

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

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

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: / Page 573 is incorrectly numbered page 537.
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

Canada

RESBYTERIAN

TORONTO: EMERYING CO.

Vol. 10.—No. 36.
Whole No. 553.

Toronto, Wednesday, September 6th, 1882.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

HANDBOOKS FOR BIBLE CLASSES.

Edited by Rev. Marcus Dods, D.D., and
Rev. Alex. Whyte, D.D.

NOW READY.

1. "Epistle to the Galatians." By James Mc-Gregor, D.D. \$0 50
2. "Post-Exilian Prophecy." By Marcus Dods, D.D. 0 70
3. "Life of Christ." By Rev. James Stalker, M.A. 0 50
4. "The Sacraments." By Rev. Professor Candlish, D.D. 0 50
5. "Books of Chronicles." By Rev. Prof. Murphy, LL.D. 0 50
6. "The Confession of Faith." By Rev. John Macpherson, M.A. 0 70
7. "Book of Judges." By Rev. Principal Douglas, D.D. 0 45
8. "Epistle to the Hebrews." By Rev. Prof. Davidson, D.D. 0 90
9. "Book of Joshua." By Rev. Principal Douglas 0 50
10. "Scottish Church History." By Rev. N. L. Walker 0 50
11. "The Church." By Professor Binnie, D.D. 0 50

FOR SALE BY

JOHN YOUNG,

Upper Canada Tract Society, 102 Yonge Street,
Toronto.

BOOKS! BOOKS!
AT THE **BOOK STORE**,
288 & 292 YONGE STREET, TORONTO.
Great Bargains! Having imported several thousand volumes of Theological, Historical, and Miscellaneous Books, we will be pleased to supply you with many not before on hand. Also, the old stock must go cheap.
SUTHERLAND'S, 288 & 292 Yonge St., Toronto.

THE A1 RECITER.

A SELECTION OF

154 Popular Pieces for Reading or
Recitation, from the Best Authors.

Edited by Alfred H. Miles.

The selection includes pieces by Oliver Wendell Holmes, J. G. Whitier, Robert Browning, Lydia Sigourney, W. M. Thackeray, Lord Macaulay, Martin Tupper, Thos. Moore, Hood, Willis, etc., etc. Paper cover, price 50 cents. Mailed free.
CLOUGHER BROS., Book-sellers and Stationers,
27 King Street West, Toronto.

MOWAT, MACLENNAN & DOWNEY, SOLICITORS, ETC.

Queen City Insurance Buildings, 24 Church Street, Toronto. Oliver Mowat, Q.C., James MacleNNan, Q.C., John Downey, Thomas Langton, D. & D. Kildan.

ROBINSON & KENT, BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.

Office:—Victoria Chambers, 9 Victoria Street, Toronto.
J. G. ROBINSON, M.A. HERBERT A. E. KENT.

THE PEOPLE'S FAVORITE

THE OLD-ESTABLISHED
Cook's Friend Baking Powder
PURE, HEALTHY, RELIABLE.
Manufactured by
W. D. McLAREN.
Retailed Everywhere. 55 & 57 College St

Diploma at London, 1881. First Prizes at London Exhibition, 1881.

A. W. MISH
Manufacturer of LADIES' AND GENTS' HATS AND SHOES, to order.
No. 9 Power Block, King Street West, Toronto.
Perfect fit guaranteed.

CONFEDERATION LIFE ASSOCIATION.

HEAD OFFICE, - - - TORONTO.

Capital, \$1,000,000.

President—HON. SIR W. P. HOWLAND, C.B., K.C.M.G.

Vice-Presidents—HON. WM. MCMASTER,
President Canadian Bank of Commerce.

WM. ELLIOT, ESQ.,
President People's Loan and Deposit Company.

ASSETS (including Paid-up Capital).

At the end of the 1st year.....	2nd	3rd	4th	5th	6th	7th	8th	9th	10th (1881).....	
\$100,952 63	113,293 69	162,283 12	223,474 38	289,202 19	369,870 94	456,337 23	560,767 47	676,566 01	877,439 96	

SURPLUS, as at December 31st, 1881, \$179,050.22.
INSURANCE IN FORCE, - - - \$8,159,663.00.

Policies are NON-FORFITABLE after TWO YEARS.
All Policies are INDISPUTABLE after THREE YEARS.
This Association has a special class of Insurance for Ministers.
Full information given on application to Head Office or any of the Agencies.

J. K. MACDONALD, Managing Director.

A. MACDONALD, Merchant Tailor,

353 Yonge Street, opposite Elm Street, Toronto.

CUSTOM WORK A SPECIALTY.

Choice New Goods. Fit Guaranteed.

AWARDS OF 1881

TO
MCCOLL BROS. & Co., TORONTO,

FOR
MACHINE GUNS:

TWO DIPLOMAS and THREE FIRST PRIZE
MEDALS at London, Toronto, and Montreal;
GOLD MEDAL, Hamilton, 1880; SILVER
MEDAL, Ottawa, 1879.

Send for prices, etc.

LONDON AHEAD!

MOREHOUSE'S
STOMACH and LIVER INVIGORATOR
For diseases of Stomach, Liver, Kidney, Spleen, Nervousness, Female Weakness, &c. Cures taken out by one plaster. Old Sores and Tumours cured. Rheumatism cured in three days.
Address, 205 King St., London, Ont.

WESTMAN & BAKER,

119 Bay Street, Toronto.

MACHINISTS & C.

Manufacturers of the best
IMPROVED GORDON PRESSES.
Sewing Presses repaired and adjusted with de-
spatch.

Can get Good Bread at

WE CRUMPTON'S:

Either his fine FLAKY
SNOWFLAKE BREAD
or his Family Brown or White Bread.
BREAD DELIVERED FREE.
171 KING STREET EAST.

R. MERRYFIELD

PRACTICAL BOOT & SHOE MAKER,
THE OLD STABLE,
190 YONGE STREET.

Order Work a Specialty.

JOHN B. CARTER,

216 Terrace Street and 60 Hilda Street,
Toronto, Ont.

Dealer in School Supplies, Maps, Globes,
Normal School and Teachers'
Laboratories.

Send for Circulars and further information.

Awarded Diploma at Toronto and First Prizes at
London Exhibition, 1881.

EYE, EAR, AND THROAT.

DR. J. N. ANDERSON

OF CHAMBERLAIN'S
OCULIST AND OTOLOGIST.

Cross-eyes straightened. Motionless human eyes
supplied.

OFFICE, 34 JAMES STREET, NORTH.

ARCH. CAMPBELL,

STOCK BROKER.

Member of the
Hartford & St. Lawrence & Montreal,
(Member of the London & Lancashire Exchange.)
STOCKS, BONDS, AND INSURANCES
bought and sold for cash and on margin. Prompt
attention to orders.

ALL GENUINE

CARVING TOOLS,
Machinists' Tools & Supplies,

BUILDERS' HARDWARE,
American Rubber & Leather Belting,

IRON, STEEL, FILES, NAILS,
Canvas, Oakum, Tents, Life Buoys, etc.

AIKENHEAD & CROMBIE.

JOHN STARK, GEO. T. ALEXANDER, FRED. J. STARK

JOHN STARK & CO.,

FORMERLY
ALEXANDER & STARK,

Members Toronto Stock Exchange,
BUY AND SELL

Stocks, Debentures, &c.,
FOR CASH OR ON MARGIN.

Orders promptly attended to.

20 Adelaide Street East, Toronto.

ONTARIO BUSINESS COLLEGE,

BELLEVILLE, ONT.

During the present year the College has had a
larger attendance than at any previous period, and
has been surpassed in regard to numbers by only one
Business College on the Continent.

This result has been attained by the thorough
practical instruction, and the great success in busi-
ness careers of the graduates of the College, who were
trained as *book-keepers, clerks, and accountants.*

Reference is kindly permitted to Rev. Messrs. Mit-
chell & Macdonald.

Send for College Circulars, etc. Address
ROBINSON & JOHNSON,
BELLEVILLE, ONT.

TO PRINTERS.

For Sale, at a Low Price

AND

ON EASY TERMS,

One Wharfedale Press,

bed 37 1/2 x 47 1/2. Four rollers.

One Hoe Drum Cylinder Press,

bed 37 1/2 x 33 1/2. Two rollers.

These Presses in good order, and capable of
doing good work, may be seen at THE PRESS-
ARRANGING OFFICE.

No. 5 Jordan Street, Toronto, Ont.

where terms, etc., will be furnished.

GRATEFUL-COMFORTING

EPPS'S

(BREAKFAST)

JAMES EPPS AND CO.,

HOMEOPATHIC CHEMISTS,
LONDON, ENGLAND.

J. WANLESS,
Watchmaker
 AND
JEWELLER
 Has every article
Assortment of Watches,
 (English, Swiss, American)
Clocks and Jewellery,
Chains, Sets,
Jet, Spectacles, etc.,
 and may be relied upon for anything in this line.
172 Yonge Street, Toronto.

W. WHARIN & CO.,
 Established 1854.
Watches,
Clocks,
JEWELRY,
and Silverware.
 Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.
 Jewellery and Silverware manufactured, and repairs neatly executed.
47 King Street West, Toronto.

PHOSPHATINE.
 Toronto, March 30, 1882.
 Messrs. LOWDEN & Co.:
 DEAR SIR—For the past two years I have been using Dr. Williams' Phosphatine daily with the most satisfactory results. It is unquestionably a most valuable medicine.
 Yours truly,
W. H. WILLIAMS,
 Special Correspondent Toronto "Globe."

HALES
HAIR
RENEWER
 VEGETABLE SICILIAN
 This wonderful article is compounded with the greatest care as wonderful and satisfactory as ever. It restores gray or faded hair to its youthful color. It removes dandruff, itching, and the scalp becomes healthy and smooth. By its tonic properties it restores the capillary glands to their normal vigor, preventing baldness, and making the hair grow thick and glossy. As a dressing nothing has been found so effectual, or desirable.
 Dr. A. A. Hayes, State Assayer of Massachusetts, says of it: "I consider it the best preparation for its intended purposes."
BUCKINGHAM'S DYE,
 This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in one preparation, and quickly and effectually produces a permanent color which will neither rub nor wash off.
 MANUFACTURED BY
R. P. HALL & CO., Nashua, N.H.
 Sold by all Druggists and Dealers in Medicine.

IT WILL COST YOU
ONE CENT!
 For a postal card upon which to request a Sample Copy of the "Y. M. C. A. WATCHMAN," a 16 page semi-monthly paper, with a circulation of 9,000 copies. If you are interested in Active, Aggressive Christian Work, especially among young men, you will enjoy the paper. Send for a sample copy of the paper and the rest will speak for itself.
W. W. VANARSDALE,
 Y. M. C. Association Buildings, Chicago.

\$100 Library for \$4.75
 Until October 31st, \$4.75 buys a library of 200 volumes of choice books for \$51.00. Sunday-school books, best picture books, all catalogues, and numerous other books, are included. The books are packed in a handsome box, and are delivered by express, free of charge. Sample book and library card sent free. 40 per cent. advance on September 1st. DAVID C. COOK, 46 Adams Street, Chicago.

A PRINTING OFFICE
 For \$1.25.
THE WORLD'S SOLID RUBBER FAMILY FONT for marking Linen, Cards, Books, etc., combines the convenience of metal type with the flexibility, durability, and elegance of the rubber stamp. For \$1.25 you get 125 to 150 letters, with Ink, Holder, Pads, Tweezers, etc., all in neat box with directions; only \$1.25, the price you would pay for a single name.
A BIG THING.—With the outfit we send by mail for one dollar, any boy or girl, man or woman, can print 500 cards an hour, visiting or business, and can go into any residence or store and take their order and print the cards while there. In ten minutes you can print a pack of cards and deliver them. The whole outfit can be carried in your coat pocket, and you can travel over Canada printing cards in every city and village you pass through. Sent postpaid to any address on receipt of \$1.25, or 3 for \$3.
JAS. LEE & CO., Montreal, P.Q.

Magic Fountain Cold Water Pen.
 Highly important discovery. Writing without ink—using water! It is always ready for use; it does not require wiping; it does not oxidize or smear; it is adapted to any kind of holder; it will write three pages with but one dip; no tipping over of ink bottle. Can carry a week's supply in your coat pocket; one pen will last several months. Will sell like "hot cakes" on the street in offices, in fact everywhere, for it is an article that every one uses. Try one out, and you will buy a gross next time. Samples, postpaid, 10c.; 1 doz., 50c.; 1 gross, \$5.
JAS. LEE & CO., Montreal, P.Q.

STARCH POLISH.
 For Polishing Collars, Shirt Bosoms, Lace Curtains, Cushions, etc.
 Putting on a sample of this hard pearl finish as when bought by the store, new, at a cost of only one cent per neck. Everybody wants it, and anyone can see the reasons why:—1st. It enables any woman to polish linen equal to a Chinaman. 2nd. It saves the iron to a great extent, and prevents iron rust. 3rd. It makes old linen look like new. 4th. It gives the linen such a smooth, glossy finish that dust and dirt will not stick to it. 5th. It saves a woman from two to four hours' hard work each week. The polish is packed in a slide box containing 24 lozenges, which will last an ordinary family six months.
 Terms to Agents: Samples by mail, 25c.; 1 dozen by express \$1.25; 6 dozen by express, \$7. 25 dozen do., \$12.
JAMES LEE & CO., Montreal, P.Q.

A FORTUNE.
 Any one who will cut this out and return it to the address below, with 50 cents in stamps or coin, will receive a articles worth 10 times 50c., which will enable them to clear from \$5 to \$50 per week. Money refunded to anyone dissatisfied.
JAS. LEE & CO.,
 Montreal, Canada.

Smoker's Prize Package.
 Two Fine French Clay Elegantly Mounted Pipes, one fine Enamelled Cigarette Holder, one fine Enamelled Cigarette holder, 1 pair Cigarette Stands, 1 set Shirt Studs, 1 Collar Stud. The whole put up in a neat case and mailed, postpaid, for 30c.; 2 for 50c.; 1 doz., by express, \$1.75; 6 doz., \$9.; 12 doz., \$15.
JAMES LEE & CO.,
 17 LaSalle Street, Montreal, P.Q.

\$1.30 Teacher's Bibles.
 "Oxford" Teacher's Bibles, concordance, encyclopaedia, dictionary, tables, maps etc.—most complete Teacher's Bibles extant; 124 pages, plain binding, gilt edges, \$1.30.
DAVID C. COOK, 46 Adams Street, Chicago.

GRUDEN'S CONCORDANCE
 The complete unabridged work, strongly bound in cloth and boards, \$1.20, postpaid.
DAVID C. COOK, 46 Adams Street, Chicago.

REWARD CARDS!
 One-third price three twenty-five cent packs for etc.: 10 packs, 80c. Sample pack, 25c. **DAVID C. COOK,** 46 Adams Street, Chicago.

FOR THE BEST AND CHEAPEST SHEET IRON ROOFING
W. DRYSDALE & CO., MONTREAL, QUEBEC

ST. JACOBS OIL
 TRADE MARK.
 49
 52
THE GREAT GERMAN REMEDY FOR RHEUMATISM,
Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,
Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.
 No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.
 Directions in Eleven Languages.
SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.
A. VOGELER & CO.,
 Baltimore, Md., U. S. A.

WILL YOU EXCHANGE
 a case of **Dyspepsia or Biliousness for 75 cents?**
 It is awfully unwise to agonize under them many ailments arising from **Dyspepsia, Indigestion, Diarrhoea, Stomach and Liver** when this offer is made to you in your own home in all sincerity, with the absolute certainty of curing you.
ZOPESA (from Brazil) cures Dyspepsia and Biliousness. A single dose relieves; a sample bottle convinces; a 75 cent bottle cures.
 It acts directly upon the **Stomach, Liver, and Kidneys,** Cleansing, Correcting, Regulating, Zopesa gives energy and vivim to the **Brain, Nerve, and Muscle,** simply by working wonders upon the **Digestion,** and giving activity to the **Liver.**
 Cut this out, take it to any dealer in medicines, and get at least one 75 cent bottle of Zopesa, and tell your neighbor how it acts. It is warranted to cure **Dyspepsia and Biliousness.**

S. J. LIBRARIES.
 Schools desiring to replenish their libraries can do better than send to
W. Drysdale & Co.,
 225 St. James Street, Montreal, where they can select from the largest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requests for every description constantly on hand.
W. DRYSDALE & CO.,
 225 St. James Street, Montreal.

Scientific and Useful.
CORN STARCH CAKE.—One cup butter, two cups sugar; one cup sweet milk; whites of six eggs; two cups flour; one cup corn starch, and two teaspoonfuls of baking powder; flavour to taste.
CRAB-APPLE PRESERVES.—Scald the apples; then remove them from the water, and to every pound of apples add a pound of sugar. Put the apples and sugar over the fire, and cook slowly till the fruit is tender.
CRAB-APPLE JELLY.—Put the apples into water enough to cover them, and boil until they crack open. Strain off the juice, measure and add granulated sugar in the proportion of a pint of sugar to a pint of juice. Boil twenty minutes.
FRUIT SAUCES.—These are all very rich and delicious, for puddings, and used as a garnish also, they add greatly to the beauty of the pudding when ready for serving. The preserve juice is to be somewhat thickened with corn starch and boiled; then the fruit thrown in, and poured all over the pudding together. Marmalades and stiff jellies make good garnishes for pudding.
WHIPPED CREAM SAUCE.—Have a plate full of whipped cream highly flavoured; add the beaten whites of two or three eggs, and powdered sugar to the taste. Pile up a pyramid of this in the centre of a large platter, and arrange blancmanges, fruit puddings or corn starch puddings, cooled in cups around it, or pile the puddings in the centre of the platter, and pour the sauce around. A rich boiled custard can be used as a sauce in the same way.
BROILED APPLES.—Prepare as for baking a dish of medium-sized, pleasant-sour apples—red-skinned ones look the nicest, and seem to have more flavour to them. Partly cover with water, add half a cup of sugar, and boil until soft. Serve either warm or cold. They are much more delicious than when baked or stewed, and the syrup makes a finely flavoured sauce. Baldwin or Spitzbergen apples treated in this way, in the winter, are as much better than any other way of cooking as one can think.
BISCUITS WITHOUT CREAM.—Some time since a lady asked what she could use instead of sour cream in cookery. For biscuits I take two cupfuls of cream (buttermilk is best), add salt and oil as when cream is used. Mix this together, and when of the consistency of a thick batter, I add half a cupful of melted dripping. This must be turned on the dough, a few drops at a time, stirring vigorously all the time. More shortening can be added if one desires them richer. Properly mixed, they cannot be told from cream biscuits. I used to find it a great deal of trouble to use beef drippings in baking, as the fat would harden so much sooner than lard or butter, but after a few failures, I tried this way of adding it, and was very much pleased with the result—
Constance Gentleman.
CHAPPED HANDS can be cured easily by taking a tablespoonful of laundry starch, stir up with cold water and bring it to a boil; add a teaspoonful of kerosene and bathe the hands at night. Or take a pint of soft water and stir in a tablespoonful of Hurd's magical mixture, and soak the hands well in it; then dry them well over a hot stove. If one is careful to dry her hands thoroughly after washing them, there is no danger of having chapped hands, and an ounce of prevention is better than a pound of cure. Pulverized kerosene is a good remedy for rough hands, and makes them as smooth as satin. I pulverize it with a file or grater, and sift it so as to get out every bit that is not fine. I then put it in a spice box with a perforated cover, and is ready for use at all times on man or beast. For galls on horses, or blisters on your hands, it is equally nice and handy, and for nursery powder it cannot be equalled, as it is a wonderful absorbent, and holds a great deal of moisture.
A WELL "CURED" EDITOR.
 At No. 80 King street East, Toronto, Ontario are the editorial rooms of the "Sunday School Manual," edited by Mr. W. H. Jarvis street, in the same city. Concurring recently with several gentlemen of the representative of the largest advertisers in the world—Mr. Withers remarked: "As an advertising, I consider St. Jacobs Oil the best advertised article by me—it is a splendid remedy too. Besides, in many cases of rheumatism it has cured me amongst us, it has rendered me a most efficient service in curing a severe soreness of the chest and an obstinate headache. It does its work satisfactorily."

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, SEPTEMBER 6th, 1882.

No. 36.

NOTES OF THE WEEK.

SEVERAL libraries in the United States report a decrease in the reading of fiction by the young of from fifty-five to fifty-eight per cent. This decrease is said to be due chiefly to the efforts of teachers and librarians to give school children better taste in reading.

ELEVEN chaplains accompany the English army to Egypt. Of these four belong to the Church of England, three are Roman Catholics, two are Presbyterians, and two Wesleyans. During the campaign in the Crimea, there were but two chaplains for all the troops engaged, and these were both of the English Church.

THE New South Wales Presbyterian Church Extension Committee recently passed the following resolution: "That it be a recommendation to the Home Churches that in future persons applying to be sent to this colony be required, as a rule, to finish the full curriculum of study demanded by their several Churches."

THE London Society for the Suppression of Juvenile Smoking has offered two prizes, one of £10 and a second of £5, for the best two papers which shall set forth to the young the evil effects of their indulgence in the habit. Freedom of treatment is left to the writers, but the essays must be written in such a manner as to commend them to boys.

It was at Spire, Germany, that the famous *Protest* was laid before the Diet, held in that city by six princes and fourteen imperial towns, on the 19th of April, 1529, which gave to the followers of Luther the name of Protestants. A movement is now in progress to raise a fund for building a Protestant church at that place, as a memorial of the great event which took place 353 years ago.

THE London "Pall Mall Gazette" says that private telegrams received in London report that the troubles in Corea have culminated in a general insurrection, and that the King and Queen have been assassinated. A despatch to the Press Association says that the report is officially confirmed. A Japanese military officer in the Korean service is among the killed. The Japanese legation was attacked.

LAST year, a soldier, a native of Kilmarnock, died in Chelsea Hospital, and Mr. Dick-Peddie ascertained that although a Presbyterian he had, through the application of pressure by the officials, been buried with Church of England rites. Mr. Peddie brought the matter under the notice of the War Secretary, and an order has been issued from the War Office which will prevent undue pressure being used in such cases again.

THE third International Presbyterian Conference was held in Sydney in April last. While Queensland, Tasmania, and New Zealand were unrepresented, there was a good gathering of ministers and elders from the other colonies. The questions of the federation of the Australian Churches, a native ministry, a common standard of theological education, foreign missions, etc., were fully discussed. Harmony and brotherly feeling prevailed.

BISHOP IRELAND, in his address before the National Roman Catholic Total Abstinence Union, at St. Paul, said things which have stirred up the feelings of Irishmen considerably. The following sentence especially meets with disapprobation: "The woes of the people of Ireland are mostly brought about by intemperance, and if they could be made temperate and kept so fifteen years they could buy the entire island with the money they would otherwise spend for drink."

A CORRESPONDENT of the "Scotsman" says: "The music in most of our town and country churches is, as a rule, simply shameful. Many a time, in listening to the extraordinary performances to be heard every day in our churches, I have recalled the remark of honest

Davie Tait, when some of his acquaintances were passing their opinions about his musical feats at family worship—'Weel a weel,' said Davie, 'music's aye best in the distance, an' it's a lang way up to heaven. I've great faith in that.'"

MR. ARCHIBALD FORBES would seem to have quite won the hearts of the ladies at Melbourne by recounting, as one of his most delightful reminiscences, the fact that in the United States he was engaged by a committee of ladies to lecture for a certain object. The chair was taken by a pretty lady president, who made a charming speech; the lady treasurer counted out his fee from the receipts with her dainty fingers; and he found the arrangement so business-like and satisfactory that he longs for an era of perpetual lady presidents.

THE following is the "prohibitory" amendment suggested for an article of the Constitution of the State of Pennsylvania: "Sec. 1. The manufacture, sale and keeping for sale of alcoholic, brewed, distilled, fermented, vinous, and all other intoxicating liquors whatever, to be used as a beverage, are forever prohibited within this State; and the Assembly shall, without delay, pass all laws, with sufficient penalties, necessary to enforce this prohibition." "Sec. 2. The manufacture and sale of the aforesaid liquors for other purposes than as a beverage shall be regulated by law, under sufficient penalties and securities."

DR. ZIEMANN, the native lay evangelist, who has been carrying on Gospel missions in various parts of Germany, is still working, and now with more encouraging signs of success than ever before. Among those who have professed conversion recently are workmen, peasants, students, fashionable young ladies, and one young Roman Catholic artist. When Dr. Ziemann returned to Heidelberg from his campaign in Silesia he found many inquirers awaiting his return impatiently. The genuineness of the work wrought is evidenced by the number of converts who have organized themselves into societies for religious work.

THE conflict between Church and State in Germany, says the "Daily Review," threatens to break out afresh. The Romish Church is not content with toleration; it claims and loves to exercise the right of denunciation. The Prince Bishop of Breslau, who was supposed to be a mild and conciliatory ecclesiastic, has issued a judgment under which Catholic parish priests, who, in spite of the conflict between Church and State, have remained faithful to the laws of the country, and been entrusted by the State with parochial functions, are required to immediately lay down their offices under pain of anathema. This action is certain to be resisted.

THE floating Bethel at Naples was flooded on Saturday, 22nd of July. It was found that there were two leaks below water-mark, and it requires a new zinc bottom. The Bethel is the property of the Free Church, and the committee who control it are composed of Church of England, Presbyterian, and Wesleyan friends. The ministers of the English-speaking congregations come to the Bethel once a month and conduct a service. About 70,000 English-speaking seamen passed through this port since the establishment of the mission more than four years ago. The missionary, Mr. Stephen Burrowes, appeals for assistance to repair the Bethel.

PROFESSOR JOHN STUART BLACKIE, the eccentric professor of Greek in the University of Edinburgh, has resigned his chair at the recommendation of his physician. Dr. Blackie is as much interested in Gaelic as in Greek, and sometimes when he had a Highland student "up," the Greek was forgotten, and the Greek class had to be content to listen to a spirited conversation in Gaelic between the professor and the Highlander. The cruellest of the many stories told about Professor Blackie is that once, while travelling down the Firth of Clyde, he made several ineffectual attempts to engage a brawny Highlander in a Gaelic

conversation, and only desisted when the other observed grandly, "Her nainsel [that is, I myself] speaks only ta English an' ta Gaelic."

A DEPUTATION of Bengalee Christians lately addressed a letter to the Bishop of Calcutta (Dr. Johnson), asking to be enlightened as to the exact relation which the Church of England, as indicated by her articles and formularies, ought to have with Churches of Bengalee Christians gathered by Nonconformist bodies. The bishop's answer and subsequent explanation, closing with the words, "She endeavours to keep the unity of the Spirit, adoring the one Lord, holding the one faith in the one Body," did not satisfy the Bengalees, who held more than one public meeting, and passed this among other resolutions: "That the time has come for Bengalee Christians to make an emphatic declaration against ritualism and sacerdotalism, and to take active steps for maintaining and strengthening the unity which now obtains among them."

DR. BEGG has again been giving utterance to his peculiar views regarding postures in public worship. According to him, uniformity in worship consists in sitting at praise and standing during prayer. It would not do, he said, simply to glide out of the difficulty by telling the people to determine it by voting papers. They were just practically slipping away from Presbyterianism, or rather, they were making a jumble in the Church of Prelacy, Independency, and Ritualism. Whenever they sent him (Dr. Begg) to a church where the people bobbed up at the singing, he told them to keep their seats, and they obeyed him. Principal Rainy held that Dr. Begg's views were entirely out of the question, and he could not sufficiently express his surprise that a man of Dr. Begg's practical sagacity should take up a ground of that kind. And Mr. McMicking, Helensburgh, said it did not do for old elders or ministers to take their notions from Dr. Begg, as if he was infalible in the Free Church.

REFERRING to the successful telephone experiment of Mr. Hutcheson, of Greenock, the Rev. David Macrae, of Dundee, remarked at the monthly social gathering of his congregation that they would have nothing to do by-and-by but spring the signal to the Central Office and say, "Connect me with this or that church." They could without leaving their homes listen in the morning to Spurgeon preaching a sermon in the Tabernacle, and in the evening to Beecher preaching in Plymouth Church. They could choose their minister and denomination any Sunday, and hear what was being preached in any church, without going to it. It would give splendid facilities to the heresy-hunters. A man could also, if he found the sermon he was listening to dry, say to the Central Office, "Enough of that; turn on some other preacher!" The system is only developing; but Mr. Hutcheson lying in his bed listening every Sunday to a sermon preached in a distant church is a distinct pledge and foretaste of it.

THE "Christian Leader" says: "When the American Presbyterian missionaries and others who have had to flee from Egypt on account of the chaos produced by Arabi's revolt narrate their individual experience to the world, we shall, no doubt, hear many a woful story. Profound sympathy will be felt with the illustrious traveller, Dr. Schweinfurth, who made a very narrow escape with his life at Alexandria, but who had to leave behind him—and has therefore lost—his herbarium, manuscripts, drawings, maps of the desert of Egypt, the latter alone representing the labour of the last eight years—an immense work, and not yet published! Indeed, his total losses include the result of twenty years' fatigue and incessant labour. It may be remembered that this indomitable traveller formerly lost by fire all the data and observations made during the great journey which he has recorded in 'The Heart of Africa,' and it was only by his unexampled perseverance in counting his steps on his return from the Niam country that he was able in part to make good that great loss."

OUR CONTRIBUTORS.

ADDRESS TO THE MINISTER.

DELIVERED BY THE REV. JOHN FERGUSON, M.A., B.D., AT THE INDUCTION OF THE REV. JOHN MORDY, M.A., AS PASTOR OF ST. PAUL'S CHURCH, WALKERTON, AND BALAKLAVA, AUGUST 15TH, 1882.

MY BROTHER IN THE MINISTRY,—By appointment of Presbytery it has fallen to my lot to address you on this auspicious occasion. Having had the pleasure of being your fellow-student at college, and of knowing you perhaps longer than any one else present, it gives me great pleasure to welcome you among us as a brother member of the Presbytery of Bruce. I trust that your settlement in this Presbytery may be mutually pleasant and profitable to us all, and may be for the best interests of the cause of Christ, and specially of that branch of it with which we are identified. In my remarks to you at present I shall ask your attention to a few thoughts in connection with the ministerial office in its private and public capacity. I do not intend to enter into the details of home life, so as to prescribe to you at what hour you shall rise in the morning, how you shall dress yourself, what kind of food you had better use: these things you have learned all about long ago, and are supposed to be an authority upon; but there is the private side of your life, as a minister, which lies within the domain I am entitled to-day to tread, and with this I shall begin.

I. *Be attentive to the private means of grace.* (1.) If you would be a man of power in the ministry of Christ, be a man of prayer. Prayer and power are synonymous terms. The electric flash that strikes men dead, or sets a forest on fire, or girdles the earth as the swiftest messenger of man,—this electric flash is but the gentle life-giving sunlight in another form; so the power by which God's servants, as instruments in the Divine hand, strike dead the enemies of the soul, and by which, like the swift-winged lightning, they run as the messengers of the Lord—this Divine power is but another form of the sunlight of communion with God in prayer. If, then, you can only keep the hand of faith ever firm on the lever of prayer, you will be able not only to move your own congregation heavenward, but the community and the Church at large will feel the hallowed influence. We are powerful just as we are passive in God's hands, that He may work through us; and we are thus passive just as we live in His immediate presence and breathe the atmosphere of prayer. Why is the ministry of so many weak and worthless in results? Why are there so many who have gone outside, like Samson, to shake themselves, as if by mere physical exertions, and physical excitements, they could bring back their departed strength? It is because, like Samson, they have slept in the lap of the Delilah of ease, and thus have lost their power, instead of wrestling like Jacob in prayer and prevailing. It is harder, perhaps, to be a man of prayer than it is to secure any other attainment in the line of your work as a servant of God, and it is for this reason that so few excel therein. But for the very same reason it ought to be aimed at, because prayer lies at the root of all true success in the ministry of Christ. You remember the aphorism of Luther, "*Bene orasse est bene studuisse.*" Luther carried it out; for his prayers helped him through his studies and made him successful in all he undertook for God. That you may find out the Divine will as revealed in God's Word, you must wait upon God in a dependent and prayerful spirit. To be a channel of blessing to your fellow-men, you must live close to God on the one side, that thus you may be able to pour yourself out upon your work for the salvation of sinners on the other.

2. And this brings me to consider *the faithful study of God's Word as essential to success in the ministry.* You have the advantage, as all our ministers, from their superior education, have of being able to study the Old and New Testaments in the languages in which they were originally written. Never lose that advantage by any carelessness or idleness on your part. If you should lose that knowledge, remember that the dial of time will not turn back to make you as young as you once were, that you may return to college a blooming Freshman, to secure the lost treasure again.

You will, of course, have to study the Word of God in order to make proper preparation for the pulpit. It is not safe to preach on a text until you know what

the text contains, and what is the mind of the Spirit therein, lest haply you should be building your sermon on the sand of your own opinions, rather than on the eternal rock of Divine truth revealed in the text. For that purpose you should keep up your knowledge of Greek and Hebrew, though it is not essential that you should parade that knowledge before your people. You will have other ways of showing your superior scholarship, and it is enough for them that you lay the results alone before them.

But while the study of the Bible in the original tongues is important for your preparation for the pulpit, you must keep your own soul fed on Divine truth by a thorough and prayerful study of the Authorized Version. Moody is an illustration of what an unlearned man may accomplish for God by a simple knowledge of the English Bible. The weapon with which our Master foiled every attack of the great enemy of souls in the wilderness, to which reference has already been made in the sermon of this afternoon, is the only weapon with which we, His followers, can hope to overcome. Of all books, then, make the Bible your study. We are making great progress nowadays in arts and science, but we have not yet been able to make any improvement on the old-fashioned way of lighting up this earth with sunlight. Whenever we can get a better enlightener, a better heater, a better growth-producer for animals and plants than the sun, it will be time enough to ask our infidel friends if they can improve on the light that God has given us in the Bible to guide us home to Himself, and to give warmth and life and growth to our souls.

II. *Your work in the study.* Need I tell you, my friend, that it is important for you to be a thorough student, in the full sense of the word, if you would aspire to be an able minister of the New Testament? In college you laid the foundations of scholarship, but now you must keep building thereon. I was almost going to tell you that there never was an age when scholarship was more required in the ministry than the present; but I shall refrain, lest I should startle you with the bold originality of the statement. You require not only to study for the immediate preparation of your sermons, but you must also study outside and apart from your sermon-making.

It will be well for you to be thoroughly acquainted with the great questions which at present agitate the religious world—those questions which lie on the border line between religion and infidelity on the one hand, and religion and philosophy on the other; not that you may discuss these subjects as a general rule in the pulpit—leave that for those small men who wish to make a great show of their little learning—but rather you need to know these questions, that you may be able to deal effectually with scepticism, agnosticism, and rationalism in your private intercourse with men. It will not do for us with college and clerical handles to our names to be ignorant of these subjects, when perhaps the minds of some of our people are full of them. Do not, however, leave behind the ninety and nine in your congregation who are totally innocent of the existence of such questions, to go out in your pulpit ministrations after the one sceptical sheep that may have wandered in pride and in weakness of intellect far from the fold. Go after the wanderer by all means in private; but see that the others are well housed and fed from the pulpit before you do so.

III. *And now I come to the main part of your work, viz., preaching.* Preaching is the chief work of a Presbyterian minister. If other denominations fail in preaching, they may make up somewhat in interest by a liturgy, by music, or by some other means; but if we fail in preaching we fail all along the line. Preaching is to our work what the key-stone is to the arch. The whole weight leans upon it. If it gives way, the whole gives way. You will therefore find it important to prepare carefully for the pulpit. Doubtless you have learned ere this that our people generally have little or no idea of the labour involved in preparing for the pulpit. They seem to imagine that we have only to turn a crank, and sermons fly out as readily as the organ-grinder grinds out sweet melody from his music box. But you and I, and all the rest of us who have experience of the matter, know that the people think so, because they don't know any better. Poets are born, not made; but sermons are not born unless they are made. Take the trouble to compose the best sermons you can, and fire them off when they are red-hot, not reserving them for a

future occasion, and passing off "a few remarks" on the people present, because the day may happen to be stormy or wet. The more self-denial exercised by the people in coming out to church, the better sermon they should get.

Preach Christ and Him crucified. Let your sole aim in your preaching be to please God. If man is pleased, it is well; if man is displeased, it may be better. Preach the law, that sinners may see they are going to hell. Preach salvation by faith in the Lord Jesus Christ, that they may not only see the way of life, but be enabled to walk therein. Preach all the graces of the Christian life, so as to develop the highest and noblest Christian culture among your people. Let your Gospel song not be one of only one note, but rising through the entire scale give every note its due place, so as to create the noblest and sweetest harmony in human souls. Preach the doctrines of grace. Keep nothing back. Give a clear ring on all the unpopular doctrines, such as election, everlasting punishment, total depravity, salvation by faith alone in the bloody, substitutionary sacrifice of Christ. If you find men under the guise of church-membership going to hell and dragging others down with them, don't be afraid to tear their hypocritical professions to rags, and lay bare the hollowness and rottenness of their lives. Denounce evil wherever you find it. Remember you are the ambassador of God, the King of kings; and though kings and emperors sat in these pews, yet you should deal fearlessly with their sins, and if so, just deal as fearlessly with the sins of your own people. At the same time, let all this be done in the spirit of love. Let the love of God be the soul of all your preaching. Show your people that you are in love with their souls, and that it is for that reason you hate their sins and wish them to be saved from them.

Endeavour to get your people to work—I do not mean in the trumpery, the *sal de rals*, the abominations that pass for work nowadays, to lure money out of unwilling pockets, but in taking part in prayer-meetings, teaching in Sabbath school, visiting the sick, helping the poor, distributing tracts, and raising money by honest methods for the cause of Christ.

Give special attention to the young in Bible class and Sabbath school; see that they are trained both publicly and privately in the truths of the Bible and in the Shorter Catechism. The future hope of the Church lies in the young. Endeavour, then, to win them early for Christ. Not only be a preacher, but "do the work of an evangelist." Hold special meetings whenever and wherever, within the bounds of your congregation, you find that souls may be saved thereby. Keep Christ ever in the very centre of your preaching, and don't hide Him there, but set Him forth in the fullest and clearest manner as the only Saviour of perishing souls. As the personality of the editor is supposed to be hidden in the press, one of the mightiest powers of the day, so the personality of the preacher should be hidden in the pulpit—that is, that part of it which reveals self. There is another sense in which personality should not only not be hidden, but fully revealed—that is, in stamping your own individuality on all you do. You should be yourself and not another. Be no mere imitator. While you study the character and disposition of each individual member and adherent of your flock, that you may adapt yourself to the needs of all, never allow yourself to be at the beck and call of any clique or any big purse in the congregation. Preserve your manhood, and while you are the servant of all, be the bondman of none. Egyptian bondage were better than that.

IV. *A word or two in regard to pastoral visitation.* Be as regular as possible in your visitation. People are often unreasonable in their expectations both in regard to the length and number of our visits. Some of them expect their minister to do about as much work as is done by the whole Ontario or Dominion Cabinet, and besides all that, to carry the responsibility and care of looking after the collection and expenditure of an enormous salary of \$500 or \$600 a year which in their liberality they allow to him, but of which munificence they of course think he is entirely undeserving. In your visitation pay no attention to mere gossip. Let it find no resting-place for the sole of its foot in your mind. You may occasionally, like all the rest of us, hear of unpleasant things said about yourself. Your first impulse may be to go and beard the lion in his den. If you would take my advice, I would say "Don't." Let the unkind saying die

a natural death. Starve it out. Treat it with silent contempt. Never hunt up trouble for yourself. Enough will come to you without seeking for it. In your visitation, aim at personal dealing with souls. Don't be satisfied with perfunctory reading of the Scriptures and prayer, as if you were only a reading and praying machine. Deal with people personally, and win them to Christ if unconverted—to win them to a higher and nobler life if claiming to be on the Lord's side. You will find a large number of church-members destitute of assurances of a personal interest in Christ. Some of these are probably unconverted. Hunt them out of the refuge of church-membership, which to them is a refuge of lies, and show them they are perishing like other sinners. Other members, again, only need a little explanation of the truth to show them the certainty and grandeur of salvation, which they will then with joy fully embrace. They will see that "He that believeth on the Son hath—does not need to wait for, but has now—everlasting life." Sometimes, to speak personally would be perhaps to cast pearls before swine. Of that you must judge for yourself. It is time enough, however, to take men to be swine when they have proved that they are such, without assuming it all at once. Study human nature, that you may be able to deal with each person according to his or her disposition. See how differently Christ dealt with self-righteous Nicodemus and the weak and erring woman of Samaria. To the conscience of the one He strikes right home at once—with the other He begins on the commonplace subject of water, in which she was interested, and leads her on from step to step until at last he flashes upon her soul a true picture of her sinful life, and side by side with it unfolds the glorious remedy. She believes, she lays hold upon the truth, she becomes a missionary, and makes known her newly-found Saviour to her friends and companions in the words, "Come see a man which told me all things that ever I did; is not this the Christ?" In this, as in every part of your work, make the Master your model; and if so, you shall do well.

And now, in conclusion, let me again remind you of the importance of living a life consecrated to the Lord. To be the Lord's slave is to be truly free—to be man's slave is to be a slave indeed. Let the glory of God be your sole aim in all your life-work. Seek the prayers and sympathies of your people for yourself and your work, and I am sure they will gladly and freely grant them. I trust your work may prove to be a great blessing to this community, to Presbyterianism, and to the cause of Christ in general. Go forward, then, my brother, in the name of the Lord and in the power of His might, fearlessly, faithfully, lovingly, prayerfully doing the work God has given you to do. And when at last you come to stand before the Great Judge to give in your account, may it be found that multitudes, through your instrumentality, have been saved, multitudes encouraged, multitudes edified, multitudes; blessed and then, when, amid the acclamations of redeemed millions, the crown shall be placed on your brow, the "Well done, good and faithful servant," uttered by the lips of the Master shall more than compensate you for all the trials of your ministerial life.

MISSIONARY NEWS—INDIA.

MR. EDITOR,—I have been silent so long that I fear some of my friends may have forgotten even my name. When I came here first, everything was so novel that I wanted to write home every week, and could never write enough. Now, however, the novelty has worn away, and work presses so hard that writing many letters is quite out of the question. Busy as I have been in the past, the future promises more abundant labours still. Until June of this year I was engaged in work of a general character and in studying the language. In June, however, we opened a new High School in this city, and the management of this, as well as a large share of the teaching, falls to me.

There is a large Government High School in the city, but it is conducted on the non-sectarian principle—which means, in India, that anything but Christianity may be taught, and, as a rule, I believe everything but Christianity is taught. The teachers are educated natives, who have long ago ceased to worship the gods of their fathers and to imitate their virtues. Having thrown out these false deities, they have felt themselves free to indulge their passions. Feeling that much harm is being done by lowering the standard of morality

among the young by such institutions, and desiring to make use of another agency in preaching Christ, and at the same time provide a superior education for our own Christian young men, we opened our own High School. We began with less than twenty pupils, and have increased to about thirty in the first three weeks. Our course consists of the English, Sanskrit, Persian and Marathi languages, Arithmetic, Algebra, Geometry, English and Indian History, Geography, and Elementary Science.

This is the usual course in Government High Schools, with the addition of a daily lesson in Scripture, and it is this Scripture lesson which prevents our school from being filled to overflowing. It is a bitter pill, and we all had very grave doubts as to whether Hindu lads would swallow it for the sake of the superior instruction which we give in English. Our fears have been dissipated, however; and without sacrificing any principle, or yielding to prejudices, we have as keen an interest manifested in the Scripture as in any other lesson of the course. There is also an intelligent appreciation of the lessons, and a desire to know more than the hour will sometimes permit to be told them. On Sabbath, too, we have a Sunday school, which more than half attend voluntarily. This is more encouraging than anything else to, my mind.

Our course is a four-year one, and leads up to Matriculation, which is about as high here as at home. The work is all done in English, and hence boys must have had several years' instruction in English before coming to us. We have not opened such a preparatory school for Hindus, because the boys are generally too small to make deep and lasting impression upon them. When they enter the High School, they are at least fifteen years of age, and are intelligent enough to profit by Christian teaching, and to decide for themselves without fear of violent opposition on the part of their heathen relatives.

We have been singularly fortunate in securing a staff of teachers. A young man, whose father had been an employee in our own mission for the past thirty years, had just completed the course in Bombay University, and offered at once to help. We accepted his offer at 50 rupees per month—less than \$25. There are not many B.A.'s in Canada who would give their services to the cause of Christ if no larger salary were offered than that. Another young man, who was baptized about two and a half years ago, was secured as Persian teacher. He belongs to a family of excellent repute in Bombay—Mussulmans—but sacrificed everything; had to fly for his life to this city, and remain here for a year and a half, before it was considered safe for him to venture back to Bombay. He is an accomplished linguist, or would be considered so in Canada; speaks Persian as his mother tongue, Guzerathi as his business language, Hindustani as the language of his former co-religionists, Marathi as the prevailing language in this district, and English as the language of educated people. He is preparing himself now for work in our mission as a Hindustani preacher, and is attending our theological seminary with that object in view, teaching Persian an hour a day besides.

A brother missionary, Rev. R. A. Hume, teaches an hour a day also, and I make up the remaining time—about five hours a day. Our pupils are four Christians, two Parsees, five Mussulmans, and nineteen or twenty Hindus, principally Brahmans.

The Brahmans, though they form such a large majority in school, are not numerous in Ahmadnagar; but they appreciate the value of education, and manage in some way to pay the fees and come to school. We charge a fee of one rupee in one class, and one and a half rupees in the other—equal to fifty and seventy-five cents; or if labour or food be taken as a standard, equal to about two dollars per month. A boy can get his board for from two rupees upwards. His fees, then, cost him nearly as much as his food!

There are, however, many who cannot afford to pay these fees, and we, on the other hand, cannot afford to conduct a High School without fees; hence I am desirous of securing a few scholarships of from twelve to eighteen rupees, equal to about six to eight dollars per year, and expect to get a few at least from Canada.

The scholarships should not be larger than the sum indicated above, lest any should attend school from improper motives. I am opposed to supporting heathen pupils in schools, but I see no objection to paying his fees through a scholarship, which he may hold subject to good conduct, etc.

Our Sabbath school, too, needs a library, papers, cards, etc. These things are prized much more in India than at home. There is a famine in books and good reading, while illustrated papers are unheard-of wonders. But you know how difficult it is to get week-day and Sunday schools fully equipped at home, and I fear that we shall have to go without these things, which would do more to attract pupils and teach truth than any other agency available. I long to let the Churches at home know how much they might do for the heathen. It is not enough to send a few missionaries, but they must be supplied with tools. Why do people at home provide these things for their own children, if not to impress their minds and make the Gospel understood? Here we have no support at home; all is against us; and we have to work our ship against wind and current to get them to the school at all, and work harder than ever after we get them there in order to keep them.

This is the field for illustrated papers, cards, interesting books, etc. At home they are useful, here they are necessary. If we do not give these boys good books, they will get bad ones. Education creates an appetite for reading, and books will follow the course of education. The demand will be supplied by something. I send you a copy of our Jubilee volume.

JAMES SMITH.

Ahmadnagar, India, July 10th, 1882.

SENSIBLE PEOPLE, THESE JEWS.

There are now two parties among the Jews in Montreal. One desires to have the prayers in the synagogue wholly in English; the other will not give up the Hebrew ones. Those "of the first part" say that they do not understand Hebrew sufficiently to be able to follow intelligently prayers in that tongue, and therefore they consider it not only ridiculous, but also dishonouring to God to pray in it. They believe that as God understands all languages, people should pray to Him in the one which they themselves understand best. Those "of the second" desire to jog on in the old way, just because it is the old way. True, to the worshippers, Hebrew prayers may be as void of meaning as "the bummin' of a clock (beetle)," to use the language (I quote from memory) of Tennyson's "Northern Farmer." No matter for that. They are an old "institution," and therefore must be retained. Well, there can be no doubt that the advocates of the "new departure" have that very valuable but rather scarce thing, "common sense," on their side. To them the title of this article refers. Our Roman Catholic friends should "go and do likewise." The very same arguments against Hebrew prayers apply to Latin ones. I lately conducted a meeting in French. At the close I had some conversation with a French-Canadian who was at it, and for the first time at a French Protestant meeting. Among other things, I said to him: "Now, would it not be better if the priest were to pray in church 'in the tongue of the worshippers wherein they were born,' than—as he does—in one which comparatively very few understand? When he preaches, he is supposed to speak for God to the people. Then he speaks in their own tongue. When he prays, he is supposed to speak for the people to God. Why does he then speak in Latin, as if God understands no other language? It is true that our prayers are acceptable to God only by Jesus Christ; but if we do not pray with the understanding, they cannot, in the nature of things, be acceptable." He admitted that what I said was quite true. Shortly after, I had some conversation with a well-informed French-Canadian Romanist. I spoke of the division among the Jews in Montreal referred to, and gave my reasons for siding with the "New Light." I said nothing about Latin prayers, but he was too acute not to see the drift of my remarks. In reply, he said: "The worshippers can follow if they have a translation side by side with the prayers, as we have in our prayer books." "That," I said, "would in many cases not remove the difficulty in the least. Suppose a worshipper has never learned to read. What would a translation in a prayer-book profit him? Suppose he is blind. What would it profit him? Suppose, though he has learned to read, and is not blind, his eyes are dim by reason of age, and he has forgotten to bring his 'specs' with him, or has lost them. What would the translation referred to profit him?" The only answer was a hum like that of a bee when he is "pinned." T. F.

Matis, Que.

PASTOR AND PEOPLE.

EXTRACTS FROM THE LIFE OF REV. DR. GEDDIE.

CONVERSION OF A VIOLENT OPPONENT.

" . . . The tide of feeling seems to turn in favour of Christianity. Kapaio, a brother of the chief of this district, has come out from the ranks of our enemies, and desires Christian instruction. This man has been a great savage, and notorious for his wickedness. He is a thorough hater of white men, and has hitherto very much opposed our work. This man has done more in the way of destroying the plantations of the Christian natives, and otherwise persecuting them, than any other native on the island. It surprised all parties when Kapaio announced his determination to forsake heathenism and embrace Christianity. The heathen were paralyzed at the thought of losing their leader, and the Christian party were amazed, and said, 'Many others will now come in, and the Word of God will soon become triumphant in this dark land.' In a conversation which this man had with Mrs. Geddie a few days ago, he said that when we came to this island, he looked on us as liars and deceivers, and that he along with others had stolen our property and done much injury to us. He said, moreover, that he had narrowly watched our conduct, and when he found that it was agreeable to what we professed, he began to think there was something in religion. How exact ought Christians to be in all their actions! And, above all, missionaries to the heathen should be living epistles of Jesus."

Kapaio confessed also that he had for months watched for an opportunity of taking Mr. Geddie's life, and as he lived not more than half a mile from the Mission premises, it is a wonder that he did not succeed. But at that time Mr. Geddie, having had warning that his life was in danger from various parties, was very cautious about venturing abroad. Kapaio, failing to accomplish his purpose at a distance, came several evenings after dark to Mr. Geddie's garden, armed with a club, and hid himself behind a bush, in the hope that Mr. Geddie would come outside. One evening Mr. Geddie did come down the walk, and close by the bush behind which Kapaio was concealed. Now the wished-for opportunity had arrived; Kapaio was a powerful man, and one well-directed blow would have been sufficient. He grasped his club that he might fell his victim; but his arm forgot its cunning; he could not strike; a strange sensation came over him, and he abandoned his purpose. He was afterwards a member of the Church for six years, till his death.

" . . . An incident of an exciting nature has just taken place. The son of the chief, who was one of my scholars, came in haste to my house two days ago, to tell me that a young child in the family was very ill, and that his father had declared his intention of strangling the mother in the event of its death. I went immediately in search of the old man, and found him at work in his taro plantation. I asked him if the report of the boy was true, and he answered in the affirmative. I spoke to him of the wickedness of his intention, and reminded him of the many promises he had made to me, to discourage the horrid practice of strangling women. He endeavoured with great warmth to vindicate himself, and blamed the mother for the sickness of the child, according to a superstition which I cannot record. Finding that it was vain to reason with him, and that we were both likely to become excited on such a subject, I left him abruptly. I went at once to the house where the woman was, and told her to follow me. She hesitated, from fear of her husband; but I insisted, as also did her son and a few natives who were with me. On our way home, we saw the old chief running after us, and calling out to his wife to return. We hastened our pace, and were inside of my yard before he overtook us. He was much enraged when he arrived, and wished his wife to go back to his house, but I would not consent to this. The woman remained two days with us before the child died, and during this time Nohoat came often to see them both—he was very much attached to his child. After it died, he showed great distress. He seized the lifeless corpse, pressed it to his breast, rolled himself on the ground, and cried out in a most affecting manner. At his own request, the child was buried instead of being cast into the sea, according to the old custom. This dispensation has

much impressed the chief, who is a thoughtless and wicked man. May God strike the arrow of conviction into his heart! The mother was spared."

"LO, I AM WITH YOU ALWAY."

Night's shadows lengthen till they meet and close,
The mists are chill, and frost doth white the tree
Yet Jesus speaks from out the night of woes,
"Unto earth's end I ever am with thee!"

Endless the changes that take place around—
Stars pale and sink into the moonless sea,
And empires proud lie ruined on the ground—
Yet doth He whisper, "Still I am with thee!"

Lights glimmer o'er the drear and treeless wild,
Then disappear ere yet the shadows flee;
But in the pathways, 'tween the rocks up-piled,
Thy light, O Saviour, ever is with me!

Low, low upon the midnight grass I fall,
Weary of treading paths I cannot see;
"Rise, up, my love, my fair one!" Thou dost call;
"I will, my Lord, since thou art still with me."

In crooked ways I read Thy golden scroll—
Thy pledge of everlasting help to me—
I read, am strengthened; though the billows roll,
'hou sayest, "My child, I ever am with thee!"

Ever, my Saviour, till the earth doth end—
Yes, through the ages of eternity—
Until I see Thee, Shepherd, Saviour, Friend,
I cling to this:—"Thou ever art with me!"

—Good Words.

SECRET OF A TRUE LIFE.

Dr. Arnold, of Rugby, gives, in one of his letters, an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of crib; never once could she change her position for all that time. "And yet," said Dr. Arnold—and I think his words are very beautiful—"I never saw a more perfect instance of the power of love and of a sound mind. Intense love, almost to annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child, but of herself—save as regarded her improvement in all goodness—wholly thoughtless; enjoying everything lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the fullness of the promise; and preserved through the valley of the shadow of death from all fear of impatience, and from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come within one hundred degrees of her place in glory!"

Such a life was true and beautiful. But the radiance of such a life never cheered this world by chance. A sunny patience, a bright-hearted self-forgetfulness, a sweet and winning interest in the little things of family intercourse, the divine lustre of a Christian peace, are not fortuitous weeds carelessly flowering out of the life garden. It is the internal which makes the external. It is the force residing in the atoms which shapes the pyramid. It is the beautiful soul which forms the crystal of the beautiful life without.

"Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

"Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light."

—N. Y. Observer.

THE LONDON PRESBYTERY ON THE LORD'S SUPPER.

At a conference of the London, Eng., Presbytery, held some time ago, a paper was read by Dr. Fraser on "The Observance of the Lord's Supper, and the Reception of New Communicants." The following points in the paper, and of the speeches delivered by other members of the Presbytery, met with general approval:

1. That the Presbyterian method of observing the Lord's Supper is in the closest harmony with the method of the primitive churches; for while the chief pastor and teacher presides, he is there on exactly the same level of privilege with other communicants, and receives from them, as well as gives to them, the sacramental elements.

2. That primitive sanction cannot be claimed, however, for the infrequency with which the Lord's Supper is observed; and that it is expedient that it be observed more frequently—at least four times a year. Calvin and John Knox were in favour of its being observed once a month.

3. That, in cases of illness, private observance of this ordinance is allowable, but it should be thus administered as seldom as possible, for it has the tendency to run over into the appearance and suggestion of a *viaticum*.

4. That long addresses at the table are not desirable, but pithy words of truth and tender words of comfort are timely, and apt quotation of precepts, promises, and doxologies from Holy Writ is good and welcome. In like manner, the prayers should be brief and spiritual.

5. That the fiery port wine sometimes used is very objectionable.

6. That large liberty be allowed to communicants on all questions that do not affect loyalty to Christ and conscience, but that some security should be taken that the communicants have a just conception of the character of the ordinance, and that their lives do not make their religious profession incredible.

7. That communicants from non-Presbyterian communities should be required to produce certificates or church transfers, according to the usage of the denomination from which they come.

8. That the young people of the congregation should be encouraged thus to make profession of their faith in Christ, and should be carefully prepared for a fitting observance of this ordinance.

9. That the mode of receiving communicants should not be of a kind unnecessarily to distress or deter nervous persons.

10. That approach to this ordinance should be calculated, not so much as a privilege as a duty.

DISPENSATION OF MERCY LIMITED TO TIME.

What is our position here and now?—on this earth and for the space of some three score-and-ten years! Are we unfallen creatures—not guilty, depraved, condemned; tormented, no doubt, with a plague of self within, and sadly vexed by an evil spirit of selfishness tyrannizing over us; but still having near us and in us, as the root of our being, a Righteousness, a Redeemer, a strong Son of God, who has sounded the depths of all our experiences; and also a Spirit coming forth from the Father and the Son to show us that we are all sons of God, and all brethren? Is this our present state? And have we in prospect before us indefinite time beyond death, in which, under a clearer light of revelation, the awful problem of God's will prevailing over ours, or our will resisting God's, may work out somehow its solution?

Or are we a race of respited souls, over whom the righteous sentence of the holy God is suspended, that a dispensation of mercy may run its appointed and limited course?

If this last view of our present state is the true one (and Scripture must be written over again, or read backward, if it is not), then how sad a thing is it to let any vague and general reasonings of ours, about what we think should be the ultimate issues of things, interfere with the work of persuading the guilty! Show me one hint in all the Bible of any offer of grace or any opportunity of salvation beyond the limits of the present life, and I will try to calculate chances for myself and my fellow-sinners. But if you cannot, stand aside, and I also will stand aside. Let us be still. Let God Himself proclaim on Sinai the threatenings of law. Above all, let Him, in the cross of His own Son, reveal the inevitable certainty of retribution. The whole theology of those who are commonly considered evangelical divines is based upon a conception of government and law which is not recognized in Maurice's "Theological Essays." His theology makes no account of anything strictly penal or retributive in the divine government. It resolves punishment into chastisement. It confounds the two together, and makes an incoherent product. It leaves no room for any real atonement being considered necessary, or, indeed, possible. And it ignores the fear of wrath, simply as such; I mean as mere retribution and not corrective discipline, which I hold to be an ineradicable intuition of all beings capable of the apprehension of moral distinctions, and free to choose between good and evil, right and wrong.—R. S. Candlish, D.D.

MORE THAN YOU KNOW.

I was at a certain period of my ministry greatly cast down at the thought of how little I was accomplishing as a minister of the Gospel. A word casually dropped by a good lady, who knew of my discouragement, greatly relieved me, and has often recurred to me since. "More than you know," she said, with an earnestness and a Christian sympathy which were as balm to the troubled spirit.

Many of our pastors have lately been mourning over the lack of converts and of progress in the churches, and the inference has been drawn, too hastily I think, that little or nothing is accomplished unless there are numerous additions to the churches, while great satisfaction is expressed when the number of members is increased.

Of course there is a side of truth here, and a very important one, to be considered. But it is only one side. There may be—often is—a great work going on, which cannot be counted and put into statistics. "More than you know," might be said of many a laborious minister who is dejected because few are added to the Church in a given period, while those already members may be growing in grace and strengthening with might by the Spirit, so laying foundations on which a large increase and substantial progress may be realized by-and-by.

I recall with great vividness the impression made upon my mind by a sermon preached in the college chapel when I was a freshman (more than forty years ago) by a neighbouring minister, who was doubtless in much trepidation at the thought of preaching to a congregation of learned professors and critical students, and returned to his rural parish, praying that he might never again be called to such a useless sacrifice. Little did he suspect that, long after he should be in his grave, that trying Sabbath service at Amherst College (even to the hymn and tune sung at the close of the sermon) would be distinctly and helpfully remembered by one—perhaps more—who was a total stranger to him.

On a recent occasion, in a neighbouring city, this very question of the few additions to the churches was discussed and mourned over by an assembly of ministers and delegates. In the family where I was a guest for the night, a beautiful and impressive scene occurred, which served greatly to strengthen one's faith in the parable of the leaven "which a woman took and hid in three measures of meal till the whole was leavened." The father of the family was a native of Holland, and spoke with national pride of the grand old stadtholder, William the Silent. He is now a citizen of the United States, and an active member of the Presbyterian Church. The mother is an American, and a graduate of Rockport Female Seminary. Before the breakfast, all the family, including the cook, was gathered into the parlour with the guests for morning worship. Each one was furnished with a Bible or Testament, not omitting the three little girls from two and a half to five years of age, who, though they could not read, were as earnest as those who could to have their own open book in hand. In perfect order and silence they sat and listened, and then knelt in prayer while one of the guests led the service.

Another interesting incident occurred on the same occasion. The good Hollander had ordered a dozen copies of the little volume from the pen of Rev. T. T. Munger—"On the Threshold"—for private distribution among the young men of his acquaintance. These were brought in and spread upon the table with much animation by his son, a young man of perhaps eighteen or twenty years. I sought in vain to purchase one of them for my own use; they were already pledged to the young men.

More than these pastors knew, doubtless, was the leavening power of the Gospel at work among the families and the churches committed to their care.

"The leaven of malice and wickedness" is also working and spreading mightily, through many channels, and must be withstood by all wise and effective means. But the one grand, all-pervading leaven of righteousness and Christian nurture of the young, which lies at the root of all other methods and measures, fructifying and energizing all, without which all must prove inadequate to the work to be accomplished, is of Divine appointment and ceaseless operation, and should be the chief ground of hope in all labours of love and works of faith.—*Rev. M. K. Cross.*

AFTER THE SUNSET.

Wavelets of palling glories
In seas of opal lie;
Drifts of crimson splendour fade
In slowly darkening sky.

Far west a tremulous gleam,
From silvery crescent shines,
Touching with magic beauty
The snow-fringed, tasselled pines;

Falling in fitful shadows
Through wintry branches bare,
On graves where sleeping flowers
Dream of the spring-time fair:

Shining with faint, pure lustre,
Or sparkling diamond gleam,
O'er fields of snowy whiteness,
On glistening, fettered stream.

Pale slumbering stars awaken,
In depths of purple gloom,
With silent vigil guarding
The sunset's sombre tomb.

As the fair, clear crescent wanes
O'er hushed and listening world,
A soft sound stirs the silence
Of angel wings unfurled,

As swift from star-lit portal,
On wings of mystic power,
Bright angels gather jewels
After the sunset hour.

Of pure, sweet thoughts and fancies,
Rising on evening air,
Of wordless adoration,
Of earnest, heartfelt prayer;

Bearing them gently upward,
Past shining golden gate,
To a King whose glittering crown
More starry gems await.

—*Emily A. Sykes, in Canadian Independent.*

PRAY FOR YOUR PASTOR.

Five times in his Epistles the great Apostle to the Gentiles writes, "Pray for us." No doubt these converts from heathenism thought it very strange that he should need their prayers. They were but babes in Christ, while he had received a special revelation, had been caught up into the third heaven, and was in labours more abundant than all his brethren. But Paul knew that his success in the ministry could come only from the grace of God, that grace was given in answer to prayer, and that the supplication of the youngest and feeblest saint could not fail to reach the ear and the heart of the Most High. He knew, too, that nothing would so develop the new life in the hearts of his converts as an unselfish interest in others, and in the progress of the kingdom of Christ. Hence, for their sake, and for Christ's sake, he would have all the saints praying for him, that he might "open his mouth boldly, to make known the mystery of the gospel."

If this inspired apostle needed and longed for the prayers of others in his behalf, much more do the ministers of the gospel in our day. They may not often utter this request of Paul's, but they realize deeply their dependence on the help of their hearers at the throne of grace. Every Christian ought to pray regularly for his minister, because the interests of the congregation, both financial and spiritual, depend largely upon the wisdom and the grace that God shall give him. In praying for the minister, we pray for the work in which he is engaged, for the prosperity of the cause in which he is our leader, for the advancement of believers in the divine life, and for the conversion of sinners. Realizing that the treasure is in an earthen vessel, that he is a man of like passions with ourselves, we are anxious that God should keep him from all error, from all weakness and fear; should reveal in him the "excellency of the power."

Lange says: "Advanced Christians are readily forgotten by us in our intercessions, which we regard as less necessary for them, and think, perhaps, that they pray themselves, and better than we. We do not reflect that they are also most exposed to the enemy, and must contend in the front rank." Yes, ministers, or leaders of the sacramental host, not only need special grace for their work, but they are exposed to peculiar temptations. As in war the sharpshooters aim at the officers, so Satan tries his best to lead ministers astray. He knows that if he can drag a man from the pulpit into the gutter, he has inflicted a greater injury upon the cause than if he secured

the fall of a private Christian. Where he plies his temptations most insidiously, the Church should ply her prayers most fervently.

Another reason why the bearer of the gospel should pray for the minister is, that the minister prays for him; yes, prays not only in the sanctuary, but in his study and in his chamber, for the souls to whom he is sent as God's ambassador. Few Christians ever have any adequate conception of the anxiety of a true minister in his flock. Oh, if they could see him on Saturday night wrestling with God in view of the responsibilities of his Sabbath work, crying like Jacob at Peniel, "I will not let thee go except thou bless me;" if they could see him Sabbath night, watering with his tears, before God, the seed that he had sown during the day,—they could not help praying for him.

It is doubtful whether either ministers or people appreciate fully the relation of prayer to preaching. We want eloquent sermons; but the sentences that are most brilliant, that please the ear and charm the fancy, may be as hard as diamonds and as cold as icicles. The sermons that fall upon men's hearts as the good seed of the kingdom, that germinate and bring forth fruit, are not always great intellectually; but they are sermons that have been "steeped in prayer, and that are preached to those whose spirits have been mellowed by prayer." If any congregation thinks that the minister does not preach well enough, let it first enquire if it has prayed for him enough. Don't, brethren, don't begin to criticise or complain until you are sure that you have done your full duty in the case. Don't say, "It is Moses' fault that the Anakites prevail," when God has told you to hold up Moses' hands and you have not done it.—*The Occident.*

HINTS FOR MINISTERS.

I had resolved, on coming to Edinburgh, to give my evenings to my family; to spend them, not as many ministers did, in the study, but in the parlour, among the children.

The sad fate of many city ministers' families warned me to beware of their practice. Spending the whole day in the service of the public, they retired to spend the evening within their studies, away from their children, whose ill-habits and ill-doing in their future career showed how they had been sacrificed on the altar of public duty. This I thought no father was warranted in doing.

Thus the only time left me for preparation for the pulpit, composing my sermons and so thoroughly committing them that they rose without an effort to my memory—and therefore appeared as if born on the spur and the stimulus of the moment—was found in the morning. For some years after coming to Edinburgh, I rose, summer and winter, at five o'clock. At six got through my dressing and private devotions, and kindled my fires, prepared and enjoyed a cup of coffee, and was seated at my desk, having till nine o'clock, when we breakfasted, three unbroken hours before me. This being my daily practice, gave me eighteen hours in each week, and—instead of the Friday and Saturday—the whole six days to ruminate and digest and do the utmost justice in my power to my sermon. A practice like this I would recommend to all ministers, whether in town or country. It secures ample time for preparation, brings a man fresh each day to his allotted portion of work, keeps his sermon simmering in his mind all the week through, till the subject takes entire possession of him, and, as the consequence, he comes on Sabbath to his pulpit to preach with fullness, freshness and power.—*Dr. Guthrie.*

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*John Hall, D.D.*

THE present ruler of Abyssinia, King John, is very like Philip the Second of Spain. Not only has he banished all the missionaries who have arrived at Massowah, after a long and painful journey, but, under the influence of the Church of Abyssinia, he has caused diligent search to be made in the houses and huts of the people for copies of the Bible distributed by the missionaries. The poor Abyssinians are suffering desperately under this tyrant.

THE CANADA PRESBYTERIAN.
\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
Office—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than 5 lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, SEPTEMBER 6, 1882.

Of course you could conduct a religious newspaper better than any living editor—of course you could. You could write the most sparkling editorials and pungent paragraphs; you could tell at a glance what to publish and what to put in the waste basket. You could use the scissors with almost infinite wisdom and taste, and satisfy every correspondent and subscriber. There is no doubt about it. You could edit a paper, though you have never tried. One word, please—how do you do your own work? Was your last sermon perfect? your last speech a model of platform oratory? Did you conduct your last prayer-meeting as Paul would have done—teach your class in an absolutely perfect way, or superintend your school with perfect temper and taste? Do your theological lectures far eclipse those of Hodge or Cunningham or Chalmers? Brother, how do you do your own work?

It would be very interesting to know just how many of the men that are discussing the limited duration of future punishment believe in future punishment at all. We strongly incline to the opinion the number is small. Now, why in the name of common sense should a man who does not believe in any future punishment for sin try to show that future punishment is of limited duration? Absurd as such conduct may seem, it is not one whit more absurd than the position of many who contend strenuously for what they term "breadth" in religious matters. The man who contends that there is nothing wrong in an excursion on Sabbath, not unfrequently believes that there would be nothing wrong in doing business on Sabbath. The man who assails the inspiration of the Pentateuch does not believe in the inspiration of any part of the Bible. It is not honest to mince error in this way. Why not say at once that there is no future punishment? Why not say that there is no Sabbath, and be done with it?

In too many congregations there are men who make the session, or the managers' meeting, or the congregational meeting, a bear-garden in which they display their party feeling or personal hate. They don't come to the meeting to transact the business of the Church in a business-like way. Such a common-place idea as that never enters their minds. They hate the minister, and go to the meeting to give vent to their spleen. They have a deadly feud with the treasurer, and go to the meeting to see if they can't find some way of fastening a charge of dishonesty upon him. They dislike some fellow-member, and they hope an opportunity may arise in the meeting to hurt him in some way. The man who deliberately selects Church meetings as places in which he can give vent to his malice and wound his neighbours is utterly unfit to be a member of the Church, to say nothing of his being an office-bearer. Two such men can ruin the best congregation in the Church. They do the devil's work efficiently.

In his letter published in last issue of THE PRESBYTERIAN, "W. T." seems to assume that our paragraph which he criticizes refers to all elders. We never said that the "influence for good" of all elders "begins to wane" after "protracted service." We believe that the influence of a good elder increases as he grows in age and ripens in experience. He never has more influence than when he stands silver-haired among his fellow-Christians, calmly awaiting his Master's call. Some of the best men we know, or ever knew, were Presbyterian elders. For the office and the large number of good men in it we have unbounded respect and esteem; but just because we have this respect and esteem we regret there is no

feasible way for our congregations to rid themselves of elders that are useless, or worse. "W. T." may know of some congregations that are impatient under "restraints" imposed by the "judgment" and great "experience in the divine life" of their elders. We are happy to say we know of none such. Most congregations are only too happy to have elders of that stamp. Some suffer severely from the want of just such elders. The "restraints" we complain of are imposed by the elder who plots against his minister, spreads dissatisfaction in the congregation, foments congregational quarrels, tells the people they are paying more than they are able, speaks against the colleges and management of the schemes, and does mischief generally. Does "W. T." know any expeditious way of getting rid of such elders? It does not mend the matter to say there are not many such. We know there are not, but one such can counteract the efforts of a dozen good men. As a matter of theory, our friend "W. T." is quite right in saying that office-bearers who have become utterly useless, or worse, should be tried before the Church courts. Can our friend give a single example of the trial of an office-bearer for being useless? What session ever dealt with an elder or manager, deacon or trustee, for uselessness? Were we to say that there are no utterly useless office-bearers in our Church, every reader of THE PRESBYTERIAN would indulge in a broad grin at our innocence. We have heard of people being disciplined for various causes, but we venture to say the first case of discipline for sheer uselessness has yet to be tried. Besides, an elder, if wicked enough, may do an immense amount of evil in a congregation, and commit no single act on which a session can lay hold. There is no class of people in this Church that would be more thankful for a summary way of getting rid of bad elders than the good ones. We refer our friend "W. T." to Principal McVicar's admirable pamphlet on the "Hindrances" to the spread of Presbyterianism, and to the excellent pastoral letter of Dr. Jenkins, published when he was Moderator of Assembly. There is some solid food for reflection in both these productions.

SCHOLARSHIPS AND BENEFICIARY AID FOR STUDENTS.

STUDENTS, as distinguished from the multitudes who attend classes and pass in our colleges, form a comparatively small class, and are often not possessed of much means. The favoured sons of wealthy men, who have everything done for them, and who enter college without any definite object in life, are too apt to take their work easily, and fail to distinguish themselves as students. On the other hand, youths of strong will, who, after they have reached manhood, have been fired with the ambition of becoming learned men, or of obtaining the honourable degree which will open the way for them into one of the learned professions, and who have to struggle hard with comparative poverty, as often distinguish themselves. To aid such meritorious wrestlers for the victor's crown has always been a pleasure for those who seek the good of their country and the advancement of the race. Hence in every age, and not less to-day than formerly, there have been scholarships, bursaries, foundations, fellowships established for the assistance of such students.

The possession of such advantages by a college often determines the prospective student when selecting the institution he is to attend. Not unnaturally, a college where liberal pecuniary assistance may be expected is preferred to another equally good, or even for other reasons preferable. Great care is taken to advertise all such advantages, and to secure for the institutions possessed of liberal beneficiary funds the patronage of likely young men. Nor can any one blame a man struggling against straitened means for availing himself of such providential advantages.

Experience, however, has shown that there are evils to be guarded against. Theological seminaries, especially where the earnest zeal of liberal men, anxious to secure for the ministry a large number of candidates, has secured assistance on easy terms, have felt the need of guarding against indiscriminate assistance of students. Needy students are not in every case desirable students; and not a few have chosen the ministry, and availed themselves of beneficiary aid during the period of study, only to disappoint afterwards the hopes they had awakened. It is unnecessary to do more than say that generally every

proper precaution is used when giving assistance, to prevent the benevolent intentions and gifts of Christian men from being abused; and in not a few cases men who have been aided while studying professedly for the ministry, but who have not entered on its functions have not refunded all that they received.

A proposal has been made in the Senate of the University of Toronto to modify the system of scholarships in that institution, and it may be that a very much smaller number may be offered in time to come. While, unquestionably, the reasons given for making some change in this respect commend themselves to our judgment, we think it would be a pity if in this way any deserving young men should be discouraged or kept back, and we hope that the friends of education will in some way or other see that this does not come to pass. When we turn to our theological seminaries, there appears to be good reason for asking if the system at present practised may not be improved. It must be admitted that awarding scholarships by competitive examinations, while it stimulates to effort, has a tendency to produce "cramming," and leaves the young man whose early intellectual privileges have been small at a great disadvantage in competition with the thoroughly trained and wealthy. In this way it has happened—(1) That a man well coached and crammed has taken the palm from a better man who cannot write as rapidly, and is more thorough and conscientious in his answering; and (2) That a rich young fellow who does not need the money carries away what would have been a boon as well as a prize to his poor fellow-student.

There are two objects not to be lost sight of in the matter of College Scholarships. First—It is most desirable to give good scholars the means of prosecuting their studies in the most favourable circumstances. Fellowships for graduates who, after their course of study in classes is completed, may go abroad and add to their attainments, or continue in connection with their *Alma Mater* the studies in which they have been successful, would be most useful. In like manner, during their course distinguished students might receive money to enable them to avail themselves more fully of the opportunities they have. We do not now refer to the stimulus afforded by emulation, which, though admittedly very powerful, is often accompanied in the best men with regret, that in order to gain the prize they had to make it appear that a very dear fellow-student was inferior to themselves. We are simply thinking of assistance given to and received by deserving students in their endeavours to attain excellence.

Second—There is need of encouraging and assisting, especially in theological colleges, men who can never hope to win in a competitive examination. The Church in Canada has drawn some of her most devoted, able and effective ministers from among young men who had reached manhood or were even somewhat up in years before they began to study; while, like Levi or the fisherman of Galilee, they were engaged in trades or other honourable callings, God called them to the ministry. They obeyed the call, gave up their way of livelihood, and in some cases, though having wives and children dependent on them, began to lay out the little they had in getting the education necessary for the work to which they felt called by God. Many of these men had a severe struggle before they were ordained, and perhaps are now the better of it. They are to-day highly esteemed and honoured. This class of ministers we cannot afford to want; we dare not discourage any whom the Lord has called; they are the gift of our Ascended Head to His Church. While, therefore, providing for them such a course of instruction as is suitable in our colleges, the Church is further bound to see that no one deserving student shall fall out for want of encouragement and aid. For this purpose a Beneficiary Fund is needed, from which students may be assisted according to their need from time to time. This assistance should be given without publicity and without competition. We are aware that much is done privately by Christian friends for such men, but a few hundred dollars sent annually to be thus expended would do much to help our colleges, and might prevent some of our young men from going to Princeton and other places, where such assistance can be obtained with the greatest ease. Any contributions sent to the Principals of the several colleges, for such a Beneficiary Fund, will be thankfully received, and will be expended in accordance with the wishes of the donors.

TWO WAYS OF PUTTING IT.

Ritualist.—Submit to the rites (viz., baptism, confirmation, and the eucharist) whereby you are made a member of the Church of God, and thus receive grace, and you will be saved; because you are a member of the Church.

Evangelical.—Believe on the Lord Jesus Christ, whereby you become a member of Christ's body, and you will be saved. After that, observe the rites by which you profess your interest in Christ.

The former gives obedience to the rites of the Church the first place; the latter gives it to "the obedience of faith" in Christ. The former makes salvation depend upon the performance of rites; the latter, upon faith. The former makes union to the visible Church, through rites, the immediate cause of salvation; the latter, union to Christ. The former implies that all in the visible Church according to rites are saved; the latter, that saved persons ought to confess Christ in the appointed rites, and that those doing this form the visible Church. The former presents a visible Church, apart from Christ, which professes to put a man, by virtue of rites observed, into Christ; the latter presents Christ to faith, and puts the believer in Christ into the invisible Church, making it also a duty to observe the rites of the visible Church.

Which is right? Does the Church or Christ come first? Is ritual obedience or faith the means by which a man is saved? Surely no man that knows his Bible can doubt. (John iii. 36)

COLLECTION FOR COLLEGE FUND—TENTH SEPTEMBER.

SABBATH first, the 10th of September, is the day appointed by the General Assembly for the Annual Collection on behalf of the College Fund. Our readers scarcely require to be reminded that the Assembly of 1881 instituted a common fund for the support of Knox, Queen's, and Montreal Theological Colleges. The result on the whole has been encouraging, the receipts last year—the first year of the union fund—being nearly \$4,000 in excess of those of the year preceding. There is still, however, manifest room for improvement. Of the \$19,000 required last year, only \$16,111 were got, and upwards of one hundred congregations and mission stations failed to contribute anything to the fund.

The amount required this year is 19,000, to be apportioned as follows: Knox College, \$10,000; Queen's College Theological Faculty, \$4,000; Presbyterian College, Montreal, \$5,000. In furtherance of a uniform effort in the direction of securing this amount, Mr. Warden, the agent of the fund, in a circular just issued, urges the following points:

1. That EVERY congregation (settled or vacant) and EVERY mission station contribute to the fund, as enjoined by the General Assembly. No loyal minister or missionary will fail to give his people the opportunity of doing so.
2. That the amount contributed by each congregation bear a fair proportion to the numbers and ability of the people, and to the amount required. The average contribution needed per communicant is twenty-two cents. It is hoped that even the weakest congregations and stations will aim at this.
3. That the collection be made, if at all practicable, on the Sabbath appointed by the Assembly, and that from the funds of the missionary associations an appropriation be made to the College Fund during September, and all collections and contributions forwarded as early as possible.
4. That, owing to the precariousness of a Sabbath collection, collectors be appointed in those congregations where there are no missionary associations, to solicit contributions towards the fund. Special attention is directed to this. A brief statement from the pulpit, and a little trouble in securing suitable collectors, will result in a very material increase in the contributions. The names of collectors and of all subscribers of \$1 and upwards will appear in the financial statement to be submitted to the next Assembly. Subscription sheets may be obtained on application to the undersigned.
5. That the claims of the several colleges be brought before the Bible classes and Sabbath schools of the Church, and an opportunity given to those to contribute to the fund.

One reason for fixing the date of this collection for 10th September is the fact that nearly all the mission fields of the Church have regular service at this season of the year, and therefore a collection may be got from them on behalf of the fund. Last year some of the most liberal contributions received were from mission fields—and this largely owing to the personal interest manifested by the students supplying those fields. It is to be hoped that on this occasion the matter will be taken up with enthusiasm by all concerned, and that all congregations and mission stations, without exception, will manifest their appreciation of the importance to the Church of her Theological institutions by liberally contributing to their efficient maintenance.

THE LATE MRS. BURNS.

A BRIEF notice in the Toronto daily papers a little more than a week ago announced the death of Mrs. Burns, widow of the late Rev. Robert Burns, D.D., whose memory is still cherished by many in Canada. Mrs. Burns died at her residence in Toronto on Tuesday, the 22nd of August, at the age of seventy-one, after a brief but severe illness. In her last hours she was tenderly and affectionately cared for by her adopted daughter, Mrs. Thompson, who, with a few other loving friends, and the attentive and kind physicians, did all in their power to alleviate her sufferings and promote her comfort. The nature of her illness prevented her from seeing many friends, and from saying much to those around her. But the great matter had been settled long ago; she had simply to die; and although the conflict was sharp, it was brief, and even while it lasted she was sustained by that grace which is all-sufficient. In the midst of suffering she had great peace, and when the end approached gently whispered, "Home, home yonder." Her step-son, the Rev. Dr. Burns, of Halifax, hastened to be with her, but arrived too late to see her in life.

Mrs. Burns, whose maiden name was Elizabeth Bonar, was the daughter of Thomson Bonar, Esq., of "The Grove," Edinburgh. She was descended from a long line of pious ancestors, many of whom in successive generations were devoted ministers of the Gospel. Several in the line of this apostolic succession are at the present day respected and honoured ministers of the Free Church of Scotland, respected and honoured no less for their piety than for their learning and talents. The names of Dr. Andrew Bonar, author of the *Life of McCheyne*, of the work on *Leviticus* and other well-known works, and lately Moderator of the General Assembly of the Free Church, and of Dr. Horatius Bonar, of Edinburgh, whose Hymns have cheered the hearts and strengthened the faith and hope of many Christians in various lands, are household words throughout the churches. Miss Bonar enjoyed the privilege of careful training, and of all the educational advantages which the city of Edinburgh afforded, and from an early age gave evidence of deep and earnest piety. She was strongly attached to the Presbyterian Church, in which so many of her relatives had been office-bearers and ministers, and took a warm interest in all that a revived Church was doing in the work of evangelization and of missions.

When the disruption of the Church of Scotland took place in 1843, in connection with which many of her nearest friends had taken a prominent part, she occupied no neutral place, but manifested the warmest interest in the Free Church—an interest which to the latest period of her life suffered no abatement. Shortly before the late Dr. Burns came to Canada, in 1845, he was united in marriage with Miss Bonar, who was thus introduced to a new sphere, where she had full scope for the exercise of her eminent gifts and graces. In every respect she proved herself admirably fitted for her new position. The home of her husband and of his family was graced and gladdened by her presence. In everything connected with the work of the pastor she took a deep interest. She gave much time and attention to Bible classes for the young females of the congregation and others who might attend; and it is believed that many who have, as wives and mothers, filled most useful places in their respective homes, received their first serious impressions and their most useful religious instructions in those Bible classes taught by Mrs. Burns. Many interesting proofs of this have from time to time been brought to light; and it may be stated that on the very last occasion when the writer of these lines had the privilege of seeing Mrs. Burns, she mentioned that she had been addressed on the street by a lady whom she did not at the time recognize, but who referred to the Bible class, which had been attended by a sister whom she wished Mr. Burns to visit, as she was then very ill.

In the social circle Mrs. Burns shone with a grace peculiarly her own. Full of life and spirit, which she retained to her latest days; highly accomplished, especially as a musician, and with good powers of conversation, she was able in an unusual degree to make her friends feel at their ease, and to impart to those around her pleasure and enjoyment. She was a favourite with both young and old; and the gatherings which took place from time to time at her house will be long remembered by many as most enjoyable, and at the same time as highly improving and elevating. For

some years she gave her attention to the education of young ladies. For this work she was admirably fitted by her solid accomplishments, and the Christian influence which she exercised on all around her.

From the time when Mrs. Burns first came to Toronto, to the latest period of her life, she took a warm interest in all the benevolent and charitable institutions of the city. One—the Magdalene Asylum—she was largely instrumental in establishing, and up to the last was (with the exception of a few years spent in Edinburgh after the death of Dr. Burns, in 1869) one of the most active of the office-bearers. For some years before her death she was the secretary, and many were the walks which, in summer and in winter, she took to the institution in Yorkville on her errands of mercy and benevolence. At the House of Industry and at the Home for Incurables she was frequent and regular in her visits. At both institutions many afflicted ones will sorrow that they will see her face no more.

In the cause of Missions Mrs. Burns took, as might have been expected, a very warm interest. Personally acquainted with Dr. Duff, and with Dr. Murray-Mitchell and Mrs. Mitchell, and connected with W. C. Burns, the missionary of China, she had heard much, and read much, and thought much on the subject of Missions; and on various occasions her pen was used with good effect in pleading the cause of the heathen. At a great gathering in Philadelphia, in 1880, of ladies interested in the Foreign Missions of the Presbyterian Church, Mrs. Burns, at short notice, prepared a paper which elicited the warmest applause from those who heard it. She was the president of the Murray-Mitchell Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, and presided at a meeting of the Auxiliary only two days before she was seized with her last illness. She ever took a deep interest in all the work of the Church, and especially in the college with which her husband had been so long connected. Several years ago she generously gave a sum of money for establishing the "Bonar Scholarship" in Knox College, and she had formed the purpose of adding to the amount so as to make the scholarship more valuable.

Mrs. Burns was a decided Presbyterian; but she was catholic in her feelings and in the range of her Christian affection. She loved all who loved the Lord Jesus Christ. A small company of ladies who met in her house from week to week, for Bible reading and study, embraced members of different branches of the Church.

Our friend and sister has been removed from our sight into the presence of the King. We mourn our loss. We loved her, and hoped that we might have the privilege of her presence for some years to come. But it hath pleased the Lord to take her to Him. We bow with submission and say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." We sorrow, but we sorrow not as those who have no hope. Few there are to whom the words can more appropriately be applied, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." May God, whose grace made Elizabeth Bonar Burns what she was, raise up others to carry on the work in which she was engaged, and to be followers of those who have finished their course, and kept the faith, and gained the crown!

BOOKS AND MAGAZINES.

GAGE & CO.'S EDUCATIONAL SERIES.—Two good-looking volumes of this series are now before us. One is a French classic—"Biographie de Lazare Hoche." The edition is profusely annotated, and the student will probably find it almost self-interpreting. The price of this volume is ninety cents. The other volume contains Scott's "Marmion" and Burke's "Reflections on the Revolution in France; with introduction, lives of authors, character of their works, etc.; and copious explanatory notes, grammatical, historical, biographical, etc." By John Millar, B.A., Head Master of St. Thomas Collegiate Institute. Mr. Millar's notes are evidently the result of much experience in the work of communicating knowledge, as well as of great industry and wide research. The student will find them very valuable. The price of this book is one dollar.

CHOICE LITERATURE.

FEET OF CLAY.

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—*Solomon.*

Looking through an old diary to-day, I came across an account of a sermon preached by the famous Dr. W. Anderson, of Glasgow, on the golden image of Nebuchadnezzar—a wonderful sermon, though he gave it neither a prophetic nor a political significance. To his vision, on that sweet summer Sabbath, it represented the complex image of mortality, with its mixture of good and bad, of strength and weakness—the golden head too often having but feet of clay. And the stone which smote and broke alike the gold and the clay to pieces was the avenging arm, and the great wind which carried all away—the sure punishment of transgression. And, thinking of this fatal mingling of the clay of earth with the gold of our higher aspirations, I remembered the sad story of poor Sholto Karnegie, as an illustration of the idea.

You may travel far on the Fife coast and not find a gloomier bit of land than that which comprised the Karnegie estate. Vast brown moors, and treacherous bogs and dark woods of pine, and bare towering crags, were its chief characteristics. The Mansion House was not unlike the country which supported it—a square, lonely place, with gardens dark with box and fir and yews; and the men and women who had lived in it for many generations partook of its character. Indeed, "the dow' Karnegies" had become a country-side proverb, and they well deserved the expressive little adjective—silent, self-contained men, hiding fierce passions in their hearts, and constantly breaking out into tempests of rage. And, strange as it may seem, they not only prided themselves on their high tempers, but the surrounding country also admitted the excuse with a singular good nature. It had become a kind of tradition that the Karnegies were not to be crossed, and that their outbursts were not to be severely judged.

Fifty years ago, Sholto Karnegie, tarrying in London, heard of his father's death, and went home to take possession of his inheritance. People hoped many good things from the young laird. It was true, that, during his father's life, little had been seen of him, but that little had been very pleasant. He was exceedingly handsome, he had taken high honours at his college, and during his last visit home it had been noticed that he was kind and courteous to his mother, and a regular attendant on divine worship. What if the old laird and he had fierce quarrels? Everyone knew that old Simon Karnegie had "the devil's ain temper," and had to be taken by everyone as he was, and not as he ought to be.

At first the young laird won golden opinions; but it is easy for a man to be good when there is no temptation to be otherwise. Sholto was lord and master in his house. The servants had been taught implicit obedience; his mother had become accustomed to regard the Laird of Karnegie as a petty sovereign, who could do no wrong, and who, if he did do wrong, ought to be at once excused and forgiven.

For two years the house of Karnegie had a strange peace in all its rooms. Sholto seemed to be devoted to his studies and his estate, and as he did not drink, the devil could not enter into him through whiskey. But the Highlandman says, "Where the devil can't go, he sends a woman." And in this case he sent a very beautiful one—Helen Mar, the only child of a neighbouring laird.

At first sight the young people seemed well suited to each other. They were both young, handsome, well educated, and possessed of wealth. But Mrs. Karnegie saw farther than her son, and to her it was evident that Helen had a proud and overbearing temper. She never thought of opposing Sholto in his determination to marry Helen, but she did think it right to point out the lady's fault.

Sholto heard her with a pleasant smile. "I am not blind, mother. I ken weel that Helen has a temper of her ain; but if 'like cures like,' she'll be apt to find a cure in this house. Dinna ye doubt that, mother."

"She has aye had her ain will, Sholto. In Mar Place it has been her will and her way from the time she could walk her lane."

"Johnnie Mar is a weak body. But I'm not the man to be twiddled round any woman's finger. It is not Helen Mar that, either by wile or wisdom, or temper either, will turn my Yes into No."

"But oh, the weary fight o' it, Sholto."

Sholto shrugged his shoulders and smiled. In the dull, monotonous life of that lonely coast he began to feel a certain pleasant excitement in the battle for supremacy which he saw before him. A gentle, timid girl, who would have literally and absolutely kept the marriage obligation to "obey," had no charms for him. He would make Helen give him a reasonable service. And yet in his heart he had fully determined that any contradiction on her part would be unreasonable.

On her part, Helen made no secret of her arbitrary temper; she showed it plainly to her lover as if she wished to do so. Their courtship was varied by a series of disputes, in which neither had gained any decided advantage. Their first open quarrel regarded their marriage ceremony. Helen was determined their own minister should perform it.

"He baptized me, and he taught me my catechism, and he gave me my first communion, Sholto," she said with an air of determination, "and he is going to marry me."

"But he canna possibly marry me, Helen. He is a Dissenter. I dinna approve of Dissent. As Laird o' Karnegie, I canna approve o' it. Besides, I am free to say that he has views on Church government that I couldna in conscience appear to sanction."

Having made a matter of conscience of it, Sholto on no account would retract a step. On such high ground as this he felt sure of universal sympathy. And, of course, he got it; even the slighted minister advised Helen on no account

to force her lover to trifle with his sense of right and wrong.

"We canna say 'Yes' and 'No' to our conscience, dear lassie; and a man has as much right to choose the creed that suits his spiritual life best as he has to choose the woman that he thinks best for his mortal life."

So Helen, not quite willing to surrender without conditions, accepted an extra £100 to her marriage settlements as a compromise. And as a moral victory is greater than a money victory, she virtually lost the first battle.

The marriage took place according to Sholto's wishes in every respect. He had paid £100 for the privilege of ordering it, and in the exercise of that petty authority his peculiar temper received its first dangerous impetus to little acts of tyranny. He objected to the bridal veil as an English fashion savouring of Episcopacy—perhaps Popery—and insisted that his wife must go to the altar with the loosened tresses and the silken snood of a Scotch maiden. Here Helen's vanity aided him; she had beautiful hair, and he carried this point also.

And evil grows upon the wrong that feeds it. Few people suspected the tragedy—the long, dull, dumb tragedy—daily enacting in the handsome home of the Karnegies. Only Helen's old nurse, Ailsie, was a witness to the nights of passionate weeping, the sullen, silent days, the hopeful concessions, the despairing resistances, which filled up the first two years of her married life. And by this time it had become a kind of mania with Sholto to force his wife into acts of absurd obedience.

She would not complain to her father. Sholto's mother had gone to her own dower house, and she was far too proud to allow her friends and neighbours to know the miserable subjugation into which she had fallen. The birth of a son added nothing to her influence; on the contrary, it supplied her husband with a very powerful means of annoying her. When she had shut herself up in an impervious silence and indifference, he could always arouse her to retaliation through the child; and to such madness had his willingly indulged temper grown that he was ready to make the son he really loved suffer, if by so doing he could rouse in the mother a passion equal to his own.

But a mother with a babe in her arms is a dangerous antagonist. One day as Helen sat feeding it before the fire, Sholto entered. The straight-drawn lips and the devil in his eyes announced that he had come to make trouble.

"Helen," he said, in a cold, sneering tone, "you feed that boy too much. I won't have his digestion ruined to please your whims." And he took the porringer from her hand, threw up the window, and dropped it into the court.

The child gave a quick cry, and Helen faced her husband with words of passionate scorn.

"Now you are in a rage again. You are not fit to trust with the boy. Give him to me."

Helen pressed the child tighter to her breast, and looked piteously at Ailsie. Never before had the woman interfered between her master and mistress. But now she rose in a passion to which Sholto's worst outbreaks were tame. The hot Celtic blood of her race relieved itself in a torrent of fierce and sarcastic Gaelic—a tongue Sholto well understood. For a minute he was stunned and amazed at the fury of the old woman, and before he could recover himself, she had taken him by the shoulders and put him out of the room.

Of course, after this scene, there could be no pardon or tolerance for Ailsie in Sholto's house, and she received immediately an order to leave at the end of a month. Ailsie knew she had been unbearably insolent, but she was not the woman to retract a word she had once said, and Sholto—a Highlander himself—ought to have known that he had roused a humble, but by no means a contemptible enemy. Uneducated as Ailsie was, she had a shrewd nature, and her natural abilities had been quickened by extensive travel, for her husband had been a private in the famous "42nd," and she had followed the regiment over half the world.

What passed between Ailsie and her mistress after this interview could only be conjectured by results. Sholto had ordered her to leave the house at the end of a month, and the night before the term expired she disappeared, and with her the wife and heir of the Laird of Karnegie. For a day or two Sholto would make no inquiry. He was wretched enough, but he had no doubt that Helen and the boy were at Mar Place, and was determined that Helen should make the first overture; if not, she would understand that she could always get her own way by deserting him. But when three days passed, and nothing was heard of the fugitives, he went himself to reason with Mr. Mar for encouraging his daughter in her disobedience.

Mr. Mar knew nothing of Helen's whereabouts. He admitted that he was aware of her intention—and approved it—but he denied having a positive knowledge of her retreat. "But let me tell you, Solto Karnegie," he said, "the wildest rock of the Hebrides were a better home for my child than your house, and I rue the day I gave her to you."

Sholto now found that he had good cause for anger. All business relating to Helen's private fortune had been transferred to a firm in Liverpool; and his wife had not only taken away his heir, but had declared to her father and lawyer that his cruelty and evil temper made the step an obligation on her. It was a retribution whose bitterness not even Helen could measure. He idolized his own reputation, and he loved his son—yes, even his wife, after his own fashion. Indeed Helen had become a necessity to him in the stagnant life which he had fallen into; and he was left alone with his enmity, his remorse, and the silent scorn of the neighbourhood.

For two years he made constant but vain efforts to discover Helen's retreat. Then Mr. Mar disappeared in the same silent fashion. Mar Place was sold to a stranger just as it stood, and the new-comer was quietly living there when the fact became generally known. Further inquiries revealed that Mr. Mar had turned everything he possessed into gold; and there was no doubt he had joined his daughter.

Then Sholto brought back his mother and shut himself up from all outside companionship. He had entertained an evil spirit until it absolutely "possessed" him. And oh,

what a tyrant it was! It gave him no rest or recreation. It made books hateful, and conversation and company intolerable. Like "the possessed" of old, he was really driven into the most desolate of wildernesses by it—into solitude in which he heard no voices but those of hatred and jealousy, anger and remorse.

Once every year Helen's lawyer sent him a letter. The formula never varied; it was always, "Your wife and son are well and happy." This letter generally made a madman of him for a week or two. No one but a mother at this time would have endured his sullen, unreasonable moods and indeed the stout-hearted little lady gradually sank under the wretched influences surrounding her, and in the eleventh year of Helen's absence gladly welcomed her release. Sholto had no sympathy, and he said he wanted none. Far and wide now he was let alone by those who had once visited him.

The winter after his mother's death, as he was gloomily brooding over the fire one snowy night, a old man—almost the only servant he now endured—entered the room with a letter. Sholto took it without a word, and held it long in his hand. He had no curiosity about its contents. It was not yet time for his wife's yearly bulletin, and he had no other correspondence but what related to his crops and rent. But when he did look at it he saw it bore the Liverpool postmark, and his interest was at once aroused. Something was wrong; he lit a candle and opened it with anxious haste. A letter dropped out—it was Helen's handwriting; he knew it at a glance, and he slowly and with forced composure opened it.

"DEAR SHOLTO: I have heard that your mother is dead, and that you are alone. I have forgotten all but that I love you. I can see that I often was wrong in the past; if you will forgive, I will come come back and try and do better. Send me a word to the care of Bell Brothers, Liverpool."

He let the note fall with a laugh. Even in this moment he thought first of the triumph it would give him in the village. Then he remembered his son, now twelve years old, and his wife's beauty and grace, and how pleasant they might make the lonely old house again. But a stubborn spirit half nullified all these gentler hopes and dreams. He hardened himself with remembrances of Helen's bitter humiliation of him, and it was only after long hours of struggle that he could bring himself to write three words: "DEAR WIFE: Come."

The permission having once been given, for a while he allowed himself to be almost cheerful in the prospect of the change. He had the house somewhat renovated, and recalled two of the old servants. But week after week went by, and Helen did not come. He began to think that she had purposely tantalized and humiliated him again. Then he grew with every day more fierce and angry. At the end of the fifth week he gave up all hope, and hated his wife with that intense hatred whose foundation is selfish mortification. He imagined the recalled servants were mocking him in the kitchen; and having turned miserly in his solitude, he counted up against Helen every shilling of extra expense that he had been put to.

He was doing this very kind of arithmetic one night, six weeks after he had sent Helen his gracious permission to return, when she, accompanied by her son and Ailsie, arrived. No sooner did he see them than the old aggressive spirit rose within him. But he compelled himself to say pleasant words, and to bid them all welcome. Helen's heart sank within her; the dreary room, the total absence of all signs of preparation, even the whimpering of her old servants at her return, filled her with sad forebodings. Before a week was over, she understood that she had come back to a tenfold struggle.

First, Sholto insisted on Ailsie's dismissal. This order Helen steadfastly refused to obey. She thought "Sholto understood that the woman was not only her nurse, and her child's nurse, but also a mother and a friend to her. Wherever she lived, there Ailsie must live also."

Then Sholto decided to educate his son himself. Such a decision is often a fertile source of unhappiness in families. It meant in Sholto's house a continual fret and worry. Of all men he was the most unfit for the part of a teacher; nothing could have been devised so capable of constant irritation. The child—naturally a very bright one—lost all ability to learn in the terror which his father's passions inspired. One day, months after, when there was a very noisy scene, Helen went into the study. Sholto was punishing the boy unmercifully, and his low sobs and tear-stained cheeks roused again in the mother one of those tempests of passion she believed herself to have conquered.

A terrible quarrel ensued. Again Ailsie, with a passion beyond the power of either her master or mistress, interfered. Sholto slunk out of the room before the hailstones of her scathing vituperation. Helen fell fainting on the floor, and twelve hours later she was a corpse, with her dead baby in her arms. Doctors whispered, "Premature;" but Ailsie said a far more awful word in her master's ear, and the wretched slave of his ungovernable temper wandered miserably about his self-cursed house.

Two days after the funeral Ailsie and the boy disappeared. Sholto followed them like a madman, and easily discovered that they had sailed for New York. But those were not the days of cables and steamships; he had to wait four days for the next packet, and when he arrived in New York the fugitives were lost among the thousands of its population. Helen had, wisely perhaps, retained her home there—a small brick house noways distinguishable among the scores exactly the same lining every street in the locality which she had chosen. Sholto sought them everywhere but just where they were. He never dreamed of them as householders, living quietly in a street which he passed frequently.

Finally he gave up the search in New York, and drifted with the great current then setting westward. Such men as Sholto Karnegie always run to extremes. He had been the most austere and ascetic of men. He now sought relief in a wild, reckless life, which in a few years drained him of every shilling, and handed over the old home of the Karnegies to strangers. When things came to this pass, he was in an Arkansas village, the ruined victim of a gang of gamblers. Who could then have recognized the proud, pre-

per young Scotch laird, in the ragged, reckless man drinking raw brandy, and gambling with loaded pistols at his side?

But among the mortal demons with which he now consorted he found tempers which could equal his own, and one night, in a gambling quarrel about a ten-cent piece, he was stabbed and left upon the earthen floor of the cabin, bleeding from a dozen wounds. An old negress laid him on a pallet and dressed them. She had plenty of experience in such cases, and something in Sholto attracted her. In her half-brutal way she took him under her protection, defended and cared for him.

But oh, what a hell was that sick bed to Sholto Karnegie! In the agony of his healing wounds how did the gambling scenes constantly before his eyes appear to his half-delirious senses? What long, hot days! What dark, hot nights! What fighting and cursing and drinking and devilish laughter! What horror of remorse! What hopeless efforts to pray! What agonizing despair! Nor were his physical sufferings of small account. His protectress was often zollen, or drunk, or away, and then hour after hour he suffered the tortures of hunger and thirst and mortal terror. Moreover, he was obliged now to control his tongue; he was in the power of one both able and willing to take cruel revenges for his outbreaks.

Sin, when it is finished, bringeth forth all kinds of misery, and when Sholto was lifted into the sunshine again he had at least learned one lesson—the sum of what his sin had cost him. He knew then that, in order to gratify it, he had sacrificed thirty years of the best portion of his life; he had offered to it his wife and home and fortune and friends and good name; and its wages had been a horror of physical suffering and a remorse and despair well-nigh intolerable.

One morning, as he sat faint and weary in the hot sunshine, there came into his sad heart a sudden memory of a lovely Sabbath morning in the old Karnegie kirk, with the kirk windows all open, and the rustling of the leaves and twittering of the birds drifting in and mingling with the psalm and the minister's voice. And God put it into his heart to pray, and like a humble little child, with tears dropping upon his feeble hands, he whispered, "God be merciful to me—a sinner—a great sinner!"

Then he heard the sound of galloping horses, and a large party of Government surveyors rode up to the cabin. They wanted corn and water for their horses, and Sholto watched them pitching their tents under the big live oaks near. Then he made a sudden resolve. If ever he was to get away from this dreadful place, now was his opportunity. He watched with eager eyes the captain of the party, a handsome young fellow, with a kindly face and cheerful voice, and as soon as he could attract his attention he begged assistance.

"I'll trouble nobody long, captain," he said sadly; "I only want a place to die in, where cursing and fighting won't be the last o' earth I hear."

"Poor old man! Ours is a rough life, but it is better than this, thank God, and you can ride in the waggon. I will do what I can for you. What is your name?"

"Sholto Karnegie."
"Of Karnegie, Fifeshire, Scotland?"
"Yes, sir. Once so, sir."

Then he led him to his own tent, and, having laid him upon the bed, said solemnly and tenderly—
"Father!"

Yes, father and son had found each other, and henceforward they were together. And though many may affect to doubt the possibility of such a change, it is emphatically true that from that hour Sholto Karnegie was a changed man. I have seen him in his son's home, a thoughtful, gentle old man, whom his daughter-in-law honoured, and for whom his grandchildren eagerly watched.

If from this story each cannot draw his own lesson, I have no moral to offer. There are mysteries of life and of God's long-suffering with it of which we should only think on our knees. For myself, the awful permanence and perfection of the natural world beside the mad flux and struggle of humanity would fill me with terror, did I not see through the darkness

"Hands

From out the chaos shaping man,"

and hear that voice which says, "Lo, I am with you always!"—*Amelia E. Barr, in Illus. Christian Weekly.*

POISONOUS LEAVES.

Some of our most admired flowers, which we should least willingly banish from cultivation, are associated with green leaves of a very poisonous character. The narrow long leaves of the daffodil act as an irritant poison; the delicate compound leaves of laburnum have a narcotic and acrid juice which causes purging, vomiting, and has not unfrequently led to death. The narrow leaves of the meadow saffron, or autumn crocus, give rise to the utmost irritation of the throat, thirst, dilated pupils, with vomiting and purging. The dangerous character of aconite, monkshood leaves, is doubtless well known, but each generation of children requires instruction to avoid above all things those large, palm-shaped leaves, dark green on the upper surface. Leaves of coarse weeds provide an abundant quota of danger, but their strong scent and bitter or nauseous taste give timely warning against their being consumed. Of all our British orders of plants, perhaps the umbelliferous order contributes the rankest and most widespread elements of danger. The water dropwort, too, a flourishing ditch plant; the water hemlock, fool's parsley, must be ranked among our most dangerous poisonous plants belonging to the umbelliferous order. The fool's parsley leaves are sometimes mistaken for genuine parsley, but their nauseous odor and darker leaves should prevent this. The nightshade order is another, with dangerous and often extremely poisonous leaves. Indeed, no nightshade can be regarded as safe; while the deadly nightshade, with its oval, uncut leaves, soft, smooth, and stalked, are in the highest degree to be avoided. Herbane and thorn-apple again, with their large and much-indentated leaves, are conspicuous members

of the "dangerous classes." Holly leaves contain a juice which is both narcotic and acrid, causing vomiting, pain, and purging. Even elder leaves and privet leaves may produce active and injurious irritation when eaten.—*Land and Water.*

AN EVENING HYMN.

Father, breathe an evening blessing
O'er Thy children resting here;
Fill our hearts with peace and gladness;
Banish from us every fear.

Give us faith to trust Thee fully,
In the dark as in the light;
Resting here in sweet assurance,
Heeding not the stormy night:

For a Father's love encircles
All the paths thro' life we tread,
Guiding, guarding, keeping ever,
Noting all the tears we shed.

When the darkest clouds are hiding
All the azure from our sky—
When our dearest friends forsake us,
Jesus, then be very nigh.

When from sorrow's cup we're drinking,
When our cross is hard to bear,
When our strength is fast declining,
Christ will all our burdens share.

Life and death to us are nothing,
With Jehovah at our side;
In the darkness, in the sunlight,
He will e'er with us abide.

Then, in perfect peace and safety,
We will fold our hands to rest;
Feeling nothing, trusting fully,
As we lean on Jesus' breast.

—Mrs. J. B. Hill, in *Canadian Independent.*

WOMEN AS CLERKS.

The London "Daily Telegraph" says: "There are many advantages in women clerks. They are found to be punctual and docile. Their good conduct and decorum after office hours ensure a steady attendance not broken in upon by 'De'by headaches' or the drowsiness that follows nocturnal dissipation. They have not that genius for getting into debt which is an indication of superiority displayed by their male colleagues. It is also worthy of note that the sluggishness of promotion, which is one of the difficulties of all official careers where men are concerned, is got rid of in the case of women. No matter how closely they may restrict themselves to their work from ten to four, the clever, clear-headed, vigorous young girls who are Government clerks, are ready enough for society in the evening. They enter it with freshness of feeling, because they have honestly earned relaxation, and the fact that they are pecuniarily independent enables them to meet men frankly and on equal terms. Their very success in examination and in office life implies their quickness, brightness and good health, and these are the qualifications that tell in a sweetheart and wife as well as in a post-office clerk. The result is, that they get married off with reasonable celerity, and thus the official field is kept clear by the weeding out of brides, who relinquish red-tape for orange-blossoms, new girls coming in to take their places.

The agreement between the United States and Mexico concerning the reciprocal crossing of the international boundary in pursuit of hostile Indians is made public.

The coat of arms for the State of New York was defined by an Act of the last Legislature. The coat of arms was originally adopted in 1778, but through carelessness some of the devices have been altered. Now the official seals and flags will be made to conform to the standard.

DURING the first seven months of the present year there arrived at the port of San Francisco from China 27,105 natives of that country, and during the same period 4,141 departed for home. On July 28th the "Arabic" arrived with 1,182 Mongolians, the last instalment before the restrictive law went into effect.

The bi-centennial of the landing of William Penn will be celebrated at Philadelphia in October, and extensive preparations are in progress to that end. It is thought that upwards of thirty thousand people will participate, and many business houses will parade on the trade day. There will be musical, regatta, and military days.

CETEWAYO is likely to be restored to his kingdom in Zululand, with certain precautionary conditions. It is officially stated that no portion of Zululand will be annexed to Great Britain. A British Resident will accompany Cetewayo on his return. The restoration of the former military system will not be allowed.

The rescuing ship "Hope" brought safely to Aberdeen, August 20th, Mr. Leigh Smith and his crew from the Arctic exploring vessel "Eira," which was nipped by the ice and sank off Cape Flora, August 21st, 1881. The crew, after suffering considerable hardship during the winter, were picked up by a Dutch schooner off the coast of Nova Zembla, and conveyed to the "Hope."

The death by suicide of Archbishop Nestor, of the Russian Church, who was the prelate in charge of the diocese of Alaska, is announced from San Francisco. The archbishop took passage on the steamer "St. Paul" at St. Michael's for San Francisco, the latter being his place of residence, and is supposed to have jumped overboard shortly after leaving St. Michael's. He was subject to rush of blood to the head, and is thought to have been temporarily insane at the time.

BRITISH AND FOREIGN ITEMS.

The British Parliament has adjourned until October 24th. The school census will make the present population of Chicago 567,000.

A "HOLY" war is being preached against the Christian population by Mohammedan fanatics throughout Morocco.

The School Board of Louisville Ky., has made the salaries of the coloured teachers equal to those of the white teachers.

The fiftieth anniversary of Mr. Gladstone's election to Parliament occurs Nov. 13 next. His friends will celebrate the event.

The United States Treasury vaults now contain 90,000,000 silver dollars, and the deposit is increasing at the rate of 3,000,000 a month.

In south-western Texas, on the Rio Grande, the yellow fever is doing a sad work. In Pensacola, Fla., it has appeared among the shipping.

A DIAMOND worth \$7,000 was recently found in the bed of a creek near Danbury, N. C. Other large ones have been found in the State.

TEXAS yet has 50,000,000 acres of unsold school lands. This will soon give her the grandest school fund of any country on the globe.

IT is pleasant to note that of 6,237 teachers in the Sabbath schools of the United Presbyterian Church, only fifty-six are not professors of religion.

A DIVISION of the Mexican National Railway, extending from the city of Mexico to the city of Toluca, has been approved by the Government, and opened for traffic.

IT is thought in Georgia that there is a fortune to be had in making sugar from melons. A pint of thick, golden syrup has been made from the juice of one watermelon.

AT Arbroath, a street preacher, who gives himself the title of "the ex-showman," is conducting his services with the aid of a small organ, which is played by an assistant.

EXPERIMENTS made by Prof. Frankland, of England, show that, on the whole, animal charcoal is not as serviceable as common charcoal for the filtration of drinking water.

FLORIDA people have found that sponges grow at the rate of an inch a month, and sponge beds are being established at Pine Key, on a plan similar to that of the oyster beds.

ONE of the most healthful signs of the times is the fact that the savings banks of New York city report an increase of eight million dollars in deposits during the last six months.

MR. GEORGE DEXTER, of Albany, eighty-four years old, is the sole survivor of fifty passengers on the first trip of Fulton's steamboat, the "Clermont," from Albany to New York.

The census of France was taken on December 18th, 1881, but the return of the whole population is just now published. The total is 37,672,048, or 766,260 more than by the census of 1876.

The Agricultural College at Hanover, N. H., will admit women pupils at its next term, who will be given a course of study, including butter and cheese making and dairying in all its branches.

COTTON seed, formerly refuse except for planting, is now valued at about one-third of the cotton crop. The annual yield, made into oil-cake and other products, is worth from \$75,000,000 to \$100,000,000.

The "Clerical World" says that Dr. Wilberforce will make the seventh abstinence English prelate; the others are the Bishops of Exeter, Gloucester and Bristol, Rochester, Durham, Dover, and Bedford.

A WEEK'S campaign at Troon, conducted by Mr. J. H. Smith, of the Scottish League, resulted in ninety-three juveniles and thirty-seven adults signing the pledge. More than double the number donned the blue ribbon.

The largest gun on board the British fleet at Alexandria throws a projectile weighing 1,700 pounds, at a velocity of over a mile in four seconds. It takes 370 pounds of powder to fire one such shot, and each discharge costs about \$1,000.

MRS. SHAW, of Boston, supports 33 kindergartens in that city and vicinity, at an annual expense of \$25,000. These schools are for the benefit of those who would otherwise be without all such privileges. Mrs. Shaw is the daughter of the late Prof. Agassiz.

By the coal miners' strike at Pittsburg, now ended, the workmen have lost \$260,000 in wages, the employers lost all the summer contracts, and the railways lost in freight \$200,000. It is stated that the Amalgamated Association is short of funds to sustain the striking ironworkers.

AN Act is about to be introduced into the French Chambers which may have the effect of keeping alive a great many children who would otherwise die. It gives municipal authorities the power, which they never yet had, to deal stringently with parents who neglect their offspring morally and physically.

IN New York city, for each of the past three or four weeks, the deaths reached over a thousand. An average of nearly a hundred young children perished every twenty-four hours, and the majority of them from preventable causes. These children were nearly all from the tenement-houses, where families are crowded together in unsanitary conditions.

The statistics of 1880 of the Universal Postal Union show that the number of letters and postal cards received and despatched per capita of population in the various countries is as follows: Great Britain, 37; United States, 22; Switzerland, 22; Netherlands, 17; Belgium, 16; Germany, 15; France, 14. The average is three and a half for each one of the 1,400,000,000 of the population of the globe.

MINISTERS AND CHURCHES.

THE Presbyterians of Portage la Prairie have added to their Sunday school a library case which will hold about five hundred good-sized books.

ON the 23rd ult. the children belonging to the Presbyterian Sabbath school at Napanee, with their teachers and other friends, held a very pleasant picnic at Lorne Terrace.

MR. JOHN MCINNES, teacher in the Hamilton Collegiate Institute, has resigned his position as teacher in order to enter the ministry of the Presbyterian Church. He will enter Princeton College, New Jersey.

THE Presbyterian Sabbath school children of Picton, with a large number of their friends, had an excursion and picnic on the 30th ult. The sail to Stella Point and back by the steamer "Hero" was much enjoyed.

IT is said that the Presbyterian congregation of Yarmouth, N.S., is likely to call Rev. Anderson Rogers, a graduate of Dalhousie College, who has just returned from Scotland, whither he had gone to complete his theological studies.

REV. MR. MALCOLM is supplying the pulpit of the Presbyterian Church at Minnedosa, Man., in the absence of the pastor, Rev. Mr. Wellwood, who has had an attack of sickness, and is now on a visit to Ontario with the view of hastening his restoration to complete health.

THE Rev. R. Wallace, of the West End Presbyterian Church, Toronto, has returned from his holiday tour to Portland. During his absence his pulpit was supplied by Mr. Boyle, a student of Knox College, whose zeal and earnestness made his stay very acceptable to the people.—COM.

THE Mount Forest "Confederate" records the death of Mr. Archibald McMullen, father of Mr. James McMullen, lately elected M. P. for North Wellington. Mr. McMullen was a native of Ireland, emigrated to Canada in 1843, and settled at Fergus. Recently he has lived with his son James at Mount Forest, at whose house he died on Sunday, the 6th ult. He was all his life a devoted member of the Presbyterian Church. Mr. McMullen leaves two sons—the Rev. W. T. McMullen, who for the past twenty years has been pastor of Knox Church, Woodstock, and Mr. James McMullen—and three daughters: Mrs. T. Rodgers and Mrs. T. W. Bowie, of Mount Forest, and Mrs. Grant, wife of the Rev. R. N. Grant, minister of Knox Church, Orillia.

SEVERAL items have recently appeared in our exchanges, from which it may be gathered that the interchange of pulpits between city and country ministers is becoming—doubtless to the benefit of all parties concerned—of more frequent occurrence than formerly. The following, from the Huron "Expositor" of the 25th ult., is a sample of the class of items referred to: "Rev. Mr. Parsons, of Knox Church, Toronto, preached in the Presbyterian Church (Rev. N. Patterson's), Bayfield, on Sabbath last. Mr. Parsons is an able and fluent speaker, and the large congregation assembled were delighted with the eloquent teachings, the warnings and encouragements as presented by the worthy speaker. Rev. N. Patterson officiated in Knox Church, Toronto, the same day."

THE Orillia "Times" of the 24th ult. says: "On Friday evening last a large number of the members and adherents of the Presbyterian Church assembled at the Gravenhurst manse to welcome the return of the Rev. Mr. Dawson and family, after a holiday absence of five weeks. Mr. D. Brown with his carriage was waiting their arrival at the station. Early in the evening the ladies had taken possession of the manse and prepared a splendid tea, and after the whole party had taken supper a large supply was left for cellar and sideboard. It was a right hearty welcome, with many a real 'Glad to see you back again' and 'Welcome home.' Everyone present seemed to spend an exceedingly pleasant evening. It must be very encouraging to both pastor and people when such a cordial spirit exists in any congregation."

THE Rev. Allan Findlay was inducted on the 24th ult. into the united congregation of Bracebridge, Monck, and Smith's Falls. Mr. Moodie presided, Mr. Grant preached, Mr. Craw addressed the minister, and Mr. Fairbairn the people. There was a good attendance and considerable interest manifested in the services. In the evening a service was held in the

town hall, at which addresses were delivered by members of Presbytery, the Rev. Mr. McMullen, of Woodstock, and the local ministers. Mr. McMullen preached the following Sabbath in the forenoon and afternoon, and the newly inducted pastor in the evening. At the close of the induction services a meeting of office-bearers was held, and steps taken to build a manse. Mr. Findlay has rendered seven years of faithful service in the great mission field of Muskoka, and it will be difficult to fill his place. He has rendered the Church excellent service, but how the Presbytery is to carry on the work is the question exercising the Parrie brethren just now.

MAITLAND PRESBYTERY—This Presbytery met in Lucknow on Aug. 22nd, Rev. J. L. Murray, Moderator. Calls from South Kinloss congregation in favour of Rev. A. McKenzie, probationer, and from St. Andrew's Church, Lucknow, were taken up. Both calls were unanimous, and were sustained and ordered to be transmitted. The call from Kinloss was signed by 43 communicants and 226 adherents. Stipend promised is \$700 with a manse. The call from St. Andrew's Church was signed by 54 communicants and 43 adherents. Stipend promised is \$600 with a manse. Mr. Leask was appointed to prosecute the call from St. Andrew's before the Lindsay Presbytery.—R. LEASK, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met in St. Andrew's Church, Lindsay, on Tuesday 29th August, Rev. W. Lohead, Moderator. Mr. Lohead's term being expired, the Rev. A. Ross, M.A., was appointed Moderator, and the thanks of the Presbytery were tendered to Mr. Lohead for the efficient manner in which he had discharged the duties of the office during the year. Various reports were received and routine business attended to. Messrs. Ballantyne, McLaren, Dewar, and Smith, students, delivered discourses, and were certified to college. The congregation of Cambay was separated from Glenarm, and from the charge of Rev. D. McDonald. A call was laid on the table from St. Andrew's Church, Lucknow, to the Rev. J. McNabb, Beaverton. The Presbytery adjourned, to meet at Woodville on Tuesday, 12th September, at 11 a.m.—J. R. SCOTT, *Pres. Clerk*.

GOSPEL WORK.

MR. MOODY IN THE COUNTRY TOWNS.

At Galashiels, Dumfries, Kilmarnock, and the other towns about to be visited by Mr. Moody, preparatory prayer meetings have been held, and the evangelist is looked for with much interest, though regret is expressed that his visits are to be so very brief, being limited in each case to a single day. At Kilmarnock the Laigh Kirk, the largest in the town, has been granted for the meetings. At Dumfries special services are being held this week, including a noon-day prayer meeting in Wesley Chapel. On Monday evening there was an evangelistic meeting in George Street Free Church, at which Dr. Wilson, of Barclay Church, Edinburgh, and Major Mossman delivered stirring addresses. The Free Presbytery of Dumfries have agreed to hold an evangelistic conference in September. The all-day evangelistic meeting, conducted in the Kinnaird Hall, Dundee, by Mr. Moody, began with a conference on "How to Study the Bible." Mr. Moody said some people did not believe in the supernatural, and those that did not, he held, must throw away the Bible, which is full of the supernatural. The Bible was true or it was not; and if it was not true, then the sooner it was thrown away the better. The second hour was devoted to the answering of questions. Among the questions asked was one, "How long should a sermon be?" To this Mr. Moody replied that various answers might be returned. For instance, some sermons might be compressed into five minutes, and even this period was sometimes really too long. He, however, thought that a man should be able to say all that he had to say in half an hour. At St. Andrews Mr. Moody addressed a large meeting in the Town Church. Several of the local clergy took part in the proceedings. The *Fifeshire "Journal"* says: "Mr. Moody's countenance betokens a considerable amount of intrepidity and resolution, and if he had been met with on the Broomielaw of Glasgow, or on the wharf of some other seaport, he might reasonably have been mistaken for the pushing captain of some large vessel. He is neither an elocutionist nor a rhetorician in the sense that his language

is carefully selected to produce effect; but he tells his tale in a plain, straightforward, and unvarnished way. Mr. Moody is somewhat of a humorist, but his *forte* is as a story-teller. He speaks to the heart as much as to the head, which is perhaps the secret of the wonderful power he possesses of attracting an audience. Might this not give a hint to some of our clergymen to eschew their dry-as-dust critical and doctrinal disquisitions and adopt somewhat of Mr. Moody's method of addressing the hearts and consciences of men?" The meetings at Campbelltown on Saturday and Sunday were largely attended. Many had travelled great distances, and secured their seats hours before the services began.

GLIMPSES OF LONDON LABOUR.

It was a Sunday, early in July. Leaving my home before seven a.m., I joined the prayer-meeting at Salter's Hall Chapel, in the Essex road. Probably 250 were present. Mr. Spurgeon's evangelists, Messrs. Fullerton and Smith, had concluded a very encouraging three weeks' mission, and these people came to give thanks, their minister, Rev. A. Bax, taking charge of the meeting. Doubtless these missions are the best means for awakening a neighbourhood. From Salter's Hall Chapel I went to the 8 o'clock Communion in St. Jude's Church, Mildmay Park. More than 100 were then celebrating the Lord's death, including deaconesses, nurses, Sunday-school teachers, and working men, most of whom would be busy at the Lord's work the greater part of the day.

IN THE BIRD FAIR.

Miss Macpherson had asked for another attack on the Sunday bird fair on the borders of Bethnal-green. The Open-air Mission sent out a hasty summons to some of its members two days before, and more than thirty responded; some meeting for breakfast in the Home of Industry first. Thither I hastened, taking a small detachment from Mildmay. After breakfast we joined in prayer, and then sang hymns on our way to the scene of action. One had brought a pulpit, another a "coloured preacher," and another a concertina, while from the Home of Industry a harmonium was wheeled, and from the London Fields Training Home a banner was sent. Hymns and sermonettes were continued at four stations for about two hours. The spirit of hearing struck me as being greater than usual, and as Mr. Edwin Kerwin told of a conversion as the result of our Sunday here three months ago, I was greatly cheered. The case he mentioned was that of an infidel who had cursed God for letting his child die last December. He came on that March Sunday to buy a bird, and was convicted of sin while listening to the preaching, and found peace the same day.

A STRIKING CONTRAST.

Passing down Brick-lane, I came upon a band of Christian Community Workers holding a meeting at the end of Thrawl street. This group of workers—men, women, and children—presented a striking contrast to the crowd which faced them; the one, clean and happy-looking people, all decorated with the blue ribbon; while the other bore many marks of sin, misery, shame, and sorrow. But such a scene spoke volumes for the quiet, humanising effect of the Community's labours. To see such people paying such marked attention was to me very impressive.

SCENES IN POPLAR.

It is now early afternoon, soon after two o'clock. The curate of St. Matthias, Poplar, had a desire to preach in a lodging-house, so we went together. But the lodgers would not come together in one room, so a couple of forms were placed in the narrow court. Still they declined, so the service began, while some stayed in the rooms and others walked out of the court. The curate and I had one form, and as the service proceeded we had sometimes one and sometimes two hearers, on the opposite form, but never more than four in sight. However, it was an interesting experiment, and all open-air preachers have at times to preach to invisible audiences.

While the curate went to take a class in a summer-house in the churchyard, I joined another open-air service at the corner where Cottage street runs out of High street. As I sat on the kerbstone listening to the working-men preachers, I noticed a Chinese lodging-house opposite, and saw a Chinaman enter. Over the door was an inscription, "Wath Yee Towng," and "All Seamen Chinese Company." Presently the Rev. Charles Neil, vicar of St. Matthias, having seen all his Sunday schools at work, came and

helped these working-men, giving one of the addresses.

PREACHING IN A CHURCHYARD.

Two years ago the vicar of St. Matthias inaugurated a series of open-air services in his churchyard, the Bishop of Bedford preaching the first sermon. Hence the rising ground, surrounding an old sea-captain's tomb, where the preacher invariably stands, is called "The Bedford Mound." They are now continued twice a week through the summer. A harmonium is used, surrounded by a choir, while hymn sheets are handed to the people. It is not easy to estimate numbers, but this evening I should think 500 crowded round, while others listened from the adjoining recreation ground. A number of Lascars, with their swarthy faces and picturesque costumes, added to the interest of the scene. A large number of people followed the vicar into the church for evening service. How easy it would be to use a hundred other London churchyards in the same way.

LONDON STREETS ON SUNDAY.

Turning homewards, I noticed how the streets are crowded. It is the time of evening service, and the devout are worshipping in church and chapel and hall. But the people are outside. Omnibuses and trams are loaded. Cabs are rattling by, and now and again the sound of the railway whistle and the rumbling of the railway trains are heard. The crowd is specially dense on the Mile-end road. Half-a-dozen groups are listening round as many speakers. One of these is taking a good deal of pains to prove that Christ died for His people, but there does not seem to be much Gospel for the sinner in what he says. Another is reading from a paper to show that the antiquity of man is not so great as some philosophers assert, while another is reading some newspaper report relating to false imprisonments—probably a friend of "The Claimant." One group is quietly singing, led by a harmonium—

"I gave my life for thee;
What hast thou given for Me?"

But the largest group was held by a young man who was evidently preaching the Gospel. The babel of sounds was added to by street vendors and exhibitors.

ON THE LONDON FIELDS.

At the south end of the London Fields, Hackney, I was much interested in a Primitive Methodist congregation which had turned out after evening service. The preacher stood on the fourth step of the chapel, surrounded by sympathetic friends, while others stood in the roadway or leaned against the opposite railings. This is the most easy kind of open-air preaching. Preachers and singers are ready, and the congregation thus turning out gathers bystanders more quickly than any other way.

On the east side of these same London Fields, opposite Miss Macpherson's Training Home, another meeting was in progress. The forms and harmonium had been brought out from the mission room, and here under the trees a peaceful service was held, largely recruited from the passers by. Why should not mission stations as well as churches turn out these lovely summer evenings?

PREACHING BY LAMP LIGHT.

The longest and most lovely summer day comes to a close. By the time I reached the end of Dalston lane it was nearly ten o'clock. I had been out nearly fifteen hours, and had walked about twelve miles; but could not help lingering by a member of the Open-air Mission in a turning near Dalston railway station. He had a movable pulpit, from which a lamp was suspended. This enabled him to see and read the Scriptures, and his congregation to see the hymns they sang. Then at the corner of Kingsland-green I observed a City missionary, with a small lamp fixed to the iron railing behind him, expounding to a small but attentive audience the way of life.

Such a variety of testimony noted in one Sunday's walk shows that while the agencies for evil are numerous and active, the Lord has many faithful witnesses who keep on

"Sowing the seed by the dawn-light fair,
Sowing the seed by the noon-day glare;
Sowing the seed by the fading light,
Sowing the seed in the solemn night."

May the Lord own their testimony, and stir up others to go and do likewise!

ONE of the Choctaw Indian Churches made a handsome collection, on a recent Sunday, for the purpose of sending a missionary to the heathen Indians.

MISSION MAP OF MANITOBA.

We have just received a copy of a very well executed and serviceable map of Manitoba, which, in addition to the rivers, lakes, municipal divisions, lines of railway, etc., as given in ordinary maps, shows also the names and locations of the mission stations of the Presbyterian Church in Canada as existing in June, 1882. Even the smaller edition will probably be eagerly welcomed by those who are interested in the work of the Church in the North-West. The paper employed is very good, and the impression remarkably clear; the names, numbers, etc., are quite legible at a considerable distance, and there is no approach to overcrowding anywhere. The Rev. R. H. Warden, secretary of the Home Mission Committee, has just issued a circular in reference to this map, whereof the following is a copy:

MY DEAR SIR.—The Rev. Jas. Robertson, of Winnipeg, has had prepared by Mr. W. R. Gregg, architect, Toronto, a mission map of Manitoba, giving the names and locations of the mission stations of the Presbyterian Church, also showing the lines of railway, the sections of land, etc., etc.

This map has been lithographed in two sizes. The larger size—specially intended for the use of the Home Mission Committee—is five feet by two feet six inches. As several ministers desired copies for permanent use, we have had a number of this size stretched on linen, varnished, and mounted on rollers, ready for hanging up. They are suitable for use at prayer meetings and missionary meetings, or for ministers' libraries. As additional stations are opened up they can be marked on the map, with the year when organized, etc.

A copy of the larger-sized map, thus mounted, will be forwarded to anyone sending me two dollars, the proceeds to aid in meeting the expense of the lithographing, etc. As the number of copies is limited, early application is necessary. The map being too large to send by mail, please state in ordering how you desire it forwarded. Yours very truly,

ROBT. H. WARDEN.

260 St. James Street, Montreal, 30th August, 1882.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVII.

Sept. 17. } WATCHFULNESS ENJOINED. } Mark xiii. 1882. } 21-37.

GOLDEN TEXT.—"Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5: 6.

TIME.—Evening of same day as last five lessons—Tuesday before the crucifixion.

PLACE.—Same as latter part of last lesson—on the Mount of Olives.

PAPARALLEL.—Matt. 24: 23-42; Luke 21: 25-36.

Notes and Comments.—Vers. 21, 22. "Then:" during the time just foretold. "False Christs:" impostors, pretending to be the expected Messiah, of whom there were several between this and the destruction of Jerusalem (see Josephus). But it has a further meaning—it points to Anti-Christ, or the many Anti-Christis constantly arising—1 John 2: 18. Such are those who claim His prerogatives of being infallible teachers, divinely appointed rulers, and mediators between God and man.

Ver. 23. "Take ye heed:" third time, "ye:" emphatic; are forewarned; remember my words.

Vers. 24, 25. "After that tribulation:" how long we are not told. Calvin says that it signifies after the consummation of all the woes of which Jesus had been speaking. "Sun—moon—stars:" are we to understand this literally or symbolically? visible phenomena in the heavens at the appearing of Christ? or corresponding spiritual manifestations? We incline to the latter. The image is so used in the Old Testament. Cedor says, "I think that the Lord here speaks of those stupendous revolutions, religious and secular, which attended and followed the judgment on apostate Israel, not only in the passing away of the Jewish economy, but also in the downfall of Paganism and of the Pagan empire of Rome.

Ver. 26. Compare Matthew and Luke on this verse; there are slight variations, but a striking general similarity. "The Son of man coming:" the visible second coming of the Lord Jesus. He shall come again—1 Thess. 4: 16. This is at the first resurrection, foretold by the angels—Acts 1: 9-11.

Ver. 27. "Angels:" Matthew says "with a trumpet of great sound" (24: 31, Rev.). So were they of old summoned to the solemn feasts—Psa. 81: 3; and God's elect shall be gathered from all parts of the world—so they are not, will not be found in one place, teaching us the great truth of Acts 10: 34, 35.

Vers. 28, 29. "Learn a parable:" a lesson, "of the fig-tree." All God's creatures have a lesson for us. The fig-tree, late in its foliage (the fruit comes first), teaches that delay is not abandonment, but that God's purposes will surely be fulfilled in His own time—2 Pet. 4: 8, 10. "When ye shall see these things:" the signs already mentioned—"know that it:" Rev. "He," "is nigh." They had asked; so Matthew of His coming.

Vers. 30, 31. "This generation:" this was spoken A. D. 30, and was fulfilled A. D. 70. But "generation" may mean not only living men, but the race, and we think that the prophecy has this double force; the near future has been fulfilled, and shall not the final future? "Heaven and

earth:" shall, positive, "pass away"—not necessarily destroyed, but changed in their present appearance. But the truth of His words shall never be changed.

Ver. 32. How could Christ, the Omniscient, be ignorant "of that day and that hour?" Plainly in taking upon Him our nature, He took with it the conditions of man's mind. There were special seasons when all was open to Him—the hearts of men, the invisible world, all the future; but it may have been part of His humiliation to exert no such knowledge in many things—to have been as a man among men. But we are ignorant, and would speak with hesitation on such a subject.

Ver. 33. "Take heed—watch—pray:" these are the practical lessons which the Great Teacher gives from his warnings; they are for us as well as for the Jews.

Ver. 34. A parable in a verse, the main point of which is at the close, "to watch." The Rev. gives a different idea to the verse by omitting "For the Son of man is," which was supplied by the old translation, and reading instead, "It is as when a man sojourning in another country having left," etc.

Ver. 35. Still the same refrain, "Watch"—"ye know not when:" there is uncertainty as to the time, but none as to the Coming itself. Of two things we are alike ignorant—the day of our death, and the time of Christ's coming; while of their certainty we are alike sure. "Even—midnight—cock-crowing—morning:" the four watches of the night.

Ver. 36, 37. "Suddenly," as He will come; "sleeping:" the very opposite of watching; "unto you:" His hearers; "unto all:" all men at all times, unto us; "WATCH:" the fourth repetition of His solemn injunction. Matthew gives us (chap. 25) three parables, very vivid and impressive, following these utterances and closing the discourse—The Ten Virgins, The Talents, and The Last Judgment.

HINTS TO TEACHERS.

Prefatory.—The key thought of the whole lesson is, as in the title, "Watchfulness." The conditions, the circumstances, the manifestations of danger may differ in every age, but the source is the same, and the duty is the same; until the Master shall return it is the duty of the servant to watch!

Topical Analysis.—(1) Watching against deceivers (vers. 21-23); (2) Watching for the coming of the Saviour (vers. 24-37).

On the first topic we may show that these words of Jesus as to false Christs and false prophets have had continual fulfilment. There were false Christs in the apostolic days; in the early history of the Church they abounded, and so right down to our own times. What was Mahomet but a false Christ? What Joseph Smith? Some are old enough to remember the blasphemous hallucination of Joanna Southcote, or later still of the Kentish (England) impostor; but beyond all these there is a perpetual false Christ with headquarters at Rome. We need not trouble ourselves with any intricate question about the "number of the Beast," which may be made to mean almost anything. The marks of Anti-Christ are there unmistakably, ineffaceably, let no exercise of charity blind us to that fact. But are there not other "false Christs, false prophets?" Unhappily, yes; there are teachers who teach everything but Christ, everything but the Gospel; of such we and our scholars are to "take heed;" upon such rests the curse of Gal. 1: 9.

On the second topic, teach the great truth that Christ will come again. That fact is clearly set forth in many passages in the New Testament, and no amount of reasoning, if it is honest, can explain that away. Then, His coming will be sudden; although there will be signs as foretold, yet "of that hour" will no man know. Suddenly, as the coming of the lightning, will be that of the Son of man. It will be to take an account of His servants. In one sense, you may teach, Christ is always taking account; but the Scriptures point to a more general time of judgment. Much of the language respecting it is, no doubt, parabolical, and may be, has been mistaken, by pressing it too literally; yet the underlying fact remains a truth of God. Press the practical lessons which our Saviour gives—lessons of watchfulness and prayer. We are to "WATCH." How? Not by idleness—"to every man his work" (ver. 34). We are to be active, diligent, doing our every-day duties heartily and earnestly. Show that true religion does not interfere with these; neglect of them is not religion. It is the watchfulness of Hope, not of Fear; so there must be an acceptance of the Saviour, and a living for Him. Thus living, there will be constant readiness and preparation. It is not needful that we should be all the time talking, or even thinking about it; but to live daily as in the Master's sight, to use well the talents He gives us, to have oil in our lamps. So living, He may come suddenly, but there will be no terror in the coming; nay, we shall be prepared, and our constant prayer will be, "Even so, come Lord Jesus."

Incidental Lessons.—That there have been religious deceivers from the beginning, and will be to the end.

The signs and working of the great deceiver—2 Thess. 2: 10, 11; Rev. 13: 11-17.

That those who do not receive the true Christ will be the most likely to follow false Christs (Spiritualism and such like lying wonders).

That what Christ may not know, angels cannot know, Christians should not seek to know.

That the future, the end, is the secret of God.

That this world and all in it must pass away.

That the coming of Christ is certain.

That for it the saved of all nations look.

That the uncertain day of death is to every one a coming of the Lord.

Main Lesson.—Our duty, Watchfulness. How? Vigilantly.—Luke 12: 35, 36; Phil. 4: 5; 1 Thess. 5: 6; 1 Peter 5: 8. Steadfastly.—1 Cor. 16: 13; 2 Thess. 2: 14, 15. Patiently.—2 Thess. 3: 5; James 5: 7, 8. Constantly.—Matt. 25: 13; 1 Thess. 5: 3; Rev. 3: 3. Joyfully.—Luke 12: 37, 38; John 14: 3; 1 Thess. 2: 19. Prayerfully.—Luke 21: 8; Eph. 6: 18; 1 Peter 4: 7.

OUR YOUNG FOLKS

IN THE SUMMER.

Be happy in the summer !
Ye little ones at play ;
Be happy in the summer !
It winna bide for aye.

And One has made them sacred—
Those tiny lives ye live ;
He knows the joys of children,
The pain wee woes can give.

For in the by-gone ages
Which none but God can see,
He lived on earth with children,
Yet from all sin was free.

The little lads and lasses
In city, street, and glen,
Are like the lads and lasses
He loved and played with then.

And as He watcheth over,
And loves you still the same ;
"The Friend of little children,"
This is His dearest name.

O dear wee hearts, be happy !
He would not have you sad ;
Sing, sing the songs of summer,
And make the old world glad.

NELLIE'S RING.

Nellie had lost her ring—a pretty gold ring that Aunt Lou had given her for a keepsake. Aunt Lou had told her not to wear it until her finger had grown large enough for it. But Nellie had disobeyed, and had worn the ring when she went over to see Fanny Roy ; and when she came back, to her great grief there was no ring on her finger.

"That comes from not obeying Auntie," she thought. "I will never disobey her again."

Some weeks after, Aunt Lou said : "Nellie, I am going over to see Mrs. Brown's sick baby. I think catnip tea would do it good. Run down into the field and get some nice catnip. You will find it growing along close to the fence, on this side."

Nellie was busy making a doll's bedquilt, and she was not pleased to leave her work.

"I can get catnip at the bottom of the garden, Aunt Lou," she said.

"That in the field is best," replied her Aunt.

Nellie was very anxious to get back to her pleasant work. As she passed through the garden she thought to herself, "I can carry some of this catnip to Auntie. She won't know that it did not come from the field : and I can get back all the sooner."

But then she felt that she was doing wrong.

"No ; I promised to obey Auntie always, and I will."

So she walked stoutly on, across the orchard to the field. She found the catnip, and pulled a good bunch of it. But one of the plants came up by the roots, and Nellie saw something bright tangled among them. She gave a little cry of joy. It was her long lost ring !

She flew home, and held up the ring before Aunt Lou.

"I know how I lost it," she said. "It was in getting over the fence the day I went to see Fanny Roy, and the catnip roots grew right up through it."

Aunt Lou rubbed the ring as bright as ever.

Nellie put her arms around her neck and told her how she had been tempted to disobey.

"Is it not strange, Auntie, that I lost the ring by disobeying you and found it again by obeying—just as if it were meant to teach me that it is always best to do right ?"

WHAT TOM DID.

It was the first clear, cold day after Christmas. The boys and girls were on the hill, coasting. They were shouting and laughing as loud as they could, even those who had no sleds.

"Happy New Year to you !" shouted Tom Ross, as away he went on his pretty sled. A brand new sled it was, too ; his uncle had given it to him on Christmas eve.

When Tom had been up and down the hill ever so many times, he suddenly thought—

"What a great, big, selfish boy I am ! Why don't I ask some other boy to get on my sled and have fun too ?"

There was little Joe King, who had no sled.

"Come, Joe ! jump on !" cried Tom. "Hurrah ! here we go !" After that Tom did not stop with just wishing people a "Happy New Year ;" he tried to think of kind ways to make it a happy time to every one. And he was happier too.

EDUCATE A RIGHT.

In his evening prayer a little boy asked God to bless the poor children. Afterward his mother said to him :

"How will you help God to bless the poor children ?"

He replied :

"If I had a thousand cakes I would give them some after I had eaten all I wanted."

"But you have not got a thousand cakes ; what will you do ?" said his mother.

"I will give them some bread," he replied.

"But the bread is mine," said she.

"I will earn some money and buy some bread," he said.

"You cannot do that ; so what will you do with what you have now to help the poor ?" asked his mother.

After thinking a moment he replied :

"I have seven cents ; I will give four. Will that do ?"

This was educating the child to give in the right way.

THE BABY PREACHER.

Little Alice is three years old, and can say some of the Ten Commandments. One of these begins : "Remember the Sabbath day to keep it holy ;" and Alice, because she could not speak plainly, used to say it in this way : "Member Sabba day to keep it holy." Somehow she came to think this was her name, and when any one asked her what her name was, she would say, "Member Sabba day to keep it holy."

One day a man who always stayed away from meeting, Sabbaths, called at her father's home. As he went through the gate to the door of the house Alice and Georgie, a brother five years old, were playing in the front yard.

"What is your name ?" said the man to the oldest child.

"Georgie," said he.

"And what is your name ?" said he, speaking to Alice.

"Member Sabba day to keep it holy," said the little girl.

The man was surprised. Perhaps he thought that God had spoken to him through the lips of Alice. He went home and told his wife what the child had said ; and we may hope that he will be a better man because she answered him as she did.

WHAT THE CLOCK SAYS.

"Tick," the clock says, "tick, tick, tick !
What you have to do, do quick !
Time is gliding fast away ;
Let us act, and act to-day.

"When your mother speaks, obey ;
Do not loiter, do not stay ;
Wait not for another tick—
What you have to do, do quick !"

HOW JAMIE WORKED.

I'm going to have the nicest kind of a garden," said Jamie one morning. "I'm going to make it in that pretty little spot just over the bank. Papa said I might have that for my own. I mean to have some flowers in pots and some in beds, just like the gardener, and then you can have fresh ones every day, mamma. I'm going right over there now."

Jamie started off bravely with his spade on his shoulder. But when, after an hour, mamma went to see how he was getting on, she found him lying on the grass with the ground untouched.

"Why, Jamie, where is your garden ?"

"I was just lying here and thinking how nice it will look when it is all done," said Jamie.

Mamma shook her head :

"But that will not dig the ground nor make the flowers grow, little boy. No good deed in all the world was ever done by only lying still and thinking about it."

"IT IS MY MOTHER."

As the children belonging to a class in a Sabbath school were reading one afternoon, the teacher had occasion to speak to them of the badness of our hearts by nature, and afterwards asked them if they could remember the name of one person that lived on earth who was *always* good.

A little girl, about eight years of age, immediately said, in the full simplicity of her heart, "I know whom you mean—it is my mother."

The teacher told her that Jesus Christ was the Person meant, but she was happy to hear that the dear child had so good a mother, and that she thought so much of her.

DR. MARK HOPKINS tells us of a mother who sent four sons into the world to do for themselves, taking from each of them, as they went, a pledge not to use intoxicating drinks, profane language or tobacco, before he was twenty-one years of age. They are now from sixty-five to seventy-five years of age ; only one of them has had a sick day ; all are honoured men ; and not one of them is worth less than a million dollars.

Words of the Wise.

I HAD fainted unless want and penury had chased me to the store-house of all.—Buth-ahad.

THE temperate are the most truly luxurious. By abstaining from most things, it is surprising how many things we enjoy.—Sumner.

PRAYER and praise are like the double motion of the lungs; the air that is drawn by prayer is breathed forth again by thanksgiving.—Goodwin.

THE reason why we find in many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—Tholuc.

CHRIST carried the cross in His heart long before the mob laid it on His shoulders. Even at the marriage scene in Cana of Galilee, He spoke of "His hour".

CHRIST comes with a blessing in each hand—forgiveness in one and holiness in the other—and never gives either to any who will not take both.—Thomas Adam.

THE man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Caesar's household.—Spartan.

THE school for the intellectual man is the place where he happens to be, and his teachers are the people, books, animals, plants, stones and earth round about him.—Hamerton.

If parents, through weakness or indifference, fail to teach their children obedience in the years which precede school-life, the best training of the wisest teachers can never fully supply the deficiency.

LIFE is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have the assembled world to read.

WHO hath a greater combat than he that laboureth to overcome himself? This ought to be our endeavour, to conquer ourselves and daily wax stronger, and to make a further growth in holiness.—Thomas à Kempis.

WE shall not establish ourselves in the truth by covering continually about the obscure places of the Divine revelation, nor by magnifying the doubtful questions suggested by every practical system of faith when applied to the same bases.—G. Frederick Wright.

THE child cannot afford to educate the mind of a bad child without correcting his morals. It is putting a sword into the hands of a maniac. Intelligence has no moral character. It makes men neither better nor worse, except in the sense that any weapon may do so.—Rev. R. T. Hall, Ohio.

It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society.—Dr. J. G. Holland.

ONE might as well expect our land to keep its climate, its fertility, its salubrity and its beauty, were the whole globe loosened from the law which holds it in an orbit where we feel the tempered radiance of the sun, as to count upon the preservation of the delight and stores of liberty for a people cast loose from religion.—W. M. Evans.

FORGETFULNESS is one of the broad ways of sin. A ship can be lost by carelessness as well as by design. The evils of life come mainly through inattention. If I mind not, I find not. Souls are lost at no cost. Every man has a weak side; but a wise man knows where it is, and will keep a double guard there.—John Reid.

THE man errs who condemns himself because his experience is not precisely like that of some other person of whom he reads or with whom he converses. A close study of human nature would convince him that "in these deepest, most secret workings of the soul, no one man's experience will exactly fit in with that of any other man." The life of faith is sustained and guided by looking, not to our own men, but "unto Jesus."

The "delight" of the true Christian believer is "in the law of the Lord." He delights to dwell over the things which God has spoken. There are times when he can say: "My soul breaketh for the longings which I hath unto Thy judgments;" "Thy testimonies are my delight and my counsellors;" "I love Thy commandments above gold;" "Thy words are sweeter than honey to my mouth;" and as a result of this hungering and thirsting after God and His grace, the believer is endowed with substantial help and comfort from day to day.

The London Commercial College, AND TELEGRAPHIC AND PHONOGRAPHIC INSTITUTE

The Oldest, Most Popular, and Best Patronized Business Training School in the Dominion, Re-opens on Monday, Sept. 4th. COURSE OF STUDY COMPREHENSIVE, THOROUGH AND PRACTICAL. EACH PROFESSOR IS A SPECIALIST IN HIS DEPARTMENT. TERMS (Payable in advance): Full Commercial Course (Time unlimited) \$40 00. Books for Full Course 12 00. Three Months Commercial Course 30 00. Books for Three Months Course 10 00. Full Bookkeeping Course (Time unlimited) 27 50. Books for Bookkeeping Course 6 00. Full Course in Telegraphy 25 00. Full Course in Business Writing (in Commercial Penmanship Phonography to Students, penmanship to others) 25 00. 5 00. 8 00. Students can enter at any time. Ladies as well as gentlemen are in attendance in all Departments. For Circulars containing full particulars, address WM. N. YEREX, PRINCIPAL, Box 375, London, Ont.

CULTURE.

The New England Conservatory opens Sept. 14th, in its NEW and SPENDIDLY EQUIPPED HOME, in the heart of Boston, with accommodations at low rates for students, offering opportunities never before attainable in any city for pursuing under one roof all studies of MUSIC, ENGLISH BRANCHES, LANGUAGES, EDUCATION, FINE ARTS and PHYSICAL CULTURE with TEACHERS of HIGHEST RANK. Complete courses. Diplomas and Degrees conferred. Tuition low. Send for Calendar to E. TOURJEE, Boston, Mass.

RICHARD INSTITUTE,

67 BLOOR STREET WEST (Opp. Queen's Park), TORONTO. First-class French and English Protestant School for the higher education of Young Ladies, directed by Rev. Monsieur and Madame Richard, assisted by well-qualified Teachers and Professors. FRENCH LANGUAGE a specialty. No-where except in France or Switzerland the greater advantage is offered in that respect. Students prepared for the University Local Examinations for women. Calligraphy, Music and Drawing are taught by the best teachers in the city. Prospectus gives full particulars. Will re-open September 12th.

MORVYN HOUSE, 348 JARVIS ST., TORONTO. BOARDING AND DAY SCHOOL FOR YOUNG LADIES. This School affords thorough training in all the branches of a good English Education. The Modern Languages, Drawing and Painting and Music are taught by the best Professors. Resident pupils are under the personal supervision of the Principal, and enjoy the privileges of a refined Christian Home. A liberal reduction made for the daughters of all clergymen, and in the Boarding Department for little girls. Address MISS HAIGHT, Principal, Echo Cottage, Bethlehem, N.H.

COLLEGIATE SCHOOL,

Corner Bloor Street West and Avenue Road. Principal, Wm. Tassie, M.A., LL.D. Assisted by an EFFICIENT STAFF of highly qualified masters.

PORTLAND TERRACE BOARDING AND DAY SCHOOL.

The Misses Chestnut's School for Young Ladies will re-open on Monday, 14th Sept. Arrangements have been made with the Trustees of the Collegiate Institute, and the best Professors of French, Latin, and every faculty for the instruction of English, the Languages, Music and Art. Riding and Calisthenics are taught by a Master from Toronto. Liberal reduction made for the daughters of clergymen, and in the Boarding department for young children. For Circular and all information apply 143 James Street South, Hamilton.

QUEBEC HIGH SCHOOL.

AN INSTITUTION FOR BOYS. Incorporated in 1843, and affiliated with McGill University, Montreal. REFERENCES:—Rev. D. Ormiston, New York. Principal Dawson, LL.D., C.M.G., Montreal; Rev. George Miligan, M.A., Toronto; Rev. H. Matthews, Quebec; Rev. D. Anderson, Lewis and Hon. John Boyd, Senator, St. John, N.B. All information in regard to the course of study, terms, boarding, prizes, scholarships, etc., can be obtained by application to the Rector, JOHN McHAFER, M.A., Quebec.

VASSAR COLLEGE,

Poughkeepsie, N. Y. A completed course for women in high schools of training in art, and a reparatory department. Catalogues sent free. Address DANIEL H. VASSAR, Poughkeepsie, N.Y.

BEATTY'S ORGANS 77 Nassau St. N.Y. 1897. 50 Factory 37 Nassau St. N.Y. Catalogue free. Address DANIEL H. VASSAR, Poughkeepsie, N.Y.

OTTAWA LADIES' COLLEGE AND CONSERVATORY OF MUSIC

(In connection with the Presbyterian Church), WILL RE-OPEN ON 6th SEPT. Terms for Board and Tuition moderate. A Discount of 20 per cent. allowed to daughters of Clergymen. For the new Calendar and all information, apply to the Principal, Rev. A. F. Kemp, LL.D.

ATHOL HOUSE, Educational Establishment FOR YOUNG GENTLEMEN

Pupils received 11th September, 1892. For terms and references apply to Alexander Murray, M.A., Headmaster, Brampton High School, Brampton, Ontario.

DANFORTH THEOLOGICAL SEMINARY

Full course of study. Full corps of teachers. Sixty-third academic year opens on Thursday, Sept. 14. Entrance examinations on the 17th. JOHN S. WALKER, President, Danforth, U.S.A.

WOLTZ BROS. & CO.

Watches, Diamonds, Fine Jewellery, Electro-Plate and Sterling Silver Ware 29 King St. East, Toronto.

KILGOUR BROTHERS,

MANUFACTURERS AND PRINTERS PAPER BAGS AND FLOUR SACKS, PRINTED WRAPPERS, WRAPPING PAPERS, TWINES, ETC. 18 Wellington St. West, Toronto.

CLINTON H. MENEELY BELL CO., successors to Meneely & Kimberly, BELL FOUNDERS, THE N.Y.

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Catalogue sent free to parties desiring Bells.

MENEELY BELL FOUNDRY.

Favorably known to the public since 1834. Church, Chapel and Alarm and other bells, also cast in brass. KENEELY & CO., WISCONSIN, U. S. A.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and other bells for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.



ONE OF THE OLDEST AND MOST RELIABLE REMEDIES IN THE WORLD FOR THE CURE OF Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Influenza, Asthma, Whooping Cough, Croup, and Every affection of the THROAT, LUNGS AND CHEST, including CONSUMPTION. A WELL-KNOWN PHYSICIAN WRITES: "It does not dry up a cough, and leave the cause behind, as is the case with most preparations, but loosens it, cleanses the lungs and allays irritation, thus removing the cause of complaint." DO NOT BE DECEIVED by articles bearing similar names. Be sure you get DR. WISTAR'S BALSAM OF WILD CHERRY, with the signature of "I. BUTTS" on the wrapper. 50 Cents and \$1.00 a Bottle. Prepared by SETH W. FOWLE & SONS, Boston, Mass. Sold by druggists and dealers generally.

PILES IMMEDIATELY RELIEVED and the worst cases eventually cured by the use of THE MEDICAL PILE REMEDY. Sent by post, with complete instructions, on receipt of \$1. HUGH MILLER & CO., 167 King Street East, Toronto.

McShane Bell Foundry

Manufacture those Celebrated Chimes and Bells for CHURCHES, SOCIETIES, &c. Price-list and Circulars sent free. HENRY McSHANE & CO., Baltimore, Md.

BLIMYER MFG CO BELL'S

Church, School, Fire, and other bells, low prices, etc. Blimyer Manufacturing Co., Chicago, Ill. N. B. ONLY ON CHURCH BELLS.

HIRES' IMPROVED ROOF BEER

Delicious, refreshing, and healthful. C. E. HIRES, 151 North 7th Ave., Philadelphia, Pa.

NEW RICH BLOOD!

Parsons' Purgative Pills for New Rich Blood, and will completely cleanse the blood in the entire system in three months. J. S. JOHNSON & CO., Boston, Mass., formerly Babbitt, Mo.

NEW Practical Life.

600 pp. Gilt binding. Best binding and most complete. AGENTS WANTED. \$75 to \$125 per year. For Terms, address J. P. CURDY & Co., New York, N.Y.

OPIUM Morphine Habit Cured in 10 to 20 Days.

Dr. J. L. S. Frink, 531 Pearl St., N.Y.

The Great LIGHT Church Bell.

Principles of the Light Church Bell, and its advantages over all other bells. Send free of charge. J. P. FRINK, 531 Pearl St., N.Y.

