward a better understanding she disdained. And I ask myself: "Is there a peculiar salvation for those who omit from their religion so weighty a corner stone? Will there be saints in heaven holding their garments carefully from contact with other saints whom they abhorred on earth? Or is there an awful meaning latent in words which sound on above the clamour of men's strife?"

"He that loveth not knoweth not God, for God is love."

"If a man say I love God and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from Him, That he who loveth God love his brother also."—*The Congregationalist*.

TINY TOKENS.

The murmur of a waterfall
A mile away,
The rustle when a robin lights
Upon a spray,
The lapping of a lowland stream
On dipping boughs,
The sound of grazing from a herd
Of gentle cows,
The echo, from a wooded hill,
Of cuckoo's call,
The quiver through the meadow grass
At evening fall—
Too subtle are these harmonies
For pen and rule,
Such music is not understood
By any school;
But when the brain is overwrought,
It hath a spell,
Beyond all human skill and power
To make it well.

The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly,
The gleaming of a sudden smile,
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means "I cannot speak,
But I have heard!"
The note that only bears a verse
From God's own Word—
Such tiny things we hardly count
As ministry;
The givers deeming they have shewn
Scant sympathy;
But when the heart is overwrought
Oh, who can tell
The power of such tiny things
To make it well!

—F. R. Havergal.

FORTUNE-TELLING IN HONG KONG.

One of the many chains wherewith the powers of darkness have bound the heathen, is that of faith in the fortune-teller. In all past ages this would seem to have been a mark of heathendom, and to-day, wherever the light of truth has not yet succeeded in scattering the darkness of the human heart, we do not fail to meet it.

Anyone who is in the least degree familiar with the streets of a Chinese city, readily recognizes the uncanny-looking individuals, who, here and there at the cross-ways and at the corners of the streets, have set up their tables, on which lie the mysterious looking implements wherewith, as fortune-tellers, they ply their trade.

On my last walk along Queen's Road, the leading street of Hong Kong, I counted in something less than five minutes no fewer than nine such tables, and at intervals between them I saw three different shops for the manufacture and sale of fortune-telling implements. But had I taken my way through the streets which are recognized as the haunts of vice, or had I paid a visit to the different idol temples, the above number would not merely have been doubled, it would, at the very least, have been increased fourfold. There is in particular a public place in the middle of the town, just in front of the Church Missionary Society's chapel, beneath whose shady trees, at all hours of the day, the various representatives of this and other allied guilds may be readily found. And over and above all these, there are many fortune-tellers who have no fixed locality, but who keep mov-

ing up and down the streets, and who announce their presence by the tinkling of a bell. After living for a while in Hong Kong one gets so used to this sort of thing, that it ceases to attract attention.

These fellows have no lack of pretence and boldness. Let us look a little closely at their signboard. The three Chinese characters which are ranged in a line at the top, give the name of the fortune-teller. He is called Li Pan-sen. Li is his surname. Pan-sen, on the other hand, is an additional name which he himself has chosen, and the two characters composing it mean "Half-god!" Beneath, in the middle row of characters, he announces himself as "equally well experienced in fortune-telling and in calculating horoscopes." On the left you read, "With upright desires the prediction will surely correspond;" and on the right, "With a right declaration of the time (of birth), the reckoning will certainly be true."

Whilst fortune-telling is associated with the examination of the lines of the palm of the hand, or of the features, the operator calculates the occurrence of special lucky or unlucky days, and so forth, from the date of the birth, with the help of a Chinese character, written upon a bamboo stick or on a strip of paper, and which the inquirer must himself draw from a bundle. And if you only observe the air of certainty and inspiration with which the fortune-teller, after due reckoning, utters his dictum, and the proud contempt which forbids him to deign a glance at the bystanders, you will readily understand how the blinded people unhesitatingly believe the oracle, and can undertake nothing of importance without first taking counsel of these deceivers.

This kind of soothsaying, however, is by no means the only one. The street fortune-tellers serve, as it were, for the daily needs, whilst in more important matters an idol must be consulted, and the common people distinguish sharply between the idols, according to their greater or less fame. Usually, after the presentation of an offering, and after a prayer, a lot is drawn in the presence of the idol, and the contents of this lot (a writing) are supposed to indicate as to the matter in question, and are regarded as infallible. The so-called "literati," however, often seek the answer of the idol by the way of the pencil. A Chinese pencil kept at hand in the idol's temple expressly for this purpose, and held by a person fitted to act as a medium, puts itself in motion, and the answer of the idol is written down. Spiritualism and idolatry are not very far apart. Birds and turtles are also used for divining purposes.—*The Heidenbote, October, 1879.*

As the cross of Christ separated the penitent and believing malefactor from the impenitent and unbelieving one on Calvary, so has it continued ever since to separate the army of believers from the army of unbelievers.

SOME people's idea of "the higher life" expresses itself in that style of "perfect trust" which does nothing, and lies down on one's hard-working brethren for support. We venture to suggest that, high as that sort of life is, it would bear lifting up a peg or two more with entire safety.—*Congregationalist*.

THERE is room, brother, for the whole kingdom of God "within you." In one sense it is most true, we ought to abase, but in another we ought to exalt ourselves. We should reverence ourselves as the most wonderful work of God within the sphere of our observations. The King, as well as the kingdom, finds room in a regenerated man. Here the Lord of glory best loves to dwell.—*Arnol*.

IT is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly—made to feel his need of God—to feel that in spite of all his cunning and self-confidence he is no better off in this world than a lost child in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour, in heaven who can be touched with the feeling of his infirmities.—*Chas. Kingsley*.

FROM very joy, I do not comprehend how it is that Majesty does not disdain to enter into confidential and sweet fellowship with our weakness, and that God does not deem it unworthy of Himself to bind Himself in marriage with the soul wandering far from Him, and to render to it the love of a bridegroom who is captivated by burning love.—*Bernard of Clairvaux*.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, SEPTEMBER 24, 1880.

ANGLICANISM.

THE Anglican Provincial Synod of Canada met last week in Montreal, when the Bishop of Nova Scotia preached a sermon of decided ability and merit, after which the Bishop of Fredericton delivered an address as Metropolitan for the Dominion. Besides the interest which these productions have for the members of the Anglican community, they may be considered by other Churches as indications of the position which the Church of England in Canada desires to occupy, both doctrinally and ecclesiastically. We have no fault to find with the very distinct assertion of that position by these venerable prelates, rather do we rejoice to learn exactly where to find them. A few thoughts, suggested by the sermon and address, may be useful to our readers.

1. The claim is distinctly made that the Anglican Church is "a branch of the Catholic Church, as distinguished from the sects," that her organization "has been received from the days of the apostles, with its officers, rites, and ordinances," handed down by traditions "received from the times when the unity of the Church was yet unbroken," and that her doctrine was settled by the "four great councils" of these early ages. Not offensively, certainly, but most unmistakably this claim is set forth, a claim which virtually unchurches every communion that has not an episcopal or prelatic organization. It is noteworthy that in neither sermon nor address is the organization of the Church vindicated on grounds from Scripture alone, but Scripture is said to possess authority "as interpreted by the records of primitive antiquity." Thus the uncertainty attaching to patristic literature must attach to the claim put forth in favour of prelacy, and we have implicitly the admission that prelacy cannot be defended on purely scriptural grounds. Naturally, therefore, we infer that though Anglicanism is "a branch of the Catholic Church" and for this reason "must needs be comprehensive" in the sense of tolerating within its bosom every variety of doctrine and of practice in worship, it cannot include any who refuse to accept patristic tradition as deciding the apostolic origin of prelacy. Apostolic succession in a class of officers above pastors, viz., prelates, is a *sine qua non* of the Church. Societies of God's people who have not this are "sects," but not Churches. This we may call High Churchism in the Anglican Church of Canada.

2. The relation of Anglicanism to Romanism is not as clearly stated, but it is implied. We learn that the desire of the Reformers was "to sweep away all the accretions of later ages and to restore the building to its primitive state, so far as that state could be certainly ascertained." (The source of information, however, was not to be the New Testament and its teachings regarding the primitive Churches, but patristic lore and its traditions.) The result seems only to have been that certain "corruptions of ritual and morals" and "the spiritual supremacy claimed by the Bishop of Rome and his temporal power" were found to have grown up in the Church. These things being swept

away, the Anglican Church stood forth as a branch of the Catholic Church of which the Roman Catholic Church is the main trunk, so they are twin branches of the one prelatic tree.

3. The Bishop of Nova Scotia, with much of the compromising spirit that passes for judiciousness, sets forth the doctrine of the sacraments. "God works by means rather than immediately;" the sacraments are "the means by which God doth work invisibly in us—whereby grace is conveyed to our souls." Hence it follows that saving grace is confined to the sacraments. Baptismal regeneration is defended thus: "If there were any innate good, any germs, which might be developed by culture, the sacraments would not be essential, but believing that man, buried and degraded in Adam, can only be restored and elevated in Christ, we can apprehend the necessity of some mode by which we may be definitely incorporated into Him that so we may be actually members of His body, of His flesh, and of His bones." The infant is by baptism "delivered from the curse and placed in a state of salvation. The baptized have been incorporated into the Second Adam, therefore they are the temples of the Holy Ghost." This is plain language, for which we are thankful, as giving the true position of the Anglican Church in our Dominion. The doctrine of the real presence in the Eucharist is also asserted, "we do verily and indeed take and receive the body and blood of Christ; the cup of blessing is the communication of the blood, and the broken bread the communication of the body of Christ; there is a real presence, truly real because the Spirit of Christ is in that holy sacrament; when we celebrate the holy communion we make a memorial of that (Christ's) sacrifice," etc.

To the truth of such statements little objection could be made, if the preacher had added that the sacraments only become effectual as means of salvation by the working of God's Spirit when they are received by faith. As stated, however, the fair inference is, that apart altogether from the faith of the recipient, and even where faith is wanting, the sacraments are effectual means of grace. So much for sacramentalism in the Anglican Church.

4. A fourth point referred to in the sermon is Ritualism. This is justified as follows: "The heart may be moved by the aid of the eye and ear, hence some adopt architectural decorations and vestments and gestures and music for this purpose. It is right to make use of agencies whereby the feelings may be moved." This is the common plea for introducing into the worship of God things not appointed in His Word, and transforming the simple worship of the New Testament into an intricate, imposing service, which appeals to the senses and gratifies the taste. Now, whatever objection might be taken to such services on the ground of their being not authorized by God, or having a tendency to distract the attention from spiritual worship, these are not the particularly obnoxious features of Ritualism. It is the symbolic character of these usages that offends; the meaning attached to them; the idea that the performance of these rites is pleasing to God, and is in itself an act of worship, or an essential part of worship. The chief design of the preacher, however, in referring to this, and in some measure to the sacraments also, seems to have been, to shew that men of the most extreme views may yet worship together in the Church. The man who holds most strongly to sacramental grace is, in the opinion of the bishop, the man of greatest faith; perhaps the Ritualist is the most devout man, as he will feel the most. But one so weak in the faith as not to believe in sacramental grace without faith in the recipient, is not to be excluded. And, in like manner the simple man, devoid of taste, who prefers the simplicity of New Testament worship, should not refuse to worship where symbolic vestments and actions, constitute a show which impresses the feelings of people of fine taste. This is the comprehensiveness and Ritualism of the Anglican Church.

THE University difficulty still continues. Mr. Crooks is credited with a determination to have his own way with reference to the appointment of a professor of classics, and the deanery. He says he has hitherto devoted himself to promoting the material welfare of the professors, his aim now is to conserve and advance the intellectual standard of the University, and this he thinks can best be done by getting young men of brilliant abilities, whose career may be expected to reflect lustre upon the University.

RELIGIOUS TOLERANCE.

THE legends of ancient Greece tell us of a robber of Attica, who was wont to stretch those who fell into his hands upon an iron bed. If the unfortunate victim happened to be shorter than the bed, his limbs were stretched, and his joints dislocated by the rack, until he exactly fitted the couch prepared for him by the torturer. On the other hand, if the person happened to be longer than the bed of iron, one piece after another was sliced off his extremities, until he had been cut down to the requisite size. This old legend about Procrustes has often been used as an allegory. It may be serviceable even in our own time. How many there are who are constantly seeking to reduce all those with whom they come in contact, and over whom they have any influence, to an exact conformity with their own particular tastes and opinions. They cannot tolerate any departure from the standard which they have pitched upon as perfect and infallible. All around them must be reduced to a dead, level uniformity, and fitted, with exact precision, to the rigid dimensions of their special iron couch.

It is distressing to reflect on the amount of suffering that is inflicted on soft and gentle natures, by the thoughtless and harsh despotism of those who possess influence or usurp authority over them. Very frequently those who possess more than usual force of character inflict tortures almost as cruel as those of Procrustes, by compelling their friends and neighbours to mould themselves into a shape which is utterly alien to their own natural tastes and desires. See how often the husband crushes the feebler nature of his wife! how the father interferes unduly with the harmless peculiarities, the innocent longings, the laudable ambitions of his own children! Without intending, or even suspecting it, he becomes, not unfrequently, a domestic tyrant. Everyone should have, within certain limits, the right to develop his own nature after his own fashion. He must not trench upon the rights of others; he must remember the limitations of the divine law. But, avoiding these, there is still a broad space in which each may find "ample room and verge enough" to expand and develop his own peculiar character; and with this right no one (be he who he may) should presume to meddle. Even in the home sphere, we should make wide allowance for individuality of character and variety of development, and a liberal measure of free movement.

Do we not often see the criminal folly of Procrustes repeated also by those who have influence and power in the Church and in the world? We resent, with scorn, the thought of oppression by popes and princes. And yet, are there not many self-elected popes and rulers, who presume to lord it over those whom Christ has made free, and who aim to impress their will, in matters indifferent, on others who are unable or unwilling to contend against them?

Look, for example, how those that bear rule in the Church often imperiously require that the religious experience of others should conform precisely with that which they have themselves gone through; suspicion is entertained as to the genuineness of any form of religious life which is not an exact reproduction of their own. Look at the sharp rebuke and swift condemnation that fall from some upon any departure (even in things not essential) from that which has received the stamp of long approval. Each new life must be run into the old common mould. Though you are travelling honestly and strenuously towards the same goal, you must not, even for a moment, diverge from the beaten highway. And the Church, by its overbearing pressure, crushes out and destroys all the originality and variety which would otherwise strengthen and adorn itself and add immensely to its influence and success over the souls of men.

We have not space to dwell on the many varieties of this intolerance. We would rather remind those who are guilty of it of the folly and cruelty which they commit. The victims of Procrustes, even when their joints had been stretched to suit the tyrant's fancy, could not be of much use or service to their master, or to any other. We would remind those guilty of persecution, even in its mildest form, how contrary their procedure is to the broad and tolerant spirit of Christianity, how much they are out of harmony with the divine procedure in the Church, and in the world. Look abroad over the face of nature. Is there anything more remarkable than the prodigal variety which appears so conspicuous in every department? See the purposely varied shapes and hues of

flowers and leaves, of trees and clouds, of lakes and mountains. Mark not only the variety of species, but the variety of *individuals* in every species. Not one blade of grass is like its neighbour. The blossoms on the same flower, though alike in essentials, are varied in details. Each separate individual has a character of its own. No two of the cattle on the mountains, or of the sheep in the fold, but can most easily be discriminated. One star differeth from another star in glory. He who made the world is no lover of a dead, monotonous uniformity.

Do we not find the same feature in our Lord's government of His Church? See the variety of character He gathered about Him, even when He was laying the foundations of the Christian society. What a contrast between Peter and John; between Paul and Thomas; between the guileless Nathanael and Matthew the publican! Did Christ prune off all individual peculiarities, and press all in a common, uniform mould? He was too wise, too loving, too tolerant for this. Nay, we find Him interposing to *defend* individual peculiarity, and originality, and liberty of action. When they forbade one to cast out devils because he did not attach himself to their own small circle, Christ said, "Forbid him not." When they gumbled at the one that broke the box of precious ointment over His blessed head, He said, "Let her alone. Why trouble ye the woman? She hath wrought a good work upon Me." The Church should imitate her Head in this wise, loving tolerance. We err too often by interference with individuality. In Sister Dora's biography we were much struck with her reply to one that asked why she had left the Sisterhood of which she had previously been a member, "Because I am a woman and not a piece of furniture."

We are fond of repeating the cry, "In essentials, unity;" let us remember the succeeding clauses, "in things indifferent, liberty; in all things, charity." There is safe room in the Church to give free play to individuality of character, and the energetic movement of vigorous natures. What is best for one, or even for many, is not, of necessity, the very best for all. The old Greek physician uttered a true and wise saying when he taught that the second-best remedy or course of treatment was the best, provided the patient *liked it best*.

Y.M.C.A. CONVENTION.

The thirteenth annual convention of the Young Men's Christian Associations of Ontario and Quebec, will be held at Ingersoll, on the 30th September and three following days. This is in accordance with the decision of the Convention held at Kingston last year, and the Executive Committee at Toronto have for the past two months been making preparations for this meeting at Ingersoll, which promises to be one of the most interesting gatherings yet held in connection with the Y.M.C.A. work. The following gentlemen, well-known as actively engaged in Christian work, have signified their intention of being present. H. S. Howland, Esq., Rev. H. M. Parsons (pastor of Knox Church), Vice-Chancellor Blake and S. R. Briggs of Toronto; T. K. Cree and G. W. Watkins, of New York; D. A. Sinclair, of Dayton, Ohio. Other eminent Christian workers will also be present, and much good is hoped for from this meeting in the advancement of the work among the young men of our country. Arrangements have been made with the various railroad and steamboat lines for reduced fares to Ingersoll from 28th September to 15th October inclusive. The Convention will meet for organization in Erskine Presbyterian Church, on Thursday, September 30th, at three o'clock p.m., and the inaugural public meeting in the King street Methodist Church, the same evening at eight o'clock. The delegates will be met at the railway stations and conducted to the homes provided for them; and the Christian people of Ingersoll extend a hearty welcome to all delegates and others who may attend the Convention. Circulars have already been sent out giving full information about arrangements, and all who desire these circulars, railroad certificates or any information about the Convention will please address the Secretary of the Y.M.C.A., Ingersoll.

The daily newspapers are red-hot, politically. What an immense amount of good they might do, if they would concentrate upon the work of suppressing the worst social evils among us, the same energy and ability which they devote to party politics!

BOOKS AND MAGAZINES.

SALVAGE. (Boston: Roberts Brothers; Toronto: Willing & Williamson.) A neatly got up specimen of the "No Name Series."

CRUSOR IN NEW YORK; AND OTHER TALES. By Edward E. Hale. (Boston: Roberts Brothers; Toronto: Willing & Williamson.)—Mr. Hale is nearly as good a story-teller as Daniel Defoe was.

VALHALLA. THE MYTHS OF NORSELAND. By Julia Clinton Jones. (New York: R. Worthington; Toronto: Hart & Rawlinson.)—This poem exhibits intimate acquaintance with the mythology of the Norse sagas. The versification is tolerably smooth, and the literary execution otherwise commendable.

THE STANDARD SERIES. (New York: I. K. Funk & Co.)—The latest issues of this remarkable cheap series are Long's translation of "The Thoughts of the Emperor M. Aurelius Antoninus," the second volume of "The Salon of Madame Necker," and Charles Kingsley's "Hermits"—price fifteen cents each.

THE GOSPEL IN ALL LANDS. (New York: E. R. Smith, 64 Bible House.)—Each number of this magazine contains a graphic and beautifully illustrated account of some Missionary Land. The greater portion of the September number is devoted to Persia, a country to which, regarded as a mission field, there attaches much interest.

PRESBYTERIAN MONTHLY. (Philadelphia: W. Syckelmore.)—The readers of this magazine are provided with an abundant supply of choice literature, original and selected, well calculated to elevate the taste and expand the intellect. The September number, now before us, furnishes proof that it is still possible to secure brightness, beauty and aridity enough to render such publications attractive without the introduction of fiction.

LIVY. By W. W. Capes, M.A. (New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.)—This volume belongs to a series now in course of publication by the Messrs. Appleton, under the general title of "Classical Writers," edited by John Richard Green. The account given in this little book of Livy, his writings and his times, is of great value to the student of History and very far from being devoid of interest to the general reader.

A SHORT LIFE OF WILLIAM EWART GLADSTONE. By Charles H. Jones. (New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.)—This is No. 51 of Appleton's New Handy-volume Series, neatly got up in paper and sold at thirty-five cents. The author makes no apology for writing the biography of a living man, nor was any such apology necessary; the world could not afford to postpone the study of the instructive lessons furnished by such a life and character.

JOHN PLOUGHMAN'S PICTURES; OR, MORE OF HIS PLAIN TALK, FOR PLAIN PEOPLE. By Charles H. Spurgeon. No. 40 Standard Series. (New York: I. K. Funk & Co. Price, fifteen cents.) This is a new book by Spurgeon, after the style of his celebrated "John Ploughman's Talk," which has had immense sale in this country and in England. It is exceedingly humorous and instructive. Each of the thirty-nine short chapters is illustrated by a quaint, apt picture. The humour and homely wisdom of this book should carry it into every household.

W. WARWICK & SON'S REPRINTS of the Religious Tract Society's monthly publications are becoming very popular, and deservedly so, as worthily filling a place long usurped by literature of a dangerous character. When "The Leisure Hour," "The Sunday at Home," "The Girl's Own Paper," or "The Boy's Own Paper," well filled with instructive matter presented in its most attractive form, and still further enlivened by beautiful illustrations, can be had for fifteen cents monthly, or \$1.50 a year, there is no reason why the trashy publications which have of late years become so plentiful should not be completely driven out of the market.

CHRISTIAN SOCIOLOGY. By J. H. W. Stuckenberg, D.D. (New York: I. K. Funk & Co.)—In his preface the author of this work says:

"No attempt is here made to treat the subject of Christian Sociology exhaustively. It is rather the author's aim to present it clearly, to urge its claim to careful study, to show its practical bearings, and to call on Christian scholars to aid in its further development. The field of thought here entered is rich but unexplored; and, perhaps, little more

can now be done than to call attention to the wealth which the Christian thinker may appropriate. Instead of claiming to have perfected the system, the author rather regards the treatment as tentative, and is satisfied with the modest claim of giving elements, hints, principles, outlines, suggestive thoughts, and guide-boards for future explorers."

Dr. Stuckenberg regards and treats this as an entirely new subject, and not a mere arranging of old truths on a new shelf. Having merely glanced at a page here and there all we can say at present is that the work exhibits keen perception and considerable power of generalization, and is altogether executed in such a manner that it cannot fail to command attention.

OBITUARY.

The late Mrs. Mackenzie, mother of D. Mackenzie, Esq., merchant, Sarnia, who died July 31st, was born at Fort George, Invernessshire, Scotland, at the close of last century, and was, therefore, over eighty years of age at the time of her death. Her maiden name was Cameron. She was married to John Mackenzie in 1824, but her husband died in 1834, ten years after her marriage, so that she had the long widowhood of forty-six years. The family, consisting of a son and two daughters, came to Canada in 1843 and located in London, where they resided seven years, and then removed to Sarnia where she lived with her son till the time of her death.

Mrs. Mackenzie was a sincere and active member of St. Andrew's Church, in which her son holds the office of elder. She had the most lively satisfaction in the welfare and prosperity of the congregation to which she belonged, and worked for it till the day of her death. She was an humble and earnest disciple of the Lord Jesus Christ, and by her consistent life adorned the doctrine of God her Saviour. She had implicit faith in His Covenant promises and rested with sweet assurance on the merits of her Lord. No one could be in her company without feeling that she lived very near to God and made it her meat and drink to do His will. She was a woman of great catholicity of spirit and watched with interest everything that concerned the welfare of Christ's Church on earth and especially the Mission work of the Church.

As might be expected Mrs. Mackenzie was a woman of great cheerfulness and buoyancy of character and carried the sunshine of her faith with her everywhere. She was also a woman of large benevolence and kindness of heart that made her universally beloved among a large circle of friends.

She was in her usual health till Friday morning when she was taken suddenly ill and died the following day. On the day previous to her illness she experienced more than her usual good spirits and spent the afternoon in animated conversation with Mr. and Mrs. Thompson, who called to see her. She spoke fondly of the past and hopefully of the future of the Church, referred to the life and labours of those who had been associated with her, and especially of the late Mr. Fraser, of London (father of Dr. D. Fraser), to whom she was distantly related.

From the first she realized that her journey was over, and had great comfort and enlargement in the Saviour. She asked her pastor to sing the twenty-third Psalm in which she heartily joined. Her soul was abundantly satisfied and though the last enemy was evidently coming she was encompassed with songs of deliverance. She spoke of all the enjoyment she had experienced in God's house. Her son was absent in Scotland at the time, and she expressed her only wish that God might keep her till she could see him once more. On the Sabbath, Mr. Mackenzie joined in the communion in Dr. D. Fraser's Church, London. Dr. Fraser and he spoke together for some time about Mrs. Mackenzie who was then in heaven.

She was a very tender-hearted woman and on her death-bed expressed great interest in her friends, and especially prayed that the young might be brought and kept in the way of truth and holiness. She worshipped in St. Andrew's Church on the last Sabbath of her sojourn and had great satisfaction in having been able to do so.

She retained full possession of her faculties to the last, and was able to recognize the members of the family to within a few hours of her departure. Her remains were followed to the grave on the following Monday by a large number of friends and relatives, but a fragrance gathers around her memory, for "Precious in the sight of the Lord is the death of His saints."

CHOICE LITERATURE.

"A OFFSCOURING."

"Well, yes, ma'am, I have stole!"

"Why John!"

"You asked me, didn't you?"

"Yes, I asked you!" the mission teacher replied, a sad, almost disgusted expression on her sweet, young face.

"What did you ask me for, if you didn't want me to tell you? I could 'a lied!" the boy went on in a stolid sort of a way, and yet with a ring of feeling in his voice.

"No, you couldn't, Johnny," the teacher answered with a smile, "because you promised, you remember, that you would always tell the truth to me."

"Well, I didn't go back on it, did I?"

"No, Johnny. Have you any objection to telling me how often you have taken things that didn't belong to you?"

"Maybe I couldn't remember them all," the boy replied, "but I never lifted anything very partikeler. Once when the old woman where I hang out got sick, and cried a blue streak for oranges, and nobody had any money to get 'em, I asked the old cove that kept the grocery to trust me for a couple till the next day. He wouldn't do it, and that night I stole six from him."

"Why, Johnny!"

"Why didn't he let me have 'em, then?" the boy went on doggedly, "I'd 'a paid him, 'cause I said I would. Anyhow the old woman got well off them oranges."

"Then you are not sorry your took them?" the teacher inquired.

"Well, the old woman had to have them oranges, and somebody had to get 'em for her."

The teacher's face was very grave, and as her companion looked up he saw the tears in her eyes, a sight which had a curious effect upon him.

"Don't make me tell you any more, please ma'am," he said, dropping his eyes, while his face flushed scarlet. "I ain't nothing but a offscouring anyhow, and it ain't no go to fret about what I do. I was kinder dragged into this place, else I'd never 'a bothered you."

"What name did you call yourself?" the teacher inquired. "I didn't understand you."

"Granny Leeds always said I was a offscouring, and so I am."

"What is an offscouring, John?"

"Oh I the leavin's of something that ain't no good."

"Granny Leeds, as you call her, was very much mistaken, and you are very much mistaken about yourself, Johnny," the teacher replied. "You are not an offscouring but God's own child, and He is giving you a chance to make something of yourself. How much do you think the things are worth that you have taken, in all, Johnny?"

"Them oranges was worth four cents apiece when I took 'em, that's twenty-four, and then two loaves of bread I lifted for two fellows that froze their feet last winter, and a mackerel to make the bread go down. It's awful tough to eat bread without nothing with it, and then a base-ball that was worth fifty cents, and all them things would make near hand to a dollar. I don't remember anything else now."

"Well, John, I shall give you a dollar, and I want you to go to these places and pay for all those things."

"Then I'll have to own up," the boy interrupted, in his bewilderment relapsing at once into slang.

"Wouldn't you feel better to confess, Johnny?" the young lady inquired, not a little troubled at the effect of her words. For a moment the boy seemed lost in thought, and then lifting a frank face to his companion, said, "I ain't never felt partikeler bad about any of them things 'cept the base-ball, and that I could 'a done without, but if you say so, Miss Lee, I'll give the whole thing away, only as I ain't lifted anything lately and don't never mean to again, they would always suspicion me, and make me out a thief when I ain't no such thing. Don't you think 'twould do, ma'am, if I dropped the money in them places so they'd be sure to find it? If you don't think so I'll blow the whole thing if it takes me to the Island."

"What will you do, Johnny, if somebody needs bread and oranges, and you haven't any money to buy them with?"

"That's a sticker, ma'am. I dunno."

"And it wouldn't be strange if something of that kind were to happen any day."

"No, ma'am. There's something putty gen'rally to pay with the folks I know."

"Well, Johnny, I will tell you what to do," the teacher replied. "Here is my card, and when any of your acquaintances are in trouble I wish you would come directly to me; and if anything is amiss with you at any time be sure and send a messenger. You had better come up to-morrow, anyway, Johnny, for I want to give you some warm clothes and then it will be easy for you to find the place next time."

Johnny hung his head. This kindness overpowered him, and not a word could he speak.

"I didn't mean to hurt you, Johnny," the tender-hearted teacher hurried to say. "You are willing I should help you are you not?"

"I guess you had better let me git now, Miss Lee," the boy replied huskily. "You could knock me down with an eye-winker. You needn't worry about my remembering all you've said, but just now I'm all broke up."

"And I can trust you, Johnny?" the lady inquired.

"It is a go, ma'am," the boy answered, simply.

Miss Lee tucked a dollar bill in his hand, and Johnny hurried out of the building.

It took considerable tact and skill, as well as time, for the boy to satisfactorily manage the business which his teacher had provided the money for. For instance, the grocer from whom he had "lifted" the oranges had sold out to another man, and Johnny was obliged to hunt him up. He was at last found, poor and ill, and the boy, without a moment's hesitation, confessed the theft and produced the money. "I guess I can make it thirty cents," he said, "and that'll be a little interest. If I wouldn't like to give you five dollars then you may shoot me for a grow."

The ex-grocer was so surprised at Johnny's confession and subsequent generosity that he shook the boy's hand heartily and invited him to step in again soon, which the lad promised as heartily to do.

By nightfall these "back debts," as Johnny naively called them, were all settled, and then, after a scanty meal, the boy started out with his evening papers. About a quarter to eight he had sold out, and then, as fast as his fleet feet would carry him, he hurried to the neighbourhood of the Academy of Music to watch the people go into the building. It was opera night, and this was one of Johnny's greatest pleasures, and so, with his back to a lamp post, he gave himself up to the delight of watching the gay throng. Johnny wondered what it would be like to drive round in luxurious carriages and have plenty of money to spend on fine clothes. He thought of the bread and herring he had eaten for his supper, and tried to imagine what it would be like to have turkey and cranberry sauce every day. Every Christmas Johnny had turkey and cranberry sauce for dinner, and he knew from experience how nice they were. He had once ridden in an ambulance with a friend of his—a newsboy—who had been run over by an express waggon, and this was the nearest approach to a carriage ride Johnny had ever enjoyed. He wondered, as he watched these happy, gaily dressed people, why it was that some people had all they wanted while others were cold and hungry, and sometimes starved to death. This was not the first time that Johnny had been perplexed with such thoughts, but they had never made him feel quite so uncomfortable as on this occasion. He called to mind the warm underclothing and tidy jacket and pants which Miss Lee had given him that day, and tried to comfort himself with the thought that there was one person in the world who cared for him.

There had been a heavy fall of snow that day, and as Johnny, still absorbed with his thoughts, started to cross the street, he saw something sparkle in the snow at the side of the crossing. There had been a rush of carriages, and a few had not been able to pull up at the curb. As he picked it up he saw that it was an ornament in the shape of a cross and studded with diamonds.

Johnny knew they were "shiners," as he called them, as soon as he looked at them, so with his heart in his throat he tucked the precious jewel in his pocket, still holding it firmly in his hand. Johnny's ambition had been to start a coffee and cake establishment where newsboys could be entertained at low rates. For more than a year he had nursed this project and here was a chance to carry it into execution. There were nine stones in the cross. Disposing of one at a time to avoid suspicion, there was money enough to last him, "for years and years" he told himself. It puzzled him to know where he could keep the shiners, for there wasn't a soul among his acquaintances whom he dare trust with the secret. Not until he had crept into his poverty-stricken bed, with his treasure carefully hidden among the straw, did the thought occur that he ought to try and find an owner for it. Then followed a hard battle between the natural honesty of the lad and his very natural desire for creature comforts. The person who could wear a gold thing like that, "chock-full of shiners," he said to himself, "must have money enough to buy more shiners." Here he was, cold and hungry half the time, with no prospect before him but to be always hungry, if not always cold; and here were these "shiners" which would set him up in business and give him a chance to help the boys. Johnny honestly wanted to help the boys. Why should he find the owner of this cross when he had nothing and the owner had everything? This fight continued until it was time for the lad to start out for his morning papers. All through the business part of the forenoon the battle still raged, and the newsboy's thoughts were so occupied with his new found riches that he almost forgot to attend to his customers. About half-past ten, as he crossed City Hall Park, he noticed a gentleman in earnest conversation with another gentleman, and as he passed he heard the words "diamond cross" spoken. Johnny slackened his pace and listened.

"The diamonds were all of the first water," the gentleman said. "It was a present to my wife from her father, and she is terribly cut up at the loss. I don't suppose we shall ever find it."

"You will advertise it, won't you?" his companion inquired.

"Oh, of course," the gentleman replied, "but more than likely it has fallen into dishonest hands, and unless the reward is made equal to the value of the diamonds we shall probably never see them."

When the gentlemen separated the one who was interested in the diamonds entered the City Hall, and after a little inquiry Johnny discovered that this gentleman held a very honourable office in the city department. After finding this out the lad took a turn round the Park to think it over again.

"Granny Leeds said I was a offscouring, and Miss Lee says I ain't," he argued to himself. "If I keep these shiners Granny'll be right and Miss Lee'll be wrong. She said the Lord was giving me a chance to make something of myself. Well, now, the question is, am I or am I not a offscouring? If I keep these shiners, I am, if I give them up I ain't. Well I ain't," and with these words on his lips Johnny started for the gentleman's office. Nothing daunted, he entered, and presented himself at the desk.

"Some of your folks have lost something, ain't they?" he asked.

"They have," said the gentleman.

"Will yer honour tell me what it is like?"

"It is a gold cross set with diamonds," and the gentleman described the relative position of the stones. "It was lost either in the Academy of Music last night, or on the way to or from that place."

Johnny's coat was off in a twinkling, and with a rip at the stitches which confined his treasure he took it out and put on his coat again. "I s'pose this is it," he said, handing it to the gentleman. "I wanted to keep them shiners awfully bad," he continued. "They'd 'a set me up in business, them shiners would, but you see I couldn't get to be such a offscouring as that, though I have been trying to be a thief all night long. If I was your folks" he went on, "I'd get

a stronger string to hold them shiners, for fear they'd be gone for good and all next time."

"What is your name?" the gentleman inquired, as the lad, with his cap in his hand, stood modestly before him.

"John Resney," the boy replied.

"Have you a father and mother?" was the next question.

"Nobody, yer honour, but myself."

"Which would you prefer to do, Johnny," the gentleman next inquired; "go into business or go to school?"

"Why, I would rather go to school, ten to one," said Johnny. "But there ain't no show for that."

"We will see," said the gentleman. "Will you come into my office, Johnny, until I see what is best to be done?"

"Yes, sir," Johnny replied, the tears starting to his eyes.

"I shall want you to go home with me in an hour or two, and give my wife her diamonds, and see what she thinks of you."

"All right," said Johnny, brushing away the tears.

"Anything to do now, yer honour?"

The following Sunday Johnny went to the Mission School for the last time, and in such good clothes that Miss Lee hardly knew him. The grateful boy told his teacher all that had happened, and concluded as follows:

"I am going away to school to-morrow, and if I've got the learning stuff in me I can go to college; but, Miss Lee, if it hadn't been for you and God I should have been a offscouring all the days of my life."—*Christian Union.*

PROVIDING FOR DAUGHTERS.

The way of happiness and comfort for single middle-aged women would be made much easier if a different method was pursued by parents toward their daughters while they are still young. Nothing, of course, can recompense a woman for the loss in her life of the love of husband and children; but there is no reason why, added to this bitterness, she should always have the humiliation of dependence. Half the terrors of a single life to a woman lie in the fact that she will never have a home of her own, but must remain a dependent on fathers and brothers; the one too many in the household; the beneficiary on sufferance in the family, though she actually work twice as much as the actual members. A father naturally sets his boy on his own feet at coming of age; but as naturally he keeps his daughter dependent on himself. It is a pleasure, perhaps, to him to give her her gowns and pin-money at thirty as when she was three. He does not reflect that she has the longing, equally natural to every man and woman, to take her own place in the world; to be a rooted plant, not a parasite. The difficulty is easily solved. If the father is wealthy, let him settle absolutely upon his daughter when she is of a marrying age the amount he would have given her as dower, instead of doling out the interest as constant gifts; if he is a poor man, let him give her some trade or occupation by which she can earn her own money. This course would obviate the mercenary necessity of marriage which rises night and day before the penniless, dependent woman.—*N. Y. Tribune.*

BIBLE REVISION.

Twenty-seven scholars in England and fourteen in America solemnly agreed to revise the English version of the New Testament and not disclose any of their work until the revision should be published. The men who thus made agreement are honourable men. We need not give their names. They include some of the most distinguished authorities in textual criticism, such as Lightfoot, Scrivener and Abbot. We might naturally draw two conclusions from these premises; first, that no one will be able to judge the revision until it is published, and, secondly, that it will be done in a scholarly manner. And yet, strange to say, the public have been confidently told by the newspapers just what the revisers are doing and have done, and bishops have denounced their work as fraught with evil. The newspaper articles are ingenious guesses derived from a series of papers on "Revision" published by the revisers, and from the expressions of private opinion on certain passages made by some of the revisers, but cannot for a moment be taken as the responsible results of the revision; and the denunciations of Bishops Cox and Doane are but Quixotic attacks upon a windmill. Neither newspapers nor bishops know anything about the matter involved in their discussions and tirades. We are told that the new revision will shock the Protestant world with "words foreign to the eye and strange to the ear." And yet the principles which all the revisers have pledged themselves to observe instruct them to introduce as few alterations as possible, and to limit such alterations, as far as possible, to the language of the authorized and earlier English versions. Where the "words foreign to the eye and strange to the ear" are to come in and "shock the Protestant world" we cannot divine.

We are also told that "the fourth gospel suffers most at the hands of the revisers." If the substitution of known for obsolete words, and the correction of manifest errors, constitute a source of suffering we may expect to see the gospels suffer; but even then we should like to ask for the authority by which any comparison of "suffering" between the gospels is made. It strikes us that the "suffering" will be according to the need, and we should suppose that the fourth gospel has less need of alteration than the others. That the text of 1 John v. 7, 8, should be thrown out is what every scholar for the last fifty years has expected in any new revision, and therefore may be safely asserted concerning the present revision without access to the secrets of the revision company.

The assertion that Macmillan or any other private publisher has obtained the publishing of the revised version as a business speculation is utterly false; the entire work being solely in the hands of the University presses, whose editions will be the only guaranteed editions. If private publishers issue editions, such editions will not command confidence and cannot be relied on as exhibiting with accuracy the work of the revisers. Only the editions of the University presses

can form the basis of any just criticism, and for them alone will the revisers be responsible.

The work is rapidly drawing to a close. We may expect the issue at the end of this year or the beginning of the next. The New Testament will be published by itself. The Old Testament cannot, probably, be issued before 1883, owing to its greater bulk. If we should indulge in predictions we should likely say that prejudiced minds will object to many changes that will be found, because some familiar phrases, like "he who now letteth will let," will (we doubt not) be rubbed out and something better inserted. But thoughtful persons, and those who desire the meaning of the Greek original, cannot but be pleased with a translation in which forty-one Greek scholars of all Christian creeds are agreed.

We are not afraid that in style any more than in translation these forty-one men will go astray and shock the Protestant world. These men know what is good English and what is dignified English, and they have the "principles" already quoted to guide them. They love the old English Bible as much as Bishop Coxé does, and they will see that it is not roughly treated. Our advice, then, is to keep quiet till the revised version appears, and then let us examine it, not in the light of our prejudices, but in the light of a scholarly common sense. All attempts now to say what it is, or to assail it, are premature. Our own writing is merely to show that we have reason to expect the best.—*N. Y. Christian Union.*

A JEWISH WEDDING.

It was when studying with a friend at Tangiers, on a brief visit from Gibraltar to the north coast of Africa, that I saw the ceremony of a Jewish wedding. One of the sons of a Jewish consul was about to be married to the daughter of a Hebrew banker and silversmith. My friend was invited to attend, and the invitation was kindly extended to me and two English officers who had crossed over with me from Gibraltar, and who were also the guests of my host. The marriage took place in an open courtyard in front of the banker's house, before a large attendance of Jews and Christians. The Jews do not think it necessary to be married in a synagogue, for, in their opinion, any place where prayers are offered up is by that act consecrated. At the east end of the quadrangle, and facing the visitors, was a large white and yellow silk canopy, supported at each of its four corners by long poles which were held by four bronzed young Hebrews. Beneath the canopy was a table, on which were a massive silver goblet and some empty wine glasses. At the side of the table was a rabbi, with his white silk talith over his head, awaiting the arrival of the bride and bridegroom. He had not long to remain expectant, for the bridegroom, attended by his father, very shortly after entered the courtyard, and took his stand under the canopy, all around crying out, "blessed is he that cometh!" Soon after his arrival, the bride appeared through the parting crowd of spectators, and was led under the canopy, and then three times conducted round her future husband, thereby fulfilling the command of Jeremiah: "The woman shall compass a man." The bridegroom after this escorted his bride around the outside of the canopy; whilst the Jewish guests threw grains of corn on them, saying: "Be fruitful and multiply." "He maketh peace in thy borders, and filleth thee with the finest wheat."

The couple now entered again under the canopy, and stood facing each other, opposite to the rabbi. The marriage ceremony then commenced. The rabbi filled one of the empty glasses with wine from the silver goblet, and taking it in his hand, amid profound silence gave the blessing. The engaged couple then tasted the wine, and immediately afterward the bridegroom put a ring on the bride's finger, repeating the Hebrew after the rabbi. "Behold thou art betrothed unto me with this ring, according to the rites of Moses and Israel." And now the tedious proceeding of reading the *Kethubah*, or marriage contract, took place. It was written in Chaldee, and was read aloud in that language; and, as it was a tongue certainly "not understood by the people," and the burning rays of an African sun were almost vertical, we were all greatly relieved when this most uninteresting performance was over. The rabbi, having ended, took a glass of wine, stood in front of the united pair, and pronounced the seven blessings.

These blessings uttered, the new husband and wife tasted the second glass of wine, and then an empty glass was placed on the floor, upon which the husband stamped, crushing it to atoms. All now cried out, "Mazel tov!"—"good luck!"—and the marriage ceremony was over. The crushing of the glass is to remind man that God can as easily crush him; and that, therefore, man should direct his thoughts not only to earthly things, but to those above.—*Sunday Magazine.*

HOUSEHOLD ACCOMPLISHMENTS.

The "lost art" of knitting has received a good deal of merited attention from the "Tribune," which has given many diagrams of patterns and stitches. "It is one of the most peaceful sedative employments a woman can treat herself to, provided that she is so proficient in it that she need not think about or look at the work growing beneath her fingers. This proficiency comes of course by practice; the sympathetic restlessness of body, often induced by intense mental application, is, as in reading, perfectly quieted by the unconscious motion of the hands in knitting. All temperaments may not find this so, but to some knitting is a very pleasant safety-valve for physical restlessness while reading or thinking up say a newspaper article. Then, in spite of all that machinery can do, there is no hosiery so warm and comfortable as the home-knit hosiery, none so durable, none that takes mending so kindly. By this useful art all the travellings of our hours and days are knit into beauty and utility.

"Another charming accomplishment is that of fine dish washing. In some houses there are servants so careful that they may safely be trusted with our fine china, but such servants are few. The dangers of nicking, cracking, breaking

it are such that the housewife is in constant apprehension. But this need not be. There is no need of removing the china from the dining room to cleanse it. The ladies of the family can do this without soiling their hands or their clothes. Let a large tray be set on one end of the dining table, on this be placed a little tub or "keeler," partly filled with hot water, a dish mop, soap and cup towels. With this simple furnishing the soiled dishes may be quickly cleansed with no risk of injury to them. Rubber aprons may be worn so that not a drop of dish-water need soil the most delicate silk dress worn by the operator. A few minutes industry will suffice to cleanse a goodly array of soiled dishes, and no risk of injury is run by transporting them to the kitchen and back again. Fine dishwashing may thus be elevated into a privilege to which growing girls aspire. Thus conducted there will be little danger that towels for silver and glass and china shall be debased to lower and commoner uses.

"Another domestic art of great utility is that of clear starching. Unless laces, fine embroideries, and lincens pass, in the cleansing process, through skilful hands they are as good or as bad as ruined. There are plenty of servants who are, as they claim to be, good laundresses, but they are not to be trusted with laces and fancy goods. These every lady should be able to clear starch for herself, and without the least injury to the texture or any suggestion by their appearance that they have been 'done over.'

THE YEARS PASS ON.

"When I'm a woman, you'll see what I'll do!
I'll be great, and good, and noble, and true;
I'll visit the sick and relieve the poor—
No one shall ever be turned from my door,
But I'm only a little girl now."
And so the years pass on.

"When I'm older I'll have more time
To think of heaven and things sublime;
My time is now full of studies and play,
But I really mean to begin some day.
I am only a little girl now."
And so the years pass on.

"When I'm a woman," a gay maiden said,
"I'll try to do right, and not be afraid;
I'll be a Christian, and give up the joys
Of the world with all its dazzling toys;
But I'm only a young girl now."
And so the years pass on.

"Ah me!" sighed a woman gray with years,
Her heart full of cares and doubts and fears.
"I've kept putting off the time to be good,
Instead of beginning to do as I should;
And I'm an old woman now."
And so the years pass on.

Now is the time to begin to do right;
To-day, whether skies be dark or bright;
Make others happy by good deeds of love,
Looking to Jesus for help from above,
And then you'll be happy now,
And as the years pass on.—*Christian at Work.*

HUSBANDS AND WIVES IN INDIA.

The life of a native lady can in no way be compared with that of an English one. In her childhood she sees her father fondling his male children, and knows them to be taken about and loved, whilst she is kept in her own apartment, shut up almost, excluded from outside society, and this state of nearly total seclusion from life and happiness continues to the end of her days. And he, the husband to whom she is married in perfect ignorance as to what he may prove, considers her, according to a man's own statement, "a nice creature, pleasing at times, but not quite so useful as a horse." With the Hindus there is very little difference. A writer, well informed on Indian subjects, says: "A Hindu naturally despises women, and among them no wife ever looks for kindness or even attention from her husband, who disdains even to mention her name, or to permit her to eat until he has entirely finished, although her own male children sit down with him; and so what remains from the children forms the mother's share." Of course the force of circumstances prevents this being carried out in some classes of Hindus; amongst the low castes for instance. Yet, doubtless, the spirit is the same throughout, otherwise the treatment of women would be different. One can easily arrive at a pretty accurate idea of the estimation in which women are invariably held by natives, by noticing how, instead of abusing a man regarding himself, directly to himself, his female relatives are spoken of.

I remember on going first to Calcutta being engaged in business matters with a very clever native gentleman, who can speak and write English as well as I can. From his earliest days he has associated with Europeans, and belongs to the Brahma-Somaj caste, as does Keshub Chunder Sen, who was in England some years since. Although this religion rather nearly approaches the Protestant one in the results of its teaching, and notwithstanding that this gentleman understood English customs perfectly well, when in return for his inquiry had I left all my friends in England well, I asked, as would any Englishman, knowing him to be a married man, "Is Mrs. —, well?" (apologizing for the English prefix), he answered my very quietly, "Thank you, my family are all well; but be careful in speaking to Bengalis, for any mention of a man's wife to him is a great insult."

OPPORTUNITY has hair in front, behind she is bald; if you seize her by the forelock you may hold her, but if suffered to escape, not Jupiter himself can catch her again.

BRITISH AND FOREIGN ITEMS.

MR. JOSEPH COOK, the Boston lecturer, has gone to Europe. It is reported he may be absent two years. He needs rests.

THE Pope has assented to the proposal that a portion of the French Jesuits should form a society for the propagation of the faith in Central Africa. How we pity the poor Africans.

"THE Cable of 1880," as the last new cable is called, which has just been laid in eleven days, was at work in transmitting messages half an hour after the submergence was effected.

THE Christian Vernacular Education Society, for India, expended, last year, \$53,000 in training teachers and printing books. Nearly 7,000 children are being instructed in its religious schools.

THE murderers of Dr. Parsons, the American missionary, have arrived at Constantinople, and will be tried speedily. The Sultan has promised Mr. Heap, the United States Consul-General every satisfaction.

DIPHTHERIA of a very fatal type is prevalent at New London, Conn., and an epidemic of dengue prevails at Charleston, S.C., there being over 2,000 cases in that city. Dengue is also reported at New Orleans.

THE peach, which has just been in season, originated in Persia and Northern India, and is of the same genus as the almond. In the Old and New World there are, it is said, more than one hundred varieties of the delicious fruit.

THE strike of the nail-makers of East Worcestershire and Staffordshire, which begun on the 10th inst., and in which 28,000 persons participated, has collapsed, because the workmen were so destitute as to be unable to prosecute it.

DR. AMBROSE LAWRENCE, of Boston, has an embalmed Egyptian asp, probably 3,000 years old, and probably the only one on this continent. It is about a foot long, and resembles an ordinary snake, but its head is disproportionately large.

MR. GLADSTONE has visited Glasgow, Oban and other regions of Scotland. He is enjoying his holidays for the benefit of his health in a steamer cruise along the northern coasts of the United Kingdom. His health is rapidly improving.

THE car of Juggernaut was not drawn through the streets of Pooree, India, July 9, according to heathen custom, through the negligence, as the natives charge, of government officials. In consequence of this it cannot now be used for twelve years.

COLPORTAGE has been made free in France by a recent law, under which it is only necessary to make a declaration of intent to the Prefect of the department in which the colporteur resides. Hitherto colportage has been obstructed by many difficulties.

THE combined fleet of the powers is stationed in the waters around Ragussa. Admiral Seymour, of the British fleet, is in command. It has not yet been decided by the Powers whether to land troops or not, to effect the surrender of Dulcigno to Montenegro.

SINCE 1507, the Jesuits have been expelled from eight countries in Europe, and from several Republics in South America. It is not their religion, but their politics, that makes the trouble, as they are found to be the enemies of all Governments which they cannot control.

THE rush to the Roman Catholic miracle-working shrines seems to be as periodic as that to the watering-places and other fashionable resorts. The London "News" says that the miracle season at Lourdes, France, "sets in" about August 15, and lasts about five or six weeks.

AT the late meeting of the Assembly of the Church of Scotland, it was stated that one gentleman had presented the General Assembly in Victoria with a check for \$50,000 in aid of building a divinity hall, and that another had made a gift of \$300,000 to found a university in South Australia.

IN the Canton of Berne, Switzerland, it is stated that there are 12,000 stills, the people making alcohol from potatoes and beet-root. Drunkenness is so rapidly increasing that some of the prominent men are giving lectures on the subject, and endeavouring to influence the people against the use of stimulants.

THE Sultan has issued a *hatt* dismissing Kadri Pasha, prime minister, and appointing Said Pasha his successor. The *hatt* states that, in view of the gravity of the situation and the urgency of measures to be taken, a change in the ministry is necessary, and expresses the conviction that Said Pasha will be able to effect a satisfactory solution of pending questions.

PHILADELPHIA has the largest number of churches of any of the large cities in the United States—434; New York comes next with 354; Brooklyn follows with 240, and all others have less than 200 each. Boston has one Church to every 1,450 inhabitants, New York, one to 2,500; Buffalo, one to 1,675; Cleveland, one to 1,450; Cincinnati, one to 1,600; Providence, one to 1,300.

MIESA, the Emperor of Uganda, who, through Stanley, the explorer, begged for Christian teachers, who were immediately sent by the English Church Missionary Society, and the Free Church of Scotland, has renounced Christianity and gone back to Paganism, worshipping Mokassa, the god of Lake Nyanza, whose spirit is supposed to reside in an old woman who lives on the lake.

News from Peking in reference to the relations between Russia and China is to the effect that Li Hung Chang, unable longer to oppose the war party, had given in his submission. The latest advices are that Chung How has been unconditionally pardoned, in deference to the wishes of Russia, and that Colonel Gordon has taken his departure for Aden. This would seem to indicate that peaceful councils have prevailed.

MINISTERS AND CHURCHES.

THE Presbyterian congregation of Streetsville, on the 13th inst., gave a unanimous call to the Rev. Wm. McWilliam, M.A., of Bethesda and Alnwick, to be their pastor, with the promise of \$800 of stipend, and a manse.

THE Rev. J. M. Macalister, of Beckwith, was recently surprised by a visit of a deputation who waited on him at his residence in Ashton, and in behalf of the Bible class of Knox Church, Beckwith, presented him with an address, accompanied by a valuable gold chain and a purse containing a sum of money. The gift was valuable in itself, but as expressive of the kindly feeling existing between pastor and congregation it was invaluable.

THE annual pic-nic of the Rockwood Presbyterian Sabbath school was held on Saturday, 11th September. After tea had been served the members and adherents, many of whom were present, presented their pastor, the Rev. D. Strachan, with an address expressive of their respect and esteem for him, accompanied by a purse containing \$76. Mr. Strachan made a feeling and suitable reply, and was followed in a few remarks by other gentlemen present.

A DEPUTATION of the ladies of St. Andrew's Church, Perth, called upon the Rev. Dr. Bain a few evenings ago, and made a presentation to him of \$120, subscribed by a number of members of the congregation, and friends, in expression of their regard for him, and of their appreciation of his long pastoral services among them, and in order to enable him to attend the meeting of the Pan-Presbyterian Council in Philadelphia. This liberal donation, and the desire of his congregation that Dr. Bain should attend the great Presbyterian Council about to sit at Philadelphia, are but fitting expressions of the reverend gentleman's claims upon his congregation, and we are glad to see that their feelings in this matter have taken the eminently practical shape they have.

ON the 9th inst. the dedicatory services in connection with the opening of the Presbyterian church at Kenyon, were conducted by the Rev. Messrs. Fraser of Indian Lands, and Ross of Kirkhill, who preached excellent sermons to a large and appreciative audience, the new building being crowded at both services to its utmost capacity. The door collection of the day amounted to \$100. The church is a substantial and commodious stone edifice, with side and end galleries, Gothic windows, and a well proportioned spire. It is 60 x 40 feet, seated for 600 people. Credit is due Mr. Chisholm, the contractor, not only for carrying out the specification in full, but for exceeding it with the intention of giving the congregation more satisfaction. It cost between \$7,000 and \$8,000, and it reflects much credit upon the energy and liberality of the congregation, who are not wealthy, that it is almost free of debt.—COM.

THE new Presbyterian church in Drummond was formally opened on Sabbath of last week, by the Rev. Mr. Burns, of Perth, who preached both morning and afternoon. The reverend gentleman chose for his morning text Exodus xxv. 8: "Let them make Me a sanctuary that I may dwell among them," and in the course of an able and eloquent address, shewed the people that from the earliest times down to the present day it was God's will that the people should assemble themselves together to worship Him, and that His blessing surely descended most copiously in those places where His name was respected and feared. The afternoon service was like another chapter from the same book, and was evidently composed with great care, to suit the occasion. In short, the services of the day were of so impressive and interesting a nature that they will not soon be forgotten by those whose privilege it was to be present. A collection, amounting to \$27, was taken up during the day for the purpose of painting and otherwise improving the building. The church is a comfortable wooden structure, seating comfortably 200 people.

THE Presbyterian congregation of Perrytown a few months ago decided to build a new church. A lot was chosen about mid-way between Garden Hill village and the gravel road. So heartily did the people go to work that the church is so far completed as to be ready for occupation, and on the evening of the 10th inst. it was filled by a large gathering. The brick work is done, the roof on, the floors laid, and the spire nearly finished. The structure is symme-

trical and tasteful, and promises to be a commodious, well arranged edifice. The meeting on the evening in question was intended as a farewell to the Rev. Wm. Hodnett, who has been the pastor in charge for several years. Mr. Hodnett has been appointed by the Home Mission Committee of the Presbyterian Church in Canada to go as a missionary to the North-west, for which region he will soon take his departure. The meeting and addresses shewed the high esteem in which he is held by the people and ministers of that community. After tea had been served, addresses were delivered by the Rev. Messrs. Beattie, Port Hope; Sunderland, Percy; Beattie, Baltimore; and Smith and Horton, of Garden Hill.

PRESBYTERY OF SAUGEEN.—This Presbytery met in St. Andrew's Church, Mount Forest, on the 14th inst. Four students gave reports of their labours in the Presbytery during the summer; each of them also read a discourse. Mr. McLeod being unable to attend on account of sickness sent in his report and discourse, which were read by the Clerk. The Presbytery expressed their satisfaction both with the reports and discourses. The Clerk was instructed to certify them to their various Colleges. A call from Palmerston congregation to Rev. J. M. Aull, of Ratho, etc., was sustained. The salary promised was \$900, without manse or house. The mission stations of North Luther, etc., also the mission stations in Osprey applied for ordained missionaries. The following was the deliverance of Presbytery in reference to the Durham case. "That owing to the irregularity of the session and congregation in ascertaining the mind of the congregation in regard to the introduction of an organ in the sacred music of the church, and also the irregularity of the petition presented by the petitioners, that the Presbytery appoint an adjourned meeting at Durham, on the 29th September, at eleven o'clock a.m., and have a meeting with the congregation and the petitioners in the Presbyterian church, Durham, with the view of arriving at a wise conclusion in the case, and all be duly cited to appear in said church at seven o'clock p.m. of that date.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met at Seaforth, on the 14th of September. The Clerk was instructed to certify Mr. Joseph Higgins to the Board of Examiners of Knox College. On behalf of the Finance Committee Mr. Thomson submitted an estimate of the Presbytery's expenditure for the ensuing year, and recommended a method to raise the amount specified. The estimate and recommendation were approved of. The order of business as adopted last year, for one year, was adopted to be the standing order for the future. A telegram was received from Dr. Ure stating that he could not be present, and recommending that no change be made in the grant to the Gaelic station at Goderich. The Presbytery agreed accordingly. Mr. Hartley reported respecting the state of the people at Chisholm, setting forth that they were taking steps to build a church. The committee was reappointed to watch over the interests of the cause there. Mr. Paterson reported that the communion roll of Bayfield congregation was purged, and submitted the session records of said congregation for examination. Rev. Wm. Inglis, of THE PRESBYTERIAN, was invited to sit as a corresponding member, he being present. On the report of the deputation to Rodgerville and Exeter it was agreed not to separate the aforesaid congregations. Measures were adopted to raise the sum expected for Assembly Fund. A circular letter from the Convener of the Assembly's Committee on Sabbath Schools was read, and moderators of sessions were instructed to submit the circulars received by them on the matter to the teachers of their Sabbath schools, requesting them to consider the subject and send a report to the Convener of the Presbytery's Committee on Sabbath Schools. The following brethren were appointed to attend to the interests of the schemes of the Church respectively, viz. Mr. Stewart, Home Mission; Mr. McDonald, Foreign Missions; Mr. McLean, Colleges; Mr. McCoy, French Evangelization; Mr. Musgrave, Aged and Infirm Ministers; Mr. Lochead, Widows and Orphans; Mr. Thomson, Assembly Fund. A mode of electing Commissioners to Assembly was agreed upon to be adopted in future. Next meeting to be held in Clinton, on second Tuesday of November, at ten o'clock a.m.—A. MCLEAN, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Court held its regular meeting at Walkerton, on the 14th and 15th inst.,

Rev. R. C. Moffat, presiding. There was read a communication from Rev. John Scott, stating that owing to ill-health he would not be present at this meeting. There was read a communication from Rev. H. McKay, tendering his resignation of Gore Bay and associated stations. It was agreed to lay the resignation on the table in the meantime, and inform the Home Mission Committee of his action. There was read an extract minute of a congregational meeting held at Manitowaning on the 8th inst., asking for the services of an ordained missionary, and promising to pay \$440 towards his support, and more should they secure the services of Rev. H. McKay. Mr. Tolmie submitted the Home Mission Report, and gave a very interesting account of his late visit to Manitoulin Island, St. Joseph Island, and the north shore of Lake Huron. The report was received, and the convener thanked for his diligence. It was agreed to recommend this mission field to the Home Mission Committee, and ask that at least three missionaries be employed to labour in it during the winter months, and that one of these be Mr. Jones, who is already labouring on the Island of Manitoulin. Messrs. Builder, Meldrum, Robertson, McTavish, and Gibson, students labouring within the bounds, were certified to the College Board. The supply of Salem congregation was left in the hands of the Moderator of its Session. The Clerk was instructed to ascertain what supply may be required by Riversdale and Enniskillen for the next three months, and to inform the convener of the same. There was read a circular letter from Dr. Reid agent the Assembly Fund. The Finance Committee was instructed to levy the amount required of this Presbytery on the several congregations of the bounds. It was resolved to visit Zion Church, Teeswater, Presbyterially, on Monday, 20th December, the committee of Presbytery to meet with the office-bearers at half-past six p.m., and with the congregation at half-past seven p.m., the committee to consist of the Moderator, Dr. Bell, and Mr. Straith, ministers, and Mr. Blain, elder—Dr. Bell to preach. Westminster Church to be visited on the following evening and at the same hour. The next meeting of Presbytery was appointed to be held in Zion Church, Teeswater, on Tuesday, 21st of December next, at two o'clock p.m.—A. G. FORBES, Pres. Clerk.

A HEARTY GREETING.

A very pleasant social reunion took place in the lecture room of John street Presbyterian Church, Belleville, a few evenings ago, for the purpose of welcoming the delegates who represented Belleville at the celebration of the Raikes Centenary in England. There was a very large attendance of the young people with their friends. The chair was filled by Mayor Patterson, and the Rev. David Mitchell, pastor of the church, was asked to address the meeting and to give expression to the feelings of pleasure experienced by those present at the return of Mr. Northrup and Mr. and Mrs. Ritchie, which the reverend gentleman did in very felicitous terms.

Mr. Northrup happily responded to the address of welcome. He spoke of the surprise and sense of honour conferred upon him with which he had received the proposal that he should go as a delegate to the Raikes celebration. He enjoyed the voyage very much, having never been absent from a meal except for one day on his return. He could not describe the feelings with which he looked back upon the meetings in which he and his fellow-delegate had both the pleasure of taking part. The children's gathering at the Crystal Palace was especially interesting. It was wonderful to hear so many thousands render the hymns. By their firmness the delegates from Canada were prevented from being classed in general as those from America. The Canadians held their own; in particular the Hon. Vice-Chancellor Blake, who distinguished himself not only by his eloquence, but by the firm stand he took upon the question of temperance. Rev. Dr. Burns, of Halifax, became quite a popular favourite, and at Brighton he took exception to some utterances which had been freely made on the subject of Sabbath observance in such a way as to call forth loud applause. Mr. Northrup said while he was pained by what he saw of intemperance and profanation of the Sabbath, he felt very much interested in the Christian life and enterprise which were to be seen in London, Scotland, Ireland and Paris. The London city missionaries were a noble band of workers. The work undertaken by Mr. Quarrier in Glas-

gow, who from his connection with the Marchmont Home was known to many present, was most encouraging. The labours of Rev. Mr. McAll and others in and around Paris were most promising for the future. He could not devote more than a few days to Scotland and Ireland, but he was delighted with the people, with the scenery, and with the Christian work which was everywhere manifest. When in England he thought it was delightful, but Scotland seemed still more attractive, and Ireland was so much more so than Scotland that he could hardly tear himself away from the Emerald Isle. Mr. Northrup concluded by thanking the meeting for the warm welcome now tendered to Mrs. Ritchie and himself.

During an intermission of nearly an hour, ice-cream, coffee and cakes were served by the ladies, who had a tastefully covered table in one corner, which was also beautifully decorated with flowers.

The children sang another hymn, and then the chairman called for an address from Mr. T. Ritchie, who made some humorous remarks upon his being called to speak upon a subject of which his hearers knew more than he, and also upon the national characteristics of Scotland and Ireland.

After votes of thanks to the ladies, the choir, and the Mayor, the meeting sang "Praise God from whom all blessings flow," and the pastor pronounced the benediction.

APPEAL IN BEHALF OF THE POINTE-AUX-TREMBLES MISSION SCHOOLS.

The Pointe-aux-Trembles Mission schools have long been well and favourably known as one of the most efficient agencies employed in the cause of French Canadian Evangelization. They are designed to furnish a liberal education to the sons and daughters of French Canadians who are still connected with, or who have only recently left, the Church of Rome. They have been greatly blessed in the past, very few of the pupils remaining Roman Catholics after being for a short time under the influence of the instruction imparted in the schools. Every session a number of the pupils have found the Saviour, and to-day many of the former pupils of the schools occupy prominent positions in Canada and the United States as pastors, missionaries, physicians, teachers, etc. The schools have recently been transferred from the French Canadian Missionary Society to the Board of French Evangelization of the Presbyterian Church in Canada, whose aim will be to render them increasingly efficient, and to make them a means of blessing to many. Their maintenance is dependent upon the voluntary contributions of the friends of French Canadian Evangelization. The Board are anxious that they should be supported by scholarships guaranteed by private individuals, Bible classes or Sabbath schools. The scholarships are fifty dollars each, this amount being the average expense of each pupil per session. There is accommodation in the buildings for upwards of 150 pupils. The next session commences on 15th October. The number of applications for admission already exceeds 120, which will probably be increased to about 200.

Thus far only fourteen scholarships have been guaranteed, and the Board are at a loss to know what action to take as to the application for admission. Their policy is to keep free from debt and not incur liabilities which there is no reasonable prospect of their being able to meet. They, therefore, very urgently appeal to all Sabbath schools and to all friends of the work for immediate help. There are few Sabbath schools or Bible classes but could provide for the support of a pupil if the effort were only made, and there are many of our Christian people who, we believe, will esteem it a privilege to help in this good work. A particular pupil, concerning whose progress reports will be sent from time to time, will be assigned to any school or individual guaranteeing a scholarship.

The Board very earnestly appeal to you for help, and solicit your co-operation in this important work. Upon the result of this appeal *within the next fortnight* will depend the number of pupils to be admitted for the session beginning 15th October.

Should it be inconvenient to forward the contribution in whole or in part now, an intimation to the Secretary to the effect that you will be responsible for the support of one or more pupils, and naming the time at which the money may be expected, will enable the Board to determine the number of pupils to be admitted. Should you not be in a position to provide

for an entire Scholarship (\$50), the Board will gratefully receive any sum you may be able to contribute. It is sincerely hoped that all former supporters of the school will continue their interest and assistance.

Soliciting a response from you as early as convenient—at the latest before Tuesday, the 12th of October—and earnestly commending this appeal to your favourable consideration, we remain, yours, etc.,
D. H. McVICAR, LL.D., *Chairman.*
ROBT. H. WARDEN, *Sec.-Treas.*

P.S.—Ministers or Sabbath school superintendents, into whose hands this appeal may fall, are respectfully requested to present the matter to their Bible classes and Sabbath schools, and to use their influence in securing a contribution before the above named date (12th October). Juvenile collecting cards will be furnished on application to the Secretary.

THE Rev. Drs. Reid, Caven, Gregg; Rev. D. J. Macdonnell, B.D.; Hon. John McMurrich, and M. T. W. Taylor, Q.C., have left Toronto to attend the Pan-Presbyterian Council at Philadelphia.

WE have received the sum of \$5 for the Home Mission Fund from a gentleman who does not give his name. The amount has been transmitted to Dr. Reid, and is by him acknowledged in another column.

THE religion of seventy years ago was an iron belt to the mind, giving it concentration and force. A rude people were kept respectable by the determination of thought on the eternal world. Now men fall abroad—want polarity—suffer in character and intellect. To a self-denying, ardent church, has succeeded a cold, intellectual race, who analyze the prayer and psalm of their forefathers and reject every yoke of authority and custom with a petulance unprecedented.—*Ralph Waldo Emerson.*

THE babe is the ruler of the house. We speak of owning our children, but they own us, and we bow to them. They get imperious, they are sensitive if their wishes are not regarded. Woe to that youth who is coddled, protected, indulged at home, and then sent out into the world dreaming that it is the pedestal on which he is to stand. Said a lady, who knew what a cankered heart and mortified vanity meant. "What else could have been expected? When ten years old, I was dressed up and placed on a table to be admired."—*J. B. Thomas.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XL.

ISAAC'S PROSPERITY

Oct 3; 1880. } *Gen xxvi. 12-25.*

GOLDEN TEXT.—"The blessing of the Lord, it maketh rich."—Prov. x. 22.

HOME READINGS.

- M. Gen. xxiii. 1-20. Death and Burial of Sarah.
- Tu Gen. xxiv. 1-28 Rebekah at the Well.
- W. Gen. xxiv. 29-66. Marriage of Isaac.
- Th. Gen. xxv. 1-34. Birth of Isaac's two sons.
- F. Gen. xxvi. 1-25. Promise to Isaac, and his Prosperity.
- S. Prov. x. 1-22 Golden Text and connection.
- Sab. Ps. cxii. 1-10. Prosperity of the godly.

HELPS TO STUDY.

Resuming the regular course of the International Lesson Scheme we supply a brief summary of the contents of the Bible narrative intervening between the closing lesson of last quarter and the present lesson.

Following the trial of Abraham's faith we find recorded, the death of Sarah, and her burial at Hebron, in the cave of Machpelah, in a field purchased by Abraham from Ephron the Hittite for four hundred shekels of silver; the bringing of Rebekah from Mesopotamia by Abraham's servant, to be the wife of Isaac; an account of Abraham's descendants by Keturah; the death of Abraham at the age of one hundred and seventy-five years, and his burial by Isaac and Ishmael; the birth of Isaac's two sons, Jacob and Esau, their early history, and the transfer of the birthright from the latter to the former; Isaac's dissimulation, after the unhappy example of his father, while living among the Philistines at Gerar.

Of the present lesson the following division may be found convenient: (1) *Isaac and his Possessions.*, (2) *Isaac and his Neighbours.*, (3) *Isaac and his God.*

I. ISAAC AND HIS POSSESSIONS.—Vers. 12-14. The meaning of the word prosperity, as applied to man's life, should not be limited to worldly wealth. The mere acquisition of earthly possessions does not constitute success in life. The foundation of true prosperity is not in riches but in character. History is bright with examples which shew that it is possible to be truly and eminently successful and at the same time to live and die in what the world calls poverty. On the other hand, high moral and religious

character and worldly wealth are not incompatible. The tendency to accuse religious men of trying to "serve God and mammon," when there is no further evidence of their doing so than the mere fact that they have acquired riches, ought to be checked. Wealth is one of the instruments which God sometimes puts into the hands of His servants to enable them the more effectively to advance the interests of His kingdom on earth; and in such cases He also bestows upon them the strength and wisdom necessary to enable them to maintain their integrity. Isaac was one of God's servants, and he was none the less so on account of his worldly prosperity.

Then Isaac sowed in that land. Isaac, who seems to have followed agriculture to a greater extent than his father had done, had been sowing in other places and received little or no return. Directed by God not to go down to Egypt as he had apparently intended, but to take up his abode in Gerar, within the territory of Abimelech (the same Philistine chief whose name appears in Abraham's history or perhaps his son and successor), he sowed there and reaped an extraordinary crop.

The Lord blessed him. See Golden Text. The fulfilment of the promise to Abraham and to his seed in the matter of temporal blessing was an earnest of its future accomplishment in its higher and more spiritual aspect.

Waxed great. Isaac increased in wealth and influence. There is a sense in which the epithet great cannot be applied to him with equal justice as to his father; and this is not the sense intended here. Isaac was good, quiet, peaceable, contented, tenderhearted, and faithful—but not great. The greatness here spoken of refers to his outward estate.

And went forward and grew. The repetition gives emphasis to the statement.

Flocks and . . . herds, and servants. He probably had sheep, goats, cattle and camels. The word translated "servants" would seem to indicate farm-hands or that class of servants employed in agriculture.

II. ISAAC AND HIS NEIGHBOURS.—Vers. 14-22. Abraham's bravery and force of will, monopolized perhaps by Ishmael, do not appear prominently in the character of Isaac. Most people would say that he was altogether too yielding, too ready to sacrifice his own just claims for the sake of peace; but he does not appear to have suffered any loss on account of this weakness—if weakness it was. In most cases strife results in greater loss than would have been sustained by yielding. The lips that uttered the words, "Blessed are the peace-makers," never pronounced a benediction embracing the proud; and pride, rather than interest, is at the root of most cases of prolonged contention. It took something more than mere personal interest to draw even Abraham's sword from its scabbard; and, whatever may be said of Isaac, it was no weakness that prompted his warring father to meet an incipient feud with the peace-maker's proffer. "Let there be no strife, I pray thee, between me and thee."

The Philistines envied him. The Philistines inhabited a fertile plain on the Mediterranean coast, at the southwestern extremity of Canaan. The name means "emigrants," and they had probably come from Egypt at a very early period. It was from them that the country took the name "Palestine" which it still retains. Moved by envy of Isaac's success and growing wealth these people took occasion to quarrel with his servants about the wells. These wells Isaac could claim, not only because he had opened them, but because they were old wells which his father had dug and which had been secured to the family by treaty with Abimelech (Gen. xxi. 22-34), but he relinquished them for peace sake and moved farther up the valley in which the capital (Gerar) was situated. Thither the envious and contentious Gerarites followed him. The name, Esek, which he gave to one of the wells, means "strife"; the name, Sitmah, by which he called another, signifies "hatred" or "accusation," and is etymologically related to the name "Satan." Rehoboth means "room" or "breadth."

III. ISAAC AND HIS GOD.—Vers. 22-25. The following is the estimate of Isaac's character formed by a well-known commentator: "His position is comparatively unimportant. No new promise was made to him. No further development of the Abrahamic covenant took place during his life. His biography, after he was offered up, was uneventful. He was little more than the connecting link between Abraham his father and Jacob his son; the channel through which the promises descended from the generation before to that after him. In character he was more distinguished for amiableness and patience than for will-force. When Abimelech's servants took away a well from Abraham by violence, the patriarch brought the king to terms (Gen. xxi. 25). But when they drove Isaac away from his own wells, he forbore to assert himself. Yet, by patient submission, he gained the divine blessing. Still, in the essential particulars, he resembled Abraham—he believed and obeyed all God's commands, and maintained his holy worship. In him a pledge is given that a life which is not highly gifted, nor endowed with extraordinary powers, may yet be good and blessed; that faith and truth alone are indispensable."

Beersheba. Driven from place to place, Isaac at length reached his birth-place. Here he was sure of his ground, for it was within the limits of the promised land. Here also, on the very night of his arrival, the Lord appeared unto him and this increased the feeling of security. The promise made to Abraham and to his seed we now find renewed, and we also find Isaac building an altar and establishing the worship of God, just as his father would have done.

THROUGHOUT all Walter Scott's works there is no evidence of any purpose but to while away the hour. His life had no other object than the pleasure of the instant, and the establishment of a family name. And yet, of all poetry that I know, none is so sorrowful as Scott's. Around all his power and brightness and enjoyment of eye and heart; the far-away Eolian knell is forever sounding; there is not one of those loving or laughing glances of his, but it is brighter for the film of tears.—*John Ruskin.*

OUR YOUNG FOLKS.

TRUSTING GOD.

Whoever plants a leaf beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
He trusts in God.

Whoever sees, through winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "to-morrow," "the unknown,"
"The future," trusts unto that power alone
He dares to disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

THE MOTHER'S PRAYER.

Hear me, O Father, ere I rest
This night upon my bed,
Let Thy blest Spirit in the heart
Of my dear son be shed.

Forgive him, should he wayward seem,
For sake of Thy Dear Son;
Without the blood of Calvary
Are all of us undone.

Lead him, as only Thou canst lead
The faltering steps of youth,
Through tempting and entangling snarers,
To paths of heavenly truth.

Watch o'er him, with Thy loving care,
Wherever he may be;
Thou knowest the yearnings of my heart—
I leave it all with Thee.

A CHILD'S WORD IN SEASON.

AN English minister says: "Very recently a little boy in my parish, was sent by his mother to bring his father from a public house. He found his parent drinking with some other men, one of whom invited the little fellow to take some beer. Firmly and at once the boy replied, "No, I can't take that; I am in the Band of Hope." The men looked one at another, but no one was found to repeat the temptation. The man then said, "Well, if you won't take the beer, here's a penny for you to buy some bull's-eyes." The boy took the penny and said, "I thank you, but I had rather not buy bull's-eyes; I shall put it into the savings-bank." The men looked at each other, and for some moments were entirely silent. At length one of them rose and gave utterance to his feelings in these words, "Well, I think the sooner we sign the pledge and put our savings in the penny-bank the better." The men immediately left the house. Such was the effect of the two speeches of a boy only six years old.

WHERE IS YOUR LANTERN?

YOUNG Harry was sent on an errand one evening in early winter. After giving him his message his mother said, "Be sure you take the lantern with you, Harry." "Bother the lantern!" answered the boy, gruffly and disrespectfully; and he started, muttering to himself, "What do I want with a lantern? I guess I know the way well enough."

Very soon Master Harry, in crossing the street, stumbled into a hole which had been made by a recent rain. By his fall he knocked the flesh from his shin-bone and covered his

clothing with mud. On his way back he forgot the fence running along at the edge of the ravine. As he groped his way along the bank he fell over the brink and went sprawling to the bottom of the ravine. With much ado and after many bruises he got into the road once more, but when he finally reached his mother's door he looked more like a scarecrow than a living boy.

The lantern would have saved him all this. Was not he a foolish fellow not to take it? But what shall be said of those boys and girls who know the Bible to be the only lamp which can guide their feet safely through the paths of life to their home in heaven, and yet refuse to carry it? Are they not still more foolish? Are they not likely to suffer even more than the boy? You know they are.

JESUS AND THE CHILDREN.

A RECITATION FOR YOUR CHILDREN.

First child.

I know just the sweetest story
That any one ever heard,
How Jesus, our own dear Saviour,
Said such a beautiful word;
And this is how it all happened—
I can say every word by heart—
They brought unto Him young children:
The twelve said they must depart;
But Jesus, who sees and hears all things,
Was displeased at these, His twelve friends,
And said—I beg you to listen,
For my hope on these words depends—

"Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Second child.

I know one almost as pretty,
And I will tell it to you:
One day the twelve were disputing—
As e'en they sometimes would do—
About who should be greatest,
And would not be reconciled;
Then Jesus, their Lord and Master,
Taking a dear little child,
Set him amidst the disciples,
With manners so gentle and sweet;
Then, lifting him into His arms,
Said the words which now I repeat:

"Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

Third child.

It surely should make us happy
That such things as these should be—
That the Lord, the King of glory,
Loved little ones such as we;
But you've not told all the story
Of the days when the little child
Taught the disciples this lesson—
They must be humble and mild.
I am so glad I can tell you
The very words that He said,
Lest some one else should despise us
When we want to Him to be led:

"And whoso receiveth one such little child in My name, receiveth Me."

Fourth child.

No matter when little children
Unto the dear Saviour came,
He always gave them a blessing,
And now it is just the same.
But I want you all to listen
While I my story repeat,
Of when they cut off green branches
And cast them down at His feet,
Singing the while glad hosannas
To Christ, their dear Lord and King;
Then still again in the temple
Loudly their praises did ring;
Some people cried, in their anger,
"Hearst thou what these children say?"
This is the beautiful answer
Jesus made to them that day:

"Yea; have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?"

HELPING A FELLOW UP.

TOMMY is tugging away at another urchin who is pitifully crying on the ground.

"What are you doing, Tommy?" "O! only helping a fellow up!"

That is right, Tommy. Now, take that

as your motto through life, to help a fellow up.

There is that drunkard who is down through drink, and there is the man that is poor, or sick, or tempted. Give each a hand, and help a fellow up.

What would have become of Martin Luther, when he was a young man singing in the streets for his bread, if some one who had an eye to observe him and a heart to feel for him, had not put out a hand and helped a fellow up? There are thousands to-day who never could have stood where they now are if friendly souls had not extended aid and helped a fellow up.

CHILDREN CAN SERVE CHRIST.

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

A little boy once said to his mother, "I should like to have lived in the time of our Saviour that I might have done something for Him."

His mother smiled and said:

"What could a child of your years have done for Him to prove your goodwill?"

The little boy thought a moment and then said:

"I would run everywhere doing His errands."

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

WHAT CAN RUB IT OUT?

"MY son," said his mother to a flax-haired boy, who was trying to rub out some pencil marks he had made on paper: "My son, do you know that God writes down all you do in a book? He writes every naughty word, every disobedient act, every time you indulge in temper, and shake your shoulders, or pout your lips, and, my boy, you can never rub it out."

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother looked earnestly at him, but said nothing more. At length he came softly to her side, threw his arms around her neck, and whispered, "Can the blood of Jesus rub it out?"

Dear children, Christ's blood can rub out the record of your sins, for it is written in God's holy Word, "The blood of Jesus Christ, His Son, cleanseth from all sin."

FOR MAMMA.

ONE morning little Dora was busy at the ironing table smoothing the towels and stockings, and looking as if she felt her work was one of great importance.

"Isn't it hard work for the little arms?" I asked.

A look of sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mamma," she said softly. "How true it is that love makes labour sweet!"

PUBLISHER'S DEPARTMENT.

WORKINGMEN.—Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Bilious or Spring Fever, or some other spring sickness that will unfit you for a season's work.

MEETINGS OF PRESBYTERY.

WHITBY.—At Whitby, on the third Tuesday of October, at eleven a.m. MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 5th October, at eleven a.m. PETERBORO.—At Cobourg, on 28th September, at half-past ten a.m.

Births, Marriages, and Deaths.

BIRTHS. At Carleton Place, Ont., on Monday, the 13th inst., the wife of Mr. W. H. Wylie, of a daughter. MARRIED. At the residence of the bride's mother, Peter street, Toronto, on the 15th September, by the Rev. John Gray, M.A., of Orillia, uncle of the bride, assisted by the Rev. H. M. Parsons, Mr. Edward B. Alport, of Orillia, to Barbara G., daughter of the late James Leask.

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Change of Firm.

The undersigned respectfully announces that he has this day retired from the General Wholesale Jobbing Trade at Toronto and Montreal. While thanking his customers for their liberal patronage, extending almost a quarter of a century, he solicits for his successors a continuance of the same, believing that after their long and confidential connection with the house they will be enabled, with reviving trade, to continue and extend the Canadian business of the house, to the satisfaction and profit of all concerned.

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