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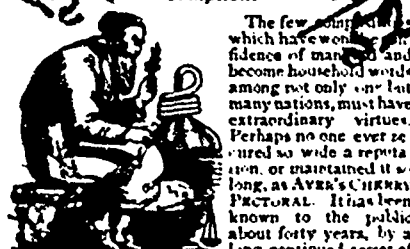
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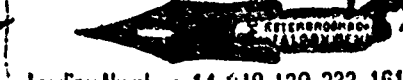
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NICE LIGHT ROLLS.—Take as much light
though as will make a pie-pan loaf; work
into it one egg, one heaping tablespoonful of
lard, and one of sugar. Let rise. Then
make out in little rolls with the hand, about
three inches long and half an inch wide.
Let rise again and bake in a quick oven.

BEST PEACHES FOR CANNING.—Among
the peaches the Morris White has long been
highly prized for canning. This is a pure
white peach, the main point in which it dif
fers from other sorts being that it is white
next to the pit. Most kinds of peaches have
a reddish tint next to the stone, but yellow
peaches are to be preferred, as they have a
higher colour and a richer flavour.

CHOCOLATE CREAM.—Grate eight ounces
of vanilla chocolate into a stew pan with
eight ounces of sugar, eight yolks of eggs,
and a pint of cream; stir over the fire until
it begins to thicken, and the yolks of the
eggs are set but not curdled; strain with
pressure into a basin; add half a pint of
whipped cream, and an ounce and a half of
clarified isinglass, mix well together, and
pour into a mould previously imbedded in
rough ice to receive it.

CANNING GRAPES WITHOUT THE SEEDS.
—"Grapes," says an experienced house-
keeper, "should never be canned without
first removing the seeds. It is, perhaps, a
saving of time to leave the seeds in, but it is
a waste of bottle room, and makes a poor
quality of fruit. When grapes can be had
plentifully, and are as cheap as they have
been of late years, they can be made, at
small cost, into a very palatable beverage by
simply pressing out the juice, clarifying and
sweetening it, and bottling it in any air-tight
receptacle."

BRILING.—Briling for the sick room,
as well as for daily use, says Dr. Kane, is
unquestionably the best manner in which to
cook meat. By it the meat is thoroughly
cooked and the juices remain incorporated
with the fleshy fibre. To perform it properly
the fire should be very hot, so that the out
side of the meat is at once hardened, thus
imprisoning the juices within the piece to
be treated. The grilliron should be turned
every few minutes, so as to cook all parts
evenly. Broiling meat in the flame of a coal
fire gives it an unpleasant odour and taste,
due to the gases of the coal, and broiling
over a smoky wood fire is also to be depre
cated. Hickory wood coals impart a pecu
liar and very pleasant odour and taste to
the meats broiled over them. Broiled meats
should be served while hot.

BRINGING UP A CHILD BY HAND. I
have raised a family of children, but I never
raised a child entirely by hand. Still, I had
some of them to feed, more or less, from the
first, on account of my feeble health. When
I had to feed, in addition to their nursing, I
fed them on good light bread and good sweet
milk. And if I thought the milk too rich, I
added a little water. I seldom used sugar;
and, if I used any, but very little, and the
best of loaf-sugar. Much sweetening causes
acidity of the stomach, and often brings on
colic. The mother who brings up a child by
hand will have to use her own judgment, and
the food given for its nourishment by its
mother on the stomach. If a nursing-bottle
be used, it should be well cleansed, and the
milk perfectly sweet, and not older than
from morning to evening, and night till
morning.—Mrs. J. S.

HOW TO CLEANSE KID GLOVES.—Take
a little sweet milk and a piece of white or
brown soap. Fold a clean towel three or
four times, spread it over your dress, and
spread out the glove smoothly upon it.
Take a large piece of white flannel, dip it in
the milk, then rub it upon the soap, and rub
the glove downward toward the fingers,
holding the wrist of it by the left hand. Con
tinue this process until the glove, if white,
looks of a dingy yellow, but if coloured,
looks dark and entirely spoiled. Now let it
dry, and then put it on your hand, and it will
be soft, smooth, glossy and clean. Take
care, however, to hurt no part of the glove
in rubbing it, and see that all parts are
thoroughly cleaned. This process applies
only to white and coloured kid gloves. For
black gloves that are soiled, turned white,
and otherwise injured, take a teaspoonful of
salad oil, drop a few drops of ink into it,
and rub it all over the gloves with the tip of
a feather; then let them dry in the sun.
White kid boots and slippers can also be
cleaned by the first process to look "as good
as new," and black kid boots and slippers
can be restored to their pristine gloss by the
latter method.

DR. FOWLER'S EXTRACT OF WILD
CHERRY cures cancer of the stomach and bowels,
dysentery, cholera morbus, and all summer
complaints.

NOTES OF THE WEEK.

THE Belfast "Witness" says: "We understand that the Rev. Professor Watts has been for some months engaged on a work in reply to Mr. Robertson Smith's last volume of lectures. It will shortly be issued from the press."

THE Queen of Madagascar, in a recent proclamation forbidding her subjects either to sell or drink rum, says: "I cannot take a revenue from anything that will debase and degrade my people." How does a Pagan put to shame a professed Christian government!

THE Bishop of Ossory and Ferns, Ireland, said at the opening of the Synod of Ferns, recently, that not a church had been closed in the diocese during the ten years that had passed since the disestablishment, except that one old church had been replaced by a new one, while an additional church and three glebe houses had been erected. Great progress had been made in the religious education of the young.

DEAN STANLEY is described as never forgetting in the midst of all his occupations the young men who had once been brought under his notice; he was always ready to give them not only such practical help as they might need, but the genial sympathy of a friend and an equal—a friend who spoke to them as on their own level, and who seemed to care for them not merely because they were smart writers or promising teachers, but because they were human creatures, toward whom his heart was drawn.

THE situation in northern Africa is full of peril to France, and the indications are that she will wish herself safely out of the scrape before the occupation is accomplished. The Arabs are everywhere in open revolt, the climate is unhealthy, the heat extreme, and the large reinforcements sent out from France seem to serve no purpose save to garrison a few of the coast towns. In Tunis the authority of the Bey has ceased to be recognized by the natives, and the military occupation of the city of Tunis and some other points has become necessary.

THE Evangelical movement in Russia under Colonel Basil Pashkoff, a lay preacher, and one of the richest men of Russia, is attracting considerable attention. Earnest Gospel meetings are held on Sabbath evenings in the Colonel's own house, the "splendid apartments which were formerly open only to the elite of Russian society for balls, are filled to overflowing by crowds belonging to the lowest orders of society, who are anxious to hear the good news of salvation, and who are moved to tears and supplications for relief from the burden of sin."

THE Rev. Duncan Macpherson, D.D., the senior chaplain of the Scotch Church in the Presidency of Bombay, died suddenly of cholera on the 6th of August, at the comparatively early age of forty-seven. In an obituary notice of him in the Church of Scotland Missionary Record for September, it is said: "His name was a household word in Bombay, and it will be as long as the generation which has been educated in his time in Mahim and in the Scotch schools survives. Many in Bombay will miss a benefactor and in many a humble home it will be felt that a friend is gone."

MR. ROBERT ARTHINGTON, of Leeds, has made a new offer to the Wesleyan Missionary Society of £2,000 (\$10,000), conditioned upon the Society providing £8,000, (\$40,000) more for opening a mission from the East Coast of Central Africa to the Victoria Nyanza and doing its best to keep it open, and for giving to its populations (particularly the Wamasai, the Wakaurher, and the Wakuafi) portions of the New Testament—viz., the Gospel of Luke, the Acts of the Apostles, and the Gospel of John. He expects the young men of the connection to undertake the

support of the mission, and proposes to have it called the "Punshon Memorial Mission to Central Africa."

REV. H. DAVIS, of Samoa, thinks it utterly absurd to talk of commerce preparing the way for Christianity. He says: "It may do so in another planet, but certainly not in the groups of which, during the past nineteen years, have been evangelized by our Samoan natives. On my former visit some of these islands had no trader, and in no case more than one or two. Heathen Nanumea had none for a time. Christian Nanumea has on its shores agents for four large commercial houses, in addition to the store of his Majesty the King of Apemama. No less than thirty-seven stores compete for the trade of these islands, besides occasional vessels from Fiji, Sydney, California, etc. Now the people are Christians; they want clothing, books and other things, and are in consequence far more industrious."

"LAST week," says the N. Y. "Evangelist," "Dr. Henry Highland Garnet, who has been pastor of the Shiloh Presbyterian Church in this city for twenty-five years, was presented with a handsome gold watch, a testimonial from the coloured people of the South, in view of his recent appointment as Minister of the United States to Liberia. Mr. T. T. B. Reed presented the watch in a few well chosen words. Dr. Garnet will sail shortly for Africa, where he already has a daughter teaching as a missionary, and in the very tribe from which his grandfather was taken many years ago, and brought to this country a slave. This daughter writes that she has discovered family resemblances among some of the people, and that the chief looks like her father! Our brother is well worthy of the honour conferred upon him by the Government, and we trust his life may long be spared to meet the exactions of the African climate and his new duties."

MISS BIRD in "Unbeaten Tracts in Japan" says: "Of the shadows which hang upon the horizon of Japan, the darkest, to my thinking, arises from the fact that she is making the attempt, for the first time in her history, to secure the fruits of Christianity without transplanting the tree from which they spring. The nation is sunk in immorality, the mill-stone of Orientalism hangs round her neck in the race in which she has started, and her progress is political and intellectual rather than moral; in other words, as regards the highest destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences; and that, in the reception of Christianity, with its true principles of manliness and national greatness, she may become, in the highest sense, the Land of the Rising Sun, and the light of Eastern Asia."

REV. DR. PIERSON, of Detroit, in an article in the "Presbyterian Banner," proposes to evangelize the world in twenty years. He distinguishes between evangelization and conversion, God alone being responsible for the latter, while the Church is answerable for the former, which means bringing the Gospel into contact with souls. After comparing the Church and the world numerically, and estimating the possible financial resources available for such a scheme, he affirms that he is satisfied as to its feasibility. The following are his concluding sentences: "Let us have an Ecumenical Council representing the whole evangelical Church, solely to plan a world-wide campaign, with reference to bringing the tidings of salvation into contact with every soul in the shortest time! Let the field be mapped out and divided, with as little waste of men and means as may be; let there be a universal appeal for workers and for money, a system of gathering offerings so thorough that every giver shall be regularly brought into contact with the Lord's treasury, and the mites be increased to millions! The proposition is perhaps startling, and yet looking at it with studied calmness and coolness, tell us what

is there to prevent its consummation, but a lack of new gleaning from above."

THE "Christian at Work" states that the good effect of discontinuing Sabbath trains on the New York, Pennsylvania, and Ohio Railroad is seen in the attendance of many of its hands upon divine service, and adds: "It would be an excellent thing if the New York Central and Hudson River Railroad would follow suit in the matter of curtailing its Sabbath trains, of which there are not less than thirty-two for passengers, besides innumerable freight trains, which are rushed along the clear track, breaking the Sabbath stillness, and keeping hundreds of employes hard at work. The Hudson River road keeps up a Christian Association and a reading-room, and has preaching in its conductors' room; not less Christian preaching, but considerably more Christian practice, would be an excellent thing every way." We in Canada ought by such statements to be warned in time of what is coming in the way of Sabbath desecration, if a certain noisy and unscrupulous class of men who claim to be the wise people of the time have all their own way. Little by little the Sabbath rest is being broken in upon, and if things proceed as they have been doing for some time, we shall soon be in as bad a state as they are in the States or in England. "A special train that will inconvenience nobody" is generally the first thing proposed, and when the precedent has once been established, there is found little difficulty in carrying it out to its legitimate results.

THE New York "Independent" is somewhat hard, but not, we think, unjustly so, on one of the "instructions" given by the Foreign Mission Committee of the Church of Scotland to the missionaries sent into East Africa. The "instruction," which with the others will be found in the September number of "The Home and Foreign Missionary Record" of the Church of Scotland, is to the following effect: "In regard to slavery, you must be careful neither to receive nor to allow any agent or servant of the mission to receive fugitive slaves. All such must be informed, when seeking shelter, that they will be given up to their masters, if properly claimed. At the same time, you must endeavour to teach the native mind the evils of slavery, and do all you can legitimately and discreetly to check the regular slave trade and put down the illegal practice of capturing and reducing free persons to slavery." On this the "Independent" remarks to the following effect: "That is an instruction that invites study. 'The native mind' must be taught 'the evils of slavery.' That is something, and we are glad to have that granted. As to the slave trade and kidnapping free people to make slaves of, that may be treated a little more vigorously. The missionaries are instructed that the latter is illegal, though how or why more illegal than slaveholding is not clear. It must be British law, and not African law, that is had in mind, and the latter allows kidnapping often. But it is impressed upon the missionaries that, if they do anything against the slave trade or kidnapping, it must be done 'legitimately and discreetly.' It would never do to oppose these acts, one of which is illegal, so as to offend anybody. As to slavery itself, nothing is to be done against it except to explain that it has some evils; but those evils are not so great that anything needs to be done against it. If the slave has once been successfully kidnapped and is in bondage, then he must not expect any help in gaining his freedom from the missionaries, must not even be received, but must be told that he will be given up as soon as claimed. He will be actually 'given up,' and thus by British citizens and Christian ministers. We know the difficulties of the case; but they should be met with courage and endurance. The missionaries have, or should have, no force to protect slaves. They should give all their neighbours to understand that they *abhor* slavery, that they will under no circumstances give up a slave, but that they cannot defend a slave by force. Their moral attitude should, however, be vastly more positive against the whole institution than is indicated by this eleventh 'Instruction.'"

OUR CONTRIBUTORS.

A TRIP ON THE NORTH HASTINGS ROAD.

BY THE REV. D. MITCHELL, PREBYTERIAN.

(Continued.)

There was no service at Mayo as had been intended, and this I am sorry to say was on account of a severe epidemic that had carried away nine children in a day or two, and that was threatening others. Mr. Young left us for his own field, after seeing me mounted on a palfrey which Mr. Grant and I rode in turn. As one had to walk our progress was slow, but the change from heat and dust to decided coolness was most agreeable. The road was good, the scenery grand, and the talk such as students enjoy. I could have gone thus all night without fatigue, but as the shades of evening fell, we arrived at the farm of Mr. James Wilson, at Carlow. I was now exactly one hundred miles from Belleville, and had I been in the Alpine passes I could not have had a deeper feeling of isolation. Oh! how delicious a sweet bedroom after being tossed about on the mountains! I found myself in a comfortable home, and when next morning I looked out, was surprised to discover myself in the midst of a beautiful and fertile region. I could not believe my eyes. There were a fine garden, a cosy house, substantial barns, fields well tilled and that had just been cleared of their rich crops. We held a preparatory meeting in the forenoon, and judge of my surprise when we entered a substantial church, surrounded by twenty-six acres of good ground set apart for a glebe, and waiting the minister, as the people put it, to get the manse up. There was a large attendance of respectable people; but what astonished me most was the number of children I had to baptize. The parents, upwards of thirty in number, formed like a semicircle around the pulpit, and impressive was the spectacle of dedicating no fewer than seventeen children, which, with two others I baptized in private, gave me nineteen baptisms during the one visit. I felt there was no fear of Presbyterianism dying in such a place. After the service several friends joined me in a stroll through the woods. We soon came to a good sized lake with a beautiful island standing out of the waters, on one of the loftiest trees of which, and at the very top thereof, we saw an eagle's nest. At a farm-house near the lake I had a strange fracas with a bonnie wee black spotted pig. Piggie took such a fancy to me that it followed me everywhere like a dog. When we started out on the water in a boat, it took to the water, and we had to take it aboard to rescue it, as we thought, from drowning. I was rowing, and for the rest of the voyage piggie sat between my legs, so that whenever I wanted to disturb the echoes with music, somewhat resembling the bagpipes when badly played, I had only to squeeze its head with my legs. We landed on the opposite shore, and still piggie kept at my heels. Growing interested, I walked far into the woods, and he would surprise me by coming up from amid the tall grass at the very spot where I was. Then I went in for a bath, and there was piggie right after me. It followed me afterwards through an extensive wood, over several fields, up to a farm-house where I was to meet some friends, and you may judge of the amusement created amongst those waiting for me at seeing Grumphy still following my steps. It went back to the boat in the same fashion, and when we had safely delivered it to its proper owners, I could not help repeating the verse of an old pastoral, beginning,

"What will I do gin my piggie dee?
My joy, my pride, my huggie."

Sabbath the 23rd was a most lovely day, albeit somewhat warm. But oh! it was so peaceful! corresponding to the feeling of calm begotten in the prospect of a communion season. When we entered church I was astonished to find the building crowded. The father of Mr. James Wilson, old Mr. Wilson, as he is called, being a man of some eighty-three years, led the psalmody. Though stricken in years, the voice is perfectly sweet and full, and the rendering of some of the old familiar tunes carried me back to other days, thus described:

"They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim.
Perhaps Dundee's wild, warbling measures rise,
Or plaintive martyrs' wailing of the name.
Or noble Elgin beats the heavenward flame."

Sixty five persons communicated. It was a day that will live in my memory till the latest moments. My only regret is that there is no pastor occupying this important field. There is an intelligent, appreciative congregation. It is not unlikely the country may be opened up by a railway. Iron deposits that are known, and others yet to be discovered, will develop an activity like that in and near Madoc. It is not unlikely that gold will be found, though the precious metals rather induce an unhealthy feverish speculation that demoralizes a community. Then there are the lumbermen in winter, who would appreciate and are willing to pay for ministerial services. Once the manse is erected, and the twenty-six acres of glebe under cultivation, I am sure a sweeter spot could not be found.

In the afternoon I returned to Mayo and again dispensed the Lord's supper, only fifteen persons partaking. Probably twenty five were kept back on account of the prevailing diphtheria. This place, although ten miles off, would naturally join with Carlow, and also Long Lake, seventeen miles distant. As it is Mr. Grant has, with much acceptance, kept up services at these places, though on nearly every occasion he has to travel the distance on foot. The journey to L'Amable was made that same night, giving me a day of as hard labour as I ever experienced. But it was a day of "heaven upon earth" to me; and the old familiar words were thrilling my heart all the way:

"'Twas on that night when doomed to know
The eager rage of every foe," etc.

The only incident of interest that occurred on the way was waking up parents who were promised baptism for their children, but who never dreamed of my coming so late. With Mr. Grant, my "Jehu," I arrived at Mr. Tait's residence after midnight, and we had to arouse our friends, as it was evident we were not expected. I spent two delightful days at L'Amable with the Tait family, and my student friends Messrs. Young and Grant. We repaired to the lake and enjoyed boating and bathing to our hearts' content. There are three lovely islands in the lake called England, Scotland and Ireland, which are visited with an interest corresponding to that one would feel on going to the actual countries. At night we awoke the echoes of the mountains with songs and laughter, and I felt at the close of my two days that I had received much benefit from my laborious furlough. I may mention that I was shewn a specimen of almost pure gold which had been extracted by Asa Long, from a piece of rock no larger than three inches square. There is abundance of this quartz in the neighbourhood. I started on Wednesday for Thanet, and on Thursday reached Eldorado, about five miles from Madoc, where the missionary, Mr. John A. Ross, a student of the University of Toronto, who has laboured with very great acceptance at St. Paul and St. Columba, met me with a team. I was quickly transferred from the stage to the waggon of Mr. Brown, elder, and borne to the residence of Mr. More. They had got up a honey festival at St. Paul, and when we arrived there the church was well filled. Mr. Ross occupied the chair, and addresses were delivered by Rev. Messrs. Downs and Mitchell, and by elders John Brown of St. Paul, and A. F. Wood of Madoc. The addresses of the elders were excellent. Mr. Brown is a fine specimen of a blacksmith, tall, massive and energetic, and every word causes the sparks to fly as from his anvil, while Mr. Wood, as a public official and merchant in Madoc, commands the love and respect of his fellow-citizens. The latter gave some valuable advice to farmers and their sons, as to magnifying their occupation and making it the stepping-stone to higher things, such as a seat in Parliament, rather than thinking of law and commerce as the only professions worthy of gentlemen. I was taken by surprise at the close of the festival by Mr. Ross presenting me in the name of the ladies with a beautiful iced cake, as expressive of their gratitude for services rendered from time to time. The excellent music, which was much enjoyed, was supplied by the choir of the Presbyterian church of Madoc.

I cannot close without referring in terms of admiration to the life-long labours of my friend, Rev. D. Wishart. I had heard much of his work, but now, for the first time, I knew his labours and could appreciate them, at least in part. Through his exertions and forethought here are four splendid fields awaiting labourers. There are upwards of two

hundred communicants to be found over this wide district. There are church lands to the extent of nearly fifty acres, all secured and set apart. Had Mr. Wishart's original design been carried out there would have been a church every six miles, and the whole country would have been Presbyterian. As it is there are these great fields ready for workers. Let us not forget these places near at hand in our enthusiasm for the great West, and India and China. If the Church has shewn her wisdom in setting apart a superintendent for the North-West, would it not be well for the Presbytery of Kingston to begin by appointing a missionary for this northern region, who would do his best to hold the people, and gradually prepare for the time when several pastors would be regularly ordained over these congregations?

Belleville, 9th Sept., 1881.

P.S.—I regret very much as I am mailing this to receive a letter from Mr. Grant, missionary at Carlow, stating that when he returned after leaving me, it was to find the barns and crop of Mr. James Wilson all destroyed by fire. No insurance. Fortunately the dwelling house is saved.—D. M.

MISSIONARY TOUR—BRACEBRIDGE TO NORTH SHORE OF LAKE NIPISSING.

BY REV. ROBERT MOODIE.

While many of the readers of THE CANADA PRESBYTERIAN were leisurely enjoying their August holiday, it was my lot to spend the month in a laborious tour among some of the mission stations in the Mu-koka and Parry Sound Districts. A brief statement of experiences and impressions may interest your readers, and may serve to make our work in these districts better known. The Presbytery of Barrie had appointed a deputation, consisting of the Rev. Messrs. Leiper, Findlay, and myself, to visit one of the mission groups for a special purpose, and the opportunity was taken by Mr. Findlay to induce his co-deputies to extend their journey, and accompany him in his annual visit of superintendence to other stations farther north. His desire was chiefly to make his co-Presbyters more fully aware of the importance of the mission field, and no doubt also to receive some assistance in administering ordinances. Mr. Leiper joined us at Maganetawan on August 12th, and left at Nipissing on the 23rd. Brevity enjoins me to omit further mention of his share of the work, and besides I do not presume to describe the experiences of one so competent to do so for himself, if he only would. When I arrived at Bracebridge on August 2nd, Mr. Findlay was ready with a team harnessed to the buckboard. Our baggage was securely fastened behind lest it should be pitched out, and off we started on a journey of over 330 miles, made for the most part on the buckboard, and lasting till the 30th day of the month. Besides this, we travelled over eighty miles on Lake Nipissing. The distance to Nipissing from Bracebridge is 100 miles, but our deviations from the direct line of travel, together with the return, lengthened the journey to the number of miles above stated. Even on the leading roads the travelling was not always easy, but when we turned aside from them it was slow, difficult, and not unattended with danger. Between some of the stations the buckboard could not be used, and resort was made to horseback. The track took us through woods at times, through clearing and crops, up hills, down steep and rocky descents, over frequent corduroys, sometimes in bad repair, covered with water and concealing treacherous mud-holes. At times the track led us over boulders from the interspaces of which the rains had washed out the soil, and tree-roots prominent from the same cause. That the horses could pull through, that the vehicle and harness could bear the strain, was to me a cause of wonder, to say nothing of the endurance of the human frame as regards jolting and pitching. I shall not particularize the stumbling of the horses, whereby one rider was landed in a mud-hole, and another on the sand, more frightened than hurt by the animal falling upon him; nor yet upon the plight of the fine mare getting into a miry spot, whereby it seemed for a time that the superintendent would be impoverished to the amount of \$150. It will be scarcely believed perhaps that on two several trips of seven or eight miles each, nearly three hours of exertion were required to go over the ground. These particulars about the roads are not given, as readers may imagine, to magnify our enterprise, but to shew something of the difficulties with which our missionaries are familiar.

During the trip, fourteen stations were visited; seventeen meetings were held on week days, and at twelve points divine service was held on Sabbath and the sacraments administered. We had the pleasure of meeting six of the student missionaries in their respective fields, and heard good reports of their work.

It is desirable that the importance of the Muskoka and Parry Sound districts, as a field of missionary work for our Church, should be better known. The general opinion may be that it is poor and unpromising but this journey has led me to a quite different impression. Those who visit as summer tourists, or who are acquainted only with the most frequented routes of travel, can scarcely attain correct impressions in this matter. There is, without doubt, a prosperous future for the district. The census shows already a population of more than 27,000, a great increase over the former number. There are many rocky ridges traversing the country, it is true, but there are a fertile soil, a favourable climate, and scenic influences not found in the Scottish Highlands, for the uprearing of a hardy and thrifty population. We did not hear any discontent expressed by the settlers regarding their prospects, but we did hear that there are former residents of Manitoba who prefer Muskoka. In several townships, settled for only three years, we saw much good land and several large clearings with good crops. Out of many instances, I will mention but one place on high land on the west side of Stony Lake, in township of Strong, commanding a fine view. Here Mr. Findlay's services were in requisition to unite a pair in marriage, and we were informed that a young man had sold his claim and improvements on 200 acres for \$1,000 (a deed cannot be given until there are five years of settlement), and his father was offered by parties from Hamilton \$2,000 for the same consideration on a lot of the same extent. On the South River, which empties into Lake Nipissing, there will be some fine farms, level and free from stone as in the "front." I may add that we came through one of the older parts, which, about six years ago, appeared to me an unpromising settlement, but now presents a finely improved aspect, the fields being free of stumps and well tilled. Here, I was told, the settlers are comfortable. So much as regards the prospects of the country. We have between fifty and sixty missions there already, more or less regularly supplied with Gospel ordinances by our missionaries. Few of them are strong, or able as yet to contribute money for the support of the Gospel. They have to bear the difficulties incidental to all new settlements, and have had frequent losses by summer frosts. The great difficulty now is the want of markets for disposal of their surplus produce. When lumber camps are located in their neighbourhood they can sell, but all have not this advantage, and some have to do what they can in trading the surplus off at country stores. The great need of the district is railway communication, which it is hoped they will soon enjoy. As a mission field, Muskoka has laboured under great disadvantages, in its being isolated. The stations are not, as in the case of other Presbyteries, in the neighbourhood of settled charges and under the eye of members of Presbytery. Also that the supply of missionary service is intermitted for the most part during the winter months. If the work is to prosper, it seems absolutely necessary that more liberal grants be given from the Home Mission funds for the settlement of ordained missionaries, and that catechists be found who may be able and willing to labour during winter.

There are some incidents of the tour which may be mentioned. At Nipissing we had a few days for recreation, and were most handsomely helped in this matter by Mr. McKenzie, formerly of Teeswater. Mr. McKenzie placed his large boat, tent, and himself, at our disposal for two or three days, sailing in the lake and fishing among its numerous islands. He also furnished largely of the supplies for the excursion, and refused to receive any compensation which we desired him to take. To Mrs. McKenzie and the daughters also, we owe thanks for kind attention, as well as to Mrs. Beatty for hospitality. We had also the pleasure of two days' sail on the new steamer "Inter-Ocean," on the first day from Nipissing to South-East Bay, and thence to Surgeon River, on the north-west shore of the lake. The day and the scenery were most enjoyable. Could I picture the sail up the Surgeon River from the delta at its mouth to the landing place, three miles distant, your readers would be delighted. As the steamer approaches the landing place the river bays out, and you lose sight of the

course until you discover on the left and right angle with the vessel's length, the river pouring through a narrow gorge in the rocky ledge. Above this outlet, at a distance of less than a mile, are fine chutes on either side of an island which divides the river. Mr. Holdritch resides here, and keeps a store, there being but one other white family on the river. We were kindly entertained here, and held service in the house at close of the day. Over a dozen persons were present, two of them Messrs. Davidson and Smith, of Angus, and one an Indian. There was a special interest in this occasion, as we understood it to be the first Protestant service ever held on the north shore of Lake Nipissing. It was on Tuesday, 23rd August, and not on Sunday, as stated recently by a correspondent of the "Globe." Next day, at seven a.m., we embarked on the steamer for the return. The morning was foggy and the smoke dense. It was the first of the smoky days which have continued till the date of this writing. We were much indebted to Captain Burrit for his courtesy and kindness on the steamer.

On the way back from Nipissing, we saw fire frequently in the woods, and witnessed some of the distress it caused. On Friday, the 26th, we drove twelve miles from Commanda to Mr. McVittie's house on the Parry Sound road, for the purpose of holding service. On arrival, we found that the barn with crops and implements had been burned. This lent a sad interest to the service, and incited us to impart such consolation as we could.

At Maganetawan we worshipped with a considerable congregation on Sabbaths 14th and 28th, and administered the Lord's supper on the former day. I was informed that a considerable number, half perhaps, of the communicants were members of the Methodist Church. It was evidence of cordiality between the members of the two Churches. If similar cordiality could be arrived at by mission boards of these Churches, the mission field might be wrought with less friction, with greater economy on both sides, and with advantage for promotion of the true religion in the district.

I wish to state my impression as to the value of the services of Mr. Findlay as superintendent of missions in the district. Their value has been long known to the members of Presbytery. I was with him over but a part of the field under his care, but I have had a view of the difficulties he has to meet, and the labours required of him, involving long absence from home. It is work which not many would undertake, and for which many, though willing, would not be duly qualified. But I forbear; it is not yet time to write his epitaph.

One little item may interest the editor of the Assembly's organ, as shewing it to have other kinds of usefulness than he may yet have learned. In one place where we were very kindly entertained, we found our sleeping apartment decorated in ceiling and walls with the pages of the "Record." After having no doubt served their primary purpose, they were pasted carefully in due order, so that the margins were in line with each other, and the effect was an agreeable check pattern of wall-paper.

I have mentioned the names of a few persons to whom we were indebted, but it is due to others to say that all the way through we met with kindness from members of our Church too numerous to mention separately; and we beg them, one and all, should they see these lines, to accept our most cordial thanks.

NOTES ABOUT THE NORTH-WEST.—
SUPERINTENDENT OF MISSIONS.

BY THE REV. GEORGE BRUCE, B.A., ST. CATHARINES.

It has been my fortune lately to spend a few weeks in the North-West as it is called—a term vague enough to indicate the vastness of the country, and the indefiniteness of our conceptions of it. During that time I was present, with Rev. Dr. Cochrane, at the installation of Rev. Mr. Robertson to the office of Superintendent of Missions in Manitoba and the North-West. You have already given an account of that very important event, and of the local interest—I mean the interest in the city of Winnipeg—which was manifested on that occasion. It is my purpose to give you, in a few words, an expression of the interest aroused in a wider field by the same event, because it is of importance for the Church to know how the action of the Assembly is received by those in whose interest immediately the appointment was made. I left Winnipeg after the installation of Mr.

Robertson, and through the kindness of the Rev. Mr. Bell of Portage la Prairie, I was enabled to visit a large number of the missionaries, and to travel over a wide range of country, in a comparatively short space of time. We drove from forty to sixty miles each day. Altogether the weather and roads were so exceptionally fine, that the experience was delightful to me, at least, who having no responsibility in finding or keeping the trail, had simply to watch the opening up, as we drove along day after day, of these wonderful vistas, to the tuneful cadence of the horses' feet drumming on the well-beaten trail—a pleasing and often sleep provoking music, when roads and winds and balmy sunlight gently conspire to produce agreeable sensations within you; sensations which do not become less pleasing from the presence of an underlying consciousness of what these same elements can become at other seasons and in altered circumstances. The recollection tempts me to let my pen run loose in some description of the impressions which these great solemn plains, these lonely plains, these ceaseless, fitful, lawless, weird winds of the prairie, and a thousand other things, make upon the mind of a stranger; but I must go on with my subject. I am thankful to have had a chance of seeing our missionaries on the plains, their homes, and the nature of their work. No description can make the same impression on the mind as seeing and hearing in such things. Among many things worthy of note, one was impressed upon our minds over and over again—the number of the settlers who are Presbyterians. One is at a loss to account for this. The proportions must sometime vary, and other parts of the field may be, and no doubt are, different in this, but in those hundreds of miles that we travelled over it became amusing to note how frequently one could discover in the staid solidity of manner, and even in the outline of the form and the expression of the face, the unspoken but positive assertion, "I am a Presbyterian;" and generally this fact was stated in words in the course of a few sentences of conversation about the circumstances of the settlement. I do not think there were any magnetico-ecclesiastical currents running across the prairies turning our horses and ourselves towards the homes of our denominational affinities, and I hope and believe we were not led by feelings so unworthy of our Church, and so out of sympathy with the country, as to be looking for Presbyterians alone, or in a spirit which would have caused us to rejoice the less in the presence of others. And, on the other hand, these confidences of the people were not specially sought for, and it is not my impression that there was anything of the Presbyter about us to invite them. It is simply this, the presence of Presbyterians in the North-West in very large numbers in proportion to the population, is a fact, and a fact which is full of meaning to our Church.

In regard to the appointment, however, we found a universal and profound satisfaction with the action of the Assembly—satisfaction with the creation of the office, and satisfaction with the appointment of Mr. Robertson to the office. Missionaries and people have felt for years that the work was being seriously hindered for want of a Superintendent. It was utterly impossible for the Presbytery of Manitoba to manage the field; the idea would have been ridiculous but for the serious issues involved. Greater still was the absurdity of the idea that the Home Mission Committee, meeting twice a year, could direct and oversee the work. It is a marvel that the work has been done as it has been done. Much credit is due to the missionaries for their self-denying and earnest and wise labours, and to the ministers of the Presbytery of Manitoba, who have sacrificed their health at times in their efforts to keep abreast of the surprising growth of the field. Now the question will soon be, how much it is possible for even the Superintendent to overtake in such a field. However, there will be now organization wise and vigorous. Congregations will be arranged with a view to the future. The labours of missionaries will be directed to advantage, and the financial strength of the fields will be developed far more efficiently than ever before. Mission fields will take much more rapid steps towards independence and organization, a result which will tell powerfully, not only on the financial view of the case, but as well on the spirit of the congregations. With such an assurance as to the increased efficiency of the work, the Church should put forth every effort to keep pace with the great work. The increase for a few years will be extra-

ordinary. It must be so. Financial men, commercial men, farmers, shew their confidence in the North-West by the large investments they are making. They are looking keenly into the matter, estimating the prospects of the country. Is it wrong to suggest the parallel? There are men and women belonging to all these classes who are willing to give to the cause of Christ, and who are able to give. Will not some of them look into this as an instrument in the Lord's work in the sense in which a Christian man of business understands the phrase, *it will pay?* I would say, do not withdraw from any other scheme, but look over this matter seriously, alone, in your office, in your closet. You believe God? Heaven and earth shall pass away. You wish to have your treasure in heaven, not to give away your capital and thus cut the sinews of your strength, but to lay up, to invest, what you can where it will be found at last. If you study this work as it stands to-day, as I have said, as a Christian business man, you will feel, I believe, that if there be one place more than another where one will be able to say of the money given, "Thy pound hath gained ten pounds," it is in our Home Mission work just now. Surely it is a mistake for a man to wait till he dies and then leave a legacy which will be half spent in trying to root out thistles and thorns which have grown where his plough should have been at work long ago.

St. Catharines, Sept. 12th, 1881.

THE SABBATH QUESTION.

BY JOHN J. CAMERON, F. N. KERRIN.

The Sabbath question is one which of late has been exciting a good deal of interest. The numerous steamboat excursions and railway drives which have of late years been got up and patronized, has drawn forth, from various quarters, expressions of opinion, favourable or unfavourable, according to the views held by the writers as to the ground on which the Sabbath should be observed. It would seem to some impossible, in this busy, active age, any longer to observe the Sabbath in the good old-fashioned way in which it was wont to be observed in earlier, simpler times, while to others there is no reason why it should be so observed, and every innovation is regarded with feelings of intense satisfaction, and hailed as a happy omen for the future. There are, it cannot be denied, many causes at work which are tending to modify our views of Sabbath observance. Among these we might mention the intensely commercial character of our age. We live in a fast age—men think and work at high pressure. In the mad race for wealth men put forth every effort and strain every nerve, and sometimes resort to the most unscrupulous means to accomplish their purpose. "Make money, achieve success by foul means or fair, only make money," would seem to be their motto. It is this lust for gold which threatens to take our Sabbath from us, by converting it into a day of traffic. We see evidence of this in many of our large towns and cities, not so much in our Dominion as in the neighbouring Republic, where, as you enter, the clink of the hammer, the rumbling of wheels, and the whistle of the steam engine, break harshly upon the ear, and remind us that the rest and quiet of the Sabbath is a thing of the past.

The great intellectual activity of our age, again, is another cause at work which tends in the same direction. Men's minds are intensely active, criticising, speculating, theorizing; knowledge is eagerly sought after, intellect is idolized. The result is that some, not content with six days for the culture of intellect, are craving the seventh for a like purpose. Hence Professors Tyndall and Huxley would turn our Sabbath into a day for intellectual culture and enjoyment; they would convert our churches into lecture-rooms, our pulpits into platforms, and our sermons into scientific theses. Now, between the two extreme views held on the subject—the extremely lax view which prevails in some quarters, and the extremely strict view which prevails in others—there is, we believe, a golden mean which it shall be our purpose to discover. We shall do so by considering (1) Why we should observe the Sabbath, and (2) How we should observe it. And before doing so, let us glance at the historical aspect of the question. The Sabbath, probably in some form or another, is as old as the human race. The physical needs of man's nature would naturally suggest a day of rest from toil. We have, however, no written reference to the Sabbath before

the time of Moses. It is first mentioned after the children of Israel left Egypt, the Divine command to observe it being embodied in the moral law which was given at Sinai. There we find the ground on which the Sabbath was to be observed. It was designed to commemorate God's resting from the work of creation. As God rested from His work on the seventh day, or period, so was man to rest from his. But it was not simply to be a day of bodily rest, but of spiritual rest as well. It was to be kept holy to be set apart for sacred purposes. It was to be a perpetual reminder of the covenant with their God, and of His claims to their loyalty and service. They needed such a day. During their long stay in Egypt they had become demoralized, and had contracted a fondness for idolatry. Their spiritual development was very imperfect. Hence, if they had not had one day in seven to call their thoughts away from worldly things, they probably would never have thought on these things which concerned them as moral beings, and in so far as we are in their moral condition, in so far do we need the Jewish Sabbath with all its strictness of detail. So far as we occupy a higher spiritual plane, can we afford to dispense with it, at least, in the form in which they observed it? Coming down the stream of history until we reach the time of our Lord, we find that the grand design for which the Sabbath had been originally instituted was well nigh completely lost sight of. Pharisaism became rampant, a dreary formalism froze up the currents of spiritual life; the Spirit was lost sight of in the form, the substance in the shadow. The law respecting the observance of the Sabbath contained as many as thirty-nine prohibitions, some of them of the most trivial character. Our Lord sought every opportunity of unfolding the design and significance of the Sabbath. The thought that "the Sabbath was made for man, and not man for the Sabbath;" that it was designed to promote man's physical, moral and spiritual weal, and that in so far as the Jewish law clashed with this design must it yield. Man's physical and moral needs, said the Pharisee, must yield to the law. The law, said Christ, on the other hand, must yield to man's moral and physical needs. The one simply laid down a law or rule which could not possibly cover all cases; the other enunciated the grand principle which underlay the law, and which would serve as a guide under all circumstances. The one subordinated man's well-being to the law, the other subordinated the law to man's well-being, and enabled each man in a certain sense to become a law unto himself, by imparting to him a power to determine in any particular case how to act so as best to fulfil the purpose for which the Sabbath was originally instituted. This leads us to consider the question, Why should we observe the Sabbath? It is evident that we do not observe it, for the reason that the Jew did. He observed it in commemoration of the *resting* of God from His work. We observe it in commemoration of the *rising* of our Lord from the grave. Certain it is that we no longer observe the Sabbath in the way in which the Jew observed it. There are some who hold that Paul looked upon the Jewish Sabbath as completely abrogated, that, therefore, no one day had any intrinsic sacredness above another, that all days under the new dispensation were the Lord's, and therefore equally sacred. As evidence of this, they would refer you to his epistle to the Romans, where in the fourteenth chapter he writes: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it." And again, in writing to the Colossians, he exhorts: "Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath." Whether Paul regarded the Jewish Sabbath as abrogated or not, practically we no longer observe the Sabbath as the Jew did, nor regard the Jewish law respecting its observance as binding upon us. We have, for instance, changed the day; the Jew observed the last day of the week, we observe the first. We have changed the method of computing its hours; the Jews counted from sunset to sunset, we from midnight to midnight. We have changed the spirit of its observance; the Jew was prohibited from doing any kind of work: he must light no fire, cook no meal, gather no sticks, do no "manner of work." We no longer observe in this manner. The only part of that law which we literally obey is the

observing of one day in seven as a day of rest. Under the new dispensation, then, first among our reasons for observing it is, that it commemorates the rising of our Lord from the grave, a reason which could not have been present to the mind of the Jew at all. (2) There is a physiological reason why we should observe it. The constitution of our bodies need one day in the week as a day of rest, in which our wearied bodies are restored and fresh vigour imparted for another week's toil. The necessity for such a day is ingrained in our very constitution. At the time of the French Revolution, when infidelity, like a surging wave, swept over France, spreading bloodshed and anarchy wherever it flowed, it was resolved to abolish the Sabbath and to substitute for it one day in ten. The resolve was executed, but with what result we all know. It proved a signal failure. The strain on mind and body proved too much, and the old arrangement of one day in seven was revived. From a physiological standpoint, therefore, this arrangement is the best, conducive as it is to the maintenance of physical health and strength. (3) There is an economic reason for the observance of the Sabbath. By so doing, we economize time, labour and life. It is an old saying that "all work and no play makes Jack a dull boy," and with equal truth might we say that incessant, every-day work, with no day for rest, would make ere long a very dull people. Were such the case, our bodies would languish, our minds grow feeble, and our lives be shortened. But by having a day for rest, we not only accomplish more than by working every day, but we accomplish what we do better. We save time, diminish labour, and lengthen life.

(To be continued.)

FROM the Tenth Evangelization Report of the Italian Free Church we learn that that young Protestant Church employs fourteen ordained ministers, fifteen evangelists, and three colporteurs. There are fifty-one Sabbath schools, and twenty-one week day ones, in the former of which are 710 children, and 1,300 in the latter. The communicants are 1,780. Rome is the principal centre.

A MEETING of the members of the Upper Canada Religious Book and Tract Association was lately held, when the Treasurer, Hon. John McMurrich, presented his report. By changes introduced into the future management of the institution, a distinctive representation will be given to clergymen who will from time to time be elected to a seat at the board. The new by-laws were adopted, after which the following gentlemen were elected the clerical members of the Board for the remainder of the society's year: Rev. J. C. Antliff, J. M. Cameron, G. Cochrane, J. Donovan, J. Edgar, R. W. E. Greene, A. Gilray, W. Hunter, D.D., J. Kirkpatrick, G. M. Milligan, A. N. McGregor, A. Sanson.

DR. GRAY, of the Chicago "Interior," while crossing the ocean heard on the steamer a lecture from Professor Murray, who was on the "Challenger," the vessel sent forth to make the deep-sea soundings. He gave the following account of the "Bathybius delusion": "Professor Huxley twelve or more years ago announced the discovery of the original protoplasm, the substratum and source of all life, which, he claimed, covered the whole bed of the oceans. This discovery had long been the desideratum of biology, and it was hailed with enthusiasm in all scientific circles. By casting a dredge in deep water anybody could draw up and see for himself the Adam and Eve of life—the living mud of the ocean beds. The 'Challenger' sailed with this theory as a part of her cargo. In the investigations which led to it the sub-oceanic ooze or mud was preserved in alcohol and taken home for closer examination, where the protoplasmic matter was plainly seen, and as it was supposed, demonstrated. But in experimenting with it Professor Murray discovered that a mingling of sea-water and alcohol gave a flocculent precipitate, which, when it had separated from the liquid, became the identical nucleated protoplasm announced by Professor Huxley! became the paternal Bathybius itself! On his return home he shewed the experiment to Professor Huxley, and thus this celebrated scientific delusion vanished. It was a rude shock to the complaisant materialistic biologists, who had built extended theoretical edifices, and written learned treatises upon it. The protoplasm was nothing but a precipitated sulphate, which any chemist, or even an amateur, could make for himself."

PASTOR AND PEOPLE.

THE WAY OUT OF EGYPT.

The man whom God now chooses is Moses, one of the grandest men, as all acknowledge, that ever walked upon this earth.

In the story of his infancy, how simple, how natural, how life-like, how manifestly transparent and truthful, with a striking absence of all those miraculous accompaniments with which fable is wont to encircle the infancy of its heroes—in that story we have a striking illustration of how God "makes the wrath of man to praise Him." He uses Pharaoh's edict of extermination against the Hebrew children as his letter of introduction to the court of Pharaoh and the universities of Egypt for that Hebrew child who is to be Israel's champion, who shall open for his people a way out of their galling bondage. It reminds us of that cruel cross, which represented the wrath of men who with wicked hands attempted to destroy the Saviour of the world, but which ever since has been "the power of God and the wisdom of God" unto salvation.

The education of Moses covers eighty years—forty in Egypt, forty in the land of Midian. From this it follows that his birth must have taken place about the beginning of the reign of Rameses the Great; and it becomes exceedingly interesting to contrast the magnificent career of the world's hero with the quiet preparation of God's hero, and reflect how God makes use of "the weak things of the world to confound the things that are mighty." The great Egyptian monarch is now nothing more than "the shadow of a mighty name;" the poor Hebrew child has a mightier influence in the great world of this nineteenth century than he had even on that awful night when he wrested from the relaxing grasp of Rameses' son the victims of his father's tyranny.

It is most worthy of notice that there is not a hint of faith or of heroism in the narrative before us. We are told, indeed, that he did identify himself with the oppressed people; but it is told in such a way as to bring out the weakness of Moses rather than his strength. What does this mean? It means most undoubtedly that Moses himself is the author of the story as we have it in Exodus. If it had been written by another hand, and in a later age, as many now-a-days are trying to make out, it would have been at least appreciative and almost certainly highly laudatory, as in the pages of Josephus, for example; whereas, in the plain unvarnished narrative before us, there is a conspicuous absence of everything of the kind, while every weakness is honestly, faithfully recorded. Evidently Moses was a most modest man, as all truly great men are. And herein, no doubt, is found the solution of those difficulties which some discover in comparing the accounts in Exodus with certain references in the New Testament, which they are pleased to call contradictions, whereas they are only those variations which we always expect to find between what a great man, with modesty proportioned to his greatness, will say of himself, and what another will say of him. Take even that which seems most serious of all, where in Exodus we are told he "feared," and in Hebrews he is spoken of as, "not fearing the wrath of the king." Can you doubt that, in the former case, Moses is speaking of a moment of weakness when his heart did fail him, whereas in Hebrews, it is the general character of the man, in which undaunted courage was a large and almost constant element, which is referred to? The grandeur of the sacrifice which Moses made appears all the greater that he himself says nothing about it. Many a small man has never done talking about the small sacrifices he makes; but he is a great man indeed, who can sacrifice everything and say nothing.—*Dr. Gibson.*

THE IDEAL SABBATH.

The ideal Sabbath is—the Sabbath at home, when the head of the household—farmer or mechanic, merchant or lawyer, capitalist or operative—enjoys the weekly rest among those for whom the six days of labour have been spent. Whether the Sabbatic institution was or was not created by the Fourth Commandment, there seems to be in those words, "Thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant," a glimpse of the restful enjoyment which the day of rest, in the primitive conception of it, would bring to the families that keep it. The day

of rest, being rest, and not revelry or dissipation, and being therefore a day of home enjoyment, brings with it opportunity for sober thoughts and conference. A Sabbath-keeping people will become a thoughtful people, and such thoughtfulness is manliness. All men, and especially the busy millions in an advanced civilization like our own, need for the mind's sake, not less for the sake of wearied nerves and muscles, the seventh day intermission of their ordinary work. A true Sabbath is something far more restful than a day of noisy jollity. In its calm air the mind rests by thought, not thoughtlessness; by quiet musing, by conscious or unconscious retrospection; perhaps by consideration of what might have been, perhaps by thinking what may yet be, perhaps by aspiration and resolve toward something in the future, that shall be better than what has been in the past. The home in which the Sabbath is a day of rest and home enjoyment is hallowed by the Sabbaths which it hallows. In the Sabbath-keeping village, life is less frivolous, and at the same time industry is more productive, for the weekly rest. A Sabbath-keeping nation is greater in peace and in war for the character which its tranquil and thoughtful Sabbaths have impressed upon it.—*Rev. Dr. Bacon.*

PEACE.

Is this the peace of God, this strange, sweet calm?
The weary day is at its zenith still;
Yet 'tis as if, beside some cool, clear rill,
Through shadowy stillness rose an evening psalm,
And all the noise of life were hushed away,
And tranquil gladness reigned with gentle, soothing sway.

It was not so just now. I turned aside
With aching head, and heart most sorely bowed;
Around me cares and griefs in crushing crowd;
While inly rose the sense, in swelling tide,
Of weakness, insufficiency, and sin,
And fear, and gloom, and doubt in mighty flood rolled in.

That rushing flood I had no strength to meet,
Nor power to flee; my present, future, past,
Myself, my sorrow, and my sin I cast,
In utter helplessness at Jesus' feet;
Then bent me to the storm, if such His will,
He saw the winds and waves, and whispered, "Peace,
be still."

And there was calm. Oh, Saviour, I have proved
That Thou to help and save art really near;
How else this quiet rest from grief and fear,
And all distress? The cross is not removed,
I must go forth to bear it as before;
But, leaning on Thine arm, I dread its weight no more.

Is it, indeed, Thy peace? I have not tried
To analyze my faith, dissect my trust,
Or measure if belief be full and just;
And therefore claim Thy peace. But Thou hast died,
I know that this is true, and true for me,
And knowing it, I come, and cast my all on Thee.

It is not that I feel less weak, but Thou
Wilt be my strength; it is not that I see
Less sin, but there is pardoning love with Thee,
And all-sufficient grace: Enough! And now
I do not think or pray, I only rest,
And feel that Thou art near, and know that I am blest.
—*Francis Ridley Havergal.*

THE NEW COMMANDMENT.

In the seventeenth century the minister of a retired parish in the Vale of Anworth, on the shores of Galloway, Scotland, was the celebrated Samuel Rutherford—the great religious oracle of the Covenanters and their adherents. It was, as all readers of his letters will remember, the spot which he most loved on earth—the very swallows and sparrows which found their nest in the church of Anworth were, when far away, the objects of his affectionate envy. Its hills and valleys were witnesses of his ardent devotion when living—they still retain his memory with unshaken fidelity. It is one of the traditions cherished on the spot that on a certain Saturday evening, at one of these family gatherings, whence, in the language of the great Scottish poet, "Old Scotia's glory springs," when Rutherford was catechising his children and servants, a stranger knocked at the door of the manse, like the young English traveller in the romance which has given fresh life to those hills in our own day, and begged shelter for the night. The minister kindly received him, but asked him to take his place among the family and assist at their religious exercises. It so chanced that the question in the Catechism which came to the stranger's turn was that which asks how many commandments are there, and he answered eleven. "Eleven!" exclaimed Rutherford; "I am surprised that a person of your age and

appearance should not know better. What can you mean?" The stranger answered: "A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another. By this shall all men know that ye are My disciples, if ye love one another." Rutherford was much impressed by the answer, and retired to rest.

The next morning he rose, according to his wont, to meditate upon the services of the day. The old manse at Anworth stood—its place is still pointed out in the corner of a green field—under the hillside, and thence a long, winding, wooded walk, still called Rutherford's Walk, leads to the parish church. Through this glen he was passing, and as he threaded his way through the thicket he heard among the trees the voice of the stranger at his morning devotions. The elevation of the sentiments, and of the expressions of the stranger's prayer, convinced Rutherford that he would be no common man. He accosted him, and then the traveller confessed to him that he was no other than the great divine and scholar, Archbishop Usher, the Primate of the Church of Ireland, one of the best and most learned men of his age, who well fulfilled the new commandment to the love which he bore to others—one of the few links of Christian charity between the fierce contending parties of that age; devoted to King Charles I. in his lifetime, and honoured in his grave by the Protector Cromwell. He it was who, attracted by Rutherford's fame, had thus come in disguise to see him in the privacy of his own home. The stern Covenanter gave welcome to the stranger Prelate; side by side they pursued their way along Rutherford's Walk to the little church of which the ruins still remain; and in that small Presbyterian sanctuary, from Rutherford's rustic pulpit, the Archbishop preached to the people of Anworth from the words which startled his host the evening before: "A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another."—*Dean Stanley.*

THE BLUES.

When people are sick in body they usually want to do something for the disease. They ought to be as wise when mentally sick with that unnerving malady, the blues, and do something, with an active emphasis on the *do*. Too many, I fear, when in low spirits, are tempted to "take something." A dose of morphine, a glass of wine, a good cigar, an exciting novel, or an aimless holiday, seems so pleasant to take. But they do not cure, they only aggravate the ailment. The harmonious and simultaneous employment of head, hands and heart, is the availing remedy. Plan some sensible work and execute it. Take hold of plough or hoe, saw or hammer, pen or yardstick, needle or broom, and stir your blood by stirring something to some purpose. Where there is no possible bodily disease, one can do much toward dispelling one's dismal blues of murky misery, by helping to put a bit of the clear blue sky of happiness over somebody's head.

If you are sick, do not whine nor sigh nor drizzle a "continual dropping" of complaints. Gird yourself with the spirit of a man and bear your infirmity. Bring your wandering gloomy gaze within the compass of to-day. Christ has commanded: "Take no thought for to-morrow." But do, do take thought for to-day. Trust God to-day.

It is wrong to give away to the blues. If they rise from bodily indisposition, then fast a little if need be, exercise wisely, and quit your misguided habits. Live according to God's laws in all things.

If your spirit is wounded with some deep sorrow, do not repine. Go to the loving Christ who was a "man of sorrows," and who can enter into all our sore afflictions. Trust, love, obey. Find something for hand and heart to do. Never despair. Christ reigns, and His hand that "in faithfulness" has sorely chastened, can richly comfort, in due time.

DR. FRASER, Bishop of Manchester, in a recent discourse, spoke as follows of the ritualistic controversy now so rife in the Church of England: "It engendered strife and bitterness, and wasted energies which might be far better employed in downright and earnest preaching and teaching about righteousness. While they were fighting and disputing about vestments, and ornaments, and chalices, and incense, the infidels and atheists at their doors were trying to destroy their people's faith in everything that spoke of God, of judgment, and the life beyond the grave."

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HOME MISSION FIELD.

WE are sure that all our readers will be thankful to the friends who this week contribute so much interesting and instructive information about different parts of our Home Mission field. There is, of course, a general impression that that field is very wide, that the work being done is very important, and that its claims upon the sympathy and support of the Church as a whole are both very many and very great. But while this is the case, there can be no doubt at all about the fact that there is a wide-spread ignorance of those details which are necessary to give anything like a living interest in the operations being carried on, and in the workers actually engaged. Such communications as those which we publish this week are, accordingly, just what is needed to dispel this ignorance, and thereby to awaken in some cases, and to deepen in others, the practical interest which every member of the Church ought to take in this great and ever-growing enterprise to which the Presbyterian Church in Canada is so evidently called, and in the full and effective carrying out of which that Church may confidently reckon upon finding at once ample employment, and a correspondingly large amount of blessing. We have long been convinced that it was scarcely possible to err on the side of too great minuteness in the description of individual fields, or in the record of what is in each case being done, as well as of what ought still further to be attempted. The danger lies all in the opposite direction. Missionaries are inclined to say that there is very little about either their fields of labour or the extent and character of what they are doing to justify even a short and very general description, far less a somewhat minute record of particulars. The work they are inclined to regard as very necessary no doubt, but at the same time somewhat prosaic and even common-place. They have nothing, they urge, very startling to narrate, and they are too honest to think of drawing upon their imaginations, or giving their labours a rosier tint than the hard facts would justify. We have no doubt that in many cases these friends, in cherishing such opinions, and in consequently keeping silence in reference to their experiences and success in missionary work, do wrong at once to themselves and to the cause which is very dear to their hearts. The members of our churches do not crave for highly spiced narratives, or for anything which might even approach to conscious or unconscious religious romancing. But they do ask for information about the various fields of missionary labour, the extent and character of the spiritual necessities in each locality, and the kind and degree of success with which it is pleasing the great Head of the Church to bless the efforts of His servants in their several spheres. Such information given in the plainest, shortest, and most direct manner, will always be acceptable, and will always be more or less effective in calling forth the sympathies, the prayers, and the increased liberality of the whole denomination. The narratives, which we are both pleased and privileged to give in this issue, will, we believe, with very many, act as something like a personal visit to the different localities referred to, and will greatly help to make our readers personally acquainted with not a few of the settlers and their surroundings. Some may be led to take special interest in one neighbourhood; some in another. But the whole field will in this way come to be better known, and the sympathy felt, as well as the assistance given, will be both more genuine and more effectual. People will think more of these localities, and of the missionaries who are there engaged in doing good

work for Christ. They will in this way be more likely to pray more fervently and more frequently for a blessing upon both the work and the workman. And where the heart is open and the prayer earnest the hand will not be closed.

In a week or two the students will be leaving their various fields of labour to prosecute their studies at the different colleges. Is the work to be dropped during the winter months? It is to be feared that in a good many cases this will be almost a painful necessity. And yet why should it be so? Has the Presbyterian Church not a sufficiently large amount of consecrated talent and devotion among its members to obviate such a difficulty, and prevent the danger implied in such months of intermitted services? We cannot think so. And yet year after year this sort of thing has been going on to the great injury of the mission stations, and to the permanent loss of the Church. As we mentioned a few weeks ago, the Presbytery of Barrie is anxious to have a considerable number of efficient catechists engaged in the work during the coming winter months. We hope that not only it, but all the other mission Presbyteries will be successful in finding not a few such suitable workers; while the suggestion thrown out by our missionary, Dr. Mackay, of having at least one of our theological institutions open during the summer, so as to set its students free for winter work in the mission field, is one which presses for very grave and prayerful consideration, as it is one which seems to indicate at least one practical, and so far efficient, remedy for the great and long recognized evil arising from evangelistic work being to such an extent intermitted during the very months in which the settlers have most leisure upon their hands, and when they are therefore most accessible to the visits of the Christian missionary.

SABBATH OBSERVANCE.

FROM some apparent ambiguity in the wording of a sentence in our article on Sabbath observance in the last issue of THE PRESBYTERIAN, it has been thought by some that we reflected unfavourably upon the Mayor of this city, for his *not* interfering in a matter over which it was found that he had no jurisdiction, and that we conveyed the idea that he did not wish to be troubled with the case at all, and, as a matter of fact, that he did not shew any interest in it, or any desire to have the law vindicated. If anything like this may be fairly drawn from the phraseology, all we can say is, that we have been unfortunate in our choice of words, for nothing of the kind was intended. The Mayor has always in the course of his official career, as well as previously, done everything in his power to uphold the law, and especially to promote the interests of morality and religion. As a matter of fact we believe that in this case he went cordially into the whole question, got the opinion of the City Solicitor on the subject, and found, as he explained to the deputations that waited upon him, that unfortunately he had no power to tie up the vessel, but at the same time adding that if she left an action could then be taken by any person for violation of the law, and that such was the only remedy. Arrangements were also made on the same Saturday for such information being laid in the event of the vessel starting. It is not so easy to say why this was not done, though the matter was entrusted to good hands. While we are on this subject we may just add that the trip to Niagara was a lamentable failure, not nearly paying the running expenses. So far this is creditable to the people of the city. In every previous attempt to get up such trips on the Lord's day it has been the same thing, while the character and conduct of the excursionists have been anything but encouraging, even on the score of outward respectability. The "respectable working man" and his family, in whose welfare and comfort some affect to take such a peculiarly affectionate interest, have always, on such occasions, been conspicuously absent, while the whole proceedings have, as a rule, been such as to indicate that the Sabbath excursionists by water have had as dull an eye for the beauties of nature and as small an inclination for "worshipping on the waters" as their fellow philosophers on land had a care for the ordinary proprieties, or any love for that "worshipping in the fields" which "foolish talkers" have so often declaimed about. That there is every likelihood of a determined effort being made to have Sabbath travel fully established

on all our railways, and all our water ways, is very manifest. It has to be done gradually and stealthily of course, but the ultimate object which is being steadily kept in view is not doubtful. Let the principle, it is argued, be once established under whatever pretence, and then it is hoped there will be no difficulty in carrying it to its legitimate issues. The Hamilton street cars are professedly run on Sabbath simply to carry people to and from church. The tramway to Dundas is "operated" on the same benevolent and self-denying principle. The Sabbath trains to the Beach in the same city are professedly kept going on similar "broad religious principles" to bring good people to church, and to enable others equally devout to worship God in the "little kirk by the shore." We suppose the freight trains, empty and otherwise moving backward and forward on the Great Western, are all "operated" on the same principles! How long will it be before another very decisive step will be taken on the same plane? If the people of Dundas must have a train to enable them to "hear" Hamilton ministers, why should not the good folks of Paris or Woodstock have the same privilege? And if it is a fact, as we are assured it is, that Sabbath trains to the Hamilton Beach are legal because there is a little Presbyterian church in that favoured locality, and it is therefore to be presumed that the passengers are church-goers of the most pronounced description, why should there not be Sabbath trains running both ways between Hamilton and Toronto, seeing there are plenty of churches at both ends and some people naturally like variety? In the meantime, amid all this grimacing and pretending, this affected regard for the proprieties, and this simulated care for the comfort and convenience of church-goers and workmen, it requires very little clearness of vision to perceive that the baldest, crassest, coldest and most unscrupulous mammonism is the one *moving spring* of the whole proceedings. The one all prevailing motive, the one scarcely concealed cry is, "Let us put money in our purses honourably, honestly, if we can, but at any rate let us put money; and if necessary let all the old-fashioned and 'fanatical' nonsense about Sabbath observance and the laws of heaven be cast to the winds if they even seem to thwart us in the attainment of this the be-all and the do-all of anything like reasonable existence." It remains to be seen whether the sober, quiet Christian people of the country will allow this to go on or permit Mammon and its worshippers to have it all their own way, and that under the pretence of consulting the general welfare, when the one consideration is the sadly mistaken one of merely promoting their own selfish pecuniary interests. It is long since Mammon was truthfully described as "the least erected spirit that fell," and long since it was as truthfully added that "meanest idol himself, he has always had the meanest worshippers." The days that are passed have witnessed to the truth of the adage, and the days which are passing but confirm the verdict. Of course we shall have a good many poor fellows denouncing "fanaticism" and "Puritanism" and "Phariseeism," with a side sarcasm now and then at the "blue laws of Connecticut," though by the way these never had any actual existence; but all such things are small matters, and we shall hope that neither a nickname nor a sneer will flout the "lovers of the Sabbath," in the well understood sense of that phrase, out of their principles, or keep them from doing everything in their power as citizens as well as "saints" in preserving intact an institution which they, at any rate, believe to be indissolubly bound up with the social well-being as well as the religious progress of the whole community.

DELITZSCH ON THE NEW CRITICISM OF THE OLD TESTAMENT.

THE Rev. Joseph Cook in a late issue of the New York "Independent" gives some account of conversations he has lately had with the well-known and justly celebrated Professor Delitzsch, of Leipsic, on the Robertson Smith case. We are told that while the course of the Assembly in passing a vote of want of confidence in Mr. Smith is not "cordially approved" of by the German Professor, "it is unmistakably evident that Professor Delitzsch himself shares in this lack of confidence." To such questions as "Does Old Testament criticism, like Mr. Smith's, agree with the truth?" "Can it maintain itself in the free arena of exhaustive and conscientious re-

search?" and "Is the new view of the Old Testament supported by a union of great specialists and a consensus of the competent?" Professor Delitzsch, "with not a little emphasis," we are told, answers in the negative; and "his suffrage" it is added "is in the case perhaps the most weighty that can at present be cited from any part of the learned world."

Mr. Cook was so impressed with the interest and importance to be attached to the views of the Leipzig Professor on this burning question of the day, that he requested permission to publish in America an authoritative summary of the various positions taken. This was cordially assented to, and it was agreed that Mr. Cook's manuscript should be carefully revised by the Professor himself. However, shortly after this arrangement had been entered into, Delitzsch took the Pentateuch as the theme for a conversational lecture at one of the periodical meetings he holds with a company of his English-speaking students. On that occasion he read a series of propositions, written by himself in English, which were expanded in his lecture with frequent and pointed references to current discussions. These propositions were subsequently gone over by the Professor and Mr. Cook in company, so as to have the English phraseology retouched and made as accurate as possible, and thereafter they were handed to the latter gentleman with the distinct understanding that they should be published as coming directly from Dr. Delitzsch, and as embodying his deliberate and most matured views on the subject. These propositions are as follows:

"1. The historical criticism of the Old Testament Scriptures, as practised by Kuenen and others, starts from the dogmatic pre-supposition of the anti-supernaturalistic view of the world. This criticism denies miracle, denies prophecy, denies revelation. Employing these words, it joins with them philosophical, not biblical conceptions. The results of this criticism are, in the main points, foregone conclusions, and its pre-suppositions are ready for use in advance of any investigation.

"2. On the contrary, our historical criticism starts from an idea of God, from which the possibility of miracle follows. Confessing the resurrection of Christ, it confesses the reality of a central miracle, to which the other miracles of redemptive history refer, as to the sun its satellites. In view of the indisputable harmony of the Old Testament prediction and the New Testament fulfilment, it confesses the reality of prophecy. In consequence of the self-knowledge and the recognition of God which Christianity affords, it confesses the reality of revelation.

"3. We reject *a priori* all results of criticism which abolish the Old Testament premises of Christianity as the religion of redemption.

"The second and third chapters of Genesis are of greater weight than the entire Pentateuch beside

"In this history of man's temptation and fall, and of God's preparative for the reformation of men through judgments and struggles, it may be that facts and the *dress* of the facts—that is, the forms of representation in which they are clothed—are to be distinguished from each other; but with the substantial reality of this history the religion of redemption stands or falls.

"The historical unity of the origin of mankind is one of the indispensable pre-suppositions of Christianity, which, without it, could be the religion of the most perfect morals, but not the religion of the redemption of mankind.

"4. Those portions of the contents of the Pentateuch which belong to the substance of Christian faith are independent of the results of critical analysis.

"For, that the people of Israel, after their miraculous deliverance from Egyptian slavery, received the Law by God's miraculous revelation in the Mount of Sinai, and that Moses was the mediator, both of Israel's deliverance and of the divine legislation, is confirmed by the unanimous testimony of all the writers who participated in the codification of the Pentateuch, by the song of Deborah (Judges v. 4 seq.), and by the prophets of the eighth century, as Amos ii. 10; Hosea xii. 13; Micah vi. 4, and vii. 15. The religious tone and substance of such authentic Psalms of David as Psalms viii., xiv., xvi., are quite inexplicable without the priority of the revealed law which David praises in Psalm xix.

"5. The oldest constituent part of the Law is the Decalogue and the Book of the Covenant (Exodus xx.-xxiii.), the opening of which is the Decalogue.

"In Deuteronomy Moses repeats the Decalogue freely, and melts it in the current of his testamentary admonitions.

"In the Pentateuch there is no part claiming, according to its own testimony, to be written by Moses himself, which may not be shown to go back substantially to Moses' own hand.

"The proper style of Moses is the original base of that form of style which is called Jehovistic and Deuteronomistic.

"6. It is true that many, or, at least four hands participated in the codification of the pentateuchal history and legislation; but what the modern critics say regarding the ages of these writers is quite uncertain. In general, the results reached by these critics are by no means as unquestionable as they pretend to be. It would be unfortunate if the faith of the Church—that is, our historical certainty of the fundamental facts of redemptive history—were dependent on these critical results. Many of the former results of the critical school are now out of fashion. Its present results often contradict each other. In reality, we know little, and imagine that we know much.

"7. It is unjustifiable to obtrude these modern critical results upon the Church, or to draw those who are not theologians into the labyrinth of pentateuchal analysis. Without knowledge of the original Hebrew, an independent judg-

ment about these questions is quite impossible. Indeed, Wellhausen's frivolity is as great as his sagacity. Young scholars, but not mature ones, are fascinated by him. There are elements of truth in the new phase of Old Testament criticism, but the procedure of sifting has scarcely begun.

"8. It is true that the Mosaic legislation had its history, and that the codification of its parts was executed successively, but the reconstruction of this history is very difficult, and perhaps impossible.

"It is enough that the Law has the very character which the Epistle to the Hebrews describes. Our Lord was not, and He has balanced the account-book with His blood!

"Moses and his Elohim and Jehovists are like shadows which disappear before the Word who is made flesh."

We are also informed that a series of recently published articles by the same learned Professor on Old Testament Criticism are to be speedily republished in an English translation made under the supervision of Professor Mead, of Andover; while the hope is expressed that at least the leading portions of his most recent lectures on the same subject will at no distant day be also issued in an English dress.

We have mentioned in another part of this issue that it is understood Professor Watt, of Belfast (who, as many of our readers will remember, visited this country a few years ago, is at present engaged in writing an answer to Professor Robertson Smith's recent work on the Old Testament. Others, equally competent, will no doubt follow a similar course, so that the following words with which Mr. Cook concludes the letter from which we have already quoted, may well be taken as soberly indicating from the results flowing from past discussions of a similar character in connection with the New Testament what is likely to follow from the present ones on the Old:

"Anti-supernaturalistic criticism has done its best to eliminate the miraculous from the New Testament and has failed. It is now endeavouring to eliminate the miraculous from the Old Testament, and is likely to fail on the latter ground as ignominiously as it did on the former. Within the memory of men yet comparatively young the mythical theory of Straus, has had its rise, its period of inscience, its decline, its fall, and its burial. Within the earlier half of lives already begun the Old Testament criticism, as represented to-day by Kuenen and Wellhausen, is likely to run through an equally significant circuit. Although he curiously overrates these critics, Robertson Smith differs from them in fundamental points, and he has, at least, caution enough not to allow himself to be ranked among anti-supernaturalists. Even Kuenen, while denying the actuality, is careful not to deny the possibility of miracles. The origin of the New Testament literature is inexplicable without assuming the historical reality of the supernatural. So is that of the Old Testament literature. It must be admitted, however, that in the progress of discussions necessitated by acute and once arrogant but now outgrown sceptical hypotheses as to the New Testament, most valuable results have been reached in confirmation of Christian faith, and our knowledge of facts as to the origin of Christianity very considerably freshened and enlarged. It is to be hoped that a similar important, although indirect benefit may accrue to scholarship from the rationalistic attack upon the Old Testament Scriptures."

PRESIDENT GARFIELD.

AS everybody knows long before these lines can possibly be read, President Garfield has passed away, to the great sorrow of the whole civilized world, but not much to the surprise of anyone who has watched the course which his case has all along taken from day to day. Ever since the President was stricken down on the 2nd of last July, the chances of recovery have been comparatively few. The physicians, it will be remembered, at the very first, answered the patient's inquiry in reference to the likelihoods of recovery by saying that there were ten to one against him, and though he has in the noblest and most courageous manner taken the one, it is not at all wonderful that the ten have had it. Strange and sad as such an occurrence is, it has been anything but without its compensations and blessings. Some, indeed, are inclined to believe that James Garfield has done more good by his death than ever he could have accomplished had he lived to a good old age. Never, perhaps, was there in all the past such a death-bed; never one watched by a greater multitude of sympathizing friends; never one so much for the time being the centre of interest to the whole civilized world, without distinction of class or clime; never one, perhaps, which will be spoken of with more genuine sorrow or bedewed with more heartfelt tears. The modest, manly, uncomplaining sufferer, so courageous, so cheerful, so unaffected, so trustful in God, so considerate of all around him, so genuinely affectionate and true in all his family relationships, so pityingly forgiving, even to the miserable man who had stricken him down in all the glory of his matured manhood, and with all the promise of a long, honoured, successful,

and most useful life before him, has, during these last sad weeks, taken possession of all that is best, and highest, and purest, and holiest in man's nature; has lifted up even the mean and base to a higher plane of thought and feeling, has almost beguiled the most selfish out of his selfishness, and has so far succeeded in making the most cynical and suspicious think well of humanity for his sake. The world, in all its grades, has been made all the better for having stood at that bedside, while it watched and marked how a brave man could suffer and a good man could die. And the other members of that family who have come more or less distinctly out into the sunlight, have not in their several places been less interesting, and have not failed, by their whole bearing so far, to deepen the interest and elevate and bless the onlookers. From the poor, dear, old tremulous housemother, with her high-hearted Puritan courage, her anguished outcry, and yet her settled, child-like submission, not to a blind fate, but to a loving and faithful Jehovah and Father, as well as from the loyal, true hearted helpmeet, who has so naturally and so nobly shewn what a Christian wife can be and can do, down to the very youngest in this family group, which has been living all these weeks almost as if "in the fierce light which beats upon a throne," and has been throughout as natural, as noble, and as unconscious as if all the while in the far-off Ohio home, each and all have been objects of a world-wide interest, and each has helped to deepen and complete the lesson which was read and the example which was given. Some foolishly and presumptuously have asked what is the use of prayer, and what its efficiency if the heartfelt entreaties of more than fifty millions of men and women go up to heaven in vain? Who told them that they were in vain? What right have they to affirm that these prayers were unanswered? In one sense they were, for the object of all this prayerful solicitude is in the grave. In another and far higher sense it is evident that the answer has been as gracious as it has been abundant. The very agony and earnestness of those prayers as well as their mighty volume, come to the thoughtful and intelligent as proofs unquestionable of blessings vouchsafed, and of mighty and effective answers already bestowed. The sweetening of the whole tone of national, we had almost said of individual life, the removal of bitter asperities, the extinction for the time being of party feuds, the one great cry of sorrow and sympathy as if in each house a first-born had died, the unfeigned recognition by unnumbered multitudes of the need of prayer and of its efficacy as well—all these and many things more tell of the world having received blessings neither few nor small from standing beside James Garfield's dying bed, and from weeping in sympathetic brotherly affection around his closing grave. All this, however, excuses not by one iota the "deep damnation of his taking off." The condemnation and the acquiescence are at the same time quite compatible with each other, though even the ablest sentence maker might not find it possible to put that compatibility fully into words. In the presence of such a national bereavement and a sorrow so correspondingly great, men by the million are repeating Garfield's own words at the time of Lincoln's death, and are trying as best they may to unravel their meaning and learn their lesson: "Clouds and darkness are round about Him! His pavilion is dark water and thick clouds! Justice and judgment are the habitation of His throne! Mercy and truth shall go before His face! Fellow citizens! God reigns and the Government at Washington still lives."

It is something, it is much, when a nation even for an instant is led to feel and confess that "God," not "gold," reigns. Such, we believe, has been the experience if it is not so still to as large an extent as ever it was in this generation at any rate, of more than one whole nation in tears. It could not, indeed, be affirmed of James Garfield as of William the Silent, that he bore with a smiling face the burdens of a nation which himself had created, but of the one as of the other we think it might perhaps be said that "when he died the children wept for him in the streets," though to be sure it is held by not a few, with, as they think, a good deal of reason, that American boys of the present day are far too preccious and far too mannish to weep for any thing or for any one.

REV. JOHN BAIKIE, of Guthrie Church, Harriston, reached home on the 8th inst., after a three months' tour through England, Scotland and Ireland.

CHOICE LITERATURE.

THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. JULIA M'NAIR WRIGHT.

CHAPTER VI.—Continued.

Gulio fled out of his master's presence, ran to his room like one distraught, began to search through his possessions; tore from his neck the bit of silver hanging on a cord, tramped it under foot, and cried, "I will reveal all!" but as he turned to go from the room, a fit of trembling seized him, a sweat of horror broke forth from his whole body, a superstitious agony rent him, he saw his soul imperiled—as it could never be by lies, or other vice—he seemed in the clutch of a demon, his head reeled. He dashed into the open air, then to a height in his vineyard which looked toward "Sta. Maria Maggiore of the Hills," and there Gulio shook his fist, and foamed, and, we are loath to write it, cursed and swore about Padre Innocenza until he was hoarse. Padre Innocenza held Gulio's soul in awful chains, the falling tears of his good master had almost sent them off, but now they were riveted closer than before.

The Marchese recovered his outward serenity, and Gulio by degrees forgot the impression which had been made.

And so the winter came, and we find ourselves in all its chill, watching Padre Innocenza coming from the hills.

By the time that the priest thus comes from his parish, it is indeed the beginning of another year, for it is February, 1862.

Caution is largely developed among priests, and Innocenza has a superabundant supply. Reaching the city he pays his first visit to Father Zucchi. Now that a priest should do no work in his parish is legitimate; that he should labour among his people is suspicious; and presently Father Zucchi says:

"I think I have heard something about your people coming out to church lately."

"So they do," replies Innocenza. "I don't know any better place for them than the church, and so I make them come. If I'm teaching them, I know what they're learning."

"That's right," says Zucchi; "there is a deal of heresy and fanaticism abroad now-a-days. I wish we had the Grand Duke back; we'll be starved out else. Do your folks pay their dues?"

"Yes; they pay more than usual, and they all keep right to me and the chapel. I don't hear of any straying off."

"Very good," replies the cathedral priest; "I must look to my people about that. Here we have the Vaudois undermining on the one hand, and that heretic Polwarth, bold as brass, on the other, and Liberalism preached on every corner, to mean throwing off religion altogether. That Polwarth is a very vile man—did you ever see him?"

"Yes; I've handled him pretty roughly once or twice."

And then Innocenza had a glass of wine with his brother ecclesiastic, and, night having fallen, he left him, as Padre Zucchi supposed, to get his supper at a tatteria. On the contrary, Innocenza darted along in the shadow of the houses until he found himself once more in Dr. Polwarth's study. He seemed less fluent than usual, but in a moment or two asked for the Doctor's Italian Bible, and stood reading different parts of it for nearly a quarter of an hour. Then he dropped it on the table, saying:

"Yes, that's a true copy. Tell me, do you accept all that book?"

"Every word of it," said the Doctor.

"And you hold such principles of honour, truth, humanity, as it teaches?" he asked, nervously.

"Certainly I do, and try with all my heart to practice them."

"There's one good in your heretic priests," said Innocenza. "one can trust your word." He stood with his back to the Doctor looking into the fire for some time, then turning suddenly, he exclaimed: "I come to you a man distressed, miserable, hopeless, torn by a thousand doubts—"

"Perhaps for that I should rather be glad than grieve," said the pastor. "If God has troubled you He can also console you."

"And how can I get that consolation?" urged the priest.

"By prayer—prayer to Jesus only, without any intermediary."

"And is that all the help you can offer me?"

"It is all, and enough. If you truly desire help, fully believe that Jesus can give it to you and go directly to Him, that is all."

"Foul that I was to hope for help!" cried Innocenza. "You send me to dry streams and broken reeds. What I do you count me an idiot? Do you suppose I did not see his way? and would I not be likely to try it before I humbled myself to come to you? Why, I tell you I desire help, with a very passion of desire! I do believe Jesus is able to help! I have gone to Him only, a thousand times; but what better am I for going? He will not hear me, will not help me; He is as cold as our dead saints."

Dr. Polwarth looked at his visitor fixedly some moments; then said, sternly.

"I see; you are not willing to pay the price."

"What price? Ha! have I not heard that *ours* was the religion of price? of earning things of God? and *yours* was the religion of free grace, of unthought salvation? and now you say—*price!*"

"But do you know," persisted Dr. Polwarth, "what it will cost you to get this help of Christ?"

"No!" shouted Innocenza. "I thought it was something free, and I wanted something free."

"Listen to me. You wanted Christ's peace, on your own terms, not His, you demanded amity with Him while your bosom heaved unrighteous gains, while your hands were full of forbidden fruits. Peace comes from being filled with Christ. We must be emptied of self. We must re-

linquish the wages of ungodliness before there is room within us for Him. God has dealt with you; He has opened your eyes to see a need of Christ; He has given you a desire for Christ; He may have even shewn you by what things you keep Christ out of your heart, yet you will not yield them."

"No, no. I protest to you I would give up everything," said the priest.

"You may have evil practices; you may have certain falsehoods, certain self-indulgences, certain practices forbidden in God's law, which you will not relinquish, which you desire to keep, while you have Christ."

"No," said Innocenza; "I am honest in my speech, moderate in my wishes, decent in private life. I am willing to give up all evil habits which God may shew me, which you may search out."

"Perhaps you know that you have been teaching errors of doctrine. You may have taught as God's Word, what now you see not to be in God's Word, and you are not willing to alter your teachings, to provoke the wrath of your Church. You want to be secretly for Christ, but outwardly as you have been. And this is what it must cost you to get peace; you must prove the sincerity of your desire for Christ by readiness to have none but Him. Have you bargained that you must keep what you have, and get Christ too?"

"No. I have begun to teach as I have had light, and if I could only get this peace I would willingly abandon my position. I would cease teaching error—I would publicly retract error."

"Perhaps you have had some plan for your future spiritual life. Will you tell me what it was that you wanted and expected?"

"Your letter," said Innocenza, "stirred the very depths of my soul; your teachings commended themselves to my mind. I said: Here is a religion worthy of God as its propounder; he is a religion which, while loftier than our reason, does not contradict reason. In the light of the truths which you presented I saw what truths I had held as sacred. But then I could not understand what my Church was, and how it had grown, and been held as the Church, if, instead of being the exponent of God on earth, it was His antagonist. Your second paper sent me to the Scriptures for explanation of this. When once I opened the Bible I read on as one fascinated. I have gone through the Holy Book three times. I felt that I lacked true piety, the real peace of God. This I must get from Christ only. I besought His help. I thought I should receive assurance of my pardon and acceptance and have joy in Him; this would make me strong. I should then call my flock together and tell them what errors I in my darkness had taught, and what was the true way; I would exhort them to try and search the Scriptures and examine their faith. Then I meant to go to England and America, where I could be more fully taught, and get something to do—for of course I could not stay in my parish, and I could get no work in Italy, where the priests would be ever on my track."

"Padre Innocenza," said Dr. Polwarth, "I will deal plainly with you. I know in a measure what priests are. I must fear that in the ten years of your life as parish priest you have had a partner to some evil deeds. Look back; are there lives which you have ruined? are there any whom you have distrained of liberty? is there any prisoner of your making? any family broken up by you? means? any soul persisting in sins which you have pretended to condone? Will Christ give you peace while you refuse actual repentance, withhold restitution? If you are now continuing any deception by silence, God will not hear you. If you thus hold back part of the price, evidently you are not ready to give up all for Christ—you are uselessly, hopelessly lying to the Holy Ghost. Christ never rejects the soul which seeks Him in sincerity and truth. If you cry for help, and are unhelped, believe me, the fault is not Christ's, but yours; you are not ready to yield all on your part, but you want all on His part. Look back on your life and consider this question."

"What?" said Padre Innocenza, "must I not only cease from sin, but go back to undo the past? I thought Christ would atone for that. And do you ask me to repair these errors myself?"

"Christ will atone—you cannot. But if there is anything which, in outward act, you can do to make restitution, He demands it. He will not pardon a man for theft while the man resolves to live on the proceeds of that theft. Remember how Zaccheus proved his sincerity; he said: 'If I have taken anything from any man by false accusation, I restore him fourfold.'"

"But there are some deeds which I cannot now undo."

"God only demands the possible, but He demands that absolutely. Consider that for years you have lived in darkness; God has enlightened you: these desires, these strivings of soul are His divine gift to you; they are an earnest of what He is able and willing to do; but you know what David says: 'If I regard iniquity in my heart, the Lord will not hear me.' Ask God to search your heart for these sins that are between you and Him; ask His help to do what He demands. Cease asking selfishly for peace; up and do your duty, and peace will come."

"Well," said Padre Innocenza, "my life, in God's light, looks bad enough; but let me tell you, that most of my sins have been of the heart, and not so much of outward act. Many of the crimes common to my order have been unshared by me. Some sins I would repair, but death has come between. My chief error has been a passionate zeal for my Church, and an ambition to rise in her honours; and the greatest sins of outward act have been committed to serve myself in my Church—and perhaps I cannot repair them."

"Are you willing to try faithfully, continually, disregarding your own comfort, pride, profit, to do what is right as in the sight of God?"

"Perhaps there is a way," said Padre Innocenza, half to himself, "in which I can set one matter right privately."

"Privately or publicly, you must be willing to do your utmost."

"Farewell," said the priest, starting from his seat; "I wanted salvation, comfort, peace, for nothing. Instead, you

talk of what it will cost—of restitution, of duty. I am much disappointed."

The priest hurried along the street toward his albergo, his soul in a greater tumult than before. At a crossing he ran across Nanni Conti, who had just left the Palazzo Borgosoin, where he had been paying a visit to Assunta. Nanni's heart was happy—happier than ever; a little song was on his lips. The priest was most miserable; ready to mutter a curse. Their ways in life shrouded a cross more than once.

Nanni was happy as a humble follower of Christ; striving to live honestly with all men, and also to do good to all as he had opportunity. He rejoiced also in fruit of his labour; he had brought the Gospel to his father's house, and they had received it, and in their turn were working in Christ's service. Nanni was, moreover, hopeful in regard to the future. He expected within a few years to be ordained as an evangelist in the Vaudois Church, and perhaps to make his home in Barletta, with Assunta for his wife. Such were the visions which filled his mind when he ran against Padre Innocenza in the little dark street.

At the same time Assunta, in the Palazzo Borgosoin, shared Nanni's hopes and joy. Her present home was very pleasant, and she trusted, by Miss Maxwell's instructions, to become more fitted for the life which seemed to lie before her. While Nanni was studying in Firenze and travelling about as colporteur, Assunta would improve mentally, in housekeeping, in sewing, and use her liberal wages in preparing the plenishing of her future home. So all seemed to be prospering well; and when June came, with its oppressive heats, the household of Uncle Francini again took up their abode in the Villa Anteta.

Of course, the first visitors were the Marchese Forano and his wife, who rejoiced greatly in the return of last summer's pleasant friends, although the sight of little Michael tore open the old wound about Nicole, and the loss of the little child. The Marchesa expressed a hope that she should see Honor, as before, at the Pavilion: "I so enjoy our morning talks," she said; there was evidently some new trouble or anxiety in her mind. This anxiety exhibited itself the next day when she met Honor.

"Do you know, Signorina, I have never got out of my mind what you said about the constant presence of Christ and every-day religion. I see, now, religion should be in our daily lives, in all our thoughts. I desire to have Jesus continually with me; but how can I when I know almost nothing of Him? It would surprise you, Signorina cara, to be told how little I know of Ser. Jesus. I have heard that He was born in a carpenter's house, and was very poor; and yet in the pictures the Madonna looks magnificently rich."

"The pictures, you know, are a painter's fancy, and are painted for ornament, and to shew his skill. It is true that Jesus, for our sakes, became poor, and for us left the glory of heaven."

"And He really did have twelve Apostles? and His mother lived as long as He did on earth—is all that so, Signorina? And then, of course, He lived in Rome, and spoke Latin?"

"Your pardon, Marchesa; He was never in Rome. He lived in Palestine, and died at Jerusalem. He was born at a village near that city, and His grave, for three days, was in a garden of the city."

"And was He never at the Holy City of Rome? And you think, Signorina, He did these miracles and good deeds we hear of?"

"I am sure that He did—and very many more."

"How I wish I had some way of knowing all about Him!"

"Signorina, why not read His life, written fully and truly for us in the four Gospels?" said Honor, taking an Italian Testament from her pocket and holding it toward her.

The Marchesa drew back.

"Oh, no, no! That would only involve me in confusion. You educated women may be able to read such things safely—not Italian women like me. No, Signorina—but do you tell me what you know."

"And yet, Marchesa, I draw all my knowledge of Christ from this very book. I only tell you what is here."

"But you are wise to know what to accept, what to reject."

"But I reject nothing of it. I take the whole as God's truth."

"Nevertheless, I cannot read it; but I have confidence in your word, and will be glad to hear what you tell me."

Honor sat in silent distress at finding her word regarded as safer, more truthful, more reliable than God's Word. The Marchesa's eye fell on the picture of the Virgin. She said:

"Here is the Divine Mother, set by God for the especial help of us women; I do know something of her. Do you pray for her, eh?"

"I have found no command to do so in the Bible," said Honor.

"Ca, ca! that proves it, you see. The Bible don't tell all we need to know. That, I understand, is why Christ came: to teach us what had been, by carelessness or evil, left out of the Bible; and the worship of His blessed mother was one of those things. You see, the Jews were the holders of the Scriptures, and they, being wrong, made some of the Scripture wrong. To this day, poor things, they don't worship Madonna; but do you do it?"

"But how could I expect her to hear so many prayers, from so many people of different tongues and countries, all at once?"

"Surely you believe that God can?" said the Marchesa, earnestly.

"Oh, to be sure," replied Honor.

"Then," said the Marchesa, triumphantly, "Mary can. She is divine, divine like God and Christ. God can do all things. He made Mary for His helper, and she can do all things."

"Tell me, do your priests teach you that?"

"Surely. They tell us she can do all things; they make her just like God in hearing and helping; they say she has all the power of divinity. Then my common sense tells me she must be divine, as God. Their teachings mean nothing

else. I must believe that Mary is divine, or I must believe that she cannot do all that they say she can."

After this the Marchesa, although she had sought instruction, feared to accept it, and while occasionally asking a question which showed what subject was uppermost in her mind, generally strove to keep her conversation from taking a religious direction.

This arousing of the Marchesa's mind was a part of that singular and almost universal interest in religious matters which had previously begun in Italy. The dead were stirred into life. Italy had been one great cemetery of souls, over which prowled the priests, whose great anxiety was that those who were buried should give no signs of resurrection; and yet, in spite of all their care, in that very charnel-pit life began to appear. As soon as the pressure of tyranny was partially relieved, by the union of Tuscany with the Italian Kingdom, evidences of life, which for ten years had been stirring here and there, became more numerous; men, bound hand and foot, in their grave-clothes, obeyed the voice, "Come forth," and stood above their graves waiting to be loosed and let go.

When the Liberal Government secured its triumph and entered Rome, suddenly the work which had long been going on appeared in its fulness; thousands slung off the yoke of bondage; whole churches sprung up where before one inquirer had been hardly suspected; the fields shewed so ripe to the harvest that labourers enough could not be found to gather in the fruit.

But our story has not reached that wonderful day, the entry into Rome—we are only in 1862—when people were questioning and wondering, when the first awakenings of heart had begun here and there, among whom was our good Marchesa. She was "not far from the kingdom of God," and her soul at this time seemed to be trembling on the threshold of light.

(To be continued.)

WHAT CAN WEALTH DO!

The following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago leaving a fortune of five or six million dollars.

"Mr. Ridgeway," said a young man with whom the millionaire was conversing "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway "I am not aware of any cause for which I should be particularly envied."

"What sir!" exclaimed the young man in astonishment. "Why, you are a millionaire! Think of the thousands your income brings every month!"

"Well what of that?" replied Mr. Ridgeway. "All I get out of it is my vituals and clothes, and I can't eat more than one man's allowance and wear more than a suit at a time. Pray can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures and the poorest man who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world, the happier we shall be. All my wealth can't buy a single day more of life—cannot buy back my youth—cannot procure me power to keep afar of the hour of death, and then, what will all avail, when in a few short years at most, I lie down in the grave and leave it all for ever. Young man, you have no cause to envy me."

BEGIN THE DAY WITH GOD.

In one of our recent meetings a young man remarked he had begun to devote half an hour each morning to secret prayer; that he found his daily life growing to be more as he desired it should be. When the press of duties precluded this morning communion with the Master, the day seemed to him a failure. We trust there are none of our young men who do not hold secret converse with the Master at the day's commencement. His ear can hear amid the clang of machinery and the hum of voices. No matter what are the surrounding circumstances, the heart can go to God. Wherever Abraham pitched his tent, there he raised an altar to the Lord. So, wherever the Christian heart is, there is also an acceptable altar from which the incense of prayer and praise may ascend. Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pressed with labours he would say, "I have so much to do, that I cannot get on without three hours a day praying." Sir Matthew Hale, said, "If I omit praying and reading God's Word in the morning, nothing goes well all day."

How many of us may find here the cause of many of our failures, and consequent discontent and loss of happiness? Bishop Taylor beautifully remarks, "Prayer is the key to open the day, and the bolt to shut in the night."

THERE'S no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance, and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too.—*Ruskin.*

THERE was a vast amount of truth in the words of a Scotch pastor when he said that: "The liberalism which dispenses with creeds and holds that, if sincere, it does not matter what a man believes, leads to a theology without God, a Christianity without Christ, a worship without reverence, and a life without hope."

FARMER JOHN.

"If I'd nothing to do," said Farmer John,
"To fret or to bother me—
Were I but rid of this mountain of work,
What a good man I could be!

"The pigs get out, and the cows get in,
Where they have no right to be;
And the weeds in the garden and the corn—
Why they fairly frighten me.

"It worries me out of temper quite,
And well-nigh out of my head.
What a curse it is that a man must toun
Like this for his daily bread!"

But Farmer John he broke his leg,
And was kept for many a week
A helpless man and an idle man—
Was he therefore mild and meek?

Nay; what with the pain, and what with the fret
Of sitting with nothing to do—
And the farm work botched with a shiftless hand,
He got very cross and blue.

He scolded the children and cuffed the dog
That fawned about his knee;
And snarled at his wife, though she was kind
And patient as wife could be.

He grumbled, and whined, and fretted, and fumed,
The whole of the long day through.
"Twill ruin me quite," cried Farmer John,
"To sit here with nothing to do!"

His hurt got well, and he went to work,
And a busier man than he,
A happier man, or a pleasanter man,
You never would wish to see.

The pigs got out, and he drove them back,
Whistling right merrily;
He mended the fence, and kept the cows
Just where they ought to be.

Weeding the garden was jolly fun,
And ditto hoeing the corn.
"I'm happier far," said Farmer John,
"Than I've been since I was born."

He learned a lesson that lasts him well—
'Twill last him his whole life through.
He frets but seldom, and never because
He has plenty of work to do.

"I tell you what," says Farmer John,
"They are either knaves or fools
Who long to be idle—for idle hands
Are the Devil's chosen tools."

MERE reformation differs as much from regeneration as white-washing an old rotten house differs from taking it down and building a new one in its room.

WE cast not water on the branches of a tree, but on the root. So strengthen faith. We strengthen love, and hope, and all, if we strengthen faith and assurance of God's love in Christ.

AN orator in a recent address spoke eloquently respecting a happy contemplation of death. His words are so beautiful that it is to be regretted they do not include a suggestion as to what makes it possible to see as he describes. But there is good counsel in his language nevertheless, which is: "Take the sunny side of death. Sooner or later it must come to all, and at the latest it is only a few swiftly passing days distant. Kings and potentates have no refuge from the summons of the dreaded messenger. Death is the great leveller of man, and dust to dust the heritage of all. Why, then, should we shrink from its contemplation? Why banish it from our thoughts with a shudder? It is not rational to permit death to shadow our lives; nor is it rational to turn in terror from what must as surely come as to-morrow's sun. Those who are suddenly chilled day after day by the thoughts of death either shadow their lives by misdeeds, or reject the philosophy that should make every well ordered life wait serenely for its end. The rational apprehension of the upright man is, not that he may fall too soon in the race, but that he may linger too long and outlive everything but hope."

ON "Rules of Conduct" by an *Anon.* in the "Interior," we are told that we should never betray a confidence. Never leave home with unkind words. Never give promises that you cannot fulfil. Never laugh at the misfortunes of others. Never send a present hoping for one in return. Never fail to be punctual at the time appointed. Never make yourself the hero of your own story. Never clean the nails, or pick the teeth in company. Never fail to give a polite answer to a civil question. Never present a gift saying it is no use to yourself. Never call attention to the face or form of another. Never read letters which you may find addressed to others. Never question a servant or child about family matters. Never fail, if a gentleman, of being civil and polite to ladies. Never refer to a gift you have made, or to a favour you have rendered. Never associate with bad company; have good company or none. Never, when travelling abroad, be over boastful about your own country. Never look over the shoulder of another when he is reading or writing. Never punish your child for a fault to which you are addicted yourself. Never appear to notice a scar, deformity, or defect on anyone present. Never answer questions in general company that have been put to others. Never arrest the attention of an acquaintance by a touch, speak to him.

BRITISH AND FOREIGN ITEMS.

THE Calcutta correspondent of the "Times" says: "The tension of feeling which seems now to prevail between Hindus and Mahomedans in various parts of the country has received further illustration by the occurrence of riots between followers of the two religions at Mizapore."

MR. ROBERT ARTHINGTON of Leeds, offers £2,000, on condition that £8,000 more are at once raised, for the opening up of a highway from the East Coast of Africa direct to the eastern shore of the Victoria Nyanza, including the entire territory between the meridians, 35 and 37 east long., and between parallels 1 and 4 deg. south lat., to be occupied by Wesleyan mission stations. Mr. Arthington suggests that the mission might be called "The Punshon Memorial Mission to Central Africa."

THE war upon the Jews goes on in Prussia, and in some cases even the "rabbin" are treated with great indignity. Anybody who knows the Jews is aware that they are likely to provoke hostility, and yet it is unfortunate when public violence takes the place of what might be excused as private disgust. Dr. Dollinger has been lecturing on the subject and counselling love instead of hatred, and peace in place of dissension and strife. He says the old party cry, "Here Guelph I here Ghibeline!" seems to be changed to "Here Semite I here Anti-Semite!"

IN the opinion of the "Congregationalist" the present conduct of the bishops and clergy in France will tend to bring about a separation between Church and State. "The Government," it says, "now pays more than \$10,000,000 chiefly in salaries to prelates and clergy. And, notwithstanding this, they are openly siding against the State. The result is sure to be in favour of the Republicans, who are now thoroughly united against their common foe. Nineteenth of the French people are nominally Catholics, but with many it is based upon respectability of religion rather than allegiance to the Pope."

A NEW religious sect called the Overcomers has arisen in Chicago. The name is derived from the assumption of the members that they have a peculiar inheritance in the promises which were made to the Seven Churches of Asia. They disown Church fellowship as contaminating to pure souls, and Church organizations as hopelessly corrupt, and consider themselves entirely consecrated in soul and body to the service of the Lord. They believe that all will be finally saved, but that many will have first to pass through the fires of Purgatory. In all things they themselves profess to be infallibly guided by the Spirit.

ARABY BEY is reported as saying no Europeans will be harmed in Egypt unless Christian troops land, when a general massacre of Europeans would follow. Araby stated he was backed by 15,000 Egyptian troops, armed with Remingtons, six Krupp batteries and 150,000 armed Bedouins. It is stated Stone Pacha has informed the Khedive that unless order is restored within three days the dynasty of Mehemet Ali will be overthrown. It is said Araby Bey has demanded railway cars sufficient to transport 2,000 troops to Ismailia to oppose the landing of foreign troops. H.M.S. "Serapis" is expected at Port Said with Indian relief. Suez Canal communication is menaced.

ANOTHER outrage is reported from Aoba, one of the New Hebrides, an island which is notorious as being the scene of many massacres. The schooner "May Queen" visited the island on the 29th June last for the purpose of landing a time-expired labourer and of recruiting others. Two boats from the schooner went to the shore, and on their return they were hailed by the natives, who stated their intention of engaging themselves. The boats thereupon put back to the beach, upon which the crews were attacked by the natives with tomahawks. Nine out of eleven men were killed, the remaining two, though severely wounded, making their escape by swimming to the vessel.

A VERY curious and remarkable seal has recently been found on Washcommon, the scene of the first battle of Newbury, September 20th, 1643, near the spot where the Falkland Memorial is erected. The seal is circular, and made of brass, measuring one inch and eight-tenths in diameter. It bears the device of a skeleton, with the surgeon's knife in the dexter hand, and an hour-glass on the sinister side. The legend with which it is inscribed is as follows: "THE SOCIETY-AND-LOYALTY-OF-CHIRURGEONS-HALL-LONDON." This seal is supposed to have been used by the surgeons belonging to the Chirurgeons' Company of London attached to the Royal army at Newbury, and it was probably lost in the encounter.

THE following motion will be proposed at next meeting of the Synod of the Diocese of Brisbane: "That in the opinion of this Synod, it is desirable that the tenure of the cures of the clergy in the diocese should be assimilated to the organization of some of the Nonconformist Churches, in the triennial rotation to other cures in the diocese: the providing for the regular monthly payment of stipends from a central fund, the providing furnished parsonages for every minister, and the expenses incurred by the removals from one parish to another." This notice has been sent by the intending mover to each member of the Synod. Wesleyans must feel much complimented by such a tribute to the wisdom of their system, coming from such a quarter.

ADDITIONAL and important archaeological discoveries have been made in Mexico which are likely to attract interest in Europe as well as America. Workmen engaged in digging in front of the old cathedral unearthed a mass of material of various sorts, mostly stone, and comparatively preserved, which has not yet been examined with care. Among those of most importance is an enormous serpent's head, finely carved in stone, and believed to have been the portal of some gigantic Indian temple. A large number of wall pictures have also been unearthed in a condition of preservation sufficient to indicate beyond reasonable doubt that the place has been the site of some important ancient temple. A number of graves and vaults have also been opened, in which bodies were found.

MINISTERS AND CHURCHES.

THE new Presbyterian church at Wingham is nearly ready for the roof.

REV. R. N. GRANT, of Ingersoll, has returned from his trip to the eastern provinces much improved in health.

REV. MR. ROSS was inducted into the pastoral charge of the congregation of Knox Church, Perth, on the 15th inst.

REV. DR. JENKINS, of Montreal, will leave for Europe in November, on a six months' trip for the benefit of his health.

THE children of the Sabbath school in connection with St. Andrew's Church, Almonte, enjoyed their annual picnic on the 10th inst.

IT is stated that the congregation of Chalmers Church, Montreal, have given a call to the Rev. S. C. Haney—stipend offered \$1,000.

SIXTY TWO new members have been added to the Parkdale Presbyterian church since the Rev. Mr. Hunter assumed the pastorate ten months ago.

REV. DR. WATERS is paying a visit to this Province before entering upon his new charge at Newark, New Jersey. He preached in Knox Church, St. Mary's, last Sabbath.

THE corner stone of the new manse in course of erection by the congregation of Chalmers Church, Kincardine, was laid on the 12th ult. The building is of white brick, and when finished will be both handsome and comfortable. The grounds extend to six and a half acres of excellent land.

A VERY pleasant fruit social was held in the Presbyterian church, Napanee, on Tuesday evening, 13th inst., at which there was a very large attendance. Rev. Mr. Young presided in his usually affable manner, and interesting addresses were delivered by Rev. Messrs. Hanstord and Card. These, together with peaches and excellent music by the choir, combined to make an exceedingly pleasant and profitable evening's entertainment.

WE have received through the courtesy of the Rev. Mr. McEwen, of Ingersoll, copies of the various documents issued by the General Assembly's Committee on Sabbath School work in connection with the Sabbath School Teacher's Course of Study for 1881-'82. These papers have evidently been prepared with great care, and we hope that a very large number will enter their names with the view of taking part in the examinations at the different times mentioned.

THE Young People's Christian Association in connection with the College street Presbyterian Church, Toronto, held its annual meeting on last Monday evening, when the following officers were elected for the ensuing year: President, R. Gilray; 1st Vice-President, D. W. Clark; 2nd Vice-President, Miss Annie Kelso; Secretary, John J. Kelso; Treasurer, Miss Elsie Clark. Executive Committee, Miss Maggie Murdoch, Miss Lillie Overton, J. Alexander, Fred. Pim, W. Mitchell. Librarian, Alex. Fleming.

THE annual tea meeting of the united congregations of Binbrook and Saltfleet Presbyterian church took place in the drill-shed, Hall's Corners, on Wednesday evening, 14th inst. The proceeds amounted to \$107, which is to be applied to purposes in connection with Sabbath schools and church. The following ministers occupied the platform and aided much in entertaining the audience: Rev. W. P. Walker, chairman, and Rev. Messrs. Harris, Binbrook and Schouler, Hamilton. The whole proceedings were of a very satisfactory character.

A PLEASANT evening was spent at the Presbyterian manse, Bradford, on Friday evening, 2nd inst., on which occasion the Rev. E. W. Panton was made the recipient of a purse containing eighty dollars, together with an address expressive of sympathy and good-will to him as pastor of the Bradford congregation. The ladies of the church and a few of their friends in the village and township collected the amount. The address was replied to by Mr. Panton in feeling and appropriate terms. A portion of Scripture was read, prayer and thanksgiving offered for the mercies of the past, and for the token of good-will manifested. The company, consisting of about fifty persons, were then served with the good things of this life, which the ladies know so well how to prepare. A short time was spent listening to music and in social converse, when the company separated. A few weeks prior to

this Mrs. Panton was presented with a beautiful set of china together with the sum of twenty dollars, by a few lady friends as a token of good-will and kindly feeling to her as the helpmeet of the pastor in the work of the ministry.

ON Sept. 11th, the Wardsville Church was reopened, after undergoing extensive repairs, and being supplied with a set of new pulpit furniture. Rev. J. McEwen, of Ingersoll, gave excellent sermons morning and afternoon. A platform meeting was held in the evening at which addresses were delivered by Revs. J. McEwen and Whiting (C.M.) On Monday evening following a harvest home festival was held in the church grounds, and the building was beautifully decorated with the products of the garden, field and orchard. After the festival, Rev. G. Cuthbertson of Wyoming, gave a lecture on "Scotch Wit." Receipts over \$100. During the last year and a half extensive improvements have been made on both Wardsville and Newbury church property, and also on the manse property. Great credit is due to the managers and their associates in the work, for the diligence and perseverance with which they are pushing the enterprises of both congregations. The Lord is in the midst of His people, and every communion marks the accession of new members at the Lord's table. During the summer months, while the Wardsville Church was closed for repairs, the pastor and wardens of the Episcopal church of this village kindly offered us the use of their church, which is worthy of special mention. —COM.

PRESBYTERY OF CHATHAM.—This Presbytery met on the 13th inst. It was agreed to visit the congregations within the bounds. It was resolved to take no further steps in the meantime towards the readjustment of the field of which Turin forms part. It was cordially agreed to bring the case of the widow and children of the late Mr. McKerracher before the Widows' Fund Board. Mr. McLeod's trials for ordination were sustained, and his ordination was appointed to take place at Florence on 6th Oct. next, at two o'clock p.m. Trials for license were assigned to Mr. John Cairns. A call from Wallaceburg, to Rev. Donald Currie was sustained. Mr. Robertson, formerly missionary to Africa, was received as a catechist. It was agreed to recommend the Home Mission Board to grant Mersea \$200, and Kilmarnock \$100 per annum, Henderson \$2, and Buxton \$3 per sabbath, when supplied. Arrangements were made to hold missionary meetings, or to preach missionary sermons in all the congregations and mission stations within the bounds. Discourses were heard from two students. The next regular meeting was appointed to take place in St. Andrew's Church, Chatham, 13th Dec. at eleven o'clock. In the evening a Sabbath School Convention was held.

PRESBYTERY OF LONDON.—This Presbytery, as reconstituted by the Assembly, held its first meeting on Tuesday, the 13th inst., in Dr. Proudfoot's Church, London. There was a large attendance of members. On motion the Rev. Mr. Munro was chosen Moderator, and by a vote, Mr. George Sutnerland, of Ekfrid, was elected as clerk. A call from the congregation of Strathroy addressed to the Rev. D. D. McLeod of Paris, and signed by 147 members and adherents, was considered and duly sustained. The half-yearly report of the Home Mission Committee was given in and considered *seriatim*. The report as a whole was adopted. The standing committees of Presbytery were appointed. Rev. Mr. Whimster tendered his resignation of the pastorate of Proof Line and English Settlement, from physical inability to overtake the work. In reference to this the following motion was made and adopted: Resolved, That the Presbytery greatly regrets that Rev. Mr. Whimster has, on account of continued indisposition, been led to lay the resignation of his charge on the table, and while hereby citing the congregations of English Settlement and Bethel to appear for their interests at next meeting of Presbytery, would express the hope that by a division of his field of labour, which appears to be too great for any man, or by affording him a few months' rest, or by providing partial assistance for him, it may not be necessary to accept his resignation. In reference to the supplements asked from the Home Mission Committee, the Rev. Mr. Henderson asked that the following minute be inserted. "Mr. Henderson requested that he be allowed to forego all supplement from the Home Mission Fund and continue his labours at Hyde Park and Komoka, at a

stipend of \$600. The Kintore appeal was so far proceeded with when the hour of adjournment arrived, and the Presbytery laid the case over till next day. On resuming on Wednesday, the Kintore case was proceeded with, and ultimately referred to a committee which was instructed to report at the meeting in January. Certain students were certified to the Senate of Knox College. It was decided to hold a conference on the State of Religion at an evening meeting of the next Presbytery. After other matters of no general importance had been disposed of, the Presbytery adjourned to meet in the same place on the second Tuesday in November at two p.m.

BOOKS AND MAGAZINES.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.) The October number of the "Atlantic" contains contributions from Richard Grant White, Elizabeth Stuart Phelps, Dr. Phillips Brooks, and other well-known writers.

THE PREACHER AND HOMILETIC MONTHLY. (New York: I. K. Funk & Co.) Subscription price, \$2 50 per year.—We are always glad to see a number of this well-conducted publication, but would be still better pleased if it came regularly. The contents of the September number are varied and valuable.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: C. E. M. Publishing Co.)—The September number of this excellent periodical will well repay an attentive perusal. The first two articles are specially worthy of notice, viz: "Religious Instruction in the Public Schools," by President Wilson, LL.D., and "Compulsory Education," by Miss A. M. Machar, of Kingston. The writer of the last mentioned paper says that "compulsory education is the natural compliment of free education;" that "the State has a right to interfere to protect children from being . . . ruined for life by their degraded parents;" that "every thoughtful and patriotic man and woman must rejoice in the passing of an Act which puts it within the power of our local authorities everywhere to enforce the attendance of children at school for a large portion of the year;" that "if some trouble be not taken to enforce it [the compulsory clause in the Education Act], it will remain a dead letter on the statute book;" and that "no class have it in their power to do more [in aiding school boards and truant officers to make the law effective] than those ladies who take so prominent a part in our various philanthropic societies, especially those which have for their object the uplifting of our sunken classes to a higher plane of morality and respectability."

SUSTENTATION FUND—CORRECTION.

MR. EDITOR,—Allow me to correct some printer's mistakes in the table on "A Sustentation Fund," which appears in your last number. In the column "present rate," in the "cents" column, where a cipher precedes a significant figure it should be omitted, e.g., in McNab street Church, it should read \$5.30, not \$5.03. The significant figures are *dimes*, not cents. In Simcoe, No. 29, the "present rate" is \$11, not \$4, as printed. These mistakes may mislead or confuse any one who tries to understand the table, and therefore I would like attention called to them.

JOHN LAING.

Dundas, Ont., Sept. 20th, 1881.

SABBATH PROFANATION.

MR. EDITOR—In your article of the 16th inst., entitled "The Sabbath—What Next?" you truly describe the alarming state of things in Canada when you say that "Mammon has at last succeeded in destroying our national day of rest." In addition to the Syndicate meeting in Toronto and the excursion to Niagara, on Sabbath, the 11th inst., the daily papers reported a Sabbath accident on the Grand Trunk, involving a loss to the company of about \$20,000. A few weeks previously another Sabbath accident was reported on the same road, and of similar financial dimensions. One would suppose that Sabbath labour on the line cannot be regarded by the company as profitable with such frequently occurring disasters, even if the managers were influenced by no higher consideration. The Canadian people have, with unbounded liberality, voted vast amounts of

money to build railroads to ride over, but now the railroads are riding over the people, and over all laws human and divine. What is to be done? An international convention is to be held in Pittsburgh, in December, to consider this question, and to devise, if possible, some method of co-operation between the States and Canada, to arrest international Sabbath profanation on the through lines of railway. The problem which the Christian people in both countries have to grapple with is one of gigantic difficulty. Our Sabbath Observance Committee are requested to send representatives to Pittsburgh, and are appealed to for suggestions as to some practical form of international co-operation. I trust some of the friends of the Sabbath throughout the Dominion may be able to suggest to our Committee some measures that may prove to be of value. Our great need in Canada is a Sabbath law fund to defray the expense of putting the law in force. Private persons cannot risk the costs of legal action against strong corporations.

W. T. McMULLEN,
Joint Con. Assembly's Sabbath Observance Com.
Woodstock, Sep. 19th, 1881.

WHAT IS AGNOSTICISM?

This word, now so common, is, I think, comparatively new. A well educated and intelligent young lady was reading, a short time since, a work in which the word occurred, and appealed to me, who happened to be present, for its meaning. I was surprised on turning to Webster and Worcester Unabridged, to find that neither of them had the word—a fact which shews how recently it has come into use.

It is a Greek word, compounded of the verb signifying to know, with the prefix of an *alpha*, which is privative in its force. The word thus constructed means much the same as our "know-nothing." It expresses, therefore, a system of denials. An agnostic is one who professes that nothing is positively known. Is there a God? The agnostic replies, I neither affirm nor deny. I do not know, neither does any one know. Is there a future life? He answers, No one knows. There may be; there may not be; we have no data on which to determine. Is there any standing of right? None that is known. Thus on all the great questions of human belief and conduct, he aims to overthrow, to pull down without building anything in its place. Of course an agnostic is an infidel. He rejects and discards all revelations. They teach that which is positive. The man who accepts and believes the Bible has positive knowledge. He knows something, knows much. He can say of many things, and those the highest and most momentous, I know them. He has a faith which is the evidence, the realization, of things not seen. The agnostic, the man who knows nothing on most momentous questions, is to be pitied. He is going forward into intense darkness, with no guide, no hope. Uncertainty here, and oblivion beyond. What can any disciple of this dark and cheerless unbelief hope to do by spreading his views or his *no*-views? Does he think the happiness of persons and homes and society would be advanced by the spread of this cold, cheerless unbelief?

One of the most popular agnostics, lecturing to crowded audiences, asserts his wish to free men from the trammels and fears of Christian beliefs. He thinks men would be happy if they could only be freed from a belief in a personal God. It is this belief which trammels and terrifies men all over Christendom. Does he know this? How? Has he the testimony of believing men and women that their beliefs make them wretched? Of course he cannot testify from his own experience. It is a question of fact to be tested by experience, and settled by testimony. Where are the witnesses who say that Christian doctrines have made and are making them wretched? that the belief of them is a bondage, a slavery? Where? Bring them forth, and let them testify, and let the world be the jury to weigh the evidence. The question is too grave and momentous to be flippantly discussed and carelessly decided.

The teaching of the agnostic is fearful, if true, spreading a pall of gloom and sadness over this bright universe. No greater calamity could come on humanity than the spread of this agnosticism. But it will not spread. Christianity has the ever-living God for its author and sustainer. The gates of hell shall not prevail against it. Everlasting arms are its support and defence.—*Watchman*.

ACKNOWLEDGMENTS — Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: Anonymous, Innisfil, for Foreign Mission, \$50. Thank-offering of one restored from illness, Muskoka, for Foreign Mission, \$10. Thank offering of the one restored from illness, Muskoka, for Foreign Mission, \$10.

FROM the published statistics of the United Presbyterian Church of Scotland, for the year ending 31st Dec. 1880, we learn that the number of congregations in the body was 549, the total membership reported, 173,982; the total income, £326,547; the total stipend paid, £128,836, or an average of nearly £235—equal to \$1175. The average contributions per member was £1 17s. 6½d., or \$9.37½.

A SINGULAR treatment of the ruins of Babylon, and one which might be readily be overlooked in its bearing upon the predictions of Scripture in minute detail respecting this city, has not escaped the observation of Mr. H. Rassam, a thorough explorer of the site: "There is one fact connected with the destruction of Babylon and the marvellous fulfilment of prophecy which struck me more than anything else, which fact seems never to have been noticed by any traveller, and that is the non-existence in the several modern buildings in the neighbourhood of Babylon of any sign of stone which had been dug up from its ancient ruins, because it seems that, in digging for old materials, the Arabs used the bricks for building purposes, but always burnt the stone thus discovered for lime, which fact wonderfully fulfils the divine words of Jeremiah, namely: 'And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations forever, saith the Lord' (Ch. li. 26)."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XL.

Oct. 2, 1881. } FREE GIVING. } Ex. xxxv. 25-35.

GOLDEN TEXT.—"God loveth a cheerful giver."—2 Cor. ix. 7.

HOME READINGS.

- M. Ex. xxxiii. 1-23.....The Tabernacle Removed out of the Camp.
- T. Ex. xxxix. 1-17.....The Tables Renewed.
- W. Ex. xxxiv. 18-35.....Duties of the First Table Repeated.
- Th. Ex. xxxv. 1-24.... Free Gifts for the Tabernacle.
- F. Ex. xxxv. 25-35.....The Workers.
- S. 2 Cor. ix. 1-15.....The Cheerful Giver.
- Sab. 1 Chron. xxix. 1-19...David's Offerings for the Temple.

HELPS TO STUDY.

In the lessons of last quarter we had under consideration some of the more silent points in the Bible narrative of the deliverance of the Israelites from bondage, their establishment as a nation, their reception of the moral law and their entering into covenant with God at Mount Sinai, their almost immediate failure to keep that law and covenant, and the severe punishment which followed.

We now find them still encamped in the vicinity of the "Mount of God." The covenant which they had failed to keep had been mercifully renewed, and the tables of stone which Moses had broken had been replaced by new tables bearing similar inscriptions. The sternest warnings were repeatedly given against the sin of idolatry, to which the Hebrews' long residence among the Egyptians had made them particularly prone. For a similar reason special emphasis was laid upon the matter of Sabbath observance; not that the Sabbath was then a new institution, but because it had been neglected during centuries of slavery.

While on the mount Moses had received particular directions, and a pattern, for the building of a tabernacle, or movable place of worship; and about this tabernacle, which, until the temple was built, constituted the central point of Jewish worship, all the lessons of the present quarter are grouped.

The materials for this tabernacle were to be finished by the people, as we find in chap. xxxv. 5: "Take ye from among you an offering unto the Lord; whosoever is of a willing heart let him bring it, an offering of the Lord." The response to this call forms the subject of the present lesson, which may be taught under the following heads: (1) *Willing Workers*, (2) *Princely Gifts*, (3) *Heart and Hand*, (4) *Sanctified Talents*.

I. WILLING WORKERS. Vers. 25, 26.—In connection with the building, or rather the furnishing, of the tabernacle there was work that women could do better than men, and the fact that the husbands and fathers contributed did not hinder the wives and daughters from doing their part. It would make no difference in the principle although the work of the women's hands should find no actual place in the building, but be sold, and the proceeds applied as required. See the praise of the virtuous woman in Prov. xxxi. 19-24, and that of Dorcas in Acts ix. 39.

II. PRINCELY GIFTS. Vers. 27, 28. While the poorer

people brought boards and cords and skins of animals, the rulers brought onyx stones, and stones to be set, probably of considerable value even in that day. "The more a man has," says the "S. S. Times," "the more he ought to give when the Lord's treasury calls for gifts. A rich Christian ought to be ashamed of himself if his gift to the sanctuary is no larger than that of a Christian of moderate means. His share is perhaps a hundred or five hundred times that of his next seat neighbour. If, then, he gives ten times as much, he is despatchably mean. As a ruler, the larger contributions in our churches are the meaner ones, as judged by the comparative ability of the givers. Aside from the exceptional princely gifts to the church charities, the men who give most ought to give a great deal more to be on a par with their poorer brethren. It is not a question of a few hanks of yarn, more or less, from you. Let the poor women bring the yarn they have spun. Gold and diamonds are your share. Pour them out at the Lord's call."

III. HEART AND HAND.—Ver. 29—If heart and hand do not go together the gift is not acceptable. It is God Himself that makes people able to give, and the will to give comes from the same source, so we find that David, in rejoicing over the contributions accumulated for the building of the temple, gives God all the credit, both for the means and the will—"Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee and of Thine own have we given Thee" (1 Chron. xxix. 14). And so we find in all ages of the Church; the true cause of God was sustained and the real work of God, carried forward, not by the proud and the ostentatious, but by every man and woman whose heart made them willing to bring.

The following illustration, by Dr. C. S. Robinson, though somewhat lengthy, is so applicable that we reproduce it in full:

"When the terrible days of panic were over the American nation in 1857, clipping every one of the great missionary societies, so that the cry of retrenchment was borne passionately across to the foreign fields of effort, workers were discharged and missions were closed. Report of the embarrassments came in due course to a small band of Nestorian Christians in Persia. They instantly summoned an assembly to consider how they might act so as to bestow help the most quickly and with most force. The meeting was called to order by an aged believer, who began the conference by a distinct allusion to the costliness of their wedding ceremonies in those oriental lands. He insisted that young people might be married in plainer costume. 'Now here,' he continued, 'is the Church, the Bride of our Lord Jesus Christ, and she is compelled to go unprovided for to her Master's palace! Cannot we join hands to-day to give her a fair outfit?' The figure seemed at once to arrest the imagination of those simple-hearted and loving Christians, and they took it up.

"One arose, saying, 'She ought at least to have a ring; and I am ready to offer the price of one now, just such as my wife received when she was wedded to me.' Another added: 'She needs a veil quite as much, and I will see that the Lamb's Bride does not set out on her journey to her husband's house without it.' Another sprang up with the exclamation: 'She can never go on foot over the mountains; you may look to me for a horse she can ride.' Still another caught the symbol in his grave, sweet way: 'How beautiful are thy feet, O Prince's Daughter! If she rides, she will have to wear a richer pair of shoes; perhaps I might be permitted to clothe her feet.' By this time their invention was put sorely to task. One more spoke out somewhat awkwardly: 'Wedding guns are fired for joy; I will give two cannon, and will supply ammunition.'

"Then the women, who knew more of marriage necessities, began to whisper together. A maiden stood up modestly and said: 'Now for her ornaments! I have some of my own I can spare.' An impulse of affectionate generosity moved every heart. One old man said he had nothing but a mat; but 'perhaps the Queen would deign to put her feet on it when she should alight.' Then said the leader: 'What is she to eat on the way?' One of the landholders answered: 'You may look to me for fifteen outside rows of my vineyard next the sun.' During this excited colloquy there had been sitting in the assembly no less a personage than Mar Yohannan, their ruler. The aged leader in the chair shrewdly asked the question: 'She is a King's daughter and a Prince's bride; who is to give her a crown?' And then the royal guest took the hint, and held up his hand.

"So the churches in America were thrilled with the news that the Nestorians were going to take care of themselves. Oh! when the heart is all right and loving, what is there it will not do for the Bride, which is the Lamb's wife, on her way to her marriage?"

IV. SANCTIFIED TALENTS. Vers. 30-35.—We have space left only for a short extract from the "S. S. Times:—"The Spirit of God instructed those workers at the tabernacle in the best means of doing their work. A boy who had been sent as an apprentice to a difficult trade, said afterwards that, whenever he came to a difficulty in his work, he prayed silently for Christ's help in it. 'And,' he said, 'the help always came.' Does that seem incredible? Read James i. 5. God is willing to help the teacher in his work of teaching, and the scholar in his work of learning. Remember what Luther said: 'To have well prayed is to have well studied. When a child is learning to write, it makes but poor crooked strokes; but when the teacher's hand grasps its hand, and guides it firmly, the strokes are full and clean. Do God's work with a prayerful spirit, and God's hand will guide your hand.'

HUMBLENESS is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good, and feel that your good is nothing; to advance, and become more conscious of pollution; to ripen all excellence, and like corn, to bend the head when full of ripe and bursting grain—that is Christianity.

OUR YOUNG FOLKS.

BABY THANKFUL.

Roaming in the meadow,
Little four-year-old
Picks the starry daisies,
With their hearts of gold;

Fills her snowy apron,
Fills her dimpled hands;
Suddenly—how quiet
In the grass she stands!

"Who made flowers so pretty—
Put 'em here? Did God?"
I, half-heeding, answer
With a careless nod.

Dropping all her blossoms,
With uplifted head,
Fervent face turned skyward,
"Thank you, God!" she said.

Then as if explaining
(Though no word I spake):
"Always must say 'thank you'
For the things I take."

Oh, my little preacher,
Clad in robes of praise!
Would we all might copy
Baby Thankful's ways!

Time to fret and murmur
We could never make,
Should we first "say 'thank you'
For the things we take!"

WHY NOT NOW?

WHY not begin a religious life at once? There are but few young people who do not mean to be religious sometime. Most of our young people are convinced that saving grace is the one thing needful; that it is essential to a happy and useful life; that it alone can afford satisfying peace in life's last hour; and that it adds to the charms of youth, and becomes a staff of support in declining years. And they mean to possess it sometime. But why not now?

A whole heart and a whole life are none too much to give to God. And no one can give a whole life to the Lord, but those who consecrate themselves to their Creator before the evil days come. The Creator has undoubted claims for this early consecration, and asks for it. He has caused special promises to be revealed to encourage it. And, dear young readers, His claims and authority you acknowledge, and mean to submit to them by-and-by. But why not now?

Delay is perilous. One day of sin may wreck a life; one night of worldly pleasure may ruin a soul. Many must be converted young or not at all, for our cemeteries are full of little graves. Many of these "little ones" have left comforting and inspiring testimonies behind them, which proclaim, with undying emphasis, the power and preciousness of saving grace. Two-thirds of the race die in comparative youth. Life to all is very uncertain. The Scriptures repeatedly warn us to be prepared for the end, because it cometh like a thief in the night. But whether living or dying, "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Early piety is productive of longevity, usefulness, and a glorious immortality, and is worthy of all acceptance. Length of days is in her right

hand, and her left hand is laden with riches and honour. She is a tree of life to them that lay hold upon her. Lay hold at once. Why not?

Early piety is almost sure to ripen into a steadfast and sturdy spiritual life. Those who come to Jesus in their early *teens* or before, make the most reliable and serviceable church members. Dr. Spencer estimates that of a thousand Christians, 548 will be found to have been converted under twenty years of age, to only *one* over sixty. In an assembly of preachers in the State of New York, it was ascertained that of 250 ministers present, one was converted at seven years of age and *none* beyond twenty! Of seventy-six ministers in New York city, twenty were converted under fourteen years of age, twenty-two between fourteen and sixteen, fourteen between eighteen and twenty-one, and seven only after that age.

We are not, however, to conclude that the aged as a class are beyond the reach of God's mercy, or His saving power. There are some bright examples of persons converted in old age. But the aged as a class are *few*, and a large proportion of them have sought the Lord in early life, for multitudes who reject Christ and give away to temptation and sin, will never see old age, but will go down to their grave in their brown hair. There is solemn meaning in that word which says: "The fear of the Lord longeth days; but the years of the wicked shall be shortened." Evil habits are strong, hearts grow hard, and as cares and troubles increase, the man becomes wedded to his folly, and often continues to resist the Holy Ghost to the end. Many of those who *are* converted in old age, are men who have grown up in ignorance of the Gospel rather than in rejection of its claims. The labourers who entered the vineyard at the eleventh hour, entered it as soon as they were bidden, and so they received the penny. To make sure of a full day's wages, begin in the morning and keep at it all along, until the Master says: "It is enough." If you have not obeyed the call and are not engaged in the vineyard, enter *now*. Why not?

NOTHING FINISHED.

ONCE had the curiosity to look into a little girl's work-box. And what do you suppose I found?

Well, in the first place, I found a "bead purse," about half done; there was, however, no prospect of its ever being finished, for the needles were out, and the silk upon the spool was all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which was wrought one board of a Bible, and beneath it the words, "I love"—but what she loved was left for me to guess. Beneath the Bible board was found a sock, evidently commenced for some baby foot; but it had come to a stand just upon the little heel, and there it seemed doomed to remain. Near to the sock was a needle-book, one cover of which was neatly made, and upon the other, partly finished, was marked, "To my dear—"

I need not, however, tell you all that I found there; but this much I can say, that dur-

ing my travels through that work-box I found not a single article complete; and silent as they were, those half-finished, forsaken things told me a sad story about that little girl.

They told me that, with a heart full of generous affection, with a heart full of useful and pretty projects, all of which she had both the means and the skill to carry into effect, she was still a useless child—always doing, but never accomplishing, her work. It was not a want of industry, but a want of perseverance.

Remember, my dear young friends, that it matters but little what great things we merely undertake. Our glory is not in that, but in what we accomplish. Nobody in the world cares for what we mean to do; but everybody will open their eyes by-and-by to see what men and women and little children have done.

"IT MAKES ALL WRONG."

PLEASE, father, is it all wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"Oh, I don't quite know that; if it is only once in a while."

"Father, you know how fond I am of sums?"

"Yes, John, I'm glad you are; I want you to do them well, and be quick and clever at figures; but why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in a sum, it makes it all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please father, don't you think if God's day is put wrong now and then, it makes all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father as if speaking to himself; and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."

SIX BIBLE NAMES.

SAY them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created, until the time Enoch was translated, was a thousand years.

2. From the time Enoch was translated, until the time Abraham was born, was a thousand years.

3. From the time Abraham was born, until the time Solomon dedicated the temple, was a thousand years.

4. From the time Solomon dedicated the temple, until the time Christ was born, was a thousand years.

5. From the time Christ was born, until the time John died was a hundred years.

Thus the Bible history, of forty-one hundred years, may be divided.

PUBLISHER'S DEPARTMENT.

FANCY DRINKS.—Burdock Blood Bitters is not a fancy drink, but a pure medicinal tonic, alterative, taxative and nervine, whose effect is to purify, restore and build up the impoverished blood and enfeebled body. Price \$1, trial size 10 cents.

THE PERUVIAN SYRUP has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaint, Boils, Humours, Female Complaints, etc. Pamphlets free to any address. Seth W. Fowle & Sons, Boston.

AMONG the little items of personal comfort and economy are Ayer's Pills. They are the ready remedy which defeat many disorders, if taken in season, and should be kept in every family.

NO WONDER.—Many a man's love has been turned into loathing on account of unsightly eruptions on the face, and of the offensive breath of his fiancée. This trouble could have been avoided if she only had seen in time enough to use Burdock Blood Bitters. Price \$1, trial size 10 cents.

MEETINGS OF PRESBYTERY.

- MONTREAL.—In St. Paul's Church, Montreal, on the first Tuesday of October, at eleven a.m.
WHITBY.—In St. Andrew's Church, Bowmanville, on the third Tuesday of October, at eleven a.m.
HARRISBURG.—At Harris, on Tuesday, 27th of September, at seven a.m.
MONTANA.—At Winnipeg, on 28 of September.
SOUTH.—At Forest, on Tuesday, the 27th of September, at two p.m.
PAID.—In Knox Church, Woodstock, on Tuesday, the 4th October, at two p.m.
LINDSAY.—At Woodville, on the 29th November, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of November at 7 p.m.
TORONTO.—In the usual place, on the first Tuesday of November, at eleven a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on December 1st, at eleven a.m.
STRAITFORD.—In Knox Church, Stratford, on the 4th of October, at ten a.m.

TOP OFF WITH A BIT OF PIE.—What a peculiar American custom, and one which, together with hot cakes and excess of butter, lays the foundation for first-class cases of dyspepsia. Better use Burdock Blood Bitters. Price \$1, trial size 10 cents.

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Claims for the past half-year should be sent to the Convener or Secretary one week before the date of meeting.

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WM. COCHRANE, Convener H. M. C. Brantford, Sept. 1881.

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