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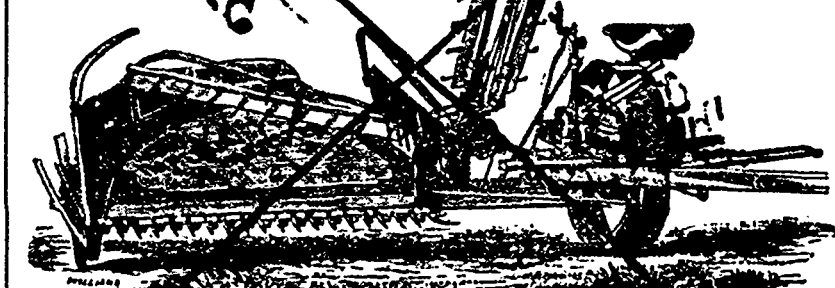


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CREAM CHOCOLATES.—One pound of sugar, one cup of water, one-half pound of chocolate. Scrape the chocolate and set over a teakettle of boiling water to melt into a paste. Boil the sugar and water for fifteen minutes, then take off and beat rapidly until it is creamy; flavour to taste, then roll into small balls, allowing a teaspoonful to a ball; then dip the ball into the chocolate until covered; for this you can use two forks, handling the balls carefully. Lay them on buttered paper to cool.

POTATO FLOUR.—Rasp the potatoes in a tub of cold water, and change it repeatedly until the raspings fall to the bottom like paste; then dry it in the air, pound it in a mortar, and pass it through a hair sieve. It is nearly as nutritive and much lighter than wheat flour. It is therefore preferable for making puddings and pastry for infants and invalids. A portion of it also improves the appearance of household bread, and does not constantly pass it off as arrowroot. If dry it will remain good for years.

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VINEGAR, CHEAP AND GOOD.—Do not throw away your apple-peelings. They can be turned to good account in making vinegar. Have a clean, tight, half barrel, or a large stone jar, and as you peel your apples for mince-meat or apple-butter, throw away the skins or cores which are decayed, and put the rest into the jar. Cover them with boiling water, and lay a cloth over the top of them as well as the cover. Set it in a warm place in the cellar, and in seven or eight weeks you will find it ready for use. You can then strain it off into bottles or jugs ready for use.

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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, AUGUST 12th, 1881.

No. 32.

NOTES OF THE WEEK.

It is reported that to sundry persons who have for some time past been urging the Pope to re-open the Ecumenical Council, he has replied that since the proclamation of infallibility there is no need of councils, because the Pope can create even new dogma.

PRINCE BISMARCK is said to view with disfavour the growing substitution in Germany of the Latin type for the more intricate German characters. So strongly is he opposed to the change that he refuses to read any article in the German language printed with our type.

THE anxiety concerning the condition of the President of the United States, which filled all hearts last week, has passed away, and the assurance that he will finally recover is daily gaining ground. The danger point is not fully passed, but all the signs, as we write, are favourable.

THOUGH the Roman Catholics have had a mission at Monastir, European Turkey, for more than fifty years, they have not a single convert there. One priest said the only hope he had was that Austria would take Macedonia into her hands.

THE Rev. Dr. Moffat, who sixty-one years ago went to Africa as a missionary, has lately been visiting at his native place in Scotland, and was received with great enthusiasm. Mrs. Bruce, the daughter of David Livingstone, the African explorer, was present, and Africa was the theme of talk and prayer.

THE Foreign Mission Board of the Southern Presbyterian Church received a tender of service from the entire graduating class of the Union Theological Seminary, Prince Edward County, Va. Perhaps this is the true principle—that the call to the ministry is first to the foreign, and only after that to the home field.

IN the last forty years one hundred and twenty missionaries on the West Coast of Africa have fallen victims to the climate; but this sacrifice of life has not been without its over-payment of reward and blessing, as appears from the fact that the converts to Christianity on the field now numbers thirty thousand or more, and thirty-three missionary societies are at work now in Africa.

THE anti-clerical feeling in France finds its expression at present in a law to establish universal compulsory secular education in every part of the Republic. Every father is to be required to send his child to the school set up by the State. He is to have no choice between that and any other school. He is to have no right of judgment as to the amount or the quality of education which is best for his child.

ALREADY five students of Fisk University have gone to Africa as missionaries. They all went to the Mendi mission, on the West Coast, where three of them are still at work. During the present year a pupil from the Mendi mission has been completing his course of study at Fisk University, preparatory to his life work among his own people in Africa. Here is a practical illustration of the effect of the education of the freedmen upon the evangelization of Africa.

LORD KIMBERLEY, a cabinet minister and the owner of 11,000 acres of land, with an annual rental of \$125,000, has just declared for the abolition of all laws impeding the free distribution of landed property, the repeal of the law of primogeniture and security for the capital which tenants invest in their holdings. Simultaneously comes an interesting disclosure concerning a parish in the city of London, which consists mainly of twenty-six houses in Bishopsgate street. For attending to the spiritual needs of their inhabitants the rector receives \$5,500 a year. He has not been seen in his parish for three years, and his duties are discharged by a curate, who re-

ceives a stipend of \$600, out of which he has to pay the organist, the sexton and the gas-bill!

THE Roman Pontiff—whom Padre Curci, the ex-Jesuit, calls "the highest authority on earth"—wisely endeavours to conciliate the European powers and re-establish friendly relations with them. He feigns to forget that they deserted the Papacy in its hour of need, and all, openly or tacitly, permitted Italy to take possession of Rome. He pretends that they are all still the faithful sons of the Church and that the modern spirit of progress is not dominant in all. Notwithstanding the friendship of Austria with Germany, and the now liberal character of the Government, he continues an interchange of civilities with his former ally and co-oppressor of Italy. At the recent marriage of Prince Rudolph of Austria and the Princess Stephanie of Belgium he was represented by the Papal Nuncio, and his wedding present consisted of two magnificent mosaic pictures. One of these represents the Virgin of Sasso Ferrato and the other a lovely vase of flowers. These were accompanied by an autographic letter from Leo XIII. A Te Deum chanted in the German church near the Basilica of St. Peter was attended by all the Cardinals and high prelates. It is said that the bride and the groom will come to Rome during the year to make a visit to the Pope.

A GREAT sensation has been caused in England by the discovery of infernal machines loaded with dynamite concealed in barrels of cement, and shipped from Boston to Liverpool in two of the Cunard steamers. The English authorities attribute them to American Fenians, and O'Donovan Rossa's name has been connected with the shipment, but he stoutly denies any complicity. The English Government was anonymously warned of the shipment. One of the machines at the Liverpool head constable's office is said to be beautifully made and designed. The machine is enclosed in an oblong case of zinc, of which it occupies the upper portion. There is a clock-work arrangement which, upon being set, runs about six hours; then it causes a lever to descend upon a tube bearing a cap and communicating with the lower half of the case. The tube is filled with the explosive material, which, upon being fired, sets off a detonating cap placed in the middle of the dynamite compound in the bottom of the case. The presumption is that the machines were intended to be used for the destruction or injury of the public buildings throughout the country. Unfortunately the Government has reason to believe that the same warning voice which conveyed an intimation of the expected arrival of the machines, also gave a hint to the senders and consignees.

THE Radical press, not only of Rome, but of Italy, irritated by the unfortunate disturbances which occurred while Pope Pius' remains were being removed to their last resting-place, and more especially by the action taken by the Government against the rioters, are finding vent for their indignation in abuse of the Vatican. The *Legge Della Democrazia* especially is quite violent in its outspokenness. One of its recent articles is entitled—"The Carrion of Pius IX.;" and it thus assails the character of the chief priest whom many Roman Catholics think a fit object of worship:—"What a splendid subject for philosophers of history! Pius IX. initiated, with unconscious inspiration, the resurrection of Italy. He consecrated thirty years to repenting of it, and to killing again and re-entombing this, his country. When he returned from Gaeta he trod under foot, as he ascended to the Vatican, the corpses of 4,000 youths who had defended the Roman Republic, with the same seraphic smile with which he had imparted the benediction to the Roman people in happier days. He played at billiards, and as he pocketed a ball he condemned Pesroni and Ripari to the galleys. He made a pun and ordered the massacre of Perugia or sentenced Monti and Tognetti to death. He composed a witticism, and then, getting into his carriage, drove outside Porta Pia to amuse himself with the

sight of the wounded Garibaldians on the morrow of Mentana."

THE London "Times" of Wednesday, 20th ult., contains a long article on the revised edition of the New Testament, from the pen of the late Dean Stanley—his last contribution to literature. The article concludes as follows:—"The general flow of the Sacred Narrative escapes any changes which, except by microscopic survey could affect a cursory perusal. Many of the changes are only expressed by the margin, but the margin, it is evident, in this translation rises to a level much above the place assigned to it in the time of James I., and not improbably often represents the impression of a strong and intelligent minority. It may be asked what are the prospects of this new version taking the place of that which already exists. To this no positive answer can as yet be given, but something may be augured from the history of that previous version itself. We have already seen that the translation of 1611 never received the sanction of Parliament, Convocation, or the Sovereign; it came in use, and by use it still holds its ground. There is no reason to doubt that, if the present version should win a general acceptance it will in its turn supersede the old; first in private houses, and then by public reading in church. By the Nonconformists it will be accepted as the substitute of the older version, in all probability, after a faint struggle. In the Church it will exist side by side with the earlier translation, in the same way as the Psalms already are dear to Churchmen in two versions, neither of which excludes the other. In any circumstances, it may be hoped that this revision, conducted, as it has been, with such singular harmony by the various bodies of Christians in these kingdoms and in the United States will act, not as a disintegrating, but as a uniting element to bring together the thoughts and the devotions of thousands into a nearer and more exact appreciation of the Book which, above all other books—above even the Hebrew Scriptures themselves—has been fitly called the Word of God."

THE annual monster temperance *fete* was lately held at the Crystal Palace, London, Eng., under the auspices of the Good Templar organization. There were some 50,000 persons present, and no intoxicants were sold in the Palace during the day. One of the speakers was Rev. Dr. Thos. Cuyler, of Brooklyn, whose earnest, manly words were greatly applauded. He said:—"Thirty years ago Maine passed a prohibitory law, and it stands at this hour on her statute-book untouched. That star never sets. Vermont strengthened her prohibitory law last winter. Kansas, the state of old John Brown, stained with the first blood shed to abolish the hideous curse of slavery—Kansas last year put it into the bedrock of her constitution that no man should have a dram-shop in her borders, and the people ratified it by 8,000 popular majority. Kansas has a law so sharp that it cuts the wolf's tail off right behind his ear! That is the law you will have by-and-by in Britain. I have just returned from the Continent, travelling from Constantinople to Christiana. I have discovered this—that no country in Europe shews the terrible scar of alcohol as badly as the land in which your forefathers and mine sleep to-day. Great Britain and Ireland have been wounded for eight centuries with the terrible assassin's stiletto of this curse. Ireland—poor Ireland!—you may pass a hundred of the best Land Bills that the greatest of living statesmen may devise, and yet Ireland can never know perfect peace and prosperity till she breaks that accursed whiskey bottle from the Giant's Causeway to Cork. We must be patient. It took eight centuries to teach Great Britain her drinking customs; and suppose it takes one century to uproot them, it will be the best and brightest century that ever shone on dear old England. God is patient, and so must we be. As I looked at the statue of Luther some days ago, I read the motto of that great Reformer—"If this be of man it will perish." Great truths never die. Popular surges roll in and roll out, but falsehood is left at low tide in the mud of oblivion. A great reform like this is imperishable."

OUR CONTRIBUTORS.

"THE JEWS—CRUCIFY THEM!"

BY E. B. BRYAN, DUNSMUIR, N.S.W., OWN SOUND.

I. Such is the cry that is now being raised in many places throughout the world—notably in the Austro-Hungarian empire, where the Hebrew population is most numerous. There seems to be a latent hatred against the race on the part of nations, which, like a smouldering fire, is ever ready to break out into persecution. "Blessed is he that blesseth thee, and cursed is he that curseth thee," "Pray for the peace of Jerusalem;" "They shall prosper that love" thee—the Jews, "beloved for their fathers' sake." One would suppose that with such statements clearly written in our English Bibles, men would be slow to evil-treat that people whose history has been so wonderful, but what is the fact? Their whole history is a tale of evil entreaty—proscription—horror. Some of the darkest pages in the book of time have been written with Jewish blood. Their city was sacked and burned seventeen times, and their holy and beautiful house, in which their fathers worshipped, met with a similar fate. Their inheritance was seized upon by strangers, and is still trodden under the foot of the Gentiles. Their very name is a by-word and a reproach among men. Thousands have been put to death for no other reason than that of being Jews. We often hear of the massacre of St. Bartholomew, in which so many unoffending and helpless Protestants were slain, but how often has the St. Bartholomew massacre been repeated in the history of the Jews? In Spain, during the thirty-seven years preceding 1520—the period of the Reformation, when just views began to prevail toward the race—no less, probably, than 100,000 were murdered, and in the days of Ferdinand and Isabella, 160,000 were banished. In the time of Edward III. 600 were incarcerated in the Tower on the plea that they had been guilty of adulterating the coin of the realm; and finally that monarch, whose prejudices were strong against the race, expelled them from England, compelling them to leave behind them their immense wealth, and their libraries so rich in science and historic lore. Ships, indeed, were to be provided for their conveyance to any destination that they might choose, but the promise was badly kept. About 1,600, it seems, made ready to depart, and collected in the various ports towards the end of October, 1290. Some were conveyed to the Continent, others were taken on board, but only to be robbed and murdered by the sailors. In like manner they were expelled from Spain, from France, and from other lands. Some found a home in one country and some in another—many in Egypt, in Italy, in Venice—among whom (that is, in Venice) were the ancestors of the great statesman who has just passed away—Lord Beaconsfield. The persecutions and massacres which have befallen the race is one striking peculiarity in the history of the Jews.

II. Another is their preservation as a nation. Other nations greater and mightier than they have gone down—passed away and left no visible trace behind them. Where is the Babylonian empire, the Macedonian empire, the Roman empire, the ancient Carthaginian empire—once the rival of Rome? The modern Italian is not the descendant of the grand old *Domini rerum*. The present Greek that we meet in the fairs in the east is not the representative of Homer's bronze mailed warriors. Those nations have all disappeared—*melted down among the seed of men*—and left no trace of their individuality in the common amalgamation. But here are the Jewish people preserved in all their integrity, the population much the same through all the centuries—seven millions—the number sometimes rising a little and sometimes falling, but, upon the whole, keeping pretty near that number. You find them everywhere. You find them in all the great cities of the world—in Lisbon, in London, and Liverpool, and New York. You find them by all the great rivers—the Thames, and the Tagus, and the St. Lawrence—familiar with all latitudes, accustomed to all conditions, labouring in the gold mines of California, and preparing seal skins in the snow huts of Greenland; and able, as a nation to speak in all the great languages of the earth, for there is no speech nor language in which their voice is not heard. Oh, if the divine Spirit was poured out on them as in Pentecostal days—*If God*

should give the word, what a great company would publish it!

Now, the strange thing is that, while other nations—nations that once occupied a great space in the world—have disappeared, while you are not able to lay your hand on the head of one who is a descendant of Hannibal or Alexander, you are able to lay your hand almost everywhere upon the descendants of Abraham—seven millions of them—seven millions of Jews with the blood of the patriarchs in their veins, the speech of Abraham on their lips, and the patriotism of the old exiles by the rivers of Babylon in their hearts. *If I forget thee, Jerusalem, let my right hand forget her cunning, if I do not remember thee let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy.*

III.—Closely connected with this fact of the preservation of the Hebrew race, is their patriotism—a patriotism which, in intensity and tenderness, far surpasses anything of the kind known among other nations. And this is easily accounted for when we consider how the country originally came into their possession. Alaska came into the possession of the United States by purchase; Ireland came into the hands of Great Britain through the chances of war; and Great Britain itself came into our possession through inheritance. But how came Palestine into the possession of the Jews? Not by purchase; not by the chances of war; not by inheritance or the diplomacy of kings, but by the gift of God to their fathers. Then what a history! It is all holy ground. Every acre is dotted over with some monument of the past—some reminder of God's dealings with His ancient people. Here is the spot where Jacob tarried all night in his flight from his brother Esau, and where, in his sleep he beheld a ladder set up between heaven and earth, and the angels of God ascending and descending thereon. And here is Sarah's grave, which Abraham bought from the sons of Heth for four hundred shekels of silver, where he might bury his dead. And those mountains—Olivet, and Carmel, and Hermon, and Sinai! What a tale they could tell! What a mystery hangs around them! Patriotism—love of country—intense and tender in the Jew? No wonder! Those "holy fields," over which saintly feet so often trod in days gone by, over which angels lingered in their messages of love to men, are now trodden down by the Gentiles, and no longer in the possession of the Jews, but they are not the less dear. Go where they may in this or in other lands, they never forget Jerusalem, and ever, as they kneel in prayer and pour forth their devotions before God, they turn their face to the temple, the holy and beautiful house in which their fathers worshipped—or rather the place where it stood—after the manner of Daniel in Babylon, and, dying, desire to be buried in Jerusalem, the very dust of which is dear to them.

(To be continued.)

IN THE NORTH-WEST.

MR. EDITOR,—I left Winnipeg Wednesday morning last, to attend meeting of Manitoba Presbytery, held at this point, some seventy miles west. On board our train we had no less than twelve members of Presbytery, principally from fields east of Winnipeg; and at the Portage we met the western members, making in all an attendance of over twenty ministers, with several elders. In 1873, on my last visit, there were only some five or six ministers in the Presbytery, and hardly a congregation beyond Portage la Prairie. The Presbytery continued in session nearly three days, and but for the absolute necessity of adjournment on Friday, to enable as many as possible to reach their fields before Sabbath, the amount of important business before it might well have occupied a week. Some of the members came a distance of 150 miles to attend Presbytery, over roads, even at this season of the year, well nigh impassable. Many of these have the supervision of fields 100 miles in extent. No one in Ontario can have any idea of the greatness of our mission work in the North-West, and its peculiar character, until he is face to face with the men who are labouring in such fields.

An entire day of the Presbytery was taken up in considering the proposed regulations for the guidance of the newly appointed superintendent of missions. I regretted exceedingly that Mr. Bruce was not present to aid me in framing them, but as they can only be tentative, and of the most general character

until approved of by the Home Mission Committee and General Assembly, there will be ample opportunity for their revision and emendation during the year. The arrears of salaries (from the stations) due several of our missionaries, was the subject of earnest and prolonged inquiry and discussion. Many of the amounts were of such an old date that there was no moral claim upon the Home Mission Committee to pay them, while on the other hand, if it can be shown that due diligence has been exercised by the Presbytery and the missionary to collect the amounts expected from the people, it seems hard that the missionaries should suffer loss. The adjustment proposed will be laid before the Home Mission Committee for consideration. It is to be hoped that the question of arrears will never again come before the Home Mission Committee.

Not the least interesting portion of the business before Presbytery, was the licensing of Mr. J. A. Macdonald, and the ordination of Mr. Daniel Stalker to the work of the ministry. Both of these young brethren acquitted themselves to the high satisfaction of the Presbytery, and give promise of much usefulness in this great land.

On Thursday evening I lectured to a large and exceedingly enthusiastic audience in the Town Hall. Friday afternoon was devoted to a Sabbath school picnic in connection with Mr. Bell's congregation. On Saturday I drove over to Burnside, and visited Mr. Kenneth McKenzie, whose large and well cultivated farm of some 3,000 acres is so universally admired by Ontario agriculturists. Yesterday I preached morning and evening in Portage la Prairie, and in the afternoon at High Bluff. To-day I return to Winnipeg to take part in the exercises connected with Mr. Robertson's appointment to the superintendency of missions, and thence proceed to Emerson.

I have arrived at the following conclusions regarding our work here, after hearing the statements of brethren, and the reports from our different mission fields:

If we are to maintain the position we occupy as a Church in the North-West, the Home Mission Committee must receive a large increase of income. With the most rigid economy, and in spite of refusing many demands, it is simply impossible to hold our own unless there is greater liberality on the part of our people.

The greatest possible care must be exercised, both by the Presbytery and the superintendent of missions, in promising aid to new fields, where no definite engagement is entered into. Many of the arrears, referred to in another part of this letter, have arisen from misunderstandings as to the obligations of the Committee. It cannot be too emphatically stated that the grants of the Home Mission Committee are made to *help* the people to support their ministers, and that in every case the grants are paid on condition that *full* statistics are regularly forwarded in March and September, and that their monetary engagements to their missionaries are honourably and promptly fulfilled.

While it is evident that in some cases the stations in Manitoba have not done all they might for the support of ordinances, it is just as certain that in very many cases the people are so poor as to make it impossible to give to any great extent. During the last two years a better class of settlers (so far as regards money) has come into the country, but those of earlier years have not yet got beyond the abject poverty that characterized them on leaving Ontario, and on their settlement in the country. Hard storms and severe frosts in some districts, *year after year*, have desolated the most promising crops, and left the people utterly broken-hearted and dispirited. Some of those who are giving for the support of the Gospel have for long months lived upon nothing save bread and water. It is therefore a great mistake to suppose that every settler in Manitoba is prosperous. For a long time, in certain of the more unfortunate districts, aid will be needed from the Churches in the eastern provinces.

The self-denying labours, and positive hardships of our North-West missionaries, are worthy of all praise, and deserve the grateful commendation of the Church. I know well that in Ontario and Quebec, the missionaries have arduous duties, but in this new and sparsely settled country, there are difficulties to be encountered which cannot be understood by those who occupy more limited fields. Such missionaries

as Mr. Wellwood of Minnedosa, Mr. Smith of Grand Valley, and Mr. Hodnett of Birtle, have to travel over trails extending twenty and thirty miles, with no house on the road where they can rest or lodge. Not infrequently man and beast are mired and drenched with rain, with no alternative but to hasten on as best they can, to the end of their journey. This, it is hoped, will soon, to some extent, be changed by the completion of the railway to such distant fields.

It is exceedingly desirable that a fund should be raised to aid in the erection of church edifices, at points which are destined to be important centres of trade and population. Preaching from house to house is a necessity at present, but such a mode of conducting our work cannot effectively advance the cause of Presbyterianism in the North-West.

The Manitoba Presbytery seem thoroughly alive to the necessities of this great mission field, and are now endeavouring to develop the liberality of the people in the most systematic manner. During the present summer, deputations were appointed for this purpose to all the stations, and answers sought to the following questions:

1. How much will your station raise for the year beginning April 1st, 1881, to support your minister?
2. Have you a Managing Committee appointed? Is it active? Is there a Treasurer? What arrears are now due, if any?
3. Does the meeting pledge itself to raise \$— for the year?
4. Is a collection taken upon the Sabbath?
5. Has your station sent statistics to the Presbytery Clerk last year?

The Portage la Prairie church, under the pastorate of the Rev. Allan Bell, is perhaps, next to Winnipeg, the most prosperous in the Province, of our new organizations. Formerly it was connected with Burnside, now it stands alone as a self-sustaining congregation, giving its minister a stipend of \$1,000 per annum. The old log church, which cost them about \$300, has just been sold to the Canada Pacific Railway for \$3,000; and next Thursday the foundation stone of a fine new building, to hold 500, and cost some \$8,000, is to be laid. The membership is now seventy, and contains many of the representative men of the town and district. The Sabbath school numbers 150 children, with an effective staff of teachers. The town itself, since the definite locating of the railway, has sprung into importance, and speculation in land is at fever heat. It is the gateway to the granary of the great North-West, and must of necessity continue to be a thriving and busy centre, second only to that of Winnipeg.

The question of dividing Knox Church, Winnipeg, into two congregations, to which I referred in my last, is still unsettled. Different opinions prevail as to the wisest course. A very large number desire to sell the present church and land, for such a sum as \$50,000, and divide the amount (less the debt on the present building) between the two congregations for churches to be erected in suitable parts of the city; others dislike the idea of selling the present building, and would prefer to hold it for one of the proposed congregations, and give aid to the other newer congregation; while a third party are opposed at present to a severance, and would call one minister only, for the present congregation of Knox Church, leaving to the future the question of another organization. To my own mind it seems the wisest course (if two congregations are needed) to call two men at once, and not postpone a division until after a pastor has been settled. To do so would be unfair to the minister called to the united congregation.

W. C.

Portage la Prairie, Manitoba, July 25th, 1881.

CHURCH WORK AND CHURCH WISDOM.

Through the kindness of the Convener, the "Report on the Welfare of the Youth of the Free Church of Scotland," has just been received. It presents this department of work in a light that challenges reflection, comparison and wonder. We have had hints, and isolated facts about this work through the press; but the scheme has not been given to this country in any full and comprehensive form. We propose to do so in a careful summary.

It has three divisions—Junior, Senior and Special. The junior subjects of study during the past year were "The Life of David;" a selection from the "Shorter Catechism." The subjects for the senior section

were: "The Tabernacle in the Wilderness;" portions of the "Shorter and Larger Catechism;" "The Sacraments." The special division embraces one subject of examination, and essays on: "The Prophecy of Zechariah;" "Elijah;" "The English Bible;" "The Foreign Missions of the Free Church from their Foundation, 1830;" "Hugh Miller."

The questions set, and the reports given in by examiners, require to be carefully read to be appreciated; and the importance attached to the work as a whole is manifest from the men who have given time and attention to further its interests—Professors Blaikie, Salmond and Macgregor, Dr. Marcus Dods, with Messrs. Thomas Morrison and Maurice Patterson of the Normal Colleges of Glasgow and Edinburgh, with Dr. White of Free St. George's as Convener.

The following quotation from a letter received from the Secretary of the Committee, will best indicate the extent and interest of the work:

"While at the examinations no fewer than 1,615 competitors presented themselves, and about 200 essays were sent in, yet this by no means represents the enormous amount of work done throughout the Church in connection with this scheme. At least 25,000 to 30,000 young people are believed to have been studying the subjects prescribed. The simple statement of this fact is surely enough to shew the importance of the scheme."

In all these sections of work and examination, there has been distributed in prizes of money about \$1,500, besides many prizes in books, yea, even medals, and certificates signed by the Moderator of the General Assembly that year. The following is the deliverance of the late Assembly on the report:

"They rejoice in the continued and increasing acceptance with which this scheme is regarded throughout the Church, as shewn by the largely growing number of competitors for its prizes; approve of the scheme for the coming year; and authorize the Committee to appeal to the members of the Church for funds for the prizes and expenses; which appeal they recommend most strongly to the liberal support of all friends of the youth of the Church."

This certainly manifests a form of Church life and work that may without fault be coveted; and the decision of the supreme court sets forth an earnestness and wisdom that might safely be imitated. Twenty-seven Presbyteries, each of which have twenty competitors for examination, being nine over last year, with the same number, and many other Presbyteries with fewer—indicate a work for Presbyterian interest and oversight that must tell on the future strength and efficiency of the Church. The coming parents, office-bearers and instructors of youth will, in intelligence and scriptural knowledge, certainly not be behind those who have gone before them.

THIS WORK, IN A SOMEWHAT SIMILAR FORM, has been presented to our Church at two successive Assemblies by the report of the Sabbath School Committee; in the first instance it was treated coldly and with dubiety, as impractical, cumbrous, and invidious in its proposal to recognize work and merit in examinations; indeed, in the submitting of the scheme at Montreal, 1880, one distinguished member of that Assembly moved that it be held as read.

Leave was given to try the scheme, and the record of the trial is before the Church, and we need not repeat the encouragements to go forward.

But in a Church like ours, where there are ever-recurring endeavours to introduce legislation on abstract issues, and disturbing fears as to results that are to follow certain measures, upon the grand economic maxim that "a stitch in time saves nine," the tendency is to proceed *instantly* to arrest carefully considered plans of work, so that the judgments and fears may be relieved by ecclesiastical action. On grounds very much in this line, our Assembly were led to enact that the Committee be intrusted with "The Sabbath School Teacher's Course of Study"—

1. Shall not make provision for giving certificates of merit.
2. They shall not report to the General Assembly the names of those who pass the prescribed examination, on the prescribed subjects.
3. They shall not give prizes in money or books for attainment in these subjects.

The contrast between this legislation and that of the Free Church of Scotland in the interests of the youth, as presented above, is clear.

Why should our Church have come to a conclusion so directly negative to the foregoing? The following is the line of pleading:

1. Because competitive examinations are not "an unmixed good."

2. Because it was unseemly that "the highest court of the Church should be made an Examining Board for boys and girls."

3. Because it tended to supersede parents in their desire to instruct their children, by boys and girls under twenty who had passed an examination—indeed an instance was quoted of litigation having arisen out of a dispute over a prize given in one of our Public schools—as to the fruitful possibilities of evil in such a course.

4. Many would be led to study the Word of God not from the love of it—but for the sake of the prize.

In all sobriety of purpose we have to put the following questions:

Is there any unmixed good in the Church (or out of it) in her methods of work?

Is there any good thing that may not be administered to the possibilities of evil?

Is anything unbecoming a "General Assembly," to commit to a committee of its own appointment, that will help in the line of the commission, "go teach all nations?"

Does the increasing of the intelligence of the youth of the Church supersede parental duty? or help to make strong and faithful fathers and mothers for the generations to come?

If there should arise a mal-administration of the prizes, etc., has the Church no power to deal with it?

Who is commissioned to divide in legislation between the light and the darkness in the world of motives, and winnow them after that in connection with studying the Word of God.

Have we not many a thoroughly earnest, faithful and conscientious Sabbath school teacher to whom a Commentary, or a Bible Dictionary, or the "Life of Duff" would be an "unmixed" boon for the rest of his life; or awaken a sense of hunger that would lead to the possession of other books? Such an object set before him would be a safe and healthy stimulus.

It is to be hoped that while the Sabbath School Committee is ruled out of this subordinate department of "The S. S. Teacher's Course of Study" and stimulus, that Presbyteries and sessions will be encouraged to give the matter careful consideration, and that this summary of work in Scotland will at least indicate that encouragement in prizes—in books and certificates—is not to be resisted as full of evil.

JOHN MCEWEN.

THE HALL FUND.

Rev. Wm. Lothead, \$2; Wm. Grabam, \$2; R. P. McKay, \$5; Donald Fraser, \$4; Walter M. Roger, \$2; R. C. Moffat, \$2; Thos. Robson, \$2; A. Friend, \$1.50; C. B. R., \$5; James Walker, \$10; James H. Duncan, M.B., \$4. R. HAMILTON, Treasurer.

PRESBYTERY OF STRATFORD.—This court met on the 2nd inst. The committee appointed to visit Elma Centre and West Monckton reported the fulfilment of the duty, and Elma Centre had agreed to give a retiring allowance to its minister of \$100 a year for eight years, and West Monckton \$40. Mr. Renwick's resignation of the charge was accepted, and the vacancy appointed to be declared by Mr. Hislop on the 21st inst. It was agreed to ask permission for Mr. Renwick to retire from the active duties of the ministry, and to have his name placed on the list of the Fund for Aged and Infirm Ministers. Mr. Bell was appointed Moderator *ad interim* of the session of Elma Centre and Monckton. The fact of Mr. Hall's death on the 26th ult. was taken up. Presbytery engaged in prayer, after which his name was removed from the roll, a committee appointed to propose a suitable minute, and the vacancy ordered to be declared. Steps were taken to have his widow's name put on the Fund for Ministers' Widows and Orphans. Mr. McAlpine was appointed Moderator of the sessions of Nissouri, North and South. The ordination of Mr. Andrew B. Baird was appointed on the 16th inst., prior to his going as a missionary to the North-West. Mr. Mann's claims against Biddulph were taken up, and a committee appointed to inquire into the matter and report. It was decided that no action could be taken at present in regard to the proposed union of Biddulph and Lucan. Arrangements were made for missionary meetings. Mr. James Balfour, student, was heard, delivering a discourse on a prescribed subject, which was well approved, and he was encouraged to prosecute his studies.—JOHN FOTHERINGHAM, Pres. Clerk.

PASTOR AND PEOPLE.

SERMON

PREACHED BY THE REV. P. M. GRANT, IN KNOX CHURCH, INGERSOLL, ON JULY 27TH, THE TENTH ANNIVERSARY OF HIS SETTLEMENT AS PASTOR OF THE CONGREGATION.

"He thanked God, and took courage."—Acts xxviii. 15.

Paul had just landed on the classic shores of Italy. On the Appian Way, about fifty miles from Rome, he is met by some Christians from that city, who had heard of his arrival, and wished to escort him to the capital. Their appearance gladdens the apostle's heart. When he saw them "he thanked God, and took courage." I ask you this morning to look back over the past ten years, and while devoutly thanking God for His mercies, take courage for the future. Ten years ago, at this hour, the late Dr. Inglis, who has since gone to his reward, was preaching in this pulpit, and at the close of his sermon introduced me as your pastor. These ten years have brought many changes, but they have brought many blessings, too. There is much in the memory of these years to make us humble, but there is also much that should make us grateful for the past and courageous for the future.

The points to which I ask your earnest and prayerful attention are: (1) Gratitude for the past and present, and (2) courage for the future.

I. GRATITUDE FOR THE PAST AND PRESENT.

In looking over the past ten years, what should we specially thank God for as a congregation? We should thank Him for a largely increased membership. We began ten years ago with 110 families; now we have between 150 and 160. During these years 316 names have been inscribed upon our communion roll. The average increase has been thirty-one per year. We have never had a communion without some additions. More than half of the 316 have been received on profession of faith, and belonged very largely to the congregation. A very considerable part of the work of the congregation is now done by those who have united with the church on profession of faith during these years. Three members of session, eight members of the Board of Trustees, and sixteen of the Sabbath school teachers have become members in full communion during the present pastorate.

No part of my work has given me more pleasure than the work among the young. Year after year I have watched with intense pleasure and gratitude young people coming up from the Sabbath school and Bible class to take their place at the Lord's table, and with warm hearts and willing hands, do the Lord's work. I thank Almighty God to-day most earnestly for the lively interest which the young have taken in the work of the congregation during these years, and for the valuable assistance which they have always given me. Whilst the cry is but too common that, "the young cannot be kept in the Church" without certain so-called attractions of different kinds, they have not only remained here, but have done their full share of work, and perhaps a little more. I cherish the hope that many of them will become still more useful in the Master's service. I trust that, among the bright boys in our Sabbath school, some will enter the ministry, and that the day is not far distant when it can no longer be said that a Presbyterian minister has never been raised in Knox Church, Ingersoll.

I am quite aware that some are always ready to say, "Numbers are no test." Probably the person who says *increasing* numbers are no test, would be the very first to apply this test if the numbers were *decreasing*. If we had fewer families now than ten years ago, if the membership were less than ten years ago, I have little doubt but this test would be applied with rigour. And be it remembered that whilst the number of our families and members has increased materially, the population of the town has not increased materially in ten years. Some assert that it has decreased. No effort is needed to make a congregation grow in a growing community. The people come, and they must go to church somewhere. It is vastly different, as every minister knows, when the population is at a stand still or decreasing.

During these ten years only *eight* members have taken their certificates and gone to other churches without leaving town. Some may have dropped out without any certificates, but I repeat that eight, or an average of less than one member per year, have left the communion of this church in a regular way and

united with another church without a change of residence.

We should thank God devoutly to-day for the religious privileges of the past ten years. We have had God's Word, God's day, God's ordinances, liberty of conscience, in fact, all the privileges that God bestows upon any people. We have had many solemn communion services during these years. On these occasions we have had the assistance of over thirty of the ablest preachers of this Church, several of whom have gone to their reward. My classmate, John McColl, who took part in the induction services; my sainted friend, Dr. Inglis, than whom no nobler man ever stood in a Canadian pulpit; Dr. Topp, also, who, I believe, preached here among the last places in which he preached out of Toronto, have joined the great congregation above. In ten years we have heard from these brethren many noble sermons. Those of you who have attended church regularly have heard a thousand sermons in ten years. I thank God this day that during these years I have had strength given me to preach over nine hundred times in this pulpit. If you choose to reckon anything on prayer meeting services—and I am afraid some don't—I have addressed this congregation over thirteen hundred times. Very imperfect many of these sermons and addresses were, I know, but this I also know, there was Gospel enough in most of them to have saved any sinner if he had been anxious about his salvation. If I ever wrote or preached a sermon that had not the Gospel somewhere in it, I ask God this day to forgive me. God is my witness that I rarely, if ever, conducted any service without in some connection presenting Christ, and urging sinners to accept Him.

On the winter Sabbath evenings I have always had a course of lectures. During the first autumn and winter some of you may remember I took the Lord's Prayer and the Parables. The next winter we discussed some of the more prominent Scripture characters. The next we had the Epistles to the Seven Churches in Asia Minor, and the Mountains of the Bible. The next we discussed the closing part of the Epistles to the Ephesians and Colossians, on the duties of husbands, wives, parents, children, masters, servants, etc. The following winter we went over the Decalogue, and the next had a course on the Titles and Symbols of Christ. The next winter we discussed the Memorable Nights of the Bible, and the next we had a course on the Life of our Lord. The winter before last we had a second course on Scripture Characters, and the Sabbath evenings of last winter were spent considering some of Solomon's Proverbs. In this way we have gone over large portions of God's Word. What the result of these services may be the great day shall reveal. God has said that His Word shall not return to Him void. It may harden some, but it will edify, and comfort, and strengthen others. When the voice that has been heard here for these years may be heard elsewhere or be silent in the grave, I cherish the humble, prayerful hope that some of the seed sown may be bringing forth fruit.

We should give thanks to-day also, for God's kindness to those who have been taken home. During these ten years I have seen aged saints of God fall like the ripe "shock of grain that cometh in in his season." I have seen the strong cut down in the prime and vigour of manhood and womanhood. I have seen the young summoned in the springtime of life, when their hopes were high and their prospects bright. I have seen many lambs of the flock folded early, and taken home to dwell with the Chief Shepherd.

"They opened their eyes on this world of tears
And wept and withdrew."

It is well. They are better in the home in heaven than they ever could have been in the home on earth. I cannot tell the number of our households that death has entered during these years, but it is large. There are many who say

"Oh, for the touch of a vanished hand,
The sound of a voice that is still."

While thanking God for His goodness to ourselves let us not forget to thank Him for His kindness and love to those who, though not with us in the church below, are waiting for us in the Church above. Nothing in my ministry has confirmed my faith in the power of divine grace so much as the calm serene manner in which I have seen many of my people meet the last enemy. But remember that the best preparation for death, the only preparation on which we can rely, is a life of faith in the Son of God—a trustful, useful, consistent life that brightens and beautifies as we go on

the journey. Live well, my friend, and you'll die well. Live near to your God in faith, do your duty bravely, and the dying hour will bring dying grace along with it. Let your motto be:

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And waits my coming too.

For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."

So living you may die in peace if not in triumph. Good men will miss you when you are gone, and hope will rise over your grave like the evening star over the setting sun.

We should give thanks to God because He has enabled us to do something towards the advancement of His cause. We have not all done as much for mission and college purposes as we might have done. Some, I am certain, have done their duty, and the congregation is at least making progress. There is great need, however, for improvement in all our congregations in this respect. Better times are coming. We look back twenty years and wonder at the small sums which were given for missionary purposes. Twenty years hence, at the beginning of the next century, our children will look back and wonder that only \$4,600 were raised at the meetings addressed by Dr. McKay over the entire Church, while the Presbyterians of Oxford raised nearly that amount themselves. Thank God a better day is beginning to dawn. The time is not far distant when a man who doesn't help to send the Gospel to the world won't be considered a Christian at all. Some of you will yet see the time when the man who expends dollars on doubtful indulgences—on whiskey and costly entertainments—and expends his cents in a patronizing way on the cause of Christ, will be read right out of the Christian army. Heaven speed the day.

Personal allusions should be indulged in very sparingly in the pulpit, but I may be permitted to say that my ten years of labour among you have been years of almost unmixed pleasure. If there has been any bitter, there has not been more than enough to make the sweet appreciated. I never sought to win your favour by pandering to your prejudices or playing the sycophant among you. I never wore a muzzle in the pulpit or on the platform—never spoke with velvet in my mouth. When preparing to address you, two questions have always been before my mind—"Is this truth?" and "Is this truth likely to be of benefit to my people?" I never ask, "How is this going to take?" I esteem the friendship and confidence of good men as highly as any one can, but I well know that friendship worth having and confidence worth possessing can only be obtained and retained by honestly applying the truth to men's consciences. I thank you warmly for your kindness during these years, and I appreciate it all the more because I never tried to obtain it by sacrificing self-respect and honour. I have never lacked warm friends and ready helpers. Your financial engagements with me are kept to the hour. For many acts of personal kindness to me and mine, some of which are known and some of which may never be known until the great day, I thank you and thank God who put it in your hearts so to do.

So much about gratitude for the past. Let us now discuss for a little the next point.

II.—COURAGE FOR THE FUTURE.

You must have noticed how frequently Moses, Joshua, and other great leaders of the people exhorted them to "Be strong and of good courage." All through his first address Joshua rings out the battle cry, "Be strong and of good courage." It goes without saying that Paul was a man of courage. From the hour that the scales fell from his eyes until the hour that he died as a martyr on the Appian Way his grand heroic courage never failed. All the men of past days who accomplished anything for God and humanity have been men of courage. Their courage was born of faith—faith in God—faith in God's Word—faith in God's cause—faith in God's eternal purposes. They believed that God designs to save many in this world; they believed that the world shall yet be conquered for Christ; that the right shall yet prevail, and wrong and oppression and vice and villainy shall be punished; they believed that the good shall be rewarded, hypocrites unmasked, and truth and righteousness established in all lands. The bane of modern religio-

all the world over is want of heroic faith. Men in all lands and all Churches are feeble and feckless and downcast and dispirited, simply because they have not enough of faith in God. They do their work in a slipshod, hopeless, dawdling way, simply because they have very little confidence in the work or in Him for whom the work is performed. People wonder when they see a man fired with enthusiasm like Dr. George Leslie McKay. Why is there not more of his spirit in the churches? What is the secret of his marvellous power? He believes. He is a man of faith. He believes God has a work for him to do in Formosa, and he goes at it like a hero. His marvellous courage is the result of strong faith in Almighty God. What the churches need first and most, what we specially need here to-day, is courage born of faith in Jehovah. If we had this, everything else needed would come along with it.

I close the work of ten years by urging you as individuals to cultivate confidence in God. Is there not every reason why you should trust Him? The wisdom that guides you is infinite wisdom; the eye that watches over you is omniscient; the arm that defends you is omnipotent; the bounty that supplies you is never-failing. Trust Him.

You who are doing some work for Christ, "Be strong and of good courage." You are on the right side; you are on the strong side though you may not always think so; you are on the winning side. Get hold of the idea that you are a co-worker with God, carrying out His eternal purpose. No man accomplishes much until he realizes he is working for God and with God. When your energies begin to flag look back to the cross and up to the crown. When you are worried or wearied remember John Bunyan's plan for vanquishing annoyances, "When I think what I saw at the cross, that will do it; and when I look upon my brodered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it." Courage, brother, courage, there is a glorious day dawning. The world shall yet be won for Christ. Every hour of honest, manly Christian work helps. Be a hero in the strife. You can never tell in this life how much you owe Christ for the blood that bought you.

"When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I stand before the throne,
Robed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When the praise of heaven I hear
Loud as thunder on the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe."

ON JUSTIFICATION.

The following extracts from the writings of deep students of the Word of God, of eminence in the Church of Christ, and of ripe experience of the Christian life, relate to a subject of prime importance, and one which cannot be too often pressed upon the attention of our readers. It is rare in these days to find so much fundamental truth, and so well expressed, within such a brief space.

"The way and grounds of vital union to Christ should be thoroughly and abundantly set forth and cleared up in preaching. The nature of saving faith, as distinguished from all counterfeits of it; its simplicity, as distinguished from all the entanglements with which unbelief would embarrass it; its naked essence, as simple trust in Christ and His righteousness, should be, in one form and another, a frequent theme of preaching, and habitually interwoven with the whole texture of our discourses. This must be done, even if we incur the danger of seeming repetitions. It is the grand requisite to the birth of the soul into the kingdom of God. Simple and rudimentary as it is in Christian teaching, free justification is an article in which men born under the covenant of works are dull learners. There always are those in every congregation who are thinking and inquiring on the subject of religion, but who have never known what

it is to believe on Christ to the saving of the soul. There are always babes in Christ, and weak believers, who tremble and stumble in their Christian walk, because they have no adequate view of the free, gratuitous and full justification which faith embraces and insures merely for the taking. At this point, too, not a few older Christians, 'when, for the time they ought to be teachers, have need that one teach them which be the first principles of the doctrine of Christ.' Many ministers have been surprised, in conversations with the sick and dying, to find persons who have been their hearers all their days, in a mist on this simple and vital question: How can a sinner be justified before God? They know, indeed, in general that it is not by their own, but by Christ's righteousness; yet, until the Spirit takes the scales from their eyes, they will be found in some form to be working up a righteousness of their own. They will think they must in some way make themselves better, before they can be fit to go to Christ, or He can receive them. . . . 'It is of great importance that all inquiring, doubting, trembling souls be brought to see clearly the true nature of justification, which inures to those that believe on Him that justifieth the ungodly, that so they may stagger not at the promise, but be strong in faith, giving glory to God. Nor can the preacher well expend too much of his strength here. All the liberty wherewith Christ maketh free; all filial confidence, love and devotion; all holy strength and courage to serve God without fear, in holiness and righteousness, all the days of our lives; all that is sweet, genial and buoyant in our spiritual state depends upon it. Thus there is peace and joy in believing.'"

. . . —*Biblical Repertory and Princeton Review, October, 1856.*

Dr. Chalmers, in his "Lectures on the Romans," has an admirable passage on the way in which the peace and joy mentioned by the "Review" may be attained: "Let your first act be an act of reliance upon Christ for pardon; let this act be so repeated by you, day after day and hour after hour, as to ripen into a habit of reliance, and then shall we confidently look for the marks and evidence of your regeneration. And these marks may at length so multiply upon you—they might so brighten and become palpable even to the eye of your own observation, that you shall begin to suspect—nay, further, to guess—nay, further still, to be assured, and to read the full assurance that you are indeed one of the elect of God."—*Lecture LXVI., the opening sentences.*

The Bishop of Chester, the pious Sumner, has a weighty remark, in his charge reviewed in the "Christian Observer" for March, 1833: "'God manifest in the flesh,' should be so prominently set before the people that personal faith in the Redeemer be not merged in a vague acknowledgment of the redemption."

Whatever "humbles the sinner and exalts the Saviour"—especially the great doctrine of justification by His righteousness alone, which certainly is followed by grace of sanctification here, and by a gracious reward hereafter, is an enrapturing theme. He is our condescending, all-sufficient, and unchangeable Prophet, Priest, and King.

THE KNOCKING OF CHRIST.

One good reason why you should let Him in, is, that it is easier to let Him in when you are young than after. The door at which He stands knocking grows thicker and harder to open the longer He is kept outside. The knocking comes more faintly every day. Jesus is still there; but the spirit that should hear is growing deaf as it grows old. At last it does not hear at all.

I saw a sad story in the newspapers not long ago. A poor woman lived all alone in a dark cellar. She was very, very poor. But one day the neighbours missed her. They went to the door and listened, and there was no sound. They knocked and got no answer. They knocked again and still there was no reply. Then they forced the door and went in. She was dead. She was seated on the floor, her body leaning against the wall. There was neither fire, nor furniture, nor bedclothes, nor food in the house. In a great rich city she had died of want. Ah, sad though that was, the way many souls die is sadder still! They shut out Jesus in the days of youth. They keep Him out when they grow old, and then when He comes knocking at the door of the heart with the bread of truth they cannot hear. Their

bodies are living; their souls are dead. If you could break open the door of that inner house where the soul is, and see what God sees there, you would find a heart without truth, or love, or faith, or prayer; and in it a soul that has died of want.

Another reason why you should open to Jesus is, that He will not always knock. He will not knock after you die. If you die before He is let in He will remain outside forever. Eternity will flow on and over you forever; but no hour can come when He will enter. There is no Saviour knocking at the door of any heart in hell.

He may go away from the door before you die. Ephraim had idols and kept Jesus out, and Jesus said, "Ephraim is joined to his idols, let him alone." An awful word! An awful thing to have Jesus say to food and Bibles, and friends and Providence: "Let him alone; knock no more."

I was coming home late one night. The long street was silent. Just as I reached my own door I heard a loud knocking at the far end of the street. I heard it an hour after when I was in bed. Then it stopped. Then I heard quick footsteps tramping along the street. Then all was silent. Just so it is with the knocking of Jesus at the doors of men's hearts. But no ear can hear the departing footsteps of Christ.

Some people are able to tell you when they first heard the knocks of Jesus. These are *first* knocks. But Mr. McCheyne once said to a little girl in Kelso: "Remember, also, there are *last* knocks." When the heart becomes hard and careless, then be afraid. Be afraid lest Christ should knock for the last time. O you, at whose hearts He is still knocking; you whose hearts are still fresh and young; O children, in the days of youth open the doors of your hearts and let the King of Glory in.—*Macleod.*

WITHHELD STATISTICS.

How it would startle some of our congregations to have the pastor follow the reading of the annual report of his church with a few of the withheld statistics, somewhat after this sort: "Of the thirty-two who have joined our church the past year I find that five of those who came in on profession have unmistakably fallen into former evil ways, while of those who were received by letter three were certainly lacking in good character in the churches they left, although by the record they were in 'good and regular standing.' One of our elders is popularly reported to have swindled a neighbour outrageously in a notorious business transaction. We have lost one of our more prominent members by his transfer to the county gaol on conviction of crime. A careful examination of our record has convinced me that fully one-third of our members can be counted on the 'dead-head' list. They do nothing in the line of Christian activity. As to their example they are not bad enough to be a warning to the outside world, nor good enough to be taken as an example by anybody—in or out. Our benevolent contributions look pretty well for our numbers, but I learn that nearly one-third of their full amount has been given by four persons; and that of the other members of the church more than one-half gave less to religious causes than they pay toward public amusements, while there are not a few families which gave more for peanuts during the year than they put in the contribution box. A fair estimate of the tobacco bills of the congregation is twice and three-eighths the amount given by the church to home and foreign missions combined." Such a supplement as this, in kind and in degree according to the particular community, could be truthfully made in many a church where the annual report last presented is spoken of as "every way encouraging."—*S. S. Times.*

IF a minister has not the Holy Spirit with him, his preaching will be in vain to convince and convert sinners and lead them to repentance.

GIVE the man such a heart as the Son of God described in the beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.

WHEREVER you go, endeavour to carry with you a sense of God's presence, His holiness, and His love; it will preserve you from a thousand snares.

CONQUER thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.—*Burton.*

BE not discouraged by past failures in duty; but confess to God, beg His interference, and try again. "The way of the Lord is strength to the upright."

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THE PRESBYTERIAN CHURCH IN THE LOWER PROVINCES.

THOUGH we are glad to say that there is a considerable and growing circulation of THE PRESBYTERIAN in the Lower Provinces, yet, as might be expected, our chief strength lies in the parts of the Church farther west, where we are afraid far too little is known of the extent, resources and work of the congregations in Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland. We make no apology, then, for seeking to bring brethren more closely together, and to make them feel more interested in each other's doings, by giving our readers in the west some idea of the number of congregations, their membership and their contributions, to be found in these Eastern Provinces. Our clerical readers may say that such work is very unnecessary, as they are intimately acquainted with all the details already. That may be, but we are convinced that many are not so familiar, and for these we write. We have no idea of attempting anything like a history of the rise and progress as well as present condition of these Presbyterian congregations. Our aim is a far humbler one. We wish merely, by the help of the Statistical Report presented to last Assembly, to make all who take THE PRESBYTERIAN understand that the Presbyterian congregations of the Maritime Provinces are neither few nor weak.

There are eleven Presbyteries in these Provinces, which have 184 congregations, or rather pastoral charges, with seventeen separate mission stations, as reported. The number of congregations or stations under these pastoral charges and separate missionary organizations is, we find, 481, with sittings provided for 105,426 persons. There are 19,204 families reported as connected with these congregations, and though the reports are generally very full, yet there are some blanks, so that the total number must be considerably larger. The number of single persons not connected with families must be very considerable, though here the blanks are so distressingly many that nothing satisfactory could be learned from their enumeration. If in one Presbytery there are only twenty-four such persons; in another only nineteen; in another thirty-three; in another, with twenty pastoral charges, and some of these large, only ninety-five, and so on, it would seem very strange. The returns of membership give 27,016. The net gain to the membership during the year was 439. It is not for us to say that such returns must be inaccurate, though they give the idea that the Presbyterian Church is now numerically weaker in those provinces than, according to the census returns, it was in 1871, which we should think is far from being the case.

The number of children in Sabbath schools and Bible classes was 17,482. In all these congregations there are only forty-six missionary associations, the large Presbytery of St. John, N.B., returning only one such, and others have none at all. There are ninety-four manses and eleven houses rented for the pastors. During the year twelve churches and eight manses seem to have been erected.

The amounts of stipend promised and paid vary, as might be expected, very considerably, but as a general thing we are glad to notice that the amount paid was considerably above what was promised. In some cases it is notably the reverse, and that not by any means in the weakest and poorest charges. The amount raised for all purposes was \$231,939. Of this \$23,988 were for the schemes of the Church, and for Synod and Presbytery funds. We conclude for the present with the following table, which will shew how

the different Presbyteries, on an average, stand in the matter of contributions as compared with the average over the whole church.

Presbyteries.	Stipend.		All cong. objects.		Schemes of Ch.		All purposes.									
	Fm.	Cm.	Fm.	Cm.	Fm.	Cm.	Fm.	Cm.								
Sydney.....	\$ 3	7	00	5	24	9	93	0	50	0	95	5	85	11	08	
Victoria and Richmond..	2	67	3	65	6	30	8	59	0	45	0	60	7	00	9	30
Wallace.....	4	52	2	90	7	73	4	97	0	69	0	44	8	60	5	52
Halifax.....	9	90	5	33	15	82	8	52	2	92	1	57	20	00	10	75
Pictou.....	5	27	2	57	9	12	4	45	2	00	0	98	11	74	5	73
Truro.....	6	20	3	52	10	47	5	95	1	90	1	08	12	80	7	28
Lunenburg & Yarmouth.	6	74	6	56	10	60	10	31	1	34	1	31	12	07	11	74
Prince Edward Island...	4	84	3	63	7	14	5	36	1	14	0	85	9	00	6	75
Newfoundland.....	17	62	10	69	47	52	25	95	9	15	5	55	59	00	35	83
St. John.....	6	56	4	50	12	61	8	65	1	40	0	96	14	35	9	84
Miramiche.....	4	76	4	85	8	23	8	34	1	18	1	12	9	60	9	78
Average for above.....	\$6	61	5	02	11	79	9	18	2	06	1	40	15	45	10	96
Average for all Church..	7	64	4	41	15	23	8	79	2	68	1	61	19	09	11	02

It is very evident that from mere averages the genuine liberality either of families or individuals cannot be ascertained, for the relative ability cannot be shewn. Such statistics, however, have their legitimate uses if they lead individuals, families and Presbyteries to consider whether or not, in their own cases, not in those of others, duty has been done in the premises, or even approached.

SABBATH PROFANATION AND ITS DRIFT.

WE have a very great dislike to saying anything which might seem to reflect upon individuals or families, and particularly so at times when such may have been suffering bereavement, and may therefore have a particular claim upon the sympathy and forbearance of the community. But while this is the case, we cannot help protesting strongly against the display made last Sabbath at the funeral of the late Mr. Cumberland, and at the ostentatious and, as far as anyone could discover, the perfectly gratuitous and unnecessary interference with Sabbath rest and quiet which took place on that occasion. We have never been able to see that there is anything essentially, and in all cases, wrong, in burying the dead on the Sabbath day. On the contrary, it may sometimes be a work both of necessity and mercy, about taking part in which there might be no ground for any hesitation whatever. But can this be truthfully said of a great number of such funerals? Is it not, on the contrary, the fact that they are often hurried on or delayed, so as, in this way, to prevent any interference with ordinary business and the consequent loss which might thereby be incurred? Nor are we prepared to say that this even may not in some cases be justifiable—clear illustrations of the "mercy" which we know on the highest authority, is sometimes to be preferred to "sacrifice." But after all this has been granted, and to the fullest extent which any one could reasonably ask, we cannot see that such displays as those of last Sabbath and kindred ones can either be excused or defended on any principle compatible with a reasonable regard for either the Sabbath law or the Sabbath rest. Of course the cheap and convenient cry about "Puritanism" and the "Blue Laws of Connecticut" is always in order, and "Sabbatarianism" can always be used as a convenient brickbat to throw at the heads of all who more than doubt if all the fife and fanfaring, the fantastic marching and counter marching in party-coloured garments, with all the other etceteras common on such occasions, be promotive either of general comfort or of personal edification. Yet when all this has either been said or elegantly understood, the fact remains that if such funeral and other similar exhibitions are either excused or defended it would be difficult to find any tenable ground for condemning or forbidding many other things which are generally understood to involve Sabbath profanation, or indeed for at all insisting on any legal difference being made between the arrangements and occupations of a community which are thought to be proper and permissible on the first as contrasted with the other days of the week. Why not all processions as well as funeral ones and church parades? Why not all kinds of music in all our public places, and at all reasonable hours, as well as that of the muffled drum with accompaniments, or what the "puritanically" inclined might call "sacred" sounds, but which others might characterize in very different terms, and might be able to listen to only with positive torture? If the undertaker and the grave-digger may needlessly ply their ordinary occupations, why not the butcher and

the baker? Why not the tavern-keeper? Why not everybody who believes in a penny saved being a penny gained, and in the unwisdom and injustice of personal liberty being interfered with by legal enactment, so long as the public peace is not broken, and the general well being is not apparently subjected to injury? We are persuaded that the overwhelming majority of Canadians are not prepared for such logical consequences as these, though they flow necessarily from the principles and practices which too many take as mere matters of course. But if not, why not? One has to be careful, we suppose, about speaking of the "thin edge of the wedge" for fear some poor foolish featherheads that dream that they are witty should make merry at his expense. But it has to be spoken of, and if those who believe in the Sabbath as being not a mere man-made enactment, but a God-given ordinance, do not shew themselves both alert and active in resisting both by argument and effort, "beginnings," they may find far sooner than they anticipate that first one part of the weekly day of rest is taken away and then another, till even the outward appearance of its observance shall have become a thing of the past.

In short the whole question of Sabbath rest as well as not a few others of a kindred character have apparently again to be discussed in all their varied phases and ramifications. The struggle with not a few, perhaps an increasing number, is to get quit of all such restraints. They boast of liberty while they only the more make manifest that they are slaves, and wish to bring all others to a like position. Is there not a great deal of truth and appropriateness in the following remarks which a vigorous American writer of the present day puts into the mouth of one of his imaginary characters?

"First, it is plain, from what I have seen here and elsewhere in your city, that you are consumed by a great desire to learn something you do not already know. It is natural. All men feel it. I do, perhaps, as deeply as any. An unspeakable desire. Another thing I have observed. You are, I suppose, as intelligent a people, as resolute and persistent a people, as any alive. When you go at making money you make it. If any needed improvement is pressed upon you it is invented, invented out of the apparently impossible. Above all things you crave, must have as you think, a new religion. For how long and earnestly have you striven to invent a religion which shall supersede the old! Thus far, have you hit upon anything which will serve as even a temporary substitute for it? So far as I can see, the only clear conclusion you have reached is that any final certainty to rest upon is impossible. You have lost your last hope of such a thing as truth, ultimate truth, final fact. It is purely from the force of habit, because you have nothing else to do, because you like to talk, to hear other people talk, that you keep up even the show of trying to get at something upon which to rest. You are like divers who, having abandoned all hope of securing any pearl from the depths, having given up the last lingering belief that there are or even were any pearls, are plunging about in the brine hither and thither from love of the sport, grappling with and eluding each other, laughing, chattering. But in all the wide ocean there is not a pearl; the diving is all. Then what is there or practical use in your efforts? Except to unsettle yourselves the more, what do you accomplish? Do you constrain men to do what is right, to hate what is wrong? To what rest have you attained? You are the hardest worked people on earth. With your hands, with your brains, your toil as was never required of slaves. It is consistent in you to war against the Sabbath, for to all rest—rest—you are the deadliest of foes. This mill of yours runs more steadily, makes louder clatter, than any other, but the only grain ground therein is—yourselves. There is not one certainty upon which you even profess to pillow your head; or heart for a passing instant. Eternal thirst for repose; eternal and desperate effort for repose; and so far what have you obtained but the profound assurance that for you such a thing as repose is forever impossible?"

We in Canada are not yet at such a pass, neither are multitudes in the States; but the drift in very many cases is in that direction, and when there is a consuming mammonism as there is which grudges every hour that is taken from buying and selling and getting gain, which would make even religion a poor piece of amusing histrionics, which tries to turn even funerals into only a quieter kind of game, with music thrown in to deepen the interest of the show, which protests that holy days are frauds when they are anything else or anything better than holidays; which affects to believe that good music, fine paintings and pleasant surroundings, are all that men need to make them supremely happy and as elevated and civilized as they either can be or ought, may there not be room to fear that the same writer from whom we have already quoted might well direct his terrible remonstrance to a far more numerous audience than a little company of self-sufficient so-called Freethinkers, and say:

"You inherit from your forefathers more than any people that ever existed—schools, wealth, free institutions, health,

unusual vigour of mind, renown. You have inherited as men never did before,—reputation, influence reaching across the land, over the world. And yet the most precious part of your heritage has slipped utterly through your hands. You have lost it so entirely that you refuse to believe it ever existed. You think your ancestors were hypocrites for pretending to possess it. Do you know what I mean? Greece no longer enjoys the artistic skill which made it the wonder of the world. The Roman of to-day scarce knows that his nation was once the mistress of all lands. What remains of its former supremacy to the Spain of this century? The one thing you have lost, which did most to make your fathers what they were, that one supreme thing is—the fear of God. Do you fear Him? Yes, as much as you do Thor or Jupiter. How many of you have the smallest fear—fear of anything? To you, when you regard Him at all, God, before whom your grand old ancestors trembled—the only object they did fear—God is as an aged grandfather, a good old soul in His dotage! You may cherish a lingering, compassionate affection for Him. But fear—the fear of God!—It has perished from your nature!

And instead, what have we got? The indefinite intangible "sweetness and light" of literary pedants? the unreasoning unknowable "force" of omniscient philosophers? The sad loneliness of "orphans" in a fatherless world? Not that, or anything like it as yet, with multitudes; but the "drift" is in that direction to a far greater extent and in many more places as well as in many more hearts than may be generally suspected or believed.

PRESBYTERY OF OTTAWA—This Presbytery met on Tuesday, the 2nd of August, in Knox Church, Ottawa. The Rev. Robert Hughes, of Cumberland, was appointed Moderator. The Clerk read an extract minute from minutes of the General Assembly, intimating that Mr. Archibald Lee's petition was granted, and that he was accorded the standing of a student entering the first year in Theology. The Rev. Mr. Amaron, of Three Rivers, being present, was invited to sit as a corresponding member. An extract minute from the Presbytery of Caithness named Mr. D. Bannerman, formerly a probationer of our Church, was read, and action taken thereon. The name of the Rev. J. W. Penman, recently loosed from the charge of Carp and Kinburn, was ordered to be forwarded to the Committee on the distribution of probationers. Standing Committees for the current year were appointed: (1) State of Religion, R. Williams, Convener; (2) Sabbath Schools, John Munro, Convener; (3) Home Missions, F. W. Farries, Convener; (4) French Evangelization, G. M. Clark, Convener; (5) Statistics, William Caven, Convener; (6) Examination of Students, Wm. Armstrong, Convener; (7) Members of Presbytery were assigned departments in which to examine for license and ordination. A call from Wakefield to Mr. Geo. D. Bayne, promising eight hundred dollars per annum and manse as stipend, was sustained and accepted by Mr. Bayne, and his ordination and induction fixed for the 6th of September. A resolution from the Wakefield session, thanking Presbytery for the excellent supply of preaching provided during their vacancy was received and noted. Dr. Moore gave some account of the work being done at L'Ange Gardien, a French mission station within the bounds, and expressed great hopefulness with regard to it. A church was being erected, towards which the people themselves had contributed liberally.—**JOSEPH WHITE, Pres. Clerk.**

THE Rev. A. F. Kemp, LL.D., is, we understand, at present on a tour in Central Canada, in the interests of the Ottawa Ladies' College.

FROM the Winnipeg "Times" of the 4th inst. we learn that Dr. Cochran preached the anniversary sermon in Knox Church, Winnipeg, on Sabbath last, and left next day for Ontario. The "Times" speaks in very strong terms of the pleasure and profit afforded by the Doctor's visit to the North-West. Dr. Cochran returns by Muskoka, where he opens the new Presbyterian Church at Port Sydney, on Sabbath week, the 21st inst.

THE will of the late Joseph Mackay, of Montreal, bequeaths \$130,000 currency to his niece, Miss Henrietta Gordon, and \$130,000 to other relatives, and some \$63,000 to different charitable societies—the Home Mission of the Presbyterian Church in Canada, Foreign Missions of said Church, and the Montreal Presbyterian College, towards endowing a Chair, getting \$10,000 each. The French Evangelization Society of the Presbyterian Church gets \$30,000; the French-Canadian Missionary Society, \$1,000; Waldensian Mission, \$1,000; Presbyterian College, Manitoba, \$1,000, to assist church building in Manitoba, \$1,000; Foreign Missions of the Free Church of Scotland, \$2,000.

BOOKS AND MAGAZINES.

THE HOMILETIC QUARTERLY. (New York: A. F. Randolph & Co.)—The July number now lies before us, and is well packed with matter. It has also the advantage of being well arranged under the following heads: "The Modern Pulpit," "Practical Homiletics," "Children's Sermons," "A Clerical Symposium," "The Expository Section," and "The Miscellaneous Section." All the matter placed under these various heads bears very directly and in the most practical manner upon the minister's work, and cannot fail to be highly useful. The two sermons given in full are both excellent, each in its own way and of its kind. The sketches and outlines of sermons given under the head of "Practical Homiletics" are so numerous and varied that every minister who can use such sketches at all will find something to suit him. The "Expository Section" has in it many well-known and trusted names, and must help to make this most useful kind of preaching more common and more profitable. Upon the whole, we should think this an excellent number of well conceived and well sustained Homiletic Quarterly.

"BLESSED SAINT CERTAINTY." (Boston: Roberts Bros.; Toronto: Willing & Williamson.)—Considered simply as a story, with which to while away some idle hour and lull the mind to "sweet forgetfulness" of the realities of every-day life, this new book in the "No Name" series, by the author of "His Majesty, Myself," may possibly enough prove somewhat disappointing. To the veteran novel-reader, who reads merely for the story, it is almost sure to do so, and such, perhaps, would do well not to begin it, for the plot is poor, and, in some respects, not very natural. There is no character in the book that comes anywhere near the charmed circle of an aristocracy, whether titled, plutocratic or otherwise. Nor is there any more or less abandoned prostitute or rake introduced in order to give "snap" to the performance, and secure a more ready sale from a public always too rapacious in that respect. The people with whom we here become acquainted are generally poor, with plenty of brains among them doubtless, but still poor. The prominent characters also are pure, earnest, and not without ambition. Human enough, too, to fall in love, though the love-making is hardly up to the standard of the fashionable novel. Ross Urwoldt, the hero of the tale, is a type of that eager, restless scepticism so prevalent at the present day, fettered by materialism and sense-philosophy, longing for real and satisfying certainty, unable apparently to find it. Guernsey, his friend, is a Christian—though some would say not a very decided one—who finds in Christ alone and in the hopes and aspirations engendered by the Christian faith, the surest and most satisfying certainties both for time and eternity. The book is human, and has blemishes, but with all this it is able, instructive and interesting. It is difficult to give a "specimen brick," but the following, taken at random, may do were it only for its shortness:

"I belong, as you know, to no church, but," I urged, "as a matter of fact, is Victoria a queen as really as Christ is a King? No, sir; kingship is not waning more evidently from czar and emperor than it is increasing in the man whose birthday is becoming the chief holiday, and the gladdest of all nations. This universal glow of joy and generosity which is melting the midwinter into more than tropical happiness and plenty, what is it but the flush upon the sky, the mildness on the air which heralds the sun soon to rise? That, my dear fellow, is the most radiant of my certainties."

As far as the mechanical "get-up" of the book is concerned it is all that can be desired for the price, being well printed and very tastefully bound.

THE MOSAIC ERA—A Series of Lectures on Exodus, Leviticus, Numbers and Deuteronomy. By John Munro Gibson, M.A., D.D., London (England). (New York: A. F. Randolph & Co.)—I, we who have read Dr. Gibson's "Ages Before Moses" and remember the promise made in the preface that "should that book prove of real service to Bible students, it would be followed by another series of lectures on the Mosaic Era," will have been waiting with expectant interest for this volume. It follows up the plan of the first work, namely, "an attempt to combine the advantages of the expository and the topical methods of preaching, and setting forth the contents of the Word of God." It will be admitted by all acquainted with the two volumes that Dr. Gibson is thoroughly successful in the attempt which he has made. Two better books for ministers to study as models of that

kind of preaching which he endeavours to illustrate we do not know of, nay, more successful attempts we can hardly well imagine. We would consider these books especially calculated to be of great use to theological students at the entrance of their course, to give them at the outset large comprehensive ideas of the organic unity which pervades all Scripture, and the habit of looking at and dealing with the Word in this light, and so using it for the instruction of those over whom they may be set. They are specimens of a most profitable, but far too little followed, kind of preaching, for, while they pre-suppose a good general knowledge of the contents of the Bible, they are also in a marked degree fitted to awaken an interest in its study. Not even every educated mind is capable of seizing and presenting, as Dr. Gibson can, the main truths and facts of a book of Scripture, and this is most evident that no one can expect to do so without the most careful, patient and discriminating study; but with this it is possible for every one to attain to some measure of success in the same line. But to turn to the book itself, while we confess that for the first few lectures we thought it scarcely equal in interest to the "Ages before Moses," as we went on our interest deepened until we felt disposed to award it the palm. We have read it not only with unflagging but with ever-deepening interest to the end, and only regret there was not more of it. The impression is conveyed to the mind throughout that the author has been burdened, though not impeded, by the wealth of his materials and the largeness of the subject. It would, in all likelihood, have made a more complete work had it been twice the size, but whether it would have been so useful is very doubtful. The fact alluded to has called into prominence and given scope for some of the characteristic excellencies of Dr. Gibson's mind and style. In every lecture almost may be seen exemplified a capacity for the classification, the comprehensive generalization, and condensed statement of truths and facts, which is to be envied, and without which such a book could not have been written, while everywhere his meaning is transparently clear. The many subjects brought up for consideration in the four books named are presented with great freshness and suggestiveness, and in such a way as throws a flood of light both upon their individual meaning and their wide relations both in the Old Testament and the New. This will be one of the desirable and excellent purposes served by the book, shewing how inextricably interwoven are not only the books of the Pentateuch among themselves but with the whole body of Scripture. In these days it appears in many quarters to be thought that in dealing with the subjects Dr. Gibson does, in order to be fresh, suggestive and new, one must run counter to old and cherished views. It is not so in these lectures; while they breathe everywhere a spirit of catholicity and charity, they are at the same time so judiciously conservative. It might at times, indeed, be thought that some of the views and correspondences suggested are somewhat fanciful, but the writer, as a whole, is marked by such sobriety and good sense that we feel inclined to trust our guide, and to believe that deeper and more patient study will warrant what at first we might shrink from. These lectures might possess all the qualities spoken of and yet to some good degree want practical application to the needs of every-day Christian life and spirituality. Nothing in them has pleased us more than these two qualities; the constant bearing they are made to have upon the Christian life and the spiritual unction pervading them. In this respect we cannot fail to observe growth in the adaptation of Dr. Gibson's books to minister to the spiritual profit of his readers, and thus to make their daily life more and more a practical exhibition and embodiment of true religion. We most heartily commend both these volumes, and wish them and their author a long career of ever-increasing usefulness.

It is pleasant to remember in these materialistic days that liberality keeps pace with wealth, and shews itself in wise and helpful ways. Nine New England colleges have received during the past year gifts amounting to \$1,278,000, distributed as follows: Harvard, \$500,000; Yale, \$250,000; Tufts, \$120,000; Dartmouth, \$110,000; Wesleyan, \$100,000; Amherst, \$75,000; University of Vermont, \$50,000; and Smith, \$43,000. The gift to Wesleyan was made conditional upon the raising of a similar sum, which will be soon received. And Mr. Seney, the magnificent donor, has given \$70,000 to Wesleyan Female College, Ga.

CHOICE LITERATURE.

THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. ELIA M'NAIR WRIGHT.

CHAPTER III.—Continued.

On Wednesday Sandro and Nanni set out on their journey, and on Thursday evening their entrance, after a brisk trip, brought joy to the home of Ser. Jacopo.

The calzajo regarded the prompt arrival of his brother-in-law under his Catholic roof as an evidence that he was amenable to instruction, and concluded that it might be best to ignore altogether his reported derelictions toward heresy, and simply keep him out of harm's way for the future. Therefore while Mona Lisa, his wife, fried an omelette in honour of her brother and son, Jacopo said:

"I take it kind, Nanni, that you have come to help me; my man does not please me, and I have work for two. Besides, it is well for relatives to keep close together."

"Thanks, brother Jacopo; that will be as time shews best. My father is aged, as you say. I was thinking of going to Barletta when Sandro came to Firenze. I will now visit the parents and afterwards return to you."

"That may be well," said Jacopo, "but it is time you settled in life, if you would lay up a few lire for old age."

"I am intent on making a sure provision for my future," said Nanni. "You will have a fine band of sons about your old age, Jacopo. Sandro is well grown, and he tells me he is now working with you in the shop."

"Yes," said Jacopo, vexedly; "I kept the boy in school at expense for seven years to have him learn to read and write."

"He reads indifferently well, and can barely write his name, I find," said Nanni. "He should be able to do better."

"Ah, the rascal, there is nothing in him," said Jacopo, angrily; "many a lire I paid out for him, and he will never be the scholar you are; he needs thrashing."

Sandro, secure from the oft-threatened, never-visited infliction, began grinning behind his father's back, as he nursed the last baby but one, and Mona Lisa shook her head over the last baby and the omelette. Said Nanni:

"The boy seems bright; very likely the teachers were at fault."

"Si, si, si," cried Jacopo; "that is it. Twice I went to the school for my boy, and each time I found the *mastro* asleep in his chair, and the boys standing on their heads and firing paper balls at each other. Seven years Sandro stayed, and the *mastro* have only taught him to boggle over a bit of reading, and make a chicken-track he calls his name! Brother Nanni, I desired the boy to be *scrivano* enough to make out my bills properly. Now I, being no clerk, must make them out on this wise. Perhaps you cannot read this, Nanni?"

Jacopo handed the young man a hieroglyphic consisting of two perpendicular strokes, a tolerably correct representation of a pair of boots, the number 50, the face of a coin repeated to form the plural, and an open hand followed by a closed one, the whole terminated and authenticated, in orthodox Catholic style, by the sign of the cross.

"No," said Nanni, after looking, "I cannot."

"Let me read it to you as I do to my customers, and then they understand it," said Jacopo. "These two strokes and the boots mean two pair of boots—that is surely plain, Nanni; the round things are lire—read, therefore, fifty lire, the price of two pair of boots, evidently; the open hand means that I want my money; when I get it I put the shut hand, to shew that I have it—and I think it is a neat way of expressing it, Nanni; and I put my mark as the *Padre* had me do when I was married."

"But there is no name of the debtor," said Nanni.

"That is not needed, for I give it to the man myself."

"Well, brother Jacopo, it is truly ingenious; but I think if Sandro could fairly write out a bill, and attend to taking receipts for you when you make payments, it would give your shop a business-like appearance. Then if he could read you the newspapers handsomely in the shop of an evening, it would be very agreeable, and you would like to know what Italy and the world are doing."

"Very true, but after seven years' schooling, ecco, I am disappointed!"

"Well, now, brother Jacopo, if you will let the boy go to Barletta with me, I will have him back in two months able to do all this. I will see to it that he can read, make out a bill, and sign his name properly."

Ser. Jacopo thought of the Vaudois, but he thought of the advantages offered; besides, the boy would be going to his Catholic grandfather—to the truly Catholic town of Barletta, almost under *il Papa's* nose. And then Nanni—why Nanni was evidently the most decent young man that could be found.

Mona Lisa put her bread, omelette and coffee on the table, and Ser. Jacopo said that Sandro should start on Monday with Nanni to visit his Grandfather Conti.

"And mind, my lad, if now you don't learn to read, and to make me out a proper bill, then I will give you a thrashing!"

At this promise Sandro broke into a loud fit of laughter.

"What are you laughing at?" demanded his father.

"Oh, to think it possible I should not learn of Uncle Nanni!"

After tea Nanni read several newspapers—not over a month old—to his brother-in-law. Gradually Mona Lisa and her eight sons gathered about him. The three smaller sons fell asleep, one on his father's knee, one in Sandro's arms, one on Mona Lisa's lap; the rest sat with wide-open black eyes, listening while Nanni passed from reading the papers to reading a little book which he carried in his pocket—a book beginning, "Forasmuch as many have taken in hand

to set forth in order a declaration of those things which are most surely believed among us." The words came very appropriately among a people who had had the Gospel of the grace of God quibbled by many generations of ignorant and vicious priest. "—ry sweetly slowed the Scripture story, read by the gentle voice of Nanni, in the melodious, many-vowelled Italian tongue. He read three chapters very slowly. "Ah," said Mona Lisa, hugging her baby, "how very beautiful that is! and how one feels as if the good Elizabeth and the blessed Virgin were real people, not just pictures; and that the Ser. Jesus was truly a babe like little Paulo."

"Dear me," said Jacopo, "would you read those words about 'low degree' again. This is truly a book for the poor, Nanni."

None of them thought to question if it were a good book; the words had been their own vindication; it did not occur to them to ask if the priests permitted this reading. God for the first time had spoken to them in His own Word, and they received it as good, as they received sunshine, fresh air, cold water. There was but one interruption—Assunta looked in with a pair of slippers for mending; it was while Nanni was yet reading the newspapers. "The maiden has a most comely face," said Nanni.

Early next morning Nanni and Sandro entered Jacopo's little shop, and proceeded to set it in order; they then put on their leather aprons and sat down to work; Nanni, an expert workman, taking the slippers which Assunta had brought, and proceeding to mend them. Some little time after, Jacopo came in rubbing his eyes. "Hey," he said, "this is like work; and so, Nanni, you got that sleepy boy of mine up?"

"Ay, he must rise and labour while he is with me; I have a motto which he also must practice, 'Not slothful in business; fervent in spirit; serving the Lord.'"

"Davvero, I like the first part; that is good for a calzajo or any other man earning a living; but I don't understand the second bit about 'fervent,' and as to the last, why, don't that smack of heresy, Nanni?"

"Fervent in spirit," that means earnest, honest, single-minded, whole-hearted," said Nanni. "And I take it that whatever a man does, whether he cobbles shoes, makes love, builds a house, or teaches school, he will not do it truly well unless he is fervent in spirit; eh, brother Jacopo?"

"That is so," said Jacopo; "and if you'll make my Sandro like that, why, thank you heartily."

"And as for the last bit of the motto, 'rather Jacopo, it would be sad indeed if to serve the Lord should be heresy; to serve the Lord is surely the part of a good Christian.'"

"That sounds reasonable, sure enough," said Jacopo; "but, Nanni, as good Catholics, we are all supposed to serve the Lord, just by being good Catholics, do you see? and I never heard that any but heretics made trouble about anything further than that. So to be strenuous about serving the Lord seems flavoured with heresy;—but I hope you are all right, Nanni."

"Now, brother Jacopo, suppose Sandro sat all day tapping at a shoe, and by night you found that he had not driven a peg, would you be satisfied with his seeming to work when he did not really do it?" asked Nanni.

"Not I. He had better not try that trick on me."

"Then do you think the Lord will be satisfied with any of us if we seem to be serving Him merely by being good Catholics, and yet, in point of doing, we have really not served Him at all?"

Ser. Jacopo pondered a long time, and slowly shook his head.

"Do you ever feel, brother Jacopo, that just as you are here—a master in your shop—so the Lord is a present Master among us?—that just as your eye is on your workmen, His eye is on us?—that just as you inspect the men's work, He inspects our work? that just as you pay for what is done, so He pays us according to our service, for by our works we shall be justified, or by our works we shall be condemned?"

"Such a feeling of God's eye and presence would make me very uncomfortable," said Ser. Jacopo, uneasily.

"So your presence might make an unfaithful workman uncomfortable, but it is none the less a fact. And who has a better right to be watching and present than God, whose workshop the universe is? Believe me, the only way is willingly to serve Him."

"Truly I am glad for one thing, to hear you speak so, Nanni, for I have heard that Van—heretics eschew good works, and I see that you do not, so of course you must be a good Catholic; and indeed our priests often talk to us of the seven good works, but to practise them, Nanni: here is where you are getting ahead of the priests—to practise them."

"I am not getting ahead of common sense," persisted Nanni.

"Ah, common sense! My Marchesa was particularly strong on common sense. And what you say does look reasonable!"

The reasonableness of Nanni's speech seemed to impress Jacopo, for about the middle of the morning he flung by a boot leg which he was stitching, exclaiming:

"Nanni, I cannot get out of my head what you said—that, in effect, I might go tap, tap, tapping, in mass, and veppers, and confession, and all that, and never drive a peg of real serving of God in all my life. Hard lines that, Nanni."

"But if it is true," said Nanni, doggedly.

"Altro! Do you tell me, Nanni, that God is in this shop?"

"Your existence is the proof. Could you exist where God was not, to keep you in being? do you make your own heart beat?"

"And does He know that this is second-quality leather which I am putting in this boot-leg?"

"Surely, Jacopo, having made your mind He knows as much as you do!"

"And you think He heard me promise first-quality?"

"Having made your ears He is not likely to be deaf," said Nanni.

"Well," said Jacopo, picking up his work, "I'm very sorry, but if I don't use this leather I lose two lire and my time. Your doctrines are too hard for me, Nanni. I've heard Father Zucchi preach on the seven goodly works, and seven times seven, for all I know, and he never disturbed me about my leather."

Nanni worked on placidly. Jacopo retained an injured air for some time, indeed until that sharp Sandro demanded:

"Father, shall I practise what Uncle Nanni preaches, by putting in my best work for you?"

"Oh, certainly. If you make the shoes well I can charge full ten centesimi more a pair; so you see Uncle Nanni's rule proves good there, and ought to be followed; but it proves bad for me, and ought not, in my case, to be followed. If I lose two lire so easily, how will I provide for a wife and eight sons? You should think of that, Nanni."

Nanni remained until Monday with Jacopo. Every day but Sabbath he worked diligently in the shop. Meanwhile Mona Lisa was busy making Sandro a new shirt, and completing a handkerchief and a pair of socks, which he was to take as gifts for her old parents. Jacopo, greatly pleased with his brother-in-law's work, his attention to the shop, and the interest he shewed in all the business, strongly urged him to return and live with him. "I will pay you more than another would," he said. Nanni would make no promises until he had been to Barletta.

Sabbath morning found Ser. Jacopo a little later in rising than usual. His shop was not opened when he came down, and Nanni had left the house.

"He has gone to mass," said Ser. Jacopo. "I would go, too, if I had time; but here are these shoes to heel, and the rip to sew in Ser. Francini's boot, which I vowed to send home last night; and I must go with these gaiters and get my money."

An Italian artisan makes a point of never getting through his work on Saturday night, but leaves odds and ends of business enough to occupy all Sabbath morning. However, if his wife and children get occasionally to mass, if he himself pays his dues, and confesses before Easter, his priest is quite satisfied.

As Nanni was not working for pay, Jacopo could not complain of his taking a holiday, although the young man did not return until night.

If we had followed Nanni on this Sabbath we should have found him climbing to the "piano quarto" (or fourth story above the ground) of a house in a poor street; thence he issued, some two hours after, with a young man, and being joined in the street by two others, they walked up the great Strada Mare, or seaside road, and at a little distance from the town turned aside to the rocky coast, and finally established themselves in a snug nook under an overhanging cliff. People seeing them from a distance might have supposed them playing cards or dice, or idly basking in the sun. They had their bread and cheese with them, and remained here all day. All this Sabbath Nanni Conti was learning the way of God more perfectly from his Vaudois brethren.

(To be continued.)

WE MOTHERS.

O, what mischievous, troublesome children we have! How difficult it is to manage them, and to enforce obedience. How much patience we mothers need, and what a hard life we have! But the fault after all is really not so much in the children as in ourselves. Worn out with petty vexations and cares, burdened with secret sorrows and pain, we bring to the work no vitality, no enthusiasm, no heart, and gradually we come to move through the same routine of every-day duties in a sort of mechanical way, weak and spiritless, till the home seems like a tomb. No wonder the children eagerly seek to escape from it. No wonder that their pent up vitality and energy finds vent in noise and confusion distracting to their weary mothers.

But suppose we mothers hear some special good news, which animates our spirits and lifts the shadows from our hearts. O, how different then does all appear. Mother's face is radiant with smiles: she walks with an elastic step, and sprays to her children in cheerful tones; they catch the spirit and it pleases them. They are no better than they were yesterday, in one sense, yet they love their mother better, and that makes all the difference in the world in their outward conduct. They say to themselves, "How kind mother is! How pleasantly she smiles on us! She is not cross to-day." And even though they may be as noisy as yesterday, she is too happy to notice it, or at least to be troubled by it. She looks upon the children's faults with a lenient eye, and as they, in a measure, really try to please her, she says to herself, "How much better they behave to-day?"

O, it is not the sea—
It is not the sea that sinks and shelves,
But ourselves,
That rock and rise with endless and uneasy motion.

We sympathize with each other. We cannot help it. Eye speaks to eye more plainly than ever tongue speaks, and the fire of enthusiasm which burns in our own spirits will flash through the windows of our souls to light up the eyes of our children and kindle in them a similar fire which, though but a spark at first, may be fanned into a flame which shall burn with a steady and constant light, shedding cheerfulness on all around.

The mother may almost regard her children as a mirror. In their gloomy and listless looks she may see the reflection of her own trouble and perplexities. In their indolence or mischievous tricks she may see her own weariness or flagging health and spirits. The machinery is out of order, or she has neglected to wind it up. In their noiseless, cheerful diligence, their animated, happy looks, she beholds her own health and happiness, her own quiet, unwavering zeal, and unflinching love and patience.

Does not love beget love, gloom create gloom, with provoke with, cheerfulness send forth sunshine, and earnestness rouse the energies of all who behold it? So as true mothers we must seek to attain that self-command that shall enable us to keep our own trials and perplexities, our sorrows and

anxieties, buried in our bosom, that outwardly we may be cheerful and bright. We must have that deep love for our children that shall lead us to enter into all their little joys and sorrows as if they were our own.

A heart at leisure from itself
To soothe and sympathize.

For our children's sake as well as our own it is important for us to keep ourselves in such a physical condition, by means of fresh air, rest, recreation, and all such means as are desirable and in our power, that we may enjoy life, and may have mental, moral and physical force enough to enter upon our life-work with enthusiasm; and last but not least, we must rely continually upon a help and strength beyond ourselves. Let us seek aid and direction from Him who is "an ever present help in time of trouble," and in His strength will we be strong.

A true mother never separates her own interest from her children's interest. She feels for them, she sympathizes with them, she assists them, ever firmly, gently, unwaveringly, guiding them in the right way. She rouses their dormant energies. She finds the secret spring which shall set the machinery to work in the right direction, and then puts it in order. If possible she so cultivates their moral feelings, the nobler part of their nature, that they may love to do right for the right's sake. All may not be influenced by the same motives. Resting assured that there are none who cannot be influenced, let the mother by close study of the characters and dispositions of her children search out those motives which seem best adapted to influence them for good. And then, while with unwearied hands and heart she sows the seed, let her learn to wait patiently for the harvest.

What though difficulties and trials sometimes cross our path? Is that any reason why we should despair or give up our interest? With no obstacles, no difficulties, no evils to contend with, there would be no victory, no virtue, no success. "Rome was not built in a day." By steady adherence to the fixed principles of right, enforced in firmness and gentleness, and by an unfailing fund of love, and sympathy, and patience, if our enthusiasm fail not, we may accomplish all we desire. To us most of all is the promise and exhortation, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

UNPLEASANT EFFECTS OF A BAD TEMPER.

There is no greater tyrant in a house than a bad-tempered person. There may be no particular tyranny in his actions, or even words; for looks and manner are of themselves quite sufficient to keep a whole household in awe. Bad temper does not consist entirely of passion; in fact, passionate people are often of an affectionate disposition, and injure themselves more than anyone else. But the really bad-tempered person governs the household. All the other members of it are in a perpetual state of conspiracy as to how he shall be pleased and kept in good humour. He must have the most comfortable chair in the cosiest corner; the meals must be regulated both as to time and food according to his pleasure; nothing must be done without considering how it will affect him; and all this because, if he be put out, he knows how to make the house unbearable to every one. We use the masculine pronoun in speaking of the bad-tempered person, though the distemper belongs to both sexes. Perhaps it predominates in women; for men have to begin early to fight their way in the world, and so learn to be tolerant; and the bustle and worry of life make them glad of peace and quietness. But a very large number of women remain in comfortable homes, with no particular object in life but marriage; and when they are disappointed of this, settle down into bad temper.—*Chambers's Journal.*

WHO GUIDES THE BIRDS?

Familiar as the migration of birds is to us, there is, perhaps, no question in zoology more obscure. The long flights they take, and the unerring certainty with which they wing their way between the most distant places, coming and going at the same period year after year, are points in the history of birds of passage as mysterious as they are interesting. We know that most migrants fly after sundown, though many of them select a moonlight night to cross the Mediterranean. But that their meteorological instinct is not unerring is proved by the fact that thousands are every year drowned in their flight over the Atlantic and other oceans. Northern Africa and western Asia are selected as winter quarters by most of them, and they may often be noticed, on their way thither, to hang over towns, at night, puzzled in spite of their experience by the shifting light of the streets and houses. The swallow or the nightingale may sometimes be delayed by unexpected circumstances. Yet it is rarely that they arrive or depart many days sooner or later, one year with another. Prof. Newton considered that were sea-fowl satellites revolving round the earth their arrival could hardly be more surely calculated by an astronomer. Foul weather or fair, heat or cold, the puffins repair to some of their stations punctually on given days, as if their movements were regulated by clock work; the swiftness of flight which characterizes most birds enables them to cover a vast space in a brief time. The common black swift can fly 270 miles an hour, a speed which if it could be maintained for less than a half day, would carry the bird from its winter to its summer quarters. The large purple swift of America is capable of even greater feats on the wing. The chimney-swallow is slower—ninety miles per hour being about the limits of its power; but the passenger pigeon of Canada and the United States can accomplish a journey of 1,000 miles between sunrise and sunset. It is also true, as the ingenious Herr Palmén has attempted to shew that migrants during their long flights may be directed by an experience partly acquired by the individual bird. They often follow the coast line of continents, and invariably take on their passage over the Mediterranean one of three routes. But this theory will not explain how they pilot themselves across broad oceans, and is invalidated by the fact, familiar to every ornithologist, that the old and young birds do not journey in company. Invariably, the young broods travel together;

then come, after an interval, the parents; and finally, the rear is brought up by the weakly, infirm, moulting and broken winged. This is a rule in autumn. The return journey is accomplished in the reverse order. The distance travelled seems, moreover, to have no relation to the size of the traveller. The Swedish blue-throat performs its maternal functions among the Laps, and enjoys its winter holidays among the negroes of the Soudan, while the tiny ruby-throated humming-bird proceeds annually from Mexico to Newfoundland and back again, though one would imagine that so delicate a little fairy would be more at home among the cacti and agaves of the *Tierre Caliente* than among the firs and fogs of the north.—*London Standard.*

BEST FRUIT AT THE TOP.

O, the apple trees up in the orchard!
Like wee chubby faces I see
The russets and pippins, sly peeping,
Between leaves a-twinkle at me!
And on the crisp breeze, as I'm longing
In vain for the beauties to drop,
A blithe, haunting song seems to whisper
"The best fruit is found at the top!"

O, the gnarled and moss'd boughs upward tossing!
They cradle me now in their arms,
And onward I gaze on the orchard,
The rivers, the uplands, and farms.
So, gazing far, far out from childhood,
That blight, breezy song ne'er will stop;
Fame, station, are won but by climbing;
"The best fruit is found at the top!"

—George Cooper.

"DER ABEND IST DER BESTE."

The morning hours are joyful fair,
With call of bird and scent of dew;
And blent with shining gold and blue
And glad the summer noontides are;
The slow sun lingering seeks the west
As loth to leave and grieve so soon
The long and fragrant afternoon;
But still the evening is the best.

Day may be full as day may be,
Her hands all heaped with gifts, her eyes
Alight with joyful prophecies;
But still we turn where, wistfully,
The veiled evening, dimly tall,
Stands in the shadow without speech,
And holds her one gift out to each—
Her gift of rest, the gift of all.

Ah! sweetly falls the sunset glow
On silver hairs, all peaceful bent
To catch the last rays, and content
To watch the twilight softly grow;
Content to face the night and keep
The peaceful vigil of the eve,
And like a little child to breathe
A "Now I lay me down to sleep."

Ah! close of life! Ah! close of day!
Which thinks of morn without regret;
Which thinks of busy noon, and yet
Grieves not to put its toils away;
Which, calmed with thoughts of coming rest,
Watches the sweet, still evening fade,
Counting its hours all unafraid—
Surely the evening is the best.

—Susan Coolidge.

CUNNING OF A FOX.

Some fishermen on the west coast of Ireland were in the habit of going to a small island, a few hundred yards from the main land, in quest of bait. The island was inhabited by a large number of rabbits, and could be reached at low tide by wading, the water there being only a few inches deep.

One morning they went in their boat quite early, it being high tide, and on landing saw a dead fox lying on the beach. The fur of the animal was all bedraggled, and he seemed to have been drowned. One of the men remarking that his skin was worth something, pitched him into the boat.

Procuring their bait they returned to the main land, and the man who had possessed himself of the fox seized him by the tail and flung him on shore. As soon as the animal struck the beach he picked himself up with considerable agility for a dead fox, and shot off like a flash up among the cliffs, while the men stood staring at each other in mute astonishment.

The men concluded that he had crossed over to the island during the night, when the tide was low, in search of rabbits, and finding in the morning that he was cut off from the main land, counterfeited death, with the expectation of thereby procuring a passage to the shore in the boat; an expectation which was fully realized.—*Commercial Bulletin.*

MOST of the beatitudes which infinite compassion pronounced have the sorrow of earth for their subject, but the joys of heaven for their completion.—*H. More.*

THE right will produce more right and be its own reward—in the end a reward altogether infinite, for God will meet it with what is deeper than all right, namely, perfect love.—*G. McDonald.*

NOTHING so increases reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness we are shallow, and deem others so.—*Charles Buxton.*

BRITISH AND FOREIGN ITEMS.

WILLIAM ARTHUR will be elected President of the Wesleyan Conference at its approaching meeting. His health is much better, and he is now again able to preach as usual.

THE last days of Dean Stanley were annoyed by letters from the incendiaries of Fenian Rossa's following, threatening to destroy Westminster Abbey, one of the most beautiful and interesting churches in the world. It is believed that the dynamite machines sent to England were to be used for this and other Nihilistic work.

A CONSTANTINOPLE despatch says that Sheik Mahmoud, arrested by the French Consul there, and upon whose person documents were found shewing the existence of a vast Moslem conspiracy against the French in Africa, has been taken aboard a French man-of-war, and will be sent to France, charged with a conspiracy against the public peace of Algeria.

THE King of the Sandwich Islands, in an interview with a representative of the German press at Berlin, declares positively that he had no intention of attracting European emigration to Hawaii. He greatly preferred emigrants from Japan and China, who were much more easily acclimated than Caucasians, and from whose political aspirations he would have nothing to fear.

THE convention of South American Republics, which is to meet at Panama in September to devise a common system of federation, promises to be supplemented by another to consider the adoption of the principle of arbitration in their various difficulties. The movement, which has been initiated by Columbia in a series of invitations to her sister republics, seems to meet with general acceptance.

A ST. PETERSBURG despatch says the Czar and the whole of the Imperial family left Moscow on Sunday night, travelling towards Novgorod, a distance unknown. The cause of the sudden departure was the discovery of a plot to assassinate the Czar. A woman named Guza, a friend of Solouvieff's, was appointed by the Nihilists to attempt its execution. The woman escaped, but others were arrested.

A VIENNA despatch says a letter from Kieff, published in one of the morning papers, states that the Jews of that place have again been threatened with death, and have been warned that unless they quickly quit the country their houses will be burned down over their heads. Active persecution has not, however, actually recommenced as yet, all being quiet up to the present moment. The Jewish inhabitants are in a state of terror and anxiety.

A CORRESPONDENT of the Paris "Temps" is authority for the statement that last year there were issued from Mecca letters appealing to all good Mussulmans to unite in defence of Islamism, which, it was held, was threatened with destruction by Christianity. The circular pointed out that the English Christian ruled the Indian Mussulmans, the Frenchman ruled in Algiers, and the Russian swayed the destinies of the Turcomans. The French correspondent traces the recent disturbances in Algiers to this circular.

THERE are in Ireland 170 persons to the square mile, if the population is 5,500,000. The average density over the whole of Europe is only 75 persons. If all Russia, where the density is as low as 34, is excluded, the average for the rest of Europe is 135. The various countries stand as follows: Ireland, 170 persons to the square mile; England and Wales, 400; Scotland, 120; Norway, 15; Sweden, 27; Russia (in Europe), 34; Spain, 90; Portugal, 120; Denmark, 130; Austria-Hungary, 150; Switzerland, 170; France, 180; Germany, 200; Italy, 240; Holland, 300; Belgium, 470.

THE Secretary of the Society for the Suppression of the Opium Trade wrote to the Viceroy of China, explaining the Society's views on the traffic. The Viceroy replied: "Opium is a subject on which England and China can never meet on common ground. China views the whole question from a moral, England from a fiscal, standpoint. The Chinese Government is impressed with the necessity of making strenuous efforts to control the flood of opium before it overwhelms the whole country. The new treaty with America, containing a prohibitory clause, encourages the belief that the broad principles of justice and humanity will prevail in the future relations of China with western nations."

POPE LEO XIII. is far from being a handsome man, and he is said to have related the following incident concerning himself: When he was Cardinal Pecci, he was at one time legate at Brussels, and on a certain occasion was sitting in his study. A painter, who was at work on the outside of the house, slid down a rope in front of the window, and, as he gazed upon the distinguished occupant of the apartment, remarked: "What an ugly face for a cardinal!" The Cardinal arose and proceeded to the door, in order to have the workman discharged for his insolence; but on the way, happened to pass a mirror. Looking at his own reflection in the glass, he laughed to himself, returned to his seat, and admitted that the fellow was right.

AN ecclesiastical quarrel, it is said, has occurred in Glasgow, growing out of a long-standing dispute between the orthodox and liberal wings of the Free Church. The revision of the standards of the Church, the "Confession of Faith," and "The Westminster Catechism" are the subjects of the dispute. The liberals wish them remodelled, so as to do away with the doctrines of infant damnation, election, predestination and verbal inspiration of the Bible; while the orthodox faction hold that these doctrines should be preserved. At a synod meeting the discussion rose to such a pitch that Rev. Mr. McAskill seized Rev. Mr. McArthur by the throat and almost strangled him. The combatants were separated with great difficulty. The above has been thought of such importance as to have been telegraphed across the Atlantic. It must be taken with a large allowance for exaggeration and spite.

MINISTERS AND CHURCHES.

AFTER a residence of nearly twenty years in Brantford, the Rev. Mr. Lowry last week retired to Toronto, where he proposes henceforth to reside.

REV. DR. REID, whose health has been somewhat impaired for a few weeks, has gone to the seaside to recruit. Letters and remittances may be sent to the office as usual.

WE are glad to understand that the Rev. Mr. Wallace, of the West Church, Toronto, who some time ago had the misfortune to have his leg broken, is so far recovered that he hopes to be able in a few days to walk about. We are sure Mr. Wallace's many friends will be pleased to know that such is the fact.

VERY many of the acquaintances and friends of the Rev. Robert M. Thornton, late of Montreal, and now of Glasgow, will be pleased to learn that he has been appointed by the Foreign Mission Committee of the Free Church of Scotland as one of a deputation to visit the various mission stations connected with and supported by that Church in South Africa. Mr. Thornton, with his brother deputies, sailed for Capetown in the month of June last, and will now, in all likelihood, be busy at the work assigned to him. If possible, it is contemplated to make the return voyage by the Red Sea, but this will very much depend upon the time when the engagements of the deputation in South Africa shall have all been met.

AT the last congregational meeting of St. Andrew's Church, Three Rivers, held in January last, the pastor, the Rev. C. E. Ameron, urged his people to pay a debt of \$3,000, which had burdened them for several years. The majority thought it to be a practical impossibility in the circumstances of the congregation. The subject was made a matter of earnest prayer, and the God of all power of might opened hearts and purses, and crowned the effort put forth with abundant success. On Sabbath, July 24th, the pastor called the congregation together to unite in a service of thanksgiving to God, for removing obstacles and difficulties in answer to prayer. The debt was paid through the liberality of one or two members and by a united effort of the congregation. St. Andrew's Church is now wholly dedicated to the Lord. Let others do the same.

WE are glad to learn that Mr. A. B. Baird, who has been during the past twelve months studying in Scotland and Germany, has returned to this country, and as will be seen by our Presbytery notices is to be ordained in the course of a short time to the work of the ministry by the Stratford Presbytery in the church at Fullerton, with which Mr. Baird has from childhood been connected. We believe Mr. Baird will almost immediately thereafter proceed to his far off station at Edmonton, to which he was some time ago appointed by the Home Mission Committee. Edmonton promises at no distant day to be an important centre of population, and it is gratifying to have it occupied at so comparatively early a period in its history by a Presbyterian missionary, and by one who gives so much promise as Mr. Baird does of, under the blessing of God, doing the work laid upon him with efficiency and success. We are sure that many will follow Mr. Baird to his far off place of labour at the base of the Rocky Mountains with cordial and prayerful interest, and will wish him all comfort and prosperity in the undertaking to which he has consecrated his energies and his life.

WE regret that the report of the state and progress of the united congregations of South Gower and Mountain was unfortunately mislaid, and though sent to us months ago has not yet appeared in our columns. We owe an apology to the congregations for this, and trust that is not yet too late to mention the interesting and encouraging facts connected with their history. It is not by any means a record of the progress of comparatively large and wealthy congregations exclusively which we wish to find a place in our columns. In very many cases the work accomplished in fields comparatively limited, and the success with which comparatively small congregations have been blessed, will be found as interesting and encouraging as those of larger and more prominent pastoral charges. During the ministry of Mr. Leishman, who some time ago left simply in order to have the different fields of labour in the district more conveniently rearranged, the membership nearly doubled, though

from emigration as many as twelve families left the district. In 1874 the contributions to the different schemes of the Church amounted to only \$37, while in 1880 it had risen to \$108.90. In all the supplemented congregations on the Home Mission list of 1875, South Gower and Mountain stood lowest in contributions to the schemes of the Church, while in 1880 it stood higher than any other. This surely is a good and encouraging record, and as much so as it would have been last March.

PRESBYTERY OF BRUCE.—This Presbytery held its quarterly meeting at Port Elgin on the 19th and 20th ult. There were fifteen ministers and eight elders in attendance. Rev. W. Ferguson was appointed Moderator for the next six months. The Presbytery held a very interesting conference on the state of religion at the evening sederunt. Messrs. Tolmie and Straith were appointed a Commission to visit Sault Ste. Marie and the other mission stations on the north shore of Lake Huron, during the month of August; their pulpits to be supplied in their absence by the Presbytery. Mr. Caswell, student, and Mr. Thompson, commissioner from Balaklava, having been heard in relation to that field, it was resolved to ask the Home Mission Committee for a small grant per Sabbath for that congregation for next year. There was read a circular letter from the Rev. R. H. Warden, calling the attention of Presbytery to the fund for the colleges, and asking the appointment of a member of court to take charge of that fund. It was resolved to defer the consideration of this matter until next meeting of Presbytery. The subject of Knox College library fund having been brought under the notice of Presbytery, on motion of Mr. Scott, seconded by Mr. Tolmie, it was resolved. That this court recognizes the importance of the College being suitably furnished with books, cordially approves of the movement, and earnestly recommends that sessions and congregations use means to secure liberal contributions towards the important object contemplated. The following committee was appointed to correspond with ministers and sessions on the subject, viz. Messrs. Scott, Straith and Gourlay, ministers, (Mr. Scott, Convener).—A. S. FORBES, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 26th July, at eleven a.m.—Present, nineteen ministers and three elders. Mr. Alexander McDonald was elected Moderator for the ensuing six months. Mr. Gray laid before the Presbytery the plan of the Alumni Association of Knox College for improving the library. The object was cordially approved, and Messrs. Gray, Leiper and Findlay were appointed a Committee to use suitable means within the bounds for procuring funds, the first named being Convener and Treasurer. A tender of resignation of the charge of Angus, New Lowell and Bonnyton, by Mr. McKee, for the reason that he had accepted the Inspectorship of Schools in South Simcoe, was read. He being absent, the Presbytery resolved on the usual course of laying over the resignation till next ordinary meeting, and citing the congregation to appear for their interests. On report of a Committee appointed to prepare a plan for defraying the expenses of Commissioners to the General Assembly, the following plan was adopted. 1. Collections to be made by congregations in May, yearly, to form the "Assembly Commissioner's Fund," 2. The Treasurer to apportion from this fund the amount *pro rata* among the Commissioners who shall have attended the Assembly, 3. Congregations to report to Presbytery at meeting on last Tuesday of May, each year, as to the collection; and should any congregation fail to take up the collection, Commissioner from it shall receive no apportionment, 4. Copies of the regulations to be issued to congregations in April, 1882, by the Clerk, and thereafter annually in the same month, the Treasurer to send reminders. Under Home Mission business it was resolved to make efforts to procure ordained missionaries to occupy important points in the mission territory, and to procure catechists, if possible, to occupy during the winter the stations vacated by student missionaries on the opening of colleges. The Presbytery's Home Mission Committee would be glad to communicate with parties willing to undertake the work of ordained missionaries. It is believed that there must be in the congregations of the Church many suitable men, who might be willing to undertake the work of catechists if the claims of the mission field were made

known to them, and they themselves invited to labour in it. The Committee would be pleased to hear of such men, duly recommended, and to employ them. Arrangements were made for visiting the supplemented congregations, and aided stations, with a view to the requirements of the Assembly's Home Mission Committee. Sanction was given for the selection of a site in the village of Tottenham, for a church to be built by the First Tecumseth Congregation, as also for the disposal of the old church building. Mr. Leiper was appointed to correspond with the Treasurers of the College Fund in terms of Mr. Warden's circular of the 30th June. ROBERT M. JOE, *Pres. Clerk*.

PRESBYTERY OF MAITLAND. This Presbytery met at Kincardine on the 12th of July. Rev. H. McQuarrie was appointed Moderator for the ensuing six months. An extract minute from the records of the General Assembly was read, sustaining the Synod in transferring the congregation of Molesworth from the Stratford to the Maitland Presbytery. Mr. Johnson was welcomed, and his name added to the roll of the Presbytery. Messrs. McNaughton and Strachan were appointed to audit the treasurer's book. A call to the Rev. R. W. Leitch, Dungannon, was laid on the table, and the congregation cited to appear at an adjourned meeting of the Presbytery. The grants to the supplemented congregations were revised. It was agreed to renew the application for a grant of \$100 to Fordwich and Gorrie; also to ask a supplement of \$100 for Langside; also to ask the continuation of \$100 for Pine River. A petition from the Fordyce congregation was read, asking the Presbytery to appoint a committee to visit the field on the east side of the Maitland River, with a view to the establishing of a congregation in that place. The Presbytery agreed to hold an adjourned meeting to inquire into the state of that field, and to cite the neighbouring sessions to appear for their interests. A complaint from the Eadies congregation, regarding a deliverance of the Presbytery, was read. After hearing the session and delegates from the congregation, an amicable understanding was arrived at. Mr. Ross asked leave to moderate in a call in Bluevale and Eadies congregation when they are ready to proceed. Granted. A petition from Wingham, asking for a separate congregation, was read. After all parties had been heard, the Presbytery came to the finding that it was not advisable to organize another congregation in Wingham at present. The treasurer gave in the report of the finances of the Presbytery, which was received and adopted. A petition from persons claiming to be the South Kinloss congregation, and asking to be organized, was read. After hearing parties, the Presbytery agreed to hold a meeting next week in South Kinloss church. At this meeting in Kinloss the Presbytery agreed to separate South Kinloss congregation from Lucknow, Rev. Mr. Cameron to remain with the Lucknow congregation, and Rev. Mr. Sutherland, with his session, was appointed to organize, as far as needed, the South Kinloss congregation, and to report. A circular was read regarding the library of Knox College. It was moved by Mr. Wilkins, seconded by Mr. Sutherland, "That the Presbytery express its hearty approval of the scheme, and cordially recommend it to the friends of the College for their support." The standing committees of the Presbytery for the year were appointed, the following ministers, with their Presbytery elders, to constitute these committees: State of Religion—Messrs. Ross, Convener, Jones, Brown, C. Cameron, and J. A. Anderson. Finance—Messrs. Wilkins, Convener; McQuarrie, Johnston, Leask, and Grant. Home Mission—Messrs. D. Cameron, Convener; Taylor, McQueen, and Murray. Sabbath Schools—Messrs. Muir, Convener; Leitch, McRae, and McNaughton. Temperance—Messrs. Sutherland, Convener; McFarlane, Davidson, and Hamilton. The following members of Presbytery were appointed to take special charge of the schemes of the Church: Foreign Missions, Rev. J. L. Murray; Colleges, Rev. H. McQuarrie; Home Mission, Rev. D. Cameron; French Evangelization, Rev. R. W. Leitch; Infirm Ministers' Fund, Rev. R. Leitch; Widows' and Orphans' Fund, Rev. G. Brown; Assembly Fund, Rev. D. B. McRae. It was agreed that at the next regular meeting the evening sederunt should be devoted to a conference on some subject connected with Christian doctrine, life, or work, and that Messrs. Ross and Jones, ministers, be a committee to arrange for holding the same.—R. LEASK, *Pres. Clerk*.

MISSION WORK IN CHINA.

We had last week room merely to mention the fact that the Rev. Mr. Swanson, of Amoy, China, had delivered an interesting and instructive address on Tuesday, the 2nd inst., before the Ladies' Foreign Missionary Society. The following outline gives a fair idea of what was said, but of course has little power compared with the address as delivered by Mr. Swanson :

In opening, Mr. Swanson said that he felt on every occasion that he undertook to lay the subject of Chinese mission work before an audience the growing importance of it, and he knew the way in which it was presented had a great deal to do with the manner in which it was received, and therefore, of the great responsibility which he was under. He knew that sometimes he might err upon the side of exaggeration of the good properties of the people among which he had laboured so many years, and others again were apt to depreciate them, but his idea throughout was to take a middle course. At the same time, he was not ashamed to say that no one who had been in China as long as he had could help feeling the affection he felt for them. Throughout all the world, in every quarter, the Chinese were to be found, and he regretted to say that they lived entirely within themselves and their fellow-countrymen, and he thought that the Christian Church was neglecting its duties and the opportunities which God had given it, in placing the Chinese among them, by not attempting evangelization. He said there were nineteen missionaries in China, and he did not know of any Church which has the same number in the field as the Presbyterian Church in Canada, speaking only with regard to the ordained missionaries. When he considered the vast extent of the Chinese Empire, its history, and the present state of its people, there was no mission field in the world that would compare with it. Another reason why he put this country forward as a mission field is because once it is brought round to Christianity, it would become one of the mightiest levers to Christianize the world, as there is no other nation upon the face of the earth to equal them in industry, etc., except the British. The lecturer said he had been recently in the Sandwich Islands, and he found that the Chinese numbered 20,000 there ; they had carried their native industry with them ; were the wealthiest people there, and were buying up the land. On the other hand the natives of these islands were diminishing in population, and in a few years he considered the whole of the South Sea islands would be peopled by the Chinese. He mentioned these things to shew that if these so-called heathens were placed on the same lines as ourselves, no nation could compare with them. He spoke of his first arrival at Amoy, the value of his labours, and of the impressions he received in landing there, the immense number of ships of all nations, the beautiful bay with its many islands, and the immense cities which lay within a radius of fifty miles of Amoy, some of them with populations of half a million. On going through the streets of these cities he found things much different from what he had supposed they would be, on account of the great advance in civilization which had been effected, and also the great and crying necessity of Christianity. After he had been there some time he found how difficult a thing it was to learn the Chinese language, and his brother missionary, Mr. W. C. Burns, would not allow him to undertake any work until he had learned it. He was very thankful for this consideration, as the better knowledge a man had of the language the better chance of success he would have in his mission, as the Chinese took very kindly to any European who could address them in their native tongue, and on the other hand they were a people who would jeer and sneer at an unfortunate individual who spoke to them in broken Chinese. The lecturer gave several instances of the ludicrous mistakes which occurred owing to the wrong accent being placed on certain words, and of the difficulty a European had in mastering this extraordinary language. He was in the country ten months before he attempted to address the people, and he was very thankful when the first attempt was ended. He knew of no people who had the power to mask their ideas and present something else to their hearers if they thought that they could obtain some advantage, and their meanness and treachery one towards another was incredible. The difficulty of promulgating the Gospel in China was very much enhanced owing to

the deadening influence of the outward circumstances in which they lived, and which tended to drag them down. There was no observance of the Sabbath day, and the missionaries might be said to be continually on the "feint" with the people, on account of their distrustful and wily nature. There is another difficulty which they had to contend with, living in social lines outside the people, and it was a matter almost impracticable to get into parallel lines with them. In China a man buys his wife and sells her when he likes, and there is nothing like a home feeling in the country, no family love outside of Christianity. These barbarous institutions, which are recognized in the country, it will take years to eradicate. He said the best of the Church members were the women, and it was important that these should be looked after particularly, as he never saw a woman brought into the Church yet but she used her utmost endeavours to have her whole family with her, and a woman in China, on being married, possesses a great influence. The degraded condition young women are in in that country may be gathered from the fact that a man if asked what family he had never included his daughters in the list, but just the sons. As soon as the girl baby is born the torturing process of feet binding commences, and there seems to be no prospect of having this horrible practice checked, as the people cling to the custom, and no forcible legislation dare be introduced. The only hope is that as Christian education is introduced this intelligent people would take hold of the matter themselves. Four hundred women have bound themselves not to continue the practice with their children, and also to try and prevent their sons from intermarrying with any one who has her feet deformed in this manner. The missionaries have established a Chinese girls' school, which has been in working order for six years ; 200 scholars are now there, and the success which has attended this institution is likely to be the best means of converting this people, as the girls when they are married have great weight in the affairs of the community. The accommodation for these scholars is wholly inadequate, and they come praying to be taught, and offering to pay their own expenses. The reverend gentleman then brought his remarks to a close with a review of the aid contributed by Canada in the mission work, and said that it has gone on in such a ratio as no other work had done, and he entertained great hopes for the future.

BRADLAUGH lately made a desperate attempt to enter the House of Commons, but was forcibly ejected after a severe and prolonged struggle, and looking much the worse for wear after the encounter. He declares his intention of obtaining warrants against the officials for assault.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIV.

Aug. 21, } THE MANNA. { Ex. xvi. }
1881. } 1-8.

GOLDEN TEXT.—"Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven."—John vi. 32.

HOME READINGS.

- M. Ex. xv. 22-27; xvi; 1-S. Manna Promised.
- T. Ex. xvi. 9-36 Manna Sent.
- V. Num. xxxiii. 1-15 From Rameses to Sinai.
- Tb. Josh. v. 1-12 Manna Ceased.
- F. Deut. viii. 1-16 Obedience Enjoined.
- S. Ps. lxxviii. 12-29 Angels' Food.
- Sab. John vi. 26-56 Christ the True Bread.

HELPS TO STUDY.

The wonderful deliverance of the Israelites from the pursuing Egyptian host is celebrated by the grand old song preserved in Ex. xv., but before the close of the same chapter the singing gives place to mourning, and the querulous, childish spirit of the newly liberated slaves breaks out into fresh murmurings against their leaders. No human enemy threatens them; the Egyptians upon whom they have so lately looked with terror and dismay they see not now, and "will see no more forever." But alas, they have come to Marah, to the place of bitter waters, and, forgetful of the recent manifestations of the supreme power exercised in their behalf, the cry is "What shall we drink?"

Another miracle is performed. The waters of *Ayun Musa* (the Wells of Moses, supposed to be identical with the ancient Marah, and still deserving of the name), are sweetened to their taste; and they are led to Elim (trees), where they find a cool spring for each one of their tribes, and abundant shade from the noonday heat. This place has also been apparently identified by modern travellers. It is only about two hours' journey from that previously mentioned and still possesses the pleasant characteristics

which rendered it such a welcome resting-place for God's ancient people.

Our present lesson, which chiefly concerns a fresh relapse into discontent, and the means employed for its removal, may be topicsly divided as follows: (1) *Where and When*, (2) *Complaints of Hunger in the Camp*, (3) *Egyptian Flesh Pots Regretfully Remembered*, (4) *The Bondage of the Fear of Death*, (5) *Manna Promised*, (6) *Provision for the Sabbath*, (7) *The Murmurers Rebuked*.

I. WHERE AND WHEN.—Ver. 1. Leaving Elim, which is described by recent travellers as a *trady* fringed with trees and shrubs, and forming a charming oasis in the desert, the Israelites passed into the Wilderness of Sin, which has with tolerable probability been identified with the plain known in the present day as *el-Markha*, stretching for twenty-five miles along the shore of the Red Sea, and reaching inland to the mountain range of Horeb. Of course the word *Sin* is the primitive name of that wilderness, and must not be confounded with the English word spelled and pronounced in the same way. All the congregation of the children of Israel entered this and desert on the fifteenth day of the second month. They had left Egypt on the fifteenth day of the month Abib, which in commemoration of that event had been made the first month of the year to them. By this reckoning they were now exactly one month on their travels. Another, and perhaps a more literal, interpretation of the text would make the time two months and fifteen days, but the former is the more probable.

II. COMPLAINTS OF HUNGER IN THE CAMP.—Ver. 2. It is not necessary to suppose that there was anything like actual starvation. They had their cattle and they had their cattle's milk. Many modern Arabs have little else. But the Israelites had left the land of Goshen, a region of proverbial fertility, and the slavery which they had there undergone had involved no scarcity of food. The grain, or meal, or flour which they had brought with them was now exhausted. On their journey, even when they found a fertile spot, they could not stay long enough to raise a crop; and this was what chiefly troubled them; they had no bread.

III. EGYPTIAN FLESH POTS REGRETFULLY REMEMBERED.—Ver. 3. Of course even flesh was not so plentiful now with the Israelites as it once had been; but the careful reader will notice that the expression, when we sat by the flesh pots and did eat bread to the full, refers more to the want of bread than it does to the want of flesh. The querulous and discontented never realize the ridiculous character of their complaints. These foolish people wished that they had died in the midst of plenty, even though it had been in bondage. "Their stomachs, for the time being, made them forget how their backs had suffered," says the "National S. S. Teacher;" and the same magazine forcibly but truthfully tells us that "it is better to starve as a free man in Christ than to revel as a slave in the luxuries of this world." Who then can object to the frugal but sufficient fare of the free pilgrim? say that the festive table of the bond slave is better? No one can deliberately do so who has been really set free. No more Egyptian flesh pots—no more "pleasures of sin"—for the true Christian; he prizes his liberty too much for that. The evils which the Israelite endured in the wilderness were temporary; he was on his way to Canaan; he had a bright prospect before him—had he remained in Egypt he could only have looked forward to a bondsman's grave.

IV. THE BONLAGE OF THE FEAR OF DEATH.—The Israelites feared that the course they were pursuing under the guidance of Moses would result in death. Ye have brought us forth into this wilderness, said they, to kill this whole assembly with hunger. This fear of death is one of the greatest hindrances to progress in the Christian life. What hinders him who halts between two opinions from coming to a decision in favour of Christ's cause and kingdom? What retards the laggard in the path of Christian duty? What prevents the young convert from giving himself wholly to the Lord? What dwarfs the liberality even of the confirmed believer? What but "temporal interests"—that is, logically, *the fear of death!* And still all this worldly-wise sophistry is contradicted by the patent fact that as a rule the good live longer and fare better than the bad. It would be no rash venture to guess that many of the liberated Hebrews lived longer in the wilderness than they would have done in the thralldom of Egypt.

V. MANNA PROMISED.—Ver. 4. The plain meaning of the Bible narrative is that the Israelites were miraculously fed for forty years in the wilderness. All attempts to identify the manna of our text with the natural products of the country have utterly failed. In connection with this passage the sixth chapter of John may be profitably read.

VI. PROVISION FOR THE SABBATH.—Ver. 5. The Sabbath was not at all a new institution to the Israelites that came out of Egypt; it can be traced back to Eden; and the fourth commandment, given very shortly after the date of our lesson text, begins with the word *remember*. But the enslaved and downtrodden tribes had been neglecting the sacred day, and now it was necessary to train them, by what we may well call artificial means, to observe it.

VII. THE MURMURERS REBUKED.—Vers. 6-8. By the address of Moses to the Israelites on this occasion we are instructed to avoid the error of putting man in the place of God. He repeatedly refers them to the Supreme Being as their guide and leader, and entreats them to regard himself and his brother only as agents, endeavouring to do the Master's work. His words furnish us with a lesson that ought to be thoroughly taught and elucidated in the present day, especially among people that are exposed to the influences of popery.

THAT is the best part of beauty which a picture cannot express. The history of many a Christian has for its chief data his so-called holy resolutions.

HER MAJESTY'S steamer *Jackal*, a short time ago conveyed Mr. Smith, of the Registrar-General's office, to the Island of St. Kilda, for the purpose of taking the census. The population on the island is seventy-seven, against seventy-one at the last census. The inhabitants were all well.

OUR YOUNG FOLKS.

GATHER THEM IN.

Gather them in from the lanes and streets;
Gather them in from the dark retreats;
From the haunts of folly and dons of crime,
Gather them in, in their early prime;
Gather them in with a burning zeal,
Gather them in for their country's weal;
Gather them in with abundant store,
Garner'd in glory for evermore.

BERTIE AND HIS SONGS.

BERTIE FARLEY'S papa had just moved to the city of B—, and mamma was busily engaged in arranging the rooms which were to be their home for the winter. The front windows looked out on a pleasant street, with trees and plots of grass on either side, and flowers everywhere, adding to the beauty of the comfortable-looking homes. Happy children were coming home from school, and a little way to the right Bertie could see the street cars passing up and down.

He went down and stood by the gate a little while with Henry, his elder brother, but soon came in, and told mamma that his "foot hurt." So mamma made a little bed by the low window, and told him to rest while she was hanging the pictures.

Bertie was not quite three years old, and Henry less than five. So while the foot, which ached so strangely, was resting, Henry and Bertie talked about their long ride on the cars, and especially the crossing of the Detroit River. They crossed on the cars, and on the boat too, which seemed very wonderful to these wise little heads; and they never wearied of telling how the "the cars had a boat ride." The little brothers liked their new house very much; but as the flowers faded, and the leaves changed from quiet green to bright yellow and red, fading and falling too at last, the pain came oftener to the little foot, and papa asked a very wise and good doctor to come and see his little boy. When the doctor found how much Bertie was suffering, he felt of his back, and Bertie did not like him, because he hurt his back. The doctor said he feared that the spine was diseased, and so it proved.

Bertie was taken to ride during the pleasant Fall days, in a little baby-carriage, in hopes that the fresh air and exercise would aid in restoring him to health. Sometimes he would suffer a paroxysm of pain while riding; but if not, he would say joyfully, "I got home this time before my foot hurt."

One day when papa came home, he asked Bertie to guess what he had in his pocket. Bertie thought of a good many things, but couldn't guess right; and papa took his hand away, and there peeped out of his pocket a little white kitty. A friend of papa's had sent it to the little sick boy. And such a treasure as that little white kitty proved! Better than dolly or picture book, or any toy. Mamma told her little boy it was because he could love kitty, and kitty could love back again.

Kitty nestled in his arms as he lay on the couch the next day, and purred and purred. Bertie did not remember of ever hearing a kitty sing so before. He raised up from the pillow, and with eyes shining with joy said,

"Papa will have to come home, and hear kitty sing 'There is a happy land.' But the poor back grew worse and worse, so that Bertie had to have a cradle, and be carried on a pillow and fed like a baby. When the snow came, he would sit in mamma's lap, by the window, and watch Henry and some other little children playing in the soft, beautiful snow.

One day mamma said "How nice it will be when my darling is well enough to play out in the snow with brother," and with a hopeless look on his sad face he replied—

"I never shall be well enough to play out-of-doors any more." Mother pressed him to her heart with a great fear lest it might be true.

Nothing would comfort the little sufferer during his paroxysms of intense pain so much as singing,

"I gave My life for thee,
My precious blood I shed,
That thou might ransom'd be,
And quicken'd from the dead."

Or,

"Jesus the water of life will give,
Freely, freely, freely."

Only these two.

For weeks these sweet hymns soothed and sustained him through suffering which no hearty, rosy-cheeked boy could imagine. So the days and nights of pain wore on, till the time of Thanksgiving drew near; and then, through the blessing of God, and the wisdom and care of the doctor, he seemed to be growing better; and when he found the pain was gone, and he could again walk and play as usual, "I love my doctor," he said, "because he made my back well." Well, there was giving of thanks in that household, for a little boy with a straight back and a well body!

Bertie is now a schoolboy, and climbs trees almost like a squirrel, and is as spry and active as any little boy who has never had a crooked back.

As he sings with all the spirit of childish abandon, his favourite songs, "Stand up for Jesus," and "Precious Jewels," there rises before the eyes of the mother a pale little sufferer, pleading, "Sing, mamma, sing 'Jesus, the water of life,' and the weary mother sings, as well as she can for the sobbing voice,

"Come to that Fountain; O drink and live—
Freely, freely, freely."

TEMPERANCE GLEANINGS.

DO you know what some of our learned doctors say about the use of alcoholic drinks? Here are some valuable testimonies:

"Alcohol is a poison to our organization. It is never digested and converted into nourishment."—*Dr. Murray.*

"It does not contain any of the elements of food, and therefore is not useful in developing bone, nor muscle, nor blood, nor brain, nor any part of the human body."—*Dr. Story.*

"The use of alcoholic drinks diminishes man's capacity to endure both mental and physical labour, increases his predisposition to disease, and shortens the average duration of life."—*Dr. N. S. Davis.*

"It is a lesson early to be remembered, that although there are so many drinks made and sold as beer, wine, and spirits, none of them are fitted to the first natural wants and desires

of man. I gather from the facts before us that the said drinks are not wanted at all. If a little child can live and grow up, and learn and work and play, and be very healthy and pretty, and strong and happy, without these drinks, a man or woman can live without them equally well."—*Dr. B. W. Richardson.*

FAMILIARITY WITH THE BIBLE.

HE who is so familiar with the Bible that each chapter, open where he will, teems with household words, may draw thence the theme of many a pleasant and pathetic song. For is not all human nature and all human life shadowed forth in those pages? But the soul, to sing well from the Bible, must be imbued with religion as the flower is alternately imbued with dew and sunshine. The study of the Book must have begun in the simplicity of childhood, when it was felt indeed to be divine, and carried on through all those silent intervals in which the soul of manhood is restored, during the din of life, to the purity and peace of its early being. He who begins the study of the Bible late in life must indeed devote himself to it night and day, with a humble and contrite heart, as well as an awakened and soaring spirit, ere he can hope to understand what he feels—thoughts and feelings breathing in upon his like spiritual sounds and scents, as if from a region hanging in its mystery between heaven and earth.

THE SAVIOUR'S CALL.

"COME unto me," says Jesus. He wants little children, as well as young people and old people, to come unto Him. He loves the little ones. He calls them His "lambs."

If we hear His voice and go to Him He will make us happy in this world, and when we die He will take us to heaven, where we will be happy forever. Do you not love Jesus?

If you do, you will keep His commandments, just as you obey your parents, because you love them. Jesus loves you? Will you not love Him?

"IT KEEPS IT IN MIND."

SEVERAL little girls were in my study seeking counsel to aid them in becoming Christians. One of them, a dear child not much more than eleven years old, said,—

"I haven't been to two or three of the meetings lately." Desiring to test her, I answered, "It don't make us Christians to attend meetings, Lizzie." "I know that, sir," she replied at once "but it keeps it in mind."

Was there not much wisdom in the answer?

"It keeps it in mind." We suffer a slight excuse to detain us from the house of God on the Sabbath day. Are we reminded as much of our immortality and responsibility as if we had gone there? And if we continue in such a course for weeks, or even years, is there not danger that we shall forget almost entirely that there is even such a Being as God?

"DEVISE not evil against thy neighbour, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm."—*Prov. iii. 29, 30.*

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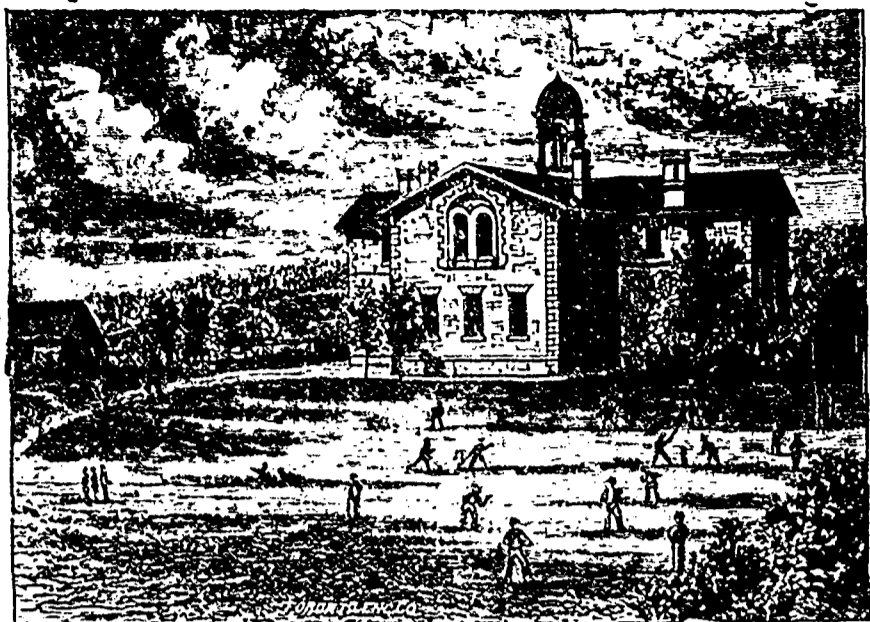
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