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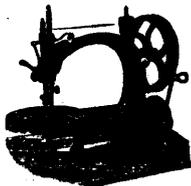
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GOLDEN HOURS will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

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

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GARDEN RHUBARB.—This now common fruit was first introduced in England only some sixty years ago. The gardener who first cultivated it began by sending five bundles to the Borough Market one morning. Only three of these were sold, whilst now tons of it are in every market in the kingdom.

APPLE CHARLOTTE.—Butter, then flour lightly, your pudding-dish. Line it with thin slices of bread, buttered on both sides; put a thick layer of apples, cut in thin slices; sugar, and a little cinnamon, and a few small pieces of butter; another layer of bread and butter, apples, sugar, cinnamon, and butter last. Bake slowly for two hours, keeping the pan covered until a half-hour before serving; then add a wine glass of sherry wine, and let the apples on the top brown.

NEW USE FOR POTATO BUGS.—A Maryland farmer proposes to utilize the potato bug for manufacture of dyeing mixtures. This farmer was opposed to the use of paris green and soured his bugs in boiling water. A piece of sheepskin got into the mixture by accident and in half an hour had changed to a rich crimson colour. This arousing his curiosity, he inserted other materials which changed first dark brown, then a greenish hue, then pure yellow, then light blue, dark blue, light red, terminating in a brilliant scarlet, which was the permanent colour.

PAPER DISH-MATS. — Paper dish-mats, which can be washed without the slightest injury, and which very nearly resemble the wicker dish-mats commonly used on the dining-table, are among the most recent novelties. The mats are stamped out of cardboard, in both round and oval form, and in any desired size. The wicker-work pattern is lithographed, after which the work is finished up by the application of a very hard kind of varnish. The paper mats, it is claimed, will last as long as wicker ones, are much cheaper, and possess the additional advantage of a smooth surface.

CARE OF THE TEETH OF CHILDREN.—At the Dental Association of the United States, which met recently, a paper was read by Dr. C. C. Patrick, of Charleston, on the prevention of dental decay. He said that special care should be given to children, and the treatment to be effective should be from the very beginning. The child should be taught to brush the teeth as soon as it could handle a brush. The teeth of children should always be examined after sickness, of whatever kind. Crooked and irregular teeth should be filed and straightened as soon as discovered, in the case of the "second" teeth.

PICKLED TOMATOES.—This receipt is good for about a gallon of ripe tomatoes, and is as simple as it is excellent. Don't wash the tomatoes, unless they have soil on them. Wipe quite clean. Do not use over-ripe fruit. With a needle prick the tomato in two or three places. Place tomatoes, whole, in a jar, putting in a layer of salt, and then one of tomatoes, whole. Let it thus stay for a week. When ready, take out the tomatoes and mix with the salt two tablespoons of mustard, four ounces of ground ginger, four ounces of roughly broken pepper, one ounce of cloves, and six onions, finely sliced. Replace tomatoes as before, and pour cold vinegar over the whole. No boiling of vinegar necessary.

HOW TO MAKE GIRLS STRAIGHT.—The following method may not commend itself to American girls, but it has made very graceful and finely-formed Hindus: From their earliest childhood they are accustomed to carry burdens on their heads. The water for family use is always brought by the girls in earthen jars, carefully poised in this way. The exercise is said to strengthen the muscles of the back, while the chest is thrown forward. No crooked backs are seen in Hindustan. Dr. H. Spry says that this exercise of carrying small vessels of water on the head might be advantageously introduced into our boarding-schools and private families, and that it might entirely supersede the present machinery of dumb-bells, back-boards, skipping-ropes, etc. The young ladies ought to be taught to carry the jar as these Hindu women do, without ever touching it with their hands. The same practice of carrying water leads to precisely the same results in the south of Italy as in India. A Neapolitan female peasant will carry on her head a vessel full of water to the very brim, over a rough road, and not spill a drop of it; and the acquisition of this art or knack gives her the same erect and elastic gait.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, SEPTEMBER 17th, 1880.

No. 46.

NOTES OF THE WEEK.

A NEWSPAPER is about to be published in London in the Persian language, for circulation in India, Persia, Turkey, and Afghanistan. The principal promoter of the scheme is an Indian Mussulman, who has for several years lived in Constantinople.

THE Jesuits expelled from France are entrenching themselves in English and Spanish soil. They have established nine colleges throughout Spain. Large buildings to be used for similar purposes have been purchased on their behalf in Wales, near Canterbury, and other places. These foes of freedom and true religion appear to have no lack of monetary resources.

THE Jewish population of the world at the present is a matter of much discussion and great uncertainty. The Jewish Calendar of Grand Rabbi Servi for the present year puts the number at 9,210,000. Others estimate it as low as 6,000,000. The true number is probably somewhere between these two extremes, but the Jews are so scattered over the whole world that it is impossible to obtain an accurate census.

MINISTERIAL communion is a thing of the past in the Anglican Church. The High and Low Church parties mutually exclude each other. "For myself," said Dean Close lately, "I would quite as readily allow one of the apostate English Roman Catholic Church Cardinals to preach in my pulpit as I would allow one of these Anglican priests to do so." The "catholicity" of this body is a point much insisted upon, but it has little visibility.

TEACHERS may do very much, if they will, to induce their Sabbath school scholars to attend the regular church services. These questions should be often thought of and answered by each teacher: Do my scholars attend the regular church services? If not, have they any good reason for staying away? What can I do to induce them to attend? Some teachers have found that it had a good effect to give a credit mark in the regular school record book for attendance at the church service.

THE London (Eng.) "World" is able to state that the Princess Louise has come to Europe only by the urgent wishes of her medical advisers, her destination being the baths at Marienbad, whither she went on Tuesday, August 17th. Her Royal Highness still feels the effects of her accident a good deal. After her return from Germany she will go to Scotland before proceeding to America. The insinuation which has been made that the Princess Louise dislikes Canada is without foundation.

EXPERIENCE has perfectly justified the admission of women to the science classes of University College, London. The number of men the past year increased, instead of diminishing, and at the late distribution of prizes the women took an honourable part. Of 68 prizes the women took 16; of 103 first class certificates, 38; of fifty second class certificates, 10; of 52 third class, only 2. In a former year the first mathematical prize has been taken by a woman; this year they fell behind in mathematics and fine arts, but won first places in political economy and in Latin and Greek.

THE Chinese Government has inaugurated a new departure which ought to make the United States political parties heartily and healthily ashamed of their miserable anti-Chinese plank. Chin Lan Pin, the Chinese Minister to the United States, has transmitted to Secretary Evarts a circular sent by the Chinese Government to its representatives abroad, formally giving notice that the Government of China has revoked the ancient decree prohibiting natives of the Celestial Empire from engaging in commerce with foreign ports, and announcing further that in the future Chinese merchants may trade with foreigners at will. Hitherto the Chinese trade has been confined

to a small number of monopolists in the five treaty ports.

ACTIVE preparations are now in progress for the census of India, which is to be taken next February, and which will be the first attempt at synchronous enumeration of the population of the whole of British India and the feudatory States. The work will be one of great difficulty, not only on account of the vast area which the operations will cover, but even more by reason of the ignorance and prejudices of the people. There has been some doubt as to what information should be required, and it is now decided to record the names, condition, sex, age, religion, mother tongue, birthplace, occupation, education, infirmities, such as blindness, deafness, dumbness, insanity, and leprosy. Hindoos will also be required to give their castes.

INDUSTRIAL hardships give way before the right spirit. We read that at "Wanamaker's Grand Depot" in Philadelphia, where there are employed, on an average, between twelve and thirteen hundred persons, fully six hundred of whom are saleswomen, sitting is not only allowed, but it is the wish of Mr. Wanamaker that all should sit down when not engaged in the necessary duties of business. In short, there is an excellent understanding between employer and employed, and all parties are probably better served, and surely better satisfied, on account of its prevalence. Other great establishments, both in the States and Canada, need to take knowledge of Mr. Wanamaker's methods, and move up toward the millennium a trifle.

THE Moslems of Persia have been interested in the preaching of the Presbyterian missionaries to such an extent as to call out a note of warning from the Government. The Rev. J. L. Potter has received the following note: "Sir: It has been brought to the knowledge of the Persian Government that of late religious meetings held by you have been attended by Mohammedans, and I have received an official communication on the subject from the Minister of Foreign Affairs, in which the objections on the part of the Shah's Government to religious instruction being given to Mussulmans are set forth. His Highness adds that, should you continue in the course of which he complains, it will be impossible for the Persian Government to allow of your continuing to reside there; and I may further state to you that he has informed me verbally that the police have received orders to arrest any Mussulmans who may endeavour to attend your meetings."

JAMAICA has been visited with a disastrous earthquake. A description of it says:—The hissing, creaking, whistling, roaring sound of the wind was fearful. Vessels have been sunk and driven ashore, wharves destroyed, roofs blown off, trees uprooted, and a catalogue of other damages sustained which it is impossible now to estimate. A list is given of twenty-five vessels which sustained more or less damage, some of them being driven ashore and broken up. Two or three vessels are ashore on the pallsides. Every wharf except one has been blown away, including the harbourhead wharves. The seabeach is strewn with flour, rice, fish, and other articles of food. It is believed that several lives are lost, as many persons from the different vessels are missing. Those who are saved from the shipping could not secure anything in the way of clothing or effects. The heavy tiles which pave the Victoria market wharves have been all blown off, leaving the market a mere skeleton. All the penitentiary vessels have foundered, and those at Port Royal have sustained considerable damage. The harbour presents a dreadful appearance, as there is not a sound vessel or wharf to be seen. The damage on land is roughly estimated at £100,000.

A LADY who was reared in a Methodist home was taught the Shorter Catechism by a father who had a strong predilection for the Calvinistic theology. Being of a thoughtful disposition, and reverent as well, she looked at the truths thus learned in their connections

and relations, and became strongly impressed with a love for the Presbyterian faith, and then for the worship in which this faith had its expression and influence; and an opportunity presenting itself, she changed her church relations in obedience to her convictions. The instance is not without lesson. In many families, even in the Presbyterian Churches, the Catechism is slighted simply because it is "hard." Tender parents do not wish to worry the minds of their children with anything—anything religious, that is—that will tax them so severely, or put so heavy a strain upon their consciences. It is all very foolish, of course, but it is strictly in keeping with the easy-going religion that clamours so loudly for recognition. But to people, whether young or old, who are willing to think in a devout spirit, the great fundamental truths of this old compend will always commend themselves, and a reverent familiarity with them will do much to fix and perpetuate them in ways that are thoroughly evangelical.

THE New York "Christian Advocate" has this admonitory paragraph—not so much needed in the Presbyterian, as in some other churches: "It is reported that an eloquent Lutheran clergyman of Baltimore has resigned his pulpit, in order to take part in the campaign by supporting the Greenback ticket. When ministers go on the stump they take a fearful risk. While opponents hate them, and are no longer benefited by their preaching, those who agree with them in politics do not seem to respect them very highly as ministers. The society in which they find themselves is not congenial to a spiritually-minded man. To sit on the platform and listen to obscene jokes, to be preceded or followed by a speaker who makes irreverent or jocular allusions to the clergy and the Church, to be introduced by a chairman whose career has been anything but religious; these, and other things liable to occur, are inconsistent with the ministerial character. Besides, the style of the minister is unconsciously, perhaps intentionally, lowered to tickle the ears of the groundlings, and he returns to the pulpit to degrade it with stump oratory. Too many reputations have been wrecked on these shoals. Let ministerial stumping be left to those already ruined beyond repair; and let the earnest minister talk, write, and vote his sentiments courageously, and devote his energies to his special work."

THE Winnipeg "Free Press," of Sept. 4th, says:—Rev. Prof. Bryce returned on Wednesday from a ten days' trip to Turtle Mountain via Emerson, having gone on Mission business. The reverend gentleman, who has seen all parts of the Province and a portion of the North-West Territories, describes the country for thirty miles this side of the Pembina river, and for thirty miles beyond it, as unsurpassed for beauty and fertility in his North-western experience. West of the Pembina river there is, it is estimated, a population of 600, most of whom went in a year ago; and the settlers in this district are most enthusiastic as to their prospects. At Pilot Mound—a point 90 miles west of Emerson—service was held last Sabbath. A congregation of 120 people was assembled, and the communion dispensed to above thirty persons. In Southern Manitoba, where four years ago there was not a Presbyterian missionary labouring, there have been during the present summer nine, so great has been the development of this part of the Province. Churches are arranged for at Nelsonville (brick veneer), Mountain City and Dominion City, and steps are being taken at Pilot Mound. The people themselves in these districts are counted on for raising about \$3,000 this year for the support of their missionaries. In all parts of the region—except the newest and most scattered—steps are being taken by the settlers for the establishment of schools. The Turtle Mountain district has, it is estimated, about thirty families actually resident, scattered over a stretch of twenty-eight miles. Some one hundred entries have been made. The people of Turtle Mountain themselves think they should have had 400 families actually entered this summer, but for the restriction and uncertainty in connection with land.

OUR CONTRIBUTORS.

SEVEN YEARS IN THE INDIAN MISSION FIELD.

(Continued.)

To the wise and thoughtful of those times there began to arise many problems needful to be solved. The Aryan communities were small and comparatively isolated from one another, they were plunged into the midst of a new and conquered people, superior to them in numbers, but, as has already been shown, vastly inferior in culture, with whom as a serving class they mingled freely in every-day life.

As might readily be supposed, intermarriages not unfrequently took place between the conquerors and the daughters of the conquered, and from this half-caste stock sprang many of the greatest of the Indian philosophers, sages and poets. It is to this class that Vyasa belonged, to whom is commonly attributed the compilation of the Vedic hymns. Influenced by these new circumstances, changes in opinion, faith and ritual were continually going on, and the danger seemed imminent that the haughty Aryans would sooner or later sink to the grosser level of their own slaves, and lose their ancient faith altogether. It was also a felt weakness, that there was no common bond of union between these village communities throughout the land save that of a common origin which was daily becoming weaker among the masses. To consider such matters, a grand council of pandits, selected from the various chieftainships, was delegated to convene at one of the leading centres and act on behalf of the people. These pandits were to be such as were noted for their wisdom, learning and virtue. By them a code was drawn up and adopted, denominated the code of "menu" or "the wise." Menu is supposed by some to have been a pandit of renown; others, perhaps more justly, judge him to have been a myth.

The laws of usage, religion and government now became fixed, under penalties often to be inflicted in the next life, and the threats of which exercised a powerful influence over all classes in those early days, and reaching downward are quite as potent with the Hindoo of the present time. The country now became generally known by a distinctive Aryan name, it was no longer "Bhartha," but "Aryavarta," the abode of the Aryans.

In the deliberations of this council there seems not to have been much order in the arrangement of subjects discussed, and yet little escaped their notice which was of real moment to the nation. It was wisely anticipated by these far-sighted Aryan statesmen that customs would change with time, and modes of civil government would, in a measure, drift from the old lines, and that in religion alone was the real bond of union and the only one which would prove itself strong and enduring, and results shew us they indeed judged wisely. They lived their religion daily; it entered into all the details of their common home-life. No project of any importance was ever undertaken without religious observances being connected with it, and hence all their subsequent wars, whether intestine or of invasion, have largely partaken of a religious character. They were led to battle by gods incarnated for their special defence, against demons commanded by their distinctive devils as generals. Their successes were greatly exaggerated and their prowess extolled. This is a very prominent feature in the heroic poetry of this early period, their two great epics the Mahabharata and Ramayana being filled with the details of the conflicts of the deified with the satanic.

Aryavarta now divided itself into two great kingdoms, or more likely a great branch split off from the main body of the people. This greater portion had its military capital with its raja at Ayodhya, in Oude. They styled themselves the Suraj Bansi, or children of the sun, while the offshoot had its capital in Prayag—the present Allahabad—and called themselves the Chandra Bansi, or children of the moon.

The great seats of learning and religion were never one with the military capital. In the kingdom of the Suraj Bansi we find Kanouj, the great home of the Brahmin, it is situated about thirty miles from Cawnpore, inland on the Ganges, and the ruins of which still remain. That of the Chandra Bansi was at Benares which is still a favourite city of the gods and the resort of pilgrims from all parts of India. The story goes that the sun and the moon were the sons

of one of the goddesses who was very fond of visiting. One day she went away leaving the two lads to prepare their own food. The eldest son made more than sufficed for himself, saying he would set aside a portion for his mother, who, no doubt, would be greatly fatigued on her return. The second son prepared only enough for himself and ate it all. When the mother arrived the elder brought the food to her and with much kindness requested her to partake. She was greatly pleased, and, turning, inquired of the second brother whether he also had done as much for her. With shame he was obliged to confess his selfishness. The goddess then, to shew her appreciation of conduct, rewarded the elder by enveloping him in a garment of perpetual light, thereby causing him to dwell forever in the day time, while the other was condemned to dwell always in the darkness of night, shrouding himself in a black mantle. The generous elder brother pleaded for the younger and finally was allowed to transfer a portion of his own light, and so in a measure to mitigate the awful sentence of perpetual darkness. Such is the popular legend of the sun and moon, and from them these two Aryan nations are said to be descended.

Incessant petty wars of aggression at this time were waged between the various clans, and now the householders and chiefs committed the fatal error of installing Brahmin priests in the office of performing the religious rites of the household during their absence, especially the sacrifices by fire. Then the priest remained an honoured inmate of the house to which he was attached, and it soon became the fashion for a family of any pretension to keep one of these holy men as a regular member of the household, and the ceremonial of worship fell at last entirely into his hands through the indolent unsuspectingness of the soldiery.

Not many generations had passed, however, when the Aryan world awoke to the fact that the Brahmin was king; he was the real master in the home, having complete control of the women and children, riveting fast their chains by means of superstitious teachings and trickery, and this power they have never lost. The soldiery were not so to be outdone, and a tremendous struggle began, which fairly convulsed Aryavarta, but in vain; they could not regain their lost ground. Arms were resorted to, but the Brahmins, nothing daunted, shewed themselves equal to the occasion. Headed by Parsaram, one of their own order, they gained battle after battle, and victorious Brahminism firmly settled itself upon the necks of the people; intelligence, learning, and cunning having completely mastered the sword.

The priesthood, however, seldom assumed royalty or its outward fashions; it was modest enough to be content with a dictation, which was tantamount to command. Depreciating all visible means of support, such as lands or invested moneys, they yet assured themselves of a bountiful living. They taught the people that to them the Brahmin was in the place of god, and was, therefore, virtually god. All things belong to god, therefore all things belong to the Brahmin; whatever is the desire of a Brahmin he does not ask for nor give thanks for, but demands, and utters in return blessing or cursing upon lofty or lowly alike, as they satisfy or disappoint him. We can now better understand how it occurs that we hear so frequently of Brahminism and Hinduism in the religious life of the nation. The creed of Brahminism is "one without a second." Brahman is; all else is māyā, or illusion. "The reason we do not know we are god is because god desires for a time to ignore himself. When this māyā ends all will be oneness." Men, animals, plants, and stones, after many existences, may rise to be gods, but gods, men, animals, plants, and stones will be finally absorbed into Brahma. This is true philosophical Brahminism. Its doctrines are based upon the teachings of the "Upanishads," which we will consider further on.

Hinduism, or the popular religion, rests upon the "Puranas," and is practical polytheism, but denying it, gets over the difficulty by using the word "emanation." In Brahminism everything is Brahma; in Hinduism everything emanates from Brahma. "As drops of water from the ocean, as sparks from fire, and men emanate in fixed classes."

The Vedas consist of four books, the oldest of which is said to have been written before the Aryans entered India, somewhere between 1,500, B.C., and 1,000, B.C. The others date later. In this most ancient record we have an acknowledged triad, viz.:

Indra, or the atmosphere personified; Agni, on fire; Surya, on the sun. Hinduism has its triad also: Brahma, or the creator; Vishnu, or the preserver; Rudra Siva, or the dissolver. This last triad leads us to the doctrine of the incarnation. Vishnu enters man to deliver from the power of demons. He is best known in the incarnation of Krishna and Rama. As Krishna he is celebrated in the poem called the Mahabharata, and as Rama in the Ramayan. Krishna is also represented as trampling on the head of the serpent Kalliga. He was incarnated the son of Devaki and nurtured among cow herds; many attempts were made by demons to destroy him but he miraculously escaped them all. While an infant the wicked goddess Putani tried to suckle him from poisoned breasts but he drew the life blood from her so that she died and he escaped alive. As a lad he was very mischievous, he stole the butter and bewitched the cattle; and grown to manhood he was an acknowledged libertine and thief, but is defended by the Hindus because, they say, being an incarnation of god all things were lawfully his, and whatever he did was right. It is not for mortals to say what a god should or should not do. He had six wives, eight acknowledged consorts, and sixteen thousand milk-maids. He was related to the royal house of Hastinapura and hence declined to join in the civil war with the Mahabharata celebrates, but at length consents to be charioteer to one of the princes, named Arjuna. Just on the eve of the conflict a conversation takes place between Krishna and the prince while both armies wait in silence the revelation which the god condescends to make to men. This dialogue is called the "Bhagviltgita" or "divine song," and is by far the most important part of the Mahabharata. The prince was doubtful as to the right or wrong of destroying human life; Krishna shews him the sovereignty of spirit over matter, of soul over body, and that death has no real power over mankind. That duty faithfully performed is living to life's highest—and crowns the performer with immortal bliss. "This song covers the whole ground," says Samuel Johnson, in his "Oriental Religions," "of Hindu religion, philosophy and ethics, and is better known to modern scholars than any other production of Oriental genius." It is the bible of the Hindu of the advanced school, and it is chiefly with this that we, as missionaries, have to struggle in our work among the upper classes at Indore. You ask a Hindu whether he understands it, and how he accounts for its repeated self-contradictions, and its violation in certain places of all common sense? He answers readily enough and quite cheerfully too, "God knows what it means; I do not." He thinks it is not to be expected of him to understand it all, for he will tell you the book is ancient and he is not; the book was written in Sanscrit and he does not know that language, and no man can trust a translation not his own. Then in all revelations of god there is to be expected much of mystery. You inquire how he can reconcile an intelligent god giving a revelation of truth to his children which it is necessary to their happiness to understand, and yet giving it in such a form that they cannot reach it and therefore cannot obey? They again reply there is mystery in religion. You cannot explain everything in your own Book. You acknowledge there is much of mystery in regard to what you call the Godhead. The incarnation and prophecy is not all plainly read. Our book is older than yours, therefore, perhaps, less plain. We must do the best we can with the gleanings of truth we can gather from either, and be satisfied, leaving the rest with God. M. FAIRWEATHER.

QUESTIONS CONCERNING "BAPTIZED INFANTS," ANSWERED.

BY THE REV. W. A. MACKAY, B.A., WOODSTOCK.

In a recent number of the CANADA PRESBYTERIAN some one, over the signature of "Inquirer," desires "light" on several questions concerning "baptized infants." I will attempt to reply.

He asks,—"(1) Are all baptized children in a state of saving grace? If not, why are they baptised?" I reply, (1) it is difficult to tell what "Inquirer" means by "a state of saving grace." "Grace" signifies "favour to the undeserving." "Saving grace" would evidently mean the "favour of God extended to those naturally undeserving, for their salvation." "To be in a state of saving grace" would then signify that such persons were in a saved state or condition—or were already regenerated by the Spirit of God. In this sense I do not believe that "all baptized infants"

are in "a state of saving grace," nor do I believe that "all" baptized adults are in such a "state." I do not believe that a majority of those who make a profession of their own faith, and are then baptized, are really regenerated by the Spirit of God. Dr. A. Campbell, the founder of the Campbellites, and the most powerful advocate of "Immersion in adult age" that America has yet produced, says that *not one-tenth* of those so baptized (immersed) will ever enter into the kingdom of Heaven. I do believe that many children, born of Christian parents, are made the recipients of the Spirit's saving and regenerating grace while yet in their unconscious infancy. See Jer. i. 5; Luke i. 15; 1 Sam. i. 28; 2 Tim. iii. 15. I do believe that we have very strong presumptive evidence of the salvation of all children of Christian parents who with earnest prayer consecrate such children to the Lord, and implore His saving grace for them (James v. 16).

Children of the Lord's people belong to the Lord by virtue of their birth (Ps. cxxvii. 3). They are not baptized to make them of the Lord's visible people, but because they are already among and of that visible people. The lambs of your flock are "marked" because they are yours, not to make them yours.

The trouble with all the enemies of infant baptism, of whom I have any knowledge, is that they have an erroneous notion of what the visible Church is, and what the Lord designed it to be. When God created our race, and placed them here on this earth, He gave to them the power and privilege of perpetuating their kind (Gen. i. 28, and ix. 1, 7). Man was made in the image of God—"the chief end of man is to glorify God and enjoy Him forever." And the Lord claims as His own, every child born of the race (Ps. cxxvii. 3). He claims its service of heart and life through all its earthly pilgrimage (Proverbs xxiii. 26).

Now observe if all the race, without a single exception, had, from the beginning, loved and served the Lord, as was certainly their duty and highest privilege, there never would have been such a thing as a Church on earth. There might have been a race of faithful servants of the Lord—loving, serving, and honouring Him their Lord and Saviour, raising, educating, and training their children for His service, through all their generations, and all going home at last to heaven—but no "Church;" for the "Church" (*ekklesia*) signifies the "called out from"—called out from what? called out from the apostate race of man, which had repudiated its obligations to the Lord and had "gone after other gods." And throughout the history of an apostate race whenever parents have been "called out from" the lost mass of mankind, for the visible service of the Lord, the infant children of such parents have invariably been "called out" with their parents. No exception to this rule can be found in the divine record. Whatever visible external rite such parents have received to distinguish them from the apostate, disobedient mass around them, has been, by the Lord's authority, given to their infant children. Since the coming of the Lord in the flesh this distinguishing rite is "baptism with water in the name of the Father, Son and Holy Ghost." All who recognize, profess, and acknowledge their obligation to be the Lord's in heart and life have a right to the ordinance of baptism. And when they recognize the claim of the Lord upon the heart and life-service of their infant children, and are willing to trust the Lord for the salvation of their children, and to raise, train, and educate such children for the Lord's service, here and hereafter, then they have a right to put the "Lord's mark" (baptism) upon their children also. This ordinance then publicly recognizes the claim the Lord already has to the bodies and souls of the children, and it binds the parents to train them for that service, and it puts such children under lasting obligation to be the Lord's. It also seals the promise of the Lord, "I will be thy God and the God of thy seed after thee" (Gen. xvii. 7 and Rev. xxi. 3).

So that the "Church" of the Lord Jesus Christ, in all dispensations, with all its ordinances, ministers, word and worship, has been, and now is, in its visible organization, a school of Christ wherein souls are trained and taught for the service and glory of God. No visible Church ever existed on earth in which all the members were real believers, and certainly regenerated by the Spirit of God. There were "believers" (by profession) in whom the Lord had no confidence (John ii. 23-25). There were professed "believers" whom the Lord called children of the devil (John viii. 31-44). If such "believers" (and we have plenty of them now)

were not in "a state of grace" will "Inquirer" tell us why are they baptized?

The second question of "Inquirer" is this: "If the conditions for baptizing an adult are not the same as for baptizing an infant, is there a reason or a purpose for baptizing the one that does not apply to the other?" To this we reply by saying that, if we understand the question (which is ambiguous) the "conditions" in both cases are the same. No "reason" or "purpose" can scripturally be given for the baptism of an "adult" that cannot be given for the baptism of an "infant child of believing parents." The heathen adult, who has all his life been living in open rebellion against God, who has neglected or repudiated his obligation to love, serve and honour his Lord, is convinced that he is in the wrong—that he ought to love and obey the kind and beneficent Saviour who died for him. He feels his load of sins, he professes to repent, to turn away from his sins, professes his willingness to trust the Lord, and wishes publicly to recognize his obligation to love, serve, and honour Him all the days of his life, he desires to be known by the name of the Lord, and to be recognized as a disciple and follower of the Lord Jesus. Now, is such an adult a proper subject of water baptism? We affirm that he is, because his profession is "credible"—we know nothing against it. We cannot see and know his heart. If he has faith the Lord gave it to him (Eph. ii. 8). If he has repentance, it is the gift of God (Acts v. 31). If he do "good works" he was "created in Christ Jesus unto good works" (Eph. ii. 10). His very willingness to recognize the claims of his Lord upon him, is of God (Phil. ii. 13).

Now this believing, converted heathen has an infant child, and as the parent now feels and recognizes his own obligations to love and serve the Lord—in fact feels and professes to be the Lord's—so he feels his child is the Lord's, and he wishes to publicly recognize the claim of the Saviour to the affections, service, and life of his child. If that child is ever regenerated the Spirit of God must do it. If it ever exercises faith in Christ, the Lord must give that faith. If it ever has true repentance, that too must come from above. If it ever does or has "good works," it, too, must "be created in Christ Jesus unto" them. If it ever has a will in harmony with the will of God, that too is God-given. So, as the converted heathen is baptized and enters as a disciple—a scholar—in the school of Christ, to sit at the feet of Jesus and learn of Him—he hears the words of the apostle (Acts xvi. 31), "Believe on the Lord Jesus and thou shalt be saved and thy family" (*oikos*). He believes the words of the Lord and offers that child for baptism, as the only rite to distinguish those who are disciples from those who are not. Now is such a child, a child of a believing parent who has already recognized the claim of God upon himself—a proper subject of baptism? Christ says, "Of such (i.e., children of believing, trusting parents) is the kingdom of heaven," Matt. xix. 14. Who dare object to the baptism of such an infant child? The case of the Philippian gaoler was in every respect similar to the one we have been supposing. And when the gaoler was baptized "all his" were baptized straightway, when the record in the original shews that none but the gaoler believed or rejoiced. The verb "rejoiced" is in the singular number and agrees with the gaoler and no one else, while the participle for believing is in the masculine gender and singular number, and agrees with, and depends on, no one but the gaoler.

When the children of believing, praying parents are brought for baptism, who dare say that the Spirit of God has not already, in answer to prayer, regenerated their souls? If not already regenerated by the Spirit, who, that believes God's promises, will dare doubt that, in answer to the prayers of trusting parents, God will give the grace signified by the water—that is, cleanse the soul with the blood of Christ, which is the "blood of sprinkling" (Heb. xii. 24). So certain and infallible are the promises of God for the salvation of all that in true faith and sincerity are committed to Him in His own way, that all true believers act upon His promises just as if they were already fulfilled.

The third question reads thus: "Why may not an infant be baptized by a Presbyterian minister, though its parents belong to another denomination, or to none at all?" To this I reply that a Presbyterian minister may baptize children whose parents are not Presbyterians. I have myself baptized such. It is not because the parent is a Presbyterian, but because he professes at

least to be in covenant relationship with God that he is entitled to the sign and seal of the covenant for his child.

But parents who are not Christians at all have no right to have their children baptized, because, having neglected or repudiated their own obligations to love and serve the Lord, they cannot enter into covenant with the Lord in behalf of their children. The first duty of such parents is to enter into covenant relation with the Lord for themselves, recognize the claims of Christ upon themselves, and then they will have the right and privilege of entering into covenant with Him in behalf of their children, and of recognizing His claims upon the hearts and lives of their dear ones. Parents who profess to be Christians and neglect or refuse to have their children baptized do virtually repudiate the claims of the Lord to their children, and in effect they renounce their covenant obligations to God in behalf of their children. It is not a slight offence against God and their children, when parents thus act. And it is not to be wondered at that such children often grow up in irreligion and ungodliness, sneering and scoffing at the religion their parents professed.

"Inquirer's" fourth question is: "What is the difference between the moral character of an infant of Christian parents, and one whose parents are not Christian, that the one is more worthy of baptism than the other?" This question has been partially anticipated in my reply to the others. As to the innate moral character of the two infants named, I find no ground for saying that there is any difference. The child of Christian parents "is by nature a child of wrath even as the other" (Eph. ii. 3). The child of Christian parents needs, and must have, the regenerating work of the Spirit of God, or it cannot enter the "place prepared" for God's people (John xiv. 3).

The grand and distinguishing difference is that the child of Christian parents has the prayers, the example, and the instruction of pious, godly followers of Christ. And they have the assurance that the Holy Spirit will be given to their children in answer to prayer (Luke xi. 13), and they have the certain promise of the Lord "to be their God and the God of their children after them." If Paul could say that the "profit of circumcision" was "much every way," surely no believer in the promises and covenants of the Jehovah Jesus would be at a loss to see the difference between a child born in the "house of God," of parents who have a right to claim the richest blessings of His providence and grace, and a child born of parents who are aliens from the commonwealth of Israel, and strangers from the covenant of promise" (Eph. ii. 12). When even one parent is a Christian and desires the child baptized, the Scriptures teach us that the child is "worthy" of the ordinance (1 Cor. vii. 14).

The fifth question is: "Having baptized an infant, what is to be done with its name?" Its name is to be enrolled among the members of the Church visible, and the child is to be watched over, instructed and prayed for by parents, officers of the church, and pastor (John xxi. 15). And as soon as it has knowledge sufficient "to discern the Lord's body," it should be encouraged to come to the Lord's table and thus be admitted to all the privileges of the house of God. A baptized child, in its infancy, is like a citizen of the State in his minority, to be protected by the law till he reaches his majority. If a baptized child grows up to be wicked and ungodly he is to be cut off from the privileges of the Church of God, as having forfeited all his covenant blessings by rebellion against God. But cases of this kind are far more rare than apostacy in Churches that repudiate infant baptism and pretend to baptize none but believers. I would advise "Inquirer" to examine the Church registers of some of the Anti-pædo-Baptist Churches and report the result of his investigation in this direction. The command to baptize is given to the administrators of the ordinance (Matt. xxviii. 19). The command to "commune" (to eat and drink at the Lord's table) is directed to the communicants, and not to the preachers, as such. These facts may answer some other unmasked questions of "Inquirer." If "Inquirer" has any other questions let him speak out.

THE eye of true faith is so quick-sighted that it can see through all the mists and fogs of difficulties. The faith that is grounded on the promises of God, discovers that in prison there is liberty; in trouble, peace; in affliction, comfort; in death, life; in the cross, a crown; and in a manger, the Lord Jesus.

PASTOR AND PEOPLE.

THE BLESSING OF ABRAHAM.

Abraham was the "friend of God," the "father of the faithful," a man greatly beloved. The Bible says much of the blessing that was pronounced on him. The Jew prized very highly the privilege of calling him father.

Now, what was the blessing of Abraham? I answer:

1. God covenanted to be his God. "I will establish my covenant between me and thee . . . to be a God unto thee." Thus spake Jehovah unto Abraham when he was ninety years old and nine. In so doing he engaged to be his Father and Friend, his shield and his exceeding great reward; his God to save him from wrath, to guide, to strengthen, to encourage, to sanctify and to bless abundantly. Abraham could now claim Him as his God, and trust in Him to be a God to him and to do for him what only a God could.

2. God covenanted to be not only a God to Abraham, but also to his seed after him. "I will establish My covenant between Me and thee, and thy seed after thee, in their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee; . . . and I will be their God." Abraham could now claim Him and trust in Him not only to be his own God and father and friend and shield, but also the God and father and friend and shield of his seed. The promise was to him and to his children.

3. God also covenanted to be on the side of Abraham and of his seed in the conflicts of life. "I will bless them that bless thee and curse him that curseth thee." Abraham could now claim His aid for himself and his seed in all his and their battles with the enemy of souls, and trust in Him for protection and deliverance.

4. God covenanted to make of him a great nation, and to give him the land for his inheritance. "And I will make of thee a great nation;" "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be." "I will multiply thee exceedingly;" "Thou shalt be a father of many nations;" Sarah "shall be a mother of nations; kings of people shall be of her." "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore." "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession;" "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." There were thus opened up before Abraham prospects of greatness and glory, and a warrant was given him to trust in Him that it should be according to the promise.

5. God covenanted to make him and his seed the channel of blessing to all the nations of the earth: "Thou shalt be a blessing; in thee shall all the families of the earth be blessed." Here the reference is to Christ. In Him, the seed of Abraham, was the blessing to be found.

Truly the blessing of Abraham was very great. Happy Abraham! whom God owned and confessed as a friend, and to whom such rich and precious promises were made. Happy, too, the children of Abraham, who were included with him in the covenant, and who were heirs of the same promises!

But how is it with us Gentiles? Have we any inheritance with the children of Abraham? Let us see.

From the epistle to the Galatians we learn the following facts:

1. "Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ." The work of Christ was undertaken with the express view of securing for the Gentiles the blessings promised to Abraham. That work was accomplished fully and completely, and now, on the ground of it, God offers Himself in Christ to all men—to Gentile and to Jew—to be their God, their father, their friend, their shield, and their exceeding great reward. All men, Gentiles as well as Jews, have a warrant to receive Him and to trust in Him to be to them severally all that He covenanted to be to Abraham.

2. "They which are of faith, the same are the children of Abraham." "They who are Christ's are Abraham's seed and heirs according to the promise." Every believer is one with Christ. He is, in the

highest sense of the term, the seed of Abraham. To him all the promises were made. To those who are Christ's they are fulfilled in their broadest sense. The "blessing of Abraham," therefore, belongs to every believer. It is secured to him by all the solemnities of a covenant, well ordered in all things and sure.

What follows? Every believer, every one who is Christ's, being a child of Abraham and an heir according to the promise, may say. "God in Christ is my God, my father, my friend, my shield and my exceeding great reward; He is the God of my children; I have a right to claim Him as their God and to entrust them to Him in the confidence that He will be to them all that He has covenanted to be to the seed of Abraham; He will be on their side and mine, and will bless them who bless us and curse them who curse us; I belong to a family that shall yet multiply exceedingly, as the stars of the heaven and as the sand which is upon the sea shore, and shall possess the gate of his enemies, a family which has the title-deeds to the promised land and to the better country, even the heavenly of which it is a type, a family in and through which all the nations of the earth shall be blessed, I am blessed even as Abraham, the friend of God, was blessed."

When we read the story of Abraham and of the covenant with him in the light of Paul's epistles, we find it to be something more than musty annals of a dead past, in which we have no interest. On the contrary, we find it to be the record of a transaction of vital importance to us, telling us what God is to us and what we have a warrant to expect from Him as our covenant God in Christ.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—*David A. Wallace, in United Presbyterian.*

DO OUR CHURCHES WORK?

"We propose in our church," a gentleman recently remarked to one of our best known and most useful evangelists, "so to organize our religious work that the Gospel shall not merely be put within the reach of everybody, but shall actually be carried to everybody within our parish limits." "If you do that," was the reply, "you will do what not one church in five thousand does."

Can that be true? If it be true, then practically no church does it. Do none of our churches take the Word of life in their hands and go to everybody in their town or village and invite them personally to a fellowship with Christ and His disciples? If so, then our churches fall very, very far short of their duty. Then it is not strange that we hear of old country towns in which the churches are dying out and retain but two or three male members. It is not strange that those who stand apart from our churches declare that they have lost their power and no longer take hold on the people; that they may yet be a social force, but are not a religious force to make men fear and love God and keep His commandments.

But do not our churches work? Do they not keep up their regular meetings? Do they not invite everybody? Do they not have their sociables and picnics? Do they not raise money to pay off their debts? Do they not make great efforts to raise their pastors' salaries? Are not their Sabbath schools made attractive by pictures and fountains and feasts? All true, sometimes; and all good, very good; but all this is not what the church was made for. This is not obeying the command of its founder. This is not the whole nor the first part of what the church was organized for. The command is not, "Draw;" but, "Go!" The record is: "They went everywhere preaching the Word." The story of the great apostle is that he visited not merely from city to city, but from house to house. And thus the Church grew and was glorified.

Tell us: Has your church so organized its work that every person within the limits of its local influences has the Gospel carried to him? We would like to know how many such churches there are. We should like to know the story of a church in which the roll is kept not merely of its members and families, but of its non-members. We should like to hear how they receive the faithful messages as brought to them. We should be glad to tell the story how such a church visits the outskirts, the hamlets and homes that know no Sabbath; how it reports their individual condition and history, and sends, not the pastor alone to visit and advise with them, but to each one the

brother or sister in the church who can best reach their hearts. Have we many such churches? Is there more than one in five thousand? If not, why do our churches complain of their coldness and death? Again, what says the record of the Church in the days of its first love? "They went everywhere preaching the Word." And, once more, how was it that Paul could take the elders of the Church in Ephesus to record that he was "pure from the blood of all men?" It was because he could testify unto them that he had taught them both "publicly and from house to house."—*Independent.*

PSALM AND SONG.

The richness and the breadth of the Psalms are a striking contrast to the poverty and narrowness of most of our modern hymns. The latter usually affect us painfully by their exaggeration of incidental, and ignoring of principal, truths. They anthropomorphize—make divine things human things. They are often songs about the strictly human side of religion and of Christ. David would have starved to death upon such psalmody. His songs are of God; that is their most striking attribute. They make God great, glorious, eternal, in the mind of the singer or listener. They range the skies and scale the mountains to find poetic suggestions of the magnificence of Jehovah.

And is it possible that we moderns do not "like to retain God in our thoughts?"—that we have fallen into lackadaisical religious poetry because we lack both moral and doctrinal backbone? However that may be, it is, we think, the first of our religious needs to get hymns that are modelled as to their substance upon the Psalms, and to throw away fifty or more volumes of song that are only a kind of sentimental rose water. As expressions of shades of feeling, as ministering to a very narrow side of experience (one full of danger, by the way), some of the modern hymns have their use. But, after all, they are nearly backboneless. One may sing most of them with great happiness, and break every one of the ten commandments the next instant without any sense of falling away. There is nothing in most of them that is inconsistent with lying or stealing; no moral pulse in them; no moral atmosphere about them. One who has a wider experience in hymns may find a temporary use in some spiritual songs; but what about them as a staple dish for the year round? What about the probable moral character of children who grow up with no other sacred music?

The one thing that cannot be dispensed with in any hymn to be sung by a congregation is the moral and holy character and law of God. This is the keynote of the Psalms; on whatever plane they begin, they rise to this, and all below is bound under law by this highest music. Very many persons enjoy a class of hymns because they are sweet, plaintive, tender; but nothing in them suggests the law of duty or the peril of eternal death. They do not reach the religious region in experience. They are concerned with sentiments, not with religion. They may be useful in a narrow field; we seriously fear that they are being pushed into the place of real religious poetry, and that large numbers of children are growing up in a kind of sentimental heathenism.

DOING OUR BEST.

Honestly and faithfully every day to do our best, according to our opportunity, in whatever field our work lies, is to attain to a high standard of living. Sometimes we are doing this, but are discouraged because we cannot reach the measure of some other person's best. By reason of infirm health, or from lack of early training, or through the influence of hampering circumstances, our best is very imperfect. Some one else, with less effort than we bestow, is turning off superb work, is writing beautiful poetry, enchanting stories, and excellent essays; is painting the loveliest pictures and moulding the most delicate statues, is teaching a multitude, where we reach only two or three, and is, in brief, living to a far loftier purpose than ourselves. We are very apt, in considering such a contrast, and comparing it with our own disappointing and ineffectual performances, to admit a feeling of discouragement. Why toil so hard to accomplish so little? Why waste our time and strength on what will never shew? Why not leave the world's work to the hands that can do it bravely, brilliantly, and easily?

To this it may be answered, that were every one to

reason thus, an arrest would at once be laid upon all progress. Nothing would advance in any line of action if the whole responsibility were thrown upon a few. The man who toils among the foundations, obscurely, with small remuneration, and no hope of anything beyond his day's wages, is as really doing his share in erecting the great edifice or constructing the stately cathedral as he who paints the magnificent fresco on which the eyes of thousands shall gaze. And if each does his best, God will reward each alike.

Sometimes the mother in her nursery becomes disheartened. The same things are to be done over and over. The same faults are to be corrected daily. The same little lessons are to be taught so many times. Then there is that never-finished basket of work, with the little dresses, aprons and petticoats; the stockings to be mended, and the ruffles to be hemmed. She snatches a moment to peep into the magazine which her husband has laid temptingly near her hand, and here is a spicy article by one woman, a record of breezy saunterings by another, and a graceful illustration by a third. She meant to do such things once, and perhaps she could still, if she ever had any leisure. But—Johnny has run a fish-hook into his knee, and she must essay domestic surgery. Fannie's doll has broken its head, and Fannie's heart is wellnigh broken, too. Mother must mend the one and comfort the other. And the baby wakes up, and cook wants to know if nutmeg or vanilla is to flavour the pudding, and John is going to drive and wants a rip sewed in his gloves; and so the day wears on. The poems unwritten, the songs unsung, that are lived in the sweet, tender, unselfish lives of gentle, motherly women, are doubtless sweeter in the ears of the listening angels than anything which finds expression in print.

Doing our best, not doing another's best, is what God requires of us. And He says, "My grace is sufficient for thee."

The present gratitude
Inverts the future's good,
And for the things I see
I trust the things to be.
That in the paths untrod,
And the long days of God,
My feet shall still be led,
My heart be comforted.

"TROUBLESOME CHILDREN."

Almost all parents, who are blessed with a variety as well as mere numbers of children, have one or more that are, by their peculiar organization, calculated to try their patience and awaken their solicitude. Sometimes the troublesome child quarrels, but as the domestic editor of the New York "Tribune" says: "Children of force, vitality, sensitiveness, individuality, will quarrel more or less in spite of everything. Grown people possessing these qualities do so. The aggressive man was an aggressive boy, the enterprising, energetic man was an enterprising, restless boy, often a very uncomfortable boy to get along with. Selfishness properly regulated is a very necessary part of the successful individual. Sensitiveness and impatience are by no means inconsistent with a fine and noble character. There isn't a mother alive to the interests of her children and her own responsibilities that can help exclaiming: 'Who is sufficient for these things?' but when we have done our best the wisest thing we can do is to leave events with God, and not cripple our energies nor waste our time in the contemplation of our inefficiency and the weight of responsibility resting on us. When we have done all we can to form right habits in our children and correct their faults they leave us, and the world takes them in hand. The impatient man finds that he must control his temper and repress his hasty words or he loses by it: the careless man finds that to succeed he must learn to be careful; the arrogant man is taught by snubs to temper his arrogance with civility; the dishonest man finds that 'honesty is the best policy,' though he may not reduce the maxim to practice in his own life. When we have implanted an earnest desire in the hearts of our children to grow every day more and more noble and true, when we have kindled within them the fires of earnest and unquenchable aspiration toward whatever dignifies and exalts human character, when we have given the man habitual impulse upward and forward, we have done well by them. The heaven once hidden in their measures of meal will work till the whole lump is leavened. It takes God himself, not to speak irreverently, ages to make such a world as this, ages more to bring the human race to its present state of improvement. He

bears with criminals and human hyenas, and waits for the good to triumph over the evil. Cannot we wait for our children to mature into a ripened manhood and womanhood?"

THE TICK OF THE CLOCK AT MIDNIGHT.

'Tis the tick of the clock at midnight,
Solemnly, startlingly clear,
Like the throb of a fevered pulsation
Made audible to the ear.

Through the house reigns a death-like silence,
The death-like silence of sleep,
While the fragments of time, like meteors,
Pass flashing across the deep.

From the coming eternally rushing,
They illumine for a moment our sky.
But no power can stay their departure;
They touch us and hover by.

They touched on the heart of the watcher,
And utter these words in his ear:
"Can ye not watch for one hour,
And our soul-stirring message hear?"

"We are God's messengers, speeding
With swift and invisible flight,
And we speak to you best in the silence
Of the quite dead-hush of the night.

"Remember we carry our message
Of what we are doing on earth
To the Bountiful Father in heaven,
Who endowed you with souls at your birth.

"What are you doing, oh, mortals!
With that glorious gift of a soul?
For what are your strongest yearnings,
And what is the longed-for goal?"

"Pleasure, and power, and riches,
Leisure, and freedom from care—
Is it for these ye are striving?
Such strivings must end in despair.

"Like a butterfly crushed in the grasping,
So pleasure is crushed when caught,
And power must end in weakness,
And riches must end in naught;

"While indolent leisure lies basking,
Sleepily, selfishly glad,
Till the adder of conscience stings it
And the terror driveth it mad.

"Soon the dawn will streak the horizon
And herald the fateful day;
Prepare! Lo, the kingdom of heaven
Approacheth! Watch and pray!"

—Good Words.

WHAT GOOD DOES IT DO YOU?

The question was put to a Christian man, well on in years, whose life, as it seemed to his questioner, had been a failure. The two men were relatives. They had been boys together, but, separated by distance as well as aims, had seen little of each other for years. The one, by studious devotion to business, had accumulated a competence, while the other, though industrious, had been able to do little more than sustain a family of children. These one after another had been taken from him, and he was left an invalid past middle life, with an invalid wife, and barely enough income to support them in the plainest style. He took great pleasure in the church, and in her prosperity. He rejoiced in a conscience void of offence toward God and man, and looked forward to an inheritance better than that of earth. Naturally his mouth spoke out of the abundance of his heart, until his relative became impatient.

"What good does it do you? I have made money and am comfortable, fixed; you have given your work to the church, what have you to shew for it? Will your religion bring bread and butter or clothes, or will it take your lame wife to church or out into the fresh country air?"

The Shorter Catechism, learned by both in youth, furnished an answer. The questions, from thirty-two to thirty-seven, were put and answered promptly. Years of active thought had not effaced them from the mind. Moreover, they had their effect. The assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end, a comfortable hope in death and hope of the resurrection, mean a great deal more than bread and butter, and clothes and a fashionable turnout.

A woman's wit, or rather wisdom, furnished another answer. She looked about their little parlour and at the kindly face of her husband and said: "We are as happy as two birds. We haven't much, but we have

all we want. You have just money—what good does it do you? You are a lonesome, unsatisfied man. I would you were altogether as I am, except the weak back."

Then there was silence for five minutes, but as the visitor rose to go, his voice was very tender as he said: "Cousin, if you think you can ride to church Sabbath, I'll bring a hack and go with you." She went to church the first time for months, and he went the first time for years; and the question, "What good does it do?" was answered a third time by the minister, whose text was, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

UNCLE JOHN'S SOLILOQUY.

"Why didn't I see this thing before? Ten dollars for mission work, and one year ago I only gave fifty cents. And that half dollar hurt me so much, and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad Brother Smith preached that sermon. He said we should all find it 'a good thing to have a treasury in the house from which to draw whenever our contributions are solicited.' He asked us to try the experiment for one year—to 'set apart a certain portion of our income for the Lord's work.' I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a mean and close-fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm clear of all expenses, \$1,200. Three dollars is one four-hundredth part of \$1,200.

"The more I thought, the wider I opened my eyes. Said I: 'I am not quite ready for the Jew's one-tenth, but I will try one-twentieth and see how it works.' I got a big envelope, and put it down in the corner of my trunk, and as soon as I could I put the \$60 into it. Said I 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done, how good I felt over it! When this appeal came for foreign missions, all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How He has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's fund up to \$75; and if it don't, I will make it up from something else."

SIN is not in the appetites, but in the absence of a controlling will. There were in Christ all the natural appetites of mind and body. Relaxation and friendship were dear to Him; so were sunlight and life. Hunger, pain, death, He could feel them all, and shrank from them. He suffered being tempted from the forces of desire. But there was obedience at the expense of tortured natural feeling. Remember this; for the way in which some speak of the sinlessness of Christ destroys the reality of temptation, and converts the whole of His history into a mere fictitious drama in which scenes of trial were represented, not felt.

THE apostolic canon of "laying by in store," of forecasting, that is, with a view of coming appeals, and of doing this in proportion "as God has prospered us"—this must be a canon no longer obsolete. "Since I began to obey the law," said a thriving merchant to me, "I have not only been greatly prospered but I have found my ability to give somewhat largely the greatest luxury of my life. The money is laid by, the call comes, and I am not tempted to the baseness of inventing excuses; I generally have something, not always enough, for every deserving appeal; I make short work of it, for time I cannot spare, and as soon as I get the facts, and I am sure as to the claimant, I give him cheerfully what I think I owe to his cause." I know another and a wealthier man who said he and his wife had an understanding; when his wife thought they were rich enough to set up their carriage, the answer was, "Yes, dear, it will cost just so much a year; we can afford it, and you deserve it, if you approve my increasing my charities by an equal sum." Is not this the law of Christian luxury? I can buy such a picture or give such an entertainment only when I can give an equivalent to Christ's poor and to the glory of His cross and crown.—Bishop Cox.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, SEPTEMBER 17, 1880.

ARE OUR NEWSPAPERS NEWSPAPERS?

HERE lie before us the last issues to hand of village weekly newspapers, town weeklies, and city dailies, from various parts of Canada. We are fairly warranted in regarding these copies as average specimens of the issues from the respective newspaper offices throughout the year.

It is our appreciation of our local and metropolitan Press, and our desire to see greater perfection reached, that impel us to call attention to a very serious defect in the editorial management of these papers, with only few exceptions, a defect, indeed, that considerably imperils their claim to be, in any true and proper sense of the word, entitled to be called complete newspapers.

What is a newspaper? It is not a very far-fetched conceit that derives the word news from the initial letters of the words that denote the four cardinal points N(orth), E(ast), W(est), and S(outh).

"Whence news doth come, if any would discuss, The letters of the word resolve it thus, News is conveyed by letter, word, or mouth, And comes from North, East, West, or South."

We find, in accordance with the above epigram, that, in one of our leading dictionaries, a newspaper is described as being, "A sheet of paper printed and published at stated intervals for conveying intelligence of passing events." While we demur to Worcester, as in the above definition, confining the mission of the newspaper to merely chronicling the events of the day, without commenting on them, yet, even on this low platform, the claims of many sheets now on our table to be called veritable newspapers might well be challenged; and, indeed, for the good of our political and secular Press, ought in all plainness of speech, to be loudly and persistently challenged till amendment be made in the needed direction.

The historian, the newser, and the seer are brethren in office. The historian records the events already past; the newser paints events going on at the present time; while the seer unfolds events to come. Now we are pretty sure that a historian who wrote the history of England, and left out Scotland, and took no account of John Knox and his principles, or who wrote the history of the United States and took no account of the Puritanism of New England, would be discredited as not up to his business. Would such a history not be compared to the tragedy of Hamlet, Prince of Denmark, with Hamlet left out? And open to the same censure would be the painter who took great delight and pains in depicting the boots, begrimed withal by mud, of those who sat for their

pictures, and who, at the same time, persistently ignored the face as of little consequence. Whatever Chinese, who think so much of people's feet, would say, an intelligent critic would bring in the verdict of deficient or monstrous art. In vain would the painter maintain that boots are an important appendage of his man, and that the boots of his pictures were done with realistic faithfulness. That may be true, might his censor reply, but faces are before feet, and it were better to do the eyes justice than the boots, if justice cannot be done to both. But if the artist could shew that it paid him better to pay attention to boots, mud, and all, as there was a rage for that kind of art, then, while it might be admitted that the artist was a thrifty tradesman, wise in cultivating what paid best, it could not, with a serious face, be maintained that these pictures were true art, or that the maker of them was true to nature and his great mission.

Now let us imagine that by some occult agency a week's issue of the political Press of this Province was wasted to some remote star for the perusal of its angelic inhabitants, who had expressed a desire to know what was going on among us on this ambitious little planet. On opening paper after paper the starry readers find each one, according to its ability and size, professing to give an epitome of the world's news for a day or a week as the case may be. Let us suppose then that the angelic readers had got over the advertisements, the short telegrams, and the news items, then what next? Well here are some columns taken up with a serial love story. Then there is a page devoted to chess, sports, and amusements. Editorials come next, bristling with epithets and adjectives, nearly all about something the editors term "the N. P." There are columns of humour, columns of fashion, of frivolities, and also of solid facts, from the child that fell out of its cradle and broke its nose to the railway collision, or the shipwreck. Then day after day, and week after week, supposing these angelic beings are content to receive a weekly mail, comes the long, horrible, varied, unblushing record of suicide, murder, and adultery, heightened occasionally by the sickening details of some trial for abortion or seduction.

Now, after reading through, from beginning to end, the reader, be he on earth or in the stars, will be forced to admit two things, that the lower extremities of society—its boots—are rather dirty and unsightly objects, and that our newspapers, in portraying the fashion of the hour, devote themselves with extraordinary faithfulness to the painting of society's boots, mud and all. But in modern society no nobler parts? Where is its head, and where its divine eye? Is Christianity a fact? Has the Lord Jesus Christ lived and died in this world? Are His people, His doctrine, and His principles to any extent here? Are there Christian Churches? Are they doing any good? Has their Master promised to be with them. Is that promise fulfilled? Facts are facts; and facts about the head and face are, at least, as good as facts about the feet and boots. There are societies at work whose aim is to cover our Dominion with colporteurs and good books. Year by year our various denominations issue the minutes of their conferences and their annual reports of mission work. There are heroic men treading in the footsteps of their Master, who are teaching and preaching or organizing for God in the slums of the large cities, under the sun of India, amid the darkness of Africa, out on our own prairies, and deep in our backwoods. Why not abridge the details of the horrible evidence in that seduction and abortion case to make room for the adventures of some bold missionary in the cause of humanity? Why not give, say, one-tenth of the space that was lately given to Hanlan to such men as Dr. Blaikie to tell people of the present position of the Waldensian Church, and Dr. Mitchell, who knows more about India than any man living since Dr. Duff left us, to tell of the marks of the coming dawn in that ancient land.

When we find our Press giving, at least, equal space and attention to the progress of Christianity that it gives to the progress of gambling and boating, when we find recorded, in at least equal space, the sayings and doings of good men as the sayings and doings of bad men, then will we be forced to acknowledge that there is some approach to true realistic painting of the times. But more than this the Press of a Christian country ought to be. "The question," says Mr. Hughes, M.P., who is now on a visit to this continent, "that goes to the root of all problems of civilization, of all problems of human life is 'what

think ye of Christ?' The time is upon us when that question must be answered and can no longer be thrust aside, while we go, one to his farm and another to his merchandise. Upon the answer depends our future—whether we shall flounder on under the weight of increasing riches till our vaunted civilization has brought us to utter anarchy, or whether we shall rise up in new strength, casting out the spirit of mammon in the name that broke in pieces the Roman empire and founded Christianity on the ruins." There have been noble war cries in the past that have led to great issues. Let this, therefore, be one of the cries for the future, "A Christian Press for a Christian people."

BAPTIZED INFANTS.

AS it is not improbable that the indistinct views regarding baptism, which perplex "Inquirer," may be shared by others, we think it not amiss to give an answer to his questions, which appeared in our number of August 27th.

1. All baptized infants are not in a state of grace. It is "Inquirer's" fundamental error to suppose that baptism has anything to do with conferring salvation, or that salvation is a necessary adjunct of baptism. Ritualists may teach baptismal regeneration, that baptism opere operato makes the baptized person "a Christian, a child of God, an heir of heaven," and puts him within the sphere of saving grace, but the Scriptures teach that union to Christ, by faith and the Holy Spirit, alone saves. Unless, therefore, a baptized child has faith, and partakes of the life-giving Spirit of God, he is not in a state of saving grace. Further, a man by faith comes into a state of saving grace, antecedent to and irrespective of baptism. Quakers, who are not baptized, may undoubtedly be saved persons.

2. There is no reason for baptizing an adult that does not apply to an infant, and none for baptizing an infant that does not apply to an adult. Both are to be baptized for the same reasons, which may be thus stated. (1) Baptism "signifies and seals our engrafting into Christ and partaking of the benefits of the covenant of grace and our engagement to be the Lord's." Baptism, therefore, is a sign and seal of God's grace bestowed in Christ, and of the covenant made with us in Him. As such it is administered to both adults and infants. But the sign and seal may be put upon a person who is not a believer, in the sense of being in a state of grace, as in the case of Simon Magus. For baptism is made a means of salvation "only by the blessing of Christ and the working of His Spirit in them that by faith receive" it. This is true alike of the adult and the infant. Without faith baptism is not effectual to salvation. (2) Baptism is to be administered not because a man or an infant is in a state of saving grace; but because there is in the case of both "a profession of faith in Christ and obedience to Him." The only difference is that while an adult makes profession for himself, the profession is made by the parent for the infant. But a sincere parent (and everyone is to be dealt with as if sincere) is not only himself in covenant, but the covenant is with his children also (Acts ii. 39), such infants are of the kingdom of heaven (Matt. xix. 14). They are not unclean but holy (1 Cor. vii. 14), and thus have a right to the sign and seal of the covenant. The "house" of the believer is to be baptized, that is the family (Acts xvi. 31). But the "house" includes the little ones, even infants of eight days old (Genesis xvii. 9 et seq. compared with Gal. iii. 9-29). Further, if parents fulfil the covenant on their part God has promised to bestow on their offspring covenant blessings (Gen. xviii. 19; Eph. vi. 1-4). Hence baptism is a sign and seal of salvation bestowed by God in terms of His covenant in Christ Jesus, that is to say, where there are faith and obedience.

3. A Presbyterian minister may administer baptism to the child of any professing Christian, no matter to what denomination he belongs. But ordinarily it is not for edification when a man is within reach of the Church with which he is connected, to administer sealing ordinances without the knowledge and consent of that Church. This is a matter of Christian order and courtesy, the neglect of which would lead to confusion and bad feeling among the Churches. A Presbyterian minister does not baptize the infants of those who belong to no Church, because such persons are not professing Christians. A man may be a Christian, but that does not entitle him to recognition by baptism as a member of the visible Church.

But a man who professes to be a Christian and connects himself by profession with the visible Church has a right to the visible sign and seal of discipleship and such only have that right.

4. There is no moral difference, so far as man knows, between the infant child of Christian parents and any other child. But the former is a fit subject for baptism while the latter is not, because its parents are professedly disciples of Christ and in covenant with Him while the parents of the other are not.

5. The name of a baptized child remains in the register of baptized infants who are members of the church, but not in full communion. The regular membership consists of those who have attained full age and have themselves made profession of faith in Christ and obedience. It only remains to be added that a careful and intelligent study of the Shorter Catechism, Questions 91 to 95, Larger Catechism, Questions 161 to 167, and Confession of Faith, chapter xxviii., would make plain to "Inquirer" both the doctrine and practice as held by the Presbyterian Church. The answers to the specious objections made to infant baptism, by our Baptist brethren are easily found by those who will look below the surface, and who know their Bibles well enough to understand that the Scriptures do not teach that "believers only are to be baptized," but those who profess to believe, and that infants may profess, as infants can—may, be children of God—before they are consciously converted, and being thus the professing children of God, as really as adults, should receive the sign and seal of God's covenant in Christ Jesus.

[The above was in type before the Rev. Mr. Mackay's letter—published in another column—reached us.]

CHEERFULNESS AND RELIGION.

IT is frequently asserted that the religious character which is fostered by Calvinistic teaching is of a harsh and gloomy and austere type. A melancholy disposition, and sourness of temper are said to be characteristic features of those that have been nourished with Puritan doctrine. This is an old, and oft-repeated calumny. Dr. McCrie tells us that the same charge was made against our forefathers at the time of the Reformation, but adds that "minuter acquaintance with them would correct such an impression, for we meet with all different sorts of temperament among them, melancholy and lively, grave and facetious, rude and gentle. In short they resemble each other only in their piety and fidelity." It is, indeed, an easy matter to prove, by a reference to the lives of those who have held our views of doctrine, that there is nothing in our religious faith to hinder those, who embrace it most fully, from living cheerful, hearty and joyous lives. Many of the Reformers and Puritans—though earnest, grave and God-fearing men—could, on fit occasions, indulge in innocent mirth, and enjoy a harmless jest, quite as well as the most lax and worldly of their opponents. It is the same down to our own time. Let any one read the lives, and study the portraits, of such men as Chalmers and Guthrie, James Hamilton and Norman McLeod; and say, if he dare, that Presbyterian doctrine produces, of necessity, men of harsh and fanatical temper, and morose and ascetic disposition. We maintain on the highest authority—that of an induction from real facts and actual experience—that there may be as much of "sweetness and light" of tenderness and honour, of grace and charity, in the life of the evangelical Christian, as in that of the broadest Latitudinarian, or the most sceptical Rationalist.

The Christian life is not, of course, all made up of mirth and diversion. The life of no rational creature ought to be so.

"A being breathing thoughtful breath,
A traveller between life and death,"

cannot afford to say to his soul, "Take thine ease, eat, drink and be merry. To-morrow thou shalt die." He must face with seriousness the solemn responsibilities of time, the awful realities of eternity. Evangelical doctrine undoubtedly requires for the Christian character a substratum of serious gravity. Yet it does not hinder—and Christian people should remember this—the adornment of the religious life with grace and beauty, with wit and humour, with genial mirth, and sweet humanity.

The ideal Christian (to apply a figure from the same great poet we have already quoted) is not one, reckless of mild grace,

"With countenance severe,
A rock with torrents roaring, with the clouds
Familiar, and a favourite with the stars."

But evangelical truth, if fully embraced, would not only renew but adorn the Christian character—would clothe the stern rock with beauty,

"Plant its crevices with flowers,
And teach the little birds to build their nests,
And warble in its chambers."

Addison, in one of his most characteristic papers, has finely described the over-scrupulous Christian, who cuts himself off from all those pleasures and entertainments "which are not only innocent but laudable, as if mirth was made for reprobates, and cheerfulness of heart denied to those who are the only persons that have a proper title to it. He thinks himself obliged in duty to be sad and disconsolate. He looks on a sudden fit of laughter as a breach of his baptismal vow. An innocent jest startles him like blasphemy. All the little ornaments of life are pomps and vanities. Mirth is wanton and wit profane. He is scandalized at youth for being lively, and at childhood for being playful. He sits at a christening, or marriage feast, as at a funeral; sighs at the convulsion of a merry story, and grows devout when the rest of the company grow pleasant."

We would commend the study of this portrait to those who injure the cause of religion by their own austerity. Because we are virtuous shall we forbid innocent pleasures to ourselves and others? Nay; may we not even relish them with keener zest, because we trace them to a loving Father with whom our souls are now at peace?

PRESBYTERIAN COLLEGE, MONTREAL.

TWO years ago this College received as the gift of the Emperor of Russia a *fac-simile* of the *Codex Sinaiticus*. A few weeks ago another valuable and unique addition was made to its library by the Rev. George Coull, of Valleyfield, Que., who presented a *fac-simile* copy of the New Testament portion of the *Codex Alexandrinus*.

The original manuscript, as is well known, is preserved in the British Museum, where it was deposited in 1753. It was sent as a present to King Charles I. from Cyrillus Lucaris, a native of Crete, who had brought it with him from Alexandria, where, probably, it was written by Thecla, a noble Egyptian lady, a little after the Council of Nice, A.D. 325.

It is written in uncial or capital letters, without accents or marks of aspiration, and with few abbreviations. The *fac-simile* of the New Testament was published in London in 1786, in folio, by the late Dr. Woide and dedicated to the Archbishop of Canterbury.

Among the subscribers to the enterprise were King George III. and the College of the Propaganda at Rome. The type was cast for the purpose, line for line, without intervals between the words, precisely as in the original.

We congratulate the Presbyterian College upon its possession of such rich treasures. The growth of its library is most gratifying, and it is surely time for the friends of the institution to provide for its safety by placing it in a fire-proof building.

WE have on our table a continuation of Miss Fairweather's interesting papers entitled "Seven Years in the Indian Mission Field," number four of which appears in this issue.

MARRIAGE WITH A DECEASED WIFE'S SISTER: OPINIONS OF TWO LEADING PROTESTANT CHURCHES.—We are compelled to hold over a communication bearing the above title until next issue.

THE Hamilton "Times," referring to our article on "Politics and the Sectarian Press," and the position ministers and editors of religious papers should take with reference to public affairs, very justly remarks: "In the intelligent discussion of the affairs of this country, or of the world at large, we need the assistance of every able mind; and no false sentimentality should prevent that aid being forthcoming when it is required. To the clergy and to the editors of the sectarian press must be left the consideration of when and how they shall speak or when they shall hold their tongues. A perpetual dabbling in politics we do not think would be in the true interest of any minister of the Gospel; but a liberty such as that craved by the editors of the organs of the Methodist and Presbyterian bodies no one can object to."

IS IT HONEST?

A correspondent sends us the following extract from a contemporary, with the accompanying remarks:

"The fact of a Hornellville Presbyterian minister having lately brought suit against an estate for \$50 for funeral expenses and recovered the amount, has called forth a great deal of hostile criticism. The real circumstances of the case are these: A wealthy man, previously living in the country, died. The family wanted the funeral on Seneca, and also wanted the minister in question. He gave up his appointments for that day, hired a carriage and went. Nothing was said about remuneration for some time, and a bill was sent for \$25, covering his Sunday's salary and team hire, and the bill was refused payment. So for bill and damages the suit was brought for \$50. It seems that the man was not in the habit of hiring a pew or paying for preaching, and the family, depending upon the Christian graces of the minister, concluded he could 'work for nothing and board himself.'"

The above may have been sharp practice, and not what Christian forbearance demands, still the heirs of the wealthy man have no right to complain. The miserable souls who will not contribute anything for the support of a minister, but leave their neighbours to bear the whole expense, should be ashamed to ask his services at a funeral. It looks very like taking the time of a man which others have a right to, without paying for it. Shall we call it stealing? If men decline to pay for a minister's services, they will not be forced to do so, but it is a mean thing to take a man's time and labour without paying for it. If men insist upon hiring ministers, then they should understand that they have no claim on the services of a man they did not hire, and whose time belongs to others.

SECOND GENERAL COUNCIL OF PRESBYTERIAN ALLIANCE, PHILADELPHIA.

Visitors may avail themselves of summer excursion ticket issued by the trunk lines east of Pittsburg to Philadelphia and New Jersey seaside resorts, which pass through Philadelphia, and which are good to come upon to October 1st and to return to November 1st. Specific information can be obtained at railroad stations. Should reduced rates be obtained for delegates they will be announced.

The Presbyterian Board of Publication House, 1334 Chestnut street, will be headquarters of the committees, where delegates and those appointed to read papers are requested to report immediately on arrival, and register, and be assigned their places of entertainment.

Visitors to the Council, by applying at the same place personally on their arrival in the city, can obtain information of and be introduced to boarding houses and hotels, willing to accommodate them at rates varying from \$1 to \$3 per day.

At the Academy of Fine Arts, on Wednesday evening, September 22nd, at eight o'clock, the members of the Council will be received socially by the Governor of the State and the Mayor of the city.

At the Academy of Music, on Thursday, September 23rd, at eleven o'clock a.m., the opening sermon will be preached by the Rev. William M. Paxton, D.D.

The Council will hold its first session on the afternoon of the same day, in Horticultural Hall, at half-past two o'clock. The address of welcome will be delivered by Rev. William P. Breed, D.D.

GEORGE JUNKIN,
Chairman of Business Com.

IN consequence of the death of Rev. Dr. Henry A. Boardman, who had been appointed to the service, the Rev. W. P. Breed, D.D., has been requested to make the address of welcome on the assembling of the Triennial General Presbyterian Council, to meet in Philadelphia, on the 23d inst. Dr. Wm. M. Paxton, Moderator of the Assembly that met in Madison, Wis., in May last, has been appointed to take the place of the Rev. William Adams, D.D., deceased, in preaching the opening sermon of the Council.

REV. MR. FOTHERINGHAM, the esteemed minister of Norwood, had a narrow escape from drowning during his recent holiday tour. With his niece, Miss Maggie Macgregor, he was canoeing and fishing on one of the back lakes, and while in the act of hauling in a large maskelonge, the canoe upset and both were thrown into the water. Mr. Fotheringham, with great presence of mind, seized Miss Macgregor and kept her from sinking, and succeeded, after a hard struggle, in securing a position for both himself and her on the upturned boat, from which they were shortly afterwards rescued by their friends.

CHOICE LITERATURE.

A MIRROR

IN WHICH MANY PERSONS MAY SEE THEMSELVES REFLECTED.

"Albert, I wish you would let me have seventy-five cents."

Kate Landman spoke very carefully, for she knew that her husband had not much money to spare; yet she spoke earnestly, and there was a world of entreaty in her look.

"What do you want seventy-five cents for?" asked Albert.

"I want to get some braid for my new dress."

"I thought you had all the material on hand for that."

"So I thought I had; but Mrs. Smith and Mrs. Thompson both have a trimming of braid upon theirs, and it looks very pretty. It is very fashionable, and it certainly adds much to the beauty of a dress."

"Plague take these women's fashions! Your endless trimmings and thing-a-ma-jigs cost more than the dress is worth. It's nothing but shell out money when once a woman thinks of a new dress."

"I don't have many new dresses. I do certainly try to be as economical as I can."

"It is a funny kind of economy, at all events. But if you must have it, I suppose you must."

And Albert Landman took out his wallet and counted out the seventy-five cents; but he gave it grudgingly, and when he put the wallet back into his pocket he did it with an emphasis which seemed to say that he would not take it out again for a week.

When Albert reached the outer door, on his way to work, he found the weather so threatening that he concluded to go back and get his umbrella; and upon re-entering the sitting room he found his wife in tears. She tried to hide the fact that she had been weeping, but he had caught her in the act, and asked what it meant.

"Good gracious!" cried the husband, "I should like to know if you are crying at what I said about the dress?"

"I was not crying at what you said, Albert," replied Kate, tremulously; "but you were so reluctant to grant me the favour. I was thinking how hard I have to work; I am tied to the house; how many little things I have to perplex me—then to think—"

"Pshaw! what do you want to be foolish for?"

And away started Albert Landman the second time, but he was not to escape so easily. In the hall he was met by his daughter Lizzie, a bright-eyed, rosy-checked girl of ten years.

"O, papa, give me fifteen cents!"

"What?"

"O, I want fifteen cents. Do please give it to me."

"What in the world do you want with it? Are they changing school-books again?"

"No; I want to buy a hoop. Ellen Smith has got one, and so has Mary Ruck and Sarah Allen. Mr. Grant has got some real pretty ones to sell. Can't I have one?"

"Nonsense! If you want a hoop go and get one off some old barrel. I can't afford to be buying hoops for you to trundle about the streets."

"Please, papa."

"No, I told you."

The bright blue eyes filled with tears, and the child's sobbing broke upon his ear. Albert Landman hurried from the house with some very impatient words upon his lips.

This was in the morning. At noon when he came home to his dinner, there was a cloud over the household. His wife was sober, and even little Lizzie, usually gay and blithe-some, was sad and silent.

But these things could not last long in that household, for the husband and wife really loved each other devotedly, and were at heart kind and forbearing. When Albert came to his supper Kate greeted him with a kiss, and in a moment the sunshine came back; and had the lesson ended there, the husband might have fancied that he had done nothing wrong, and that the cloud had been nothing but the exhalation of a domestic ferment, for which no one was particularly responsible, and might have banished the conviction that women's fashions were a nuisance and a humbug, as well as a frighful draft upon a husband's pocket.

After tea Albert did a few chores around the house, and then he lighted a cigar and walked out. He had gone but a short distance when he met Lizzie. In her right hand she dragged an old hoop, which she had taken from a dilapidated flour barrel, while with her left, she was rubbing her red, swollen eyes. She was in deep grief, and was sobbing painfully. He stopped his child and asked what was the matter.

She answered, as well as her sobs would let her, that the other girls had laughed at her, and made fun of her old hoop. They had nice, pretty hoops, while hers was ugly and homely.

"Never mind," said Albert, patting the little one upon the head (for the child's grief touched him); "perhaps we'll have a new hoop some time."

"Mayn't I have one now? Mr. Grant's got one left—oh, such a pretty one!"

The sobbing had ceased, as the child caught her father's hand eagerly.

"Not now, Lizzie—not now. I'll think of it."

Sobbing again, the child moved on toward home, dragging the old hoop after her.

At one of the stores, Albert Landman met some of his friends.

"Hillo, Albert! What's up?"

"Nothing in particular."

"What do you say to a game of billiards, Albert?"

"Good! I'm in for that."

And away went Albert to the billiard hall, where he had glorious time with his friends. He liked billiards; it was a healthy, pretty game, and the keeper of the hall allowed no rough scuffs on his premises.

They had played four games. Albert had won two, and his opponent had won two.

"That's two and two," cried Tom Piper. "What do you say to playing them off, Albert?"

"All right, go in," said Albert, full of animation.

And so they played the fifth game, and he who lost was to pay for the five games. It was an exciting contest. Both made capital runs, but in the end Albert was beaten by three points; and with a little laugh he went up to settle the bill. Five games, twenty cents a game—just one dollar. Not much for such sport; and he paid out the money with a grace, and never once seeming to feel that he could not afford it.

"Have a cigar?" said Tom.

"Yes."

They lighted their cigars, and then sauntered down the hall to watch others play.

Albert soon found himself seated over against a table at which some of his friends were playing, and close by stood two gentlemen, strangers to him, one of whom was explaining to the other the mysteries of the game.

"It is a healthy pastime," said he who had been making the explanation; "and certainly it is one which has no evil tendency."

Albert heard the remarks very plainly, and he had a curiosity to hear what the other, who seemed unacquainted with billiards, would say.

"I cannot, of course, assert that any game which calls for skill and judgment, and which is free from the attendant curse of gaming, is of itself an evil," remarked the second gentleman. "Such things are only evil so far as they excite and stimulate men beyond the bounds of healthy recreation."

"That result can scarcely follow such a game," said the first speaker.

But the other shook his head.

"You are wrong here. The result can follow in two ways: First, it can lead men away from their business; it can lead men to spend money, who have not money to spend. Whenever I visit a place of this kind I am led to reflect upon a most strange and prominent weakness of humanity as developed in our sex. For instance, observe that young man who is just settling his bill at the desk. He looks like a mechanic, and I should say from his manner, and from the fact that he feels it his duty to go home at this hour, that he has a wife and children. I see by his face that he is kind-hearted and generous, and I should judge that he means to do as near right as he can. He has been beaten, and he pays one dollar and forty cents for the recreation of some two hours' duration. If you observe you will see that he pays it freely, and pockets the loss with a smile. Happy faculty! But how do you suppose it is in the young man's home? Suppose his wife had come to him this morning and asked him for a dollar to spend for some trifling thing—some household ornaments, or some bit of jewelry to adorn her person—and suppose his little child had put in a plea for forty cents to buy a paper and picture-books with, what do you think he would have answered? Of fifty men just like him, would not forty and five have declared that they had not money to spare for any such purpose? And moreover, they would have said so, feeling that they were telling the truth. Am I not right?"

"Upon my soul," responded the man who understood billiards, "you speak to the point. I know that young man who has paid his bill, and you have not misjudged him in a single particular. And what is more, I happen to have a fact at hand to illustrate your charge. We have a club for an excellent literary paper in our village, and last year that man was one of our subscribers. This year he felt obliged to discontinue it. His wife was very anxious to take it, for it had become a genial companion in leisure moments, but he could not afford it. The club rate was one dollar and fifty cents a year."

"Ay, and so it goes," said the other gentleman. "Well, that man's wife may be wishing at this very moment that she had her paper to read, while he is paying almost its full price for a year—for what? And yet how smilingly he does it. Ah! those poor, sympathizing wives! How many clouds often darken upon them from the brows of their husbands when they ask for trifling sums of money, and how grudgingly the mite is handed over when it is given! What perfect floods of joy that dollar and forty cents might have poured upon the children of that unsuccessful billiard player. Ah! it is well for such wives and children that they do not know where the money all goes."

They had finished at the nearest table. The two gentlemen moved on and Albert Landman arose from his seat and left the house. Never before had he such thoughts as now possessed him; he had never dwelt upon the same grouping of ideas. That very morning his own true, faithful, loving wife had been sad and heart-sick because he had harshly and unkindly met her request for a small sum of money. And his sweet Lizzie had crept away to her home almost broken-hearted for the want of a simple toy, such as her mates possessed. And yet the sum of both their wants amounted to not as much as he had paid away that evening for billiard playing.

Albert Landman wanted to be an honest husband and father, and the lesson was not lost upon him. On his way home he stopped at Mr. Grant's and purchased the best and prettiest hoop to be found, with driving-stick painted red, white and blue, and in the morning, when he beheld his child's delight, and had received her grateful, happy kiss, the question came to his mind: Which was the best and happiest result, this or the five games of billiards? The hoop cost thirty cents. He could play two games of billiards less and be the absolute gainer of ten cents by the pleasant operation.

A few mornings after this, as Albert rose from the breakfast table, he detected an uneasy wistful look upon his wife's face.

"Kate, what is it?"

"Albert, could you spare me a half dollar this morning?"

And out came the wallet, and the money was handed over with a warm, genial smile.

What! Tears at that? Was it possible she had been so

little used to such scenes on his part that so simple an act of loving kindness thus affected her?

How many games of billiards would be required to secure such satisfaction as Albert Landman carried with him that morning to the shop?

A very simple lesson, is it not? But how many may gain lasting profit by giving heed to the lesson!—*Exchange.*

UNDER THE OCEAN.

THE EXPERIENCE OF A DIVER.

"How does it seem," said a Boston reporter the other day to George W. Townsend, a diver of twenty-three years' experience, "to go down into the water, fathom after fathom?"

"Well," was the reply, "the first time a man goes down he is apt to be considerably scared on account of the pressure. If a man is lowered too fast, it will kill him. Divers are seldom or never killed by drowning, but by an unequal pressure. A diver could cut a hole in the lower portion of his suit without danger of being drowned, as long as he stood erect; for as long as air was supplied by the air pump, the water could not reach his mouth. In deep water the pressure is very great, and usually a diver can descend as deep as he can stand the pressure. You see we are in a vacuum. There is no pressure perceptible to us on the copper helmet about our heads. The pressure is all upon the lower garments, and if it is too great it drives all the blood in the body to the head, and the result is death. I have seen men killed in this way whose heads were fairly split open, and whose eyes were driven from their sockets. A more horrible death could not be imagined; and I, and almost all other divers, have narrowly escaped it. Divers seldom descend over 170 feet, and rarely as deep as that. Under the water the ears feel stopped up, but sometimes we can make ourselves understood by putting two helmets together and shouting, but then it doesn't sound louder than an ordinary whisper. A man who went down for the first time would be likely to signal to come up after feeling the pressure in the ears, which is very unpleasant until you are used to it."

"How about the fish; do they never molest you?"

"Very seldom. You see we make it a rule not to disturb them. We know that they are in their element, and we are not in ours. As for sharks, we don't care for them. They are cowardly, and easily frightened off. We are much more afraid of the baricots, a surface fish, with teeth three inches long. Talk about fish—why, one can't have any conception of them until he has been under the water and seen them of all sizes and colours of the rainbow. The noise made by a school of fish sounds under the water like the rumbling of thunder."

"One of the greatest curiosities in this line was the Jew-fish I encountered when diving in the bay of Cumana, on the coast of Venezuela. The fish are from six to fifteen feet in length and have a large mouth with small teeth. The Jew-fish have a great deal of curiosity—more than any woman I know of—and used to eye us while we were at work. We were a little afraid of them at first, but found that they would not harm us. I suppose you have heard of the electric eel, which has the power to give a shock equal to any battery. When we were diving in the West Indies one of the divers received a severe shock from an electric eel, and for a time he seemed almost paralyzed. Mules and other animals, when fording streams in that country, often receive a shock."

"Is it dark under water?"

"That depends upon how clear the water is. I have been down twenty fathoms where I could see to read the finest print, and I have been down ten feet where you could not see your hand before you. It is not very pleasant exploring a wreck, especially where there are dead bodies, when you are in utter darkness. I remember working in March, 1861, on the ship *John Trux*, which was sunk at the Arch street wharf, Philadelphia. The water of the Delaware river is so thick and muddy that you can't see anything five feet below the surface, and as the steward and stevedore were both drowned, I knew I should not have a very pleasant job in recovering their bodies. Well, I went down, groped around in the darkness, found the skylight, and after I got into the cabin the first thing that my hands touched was the body of the steward."

"Isn't it a horrible sight among the dead bodies in a vessel's wreck?"

"Well, yes; we got used to these sights, and, while I can't say we don't mind them, I can say they don't deter us from going down. I am one of those who believe that drowning is an easy death, comparatively, because I have noticed that the face of a drowned person looks as if he had gone to sleep, and seldom denotes pain. Sometimes we find drowned persons with a death grip upon a piece of rigging or the side of a bunk, and it is very difficult to loosen their hold. Before we see a body or an object under the water we always see the shadow first. In looking for a body on a vessel's wreck we sometimes find it closely following the sediment in the water."

"How about the bottom of the ocean?"

"In many places it is beautiful, especially where the coral reefs are. Coral looks like a forest of trees that has been cut down. I have seen coral as large as the stump of any tree you ever saw, with enormous limbs running downward, the trunk and branches being the purest white coral. I have encountered a coral reef after descending three fathoms, and bottom of pure white sand after descending two fathoms more."

COMBATS OF THE OCEAN.

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

The sword-fish go in schools, like whales, and the attacks are regular sea-fights. When the two troops meet, as

soon as the sword-fish have betrayed their presence by a few bounds in the air, the whales draw together and close up their ranks. The sword-fish always endeavours to take the whale in the flank, either because its cruel instinct has revealed to it the defect in the carcass—for their exists near the brachial fins of the whale a spot where wounds are mortal—or because the flank presents a wider surface to its blow.

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

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

THE BROKEN CHORDS.

Like a worn wind-harp on a barren lea,
Unstirred by subtle breathings of the sea,
Through the sweet south-breeze swells the flood tide's flow,
The lyric power in this worn heart of mine
Droops in the twilight of life's wan decline,
While the loosed chords of song, grow lax and low,
Are dumb to all the heavenly airs that blow!

Only, sometimes along each shattered string
I hear the ghost of Memory murmuring
Old strains, as half in sadness, half in scorn,
So faint, so far, they scarcely pass the bound
'Twixt sullen Silence and ethereal Sound—
Mere wraiths of murmurous Tone, that die forlorn
Ere yet we deem those faltering notes are born!

So, smitten chords, sink, wane, and pass away!
Yet have ye made soft music in your day
On many a sea-swept strand, on breezy lawn.
Once more I hear the yearning music rise;
Once more I see deep tears in tender eyes;
And all my soul melts in me, fondly drawn
Back to youth's love and youth's Arcadian dawn!
—Youth's Companion.

FOREIGNERS IN JERUSALEM.

Jerusalem seems to be growing in favour as a place of residence for foreigners who find their native country uncomfortable. The foreign Jewish population has, according to Consul Moore, increased considerably of late years. That community is now estimated at 15,000, including native Jews, against 10,000 in 1873. The desire to avoid compulsory military service, now enforced in most European countries, and the right of holding real property in Turkey, conceded to foreign subjects by the Protocol of 1868, probably account for the increased immigration. The German colony at Jerusalem now numbers nearly 400 persons, that at Jaffa about 300. There is a third German settlement at Caiffa of about equal number with the last mentioned. The settlers are mechanics, artificers, carners, and agriculturists, and are fairly prosperous. The chief industries remain what they were—the manual use of oil, soap, and articles in olive-wood and mother-of-pearl; the production of the latter articles has greatly increased, as the sale is no longer confined to visitors and pilgrims, large quantities being exported to Europe and America. There are no mines or factories. Sulphur, bitumen, rock-salt, and probably petroleum, are to be found on the shores of the Dead Sea; but to work these to advantage security and better means of communication are indispensable. No public works have been executed; yet a harbour at Jaffa, a good carriage road or tramway from that town to Jerusalem, and good roads all over the district, are urgently needed. A railway would not, in Consul Moore's opinion, be under present conditions remunerative unless as a part of a system of railways for Syria and Palestine.

"PILGRIMS PROGRESS" AND "PARADISE LOST."

From Bedford jail came "Pilgrim's Progress," and from a small house in an obscure London street came "Paradise Lost," the greatest of English epics. Puritanism was bitterly hostile to theatres, to amusements, to all the lighter and more pleasing elements of life. The Puritans rose to power by hard fighting, and during the conflict and after their ascendancy was assured they produced little or nothing in the way of literature. After their fall the world of fashion looked to the men of the new era for a literature relieved from the shackles of a hypocritical asceticism. But the Muse that came with Charles was, like most of his companions, male and female, a debauched creature at best, who smacked more of intrigue and midnight revels than of aught else; and it was from the beaten adherents of a fallen cause that the true poetry and the great literature of the time emanated, full of imaginative fire and religious fervour. It was an uncongenial atmosphere for such work; but while the "Pilgrim's Progress" has passed

through countless editions and is read wherever the English speech is known, and while "Paradise Lost" has kept on issuing from the press in new forms and has attracted hosts of commentators and readers, the literature of the Restoration—the literature of Sedley and Sackville, of Congreve and Wycherly, of Killigrew and Rochester—has gradually slipped out of sight, and is remembered only for a few clever lyrics, and read only by those who are curious in the matter of old plays. The works of Puritans, born in obscurity and shadowed by contempt and defeat, have thriven and grown from their blith, and struck their roots deep down into the hearts of all English-speaking people. The literature of the Restoration, brought forth in the sunshine of royal and court favour, has, with the exception of Dryden's poetry and Butler's "Hudibras," steadily waned. The cause is not far to seek. The work of the Puritans was the work of men who believed in a great cause, and earnest genius is not found among the supporters of such a monarch as Charles, who represented nothing but himself, was unutterably mean, and was identified with a policy of which the most conspicuous quality was falsehood. In a society with such a head and in such a court, there could be no great literature; no thoroughly fine genius could flourish or find an abiding place among such surroundings. Puritanism suppressed imaginative literature, but the Restoration had not the capacity to produce it. When Puritanism fell, the imaginative side of its character was no longer hidden and repressed, but found expression in the works of Milton and Bunyan.—Henry Cabot Lodge, in *International Review*, for August, 1880.

"JESUS ONLY."

For me the past was clouded,
For me the present dim,
And all my future shrouded,
Until I gazed on Him;
On Him—the fair unveiling
Of all my life and light,
Sweet light!—in Him unflinching
To make my future bright.

To make my past unclouded,
My present no more dim,
And all my future blest,
Centred alone in Him!
Yes! Jesus—"Jesus only!"—
To fill my raptured sight,
No longer dark and lonely
Through this world's fevered night.

Oh, Jesus! on the mountain
Beside Thee I would stand,
Drink from no other fountain,
Feed from no other hand.
Gaze on no other glory,
Lean on no other breast,
Thus, thus would I adore Thee,
My everlasting Rest!

My Lord! Thy beauty seemeth
So fair, so passing fair,
I stand like one who dreameth,
With Thee transfigured there!
Keep me, all else forgetting,
Still standing at Thy side,
Upon Thy holy mountain,
Whatever may betide.

—L. T., in *Word and Work*.

GROWTH.

Growth is gladdening. He who grows in holiness grows in joy. Spiritual strength brings gladness. It is a poor, half-hearted religion—not spiritual, but the want of it—that breeds gloom. The consciousness that a man is becoming stronger in his faith, clearer in his convictions, warmer in his love, must, from its very nature, be a glad consciousness. And the hope of greater strength yet to be attained, of loftier heights yet to be reached, is more joyous still. A story is told of Thorwaldsen, the sculptor, that on one occasion when he was adding a few finishing touches to one of his masterpieces—a statue of Christ—a friend called upon him at his studio and found him in a very depressed and desponding mood. On inquiring the cause of this unusual and apparently untimely depression, the sculptor gave this singular answer, pointing to his work, he said, "I can see no fault in it; my genius is decaying; it is the first of my works that I have ever felt satisfied with." The suspicion that his genius had culminated, that he had reached the utmost maturity of his power, might well sadden a man who was enthusiastically devoted to his art.—*London Baptist*.

THE SUPPLY AND LACK IN BUDDHISM.

The power of Buddhism in China has been owing chiefly to its ability and offer to supply the lack of certainty in the popular notions respecting a future state, and the nature of the gods who govern man and creation. Confucius uttered no speculations about those unseen things, and ancestral worship confined itself to a belief in the presence of the loved ones, who were ready to accept the homage of their children. That longing of the soul to know something of the life beyond the grave, was measurably supplied by the teachings of Sakya-muni and his disciples, and, as was the case with Confucius, was illustrated and enforced by the earnest virtuous love of their founder. Though the sect did not receive the imperial sanction till about A.D. 65, these teachings must have gradually grown familiar during the previous age. The conflict of opinions which ere long arose between the definite practical maxims of the Confucian moralists, and the vague speculations, well defined good works, and hopeful though unproved promises of future well-being, set forth by the Hindoo missionaries, has continued ever since. It is an instructive chapter in human experience, and affords an

other illustration of the impossibility of man's answering Job's great question, "But how shall man be just with God?" The early sages opened no outlook into the blank future, offered no hopes of life, love, happiness, or reunion with the friends gone before, and their disciples necessarily fell back into helpless fatalism. Buddhism said, "Keep my ten commandments, live a life of celibacy and contemplation, pray, fast, and give alms, and according to your works you will become pure, and be rewarded in the serene nirvana to which all life tends." But the Buddhist priesthood had no system of schools to teach their peculiar tenets, and, as there is only one set of books taught in the common schools, the elevating precepts of the sages brought forth their proper fruit in the tender mind. Poverty, idleness, and vows made by parents in the day of adversity to dedicate a son or daughter to the life-long service of Buddha, still supply that priesthood with most of its members. The majority are unable to understand their own theological literature, and far more is known about its peculiar tenets in Europe than among the mass of the Chinese. The Confucianist, in his pride of office and learning, may ridicule their mummeries, but in his hour of weakness, pain, and death he turns to them for help, for he has nowhere else to go. Both are ignorant of the life and light revealed in the Gospel, and cry out, "Who will shew us any good?"—S. Wills Williams in *North American Review*.

THE ANGLO-ISRAEL CRAZE.

Before leaving Japan we must not pass by unnoticed a theory which was much talked about and much ridiculed at the time of our visit, but espoused enthusiastically, and seriously reasoned out, by a Mr. Norman McLeod, that the Japanese are the Ten Lost Tribes of Israel. Mr. McLeod has published two volumes, the one of letter-press, the other of illustrations, now in their second edition, in support of this theory. The word "Shin," he says, means God, light, and truth; the word "Too," means way or doctrine, also door; the word "Shintoo," means the doctrine of the God of Heaven. Shintoo temples are called "Yashiro," "Pure or holy tabernacle," and are divided into a holy and most holy place. Shintoo priests resemble the Jewish priests of old; and in their temples are musical instruments answering to those of the ancient Jewish temple. "Mi," meaning serpent, dragon, has been worshipped by the Japanese instead of the true God; and this worship was first introduced into Israel by Jeroboam. The heifer Baal has from the earliest times been worshipped in Japan. As the Israelites defamed the high places of Israel by burying their dead kings beside their temples, so do the Japanese to the present day. The imperial crest of Japan, including the national flower, the chrysanthemum, is traced to the ruins of Solomon's palace; and various pictures are given copied from walls of temples and from Japanese books, illustrating the conveyance of the Israelitish race to Japan, the order of their march, their conveyances, supposed rafts on which they crossed, the brazen fiery serpent, trumpet, psalter, timbrel, cymbals, chariots, etc., ancient characters of Nineveh, Assyrian and Jewish antiquities found in Japan; trees, fruits, and flowers of Palestine also found in Japan; also the terraced hills, agriculture, and irrigation of Japan as borrowed from Palestine. Mr. McLeod lays great stress also upon the Jewish cast of features traceable in early Japanese portraits, and strongly maintains, regarding the ethnology of the different races in Japan, that part of the Japanese race is descended from lost Israel. The same line of argument has led other enthusiasts in prophecy to the conclusion that the English are the Ten Lost Tribes. Indeed, there is hardly any race living in the same latitudes which has not, or at least may not, be thus singled out, and points of resemblance discovered.

That jest that gives pain is no jest.
The Christian armour will rust except it be polished with prayer.

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say.

Thought is the first faculty of man: to express it is one of his first desires; to spread it his dearest privilege.

The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others.—*La Bruyere*.

The busy world shoves angrily aside
The man who stands with arms akimbo set
Until occasion tells him what to do;
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

Lowell.

Reason cannot shew itself more reasonable, than to leave reasoning on things above reason.—*Sir Philip Sidney*.

He who will not give
Some portions of his case, his blood, his wealth,
For others' good is a poor frozen churl.

Joanna Baillie.

Tact is a very valuable quality in a minister. If you do not possess it naturally, you will burn your fingers pretty often; and by-and-by the scorching will teach you wisdom. There is a way of managing people without letting them know it; you may even lead them so shrewdly that they shall fancy that they are going their own way all the while.—*Theodore L. Cuyler*.

Yet in opinions look not always back;
Your wake is nothing, mind the coming track.
Leave what you've done for what you have to do,
Don't be "consistent," but be simply true.

What is it that God hates or punishes but self-will? Self-will is a cruel beast, the meanest animal, the most rapacious wolf, the most raging lion. The self-willed do not know the righteousness of God; but strive to establish a righteousness of their own; they please only themselves, and are great in their own eyes. Such leprosy can be washed away only in the waters of the Jordan.—*Bernard of Clairvaux*.

MINISTERS AND CHURCHES.

THE Rev Robt Thynne has returned to his congregation in Beverley, after a three months' tour in the old country.

THE Rev. J. R. McLeod, late of Sault Ste. Marie, has received a unanimous call to the congregation of Kingsbury and Brompton Gore, in the Presbytery of Quebec.

THE Rev. A. B. Simpson, pastor of the Thirteenth street Presbyterian Church, New York, and formerly pastor of Knox Church, Hamilton, has returned to the scene of his labours, greatly improved in health.

WE see it stated that the Pembina Presbyterian congregation recently gave a call to Rev. John Campbell, of Harriston, offering him \$1,000 a year, a manse, and the expense of removing. The call has been declined.

THE anniversary services connected with Knox Church, Beaverton, held last Sabbath, were conducted by the Rev. Principal Caven, of Knox College, who preached morning and evening. It is scarcely necessary to add that the sermons were most suitable and impressive, and were listened to by large and attentive congregations.

THE Rev. Mr. Welsh, son-in-law of the late Dr. Guthrie, preached in the First Presbyterian Church, Brockville, on Sabbath, the 5th inst. The sermon was a most impressive one and the services were enjoyed very much by a large congregation. Mr. Welsh is on his way to the Pan-Presbyterian Council, at Philadelphia.—COM.

SAYS the Berlin "Telegraph": "On the evening of Monday, August 30th, the Bible Class of Chalmers' Church, met at the manse, and presented the Rev. A. M. Hamilton, M.A., with an address expressive of their respect and esteem for him, accompanied by a very handsome adjustable easy chair. Mr. and Mrs. Hamilton possess, alike, in a high degree, the faculty of making all about them feel comfortable, and the class spent a very pleasant evening with them."

THE ladies of the Presbyterian church in Chesley held a very successful harvest social in the town hall, on the 20th ult. There was a full supply of all the delicacies of the season, and, after tea, a large number of able speakers and two very efficient choirs entertained the company. The large hall was completely crowded, and at the conclusion of the entertainment the ladies presented the pastor, the Rev. John Ferguson, with a well-filled purse to shew their appreciation of his services since he came to the place. Mr. Ferguson has laboured with great acceptance and success since he came to Chesley only some eight months ago—the membership of the church having been nearly doubled in that time.—COM.

REV. PROF. CALDERWOOD, LL.D., of Edinburgh, last Sabbath evening occupied the pulpit of St. James' Square Presbyterian Church, Toronto, and preached an impressive sermon from John xiv. 16, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." The reverend gentleman divided his remarks under three heads, as follows: (1) The promise of another and an abiding Comforter in the place of Christ the Saviour, viz., the Spirit. (2) The relation of the Comforter to the work of the Saviour. (3) The special work of the Comforter, abiding in the world. The Doctor, in his concluding remarks, earnestly enjoined his hearers to seek the Spirit, as the precious gift is only guaranteed to those who diligently ask for it.

ON Tuesday evening, 7th inst., the drill shed, at Hall's Corners, Binbrook, was the scene of a very pleasant gathering, the occasion being the fourth anniversary of the induction of the Rev. W. P. Walker, into the pastorate of the congregations of Binbrook and Saltfleet. An excellent supper was provided by the ladies, after which a select programme of vocal and instrumental music was proceeded with, interspersed with addresses by the Revs. Messrs. Fletcher of Hamilton, Wilson of Caledonia, and Harris of Hall's Corners. A very interesting feature of the meeting was the presentation to the pastor, by the Binbrook congregation, of a beautiful top buggy. Dr. Russell, of Hall's Corners, on behalf of the congregation, making the presentation in a neat speech, which was feelingly responded to by the recipient. Such pleasing incidents are among the best evidences of the genuine sympathy of a congregation with the ef-

forts of the pastor, and do much to strengthen his hands in his labour of love. A very enjoyable evening was brought to a close by the pastor pronouncing the benediction. The financial result of the meeting was the neat sum of \$121, which is to be applied to the liquidation of the debt on the manse erected a short time ago.—COM.

THE Rev. A. D. McDonald, of Seaforth, having some time ago taken possession of the new manse erected for him, a number of ladies and gentlemen, members of the congregation, recently assembled at the residence of Mr. S. G. McCaughey, proceeded in a body to the manse, and surprised Mr. and Mrs. McDonald, by taking forcible possession of the premises. Notwithstanding this unceremonious attack, however, they were all heartily welcomed, and after the congratulations and formalities usual on such occasions were got through with, the real object of the assemblage was made manifest. Mrs. S. Dickson, on behalf of the congregation, read a complimentary address, and Mrs. Wm. McCulloch presented Rev. Mr. McDonald with a handsome purse containing \$152 in gold. Mr. McDonald made a feeling and suitable reply. The tables were then spread by the ladies, and the company partook of the good things which had been so bountifully provided for the occasion, and the remainder of the evening was pleasantly spent with music and social intercourse. The new manse is 44 x 34, two stories high, with kitchen, woodshed and verandahs attached—all of brick work. The walls were built last fall and the roof put on. Early in the spring the mechanics were at work and all was finished, and about the end of June the minister and his family took possession. That the entire cost of this building has been met, and at the same time provision made for the payment of all previous indebtedness, speaks well for the energy and liberality of the congregation.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 7th inst., Rev. J. Smith, Moderator. The attendance of members was large, particularly of ministers. On report of a committee submitted by Dr. Gregg, the names of Revs. J. Bain, D. Coutts, R. Monteath, Dr. J. Barclay, and J. Brown—all of them retired ministers—were ordered to be put again on the Presbytery roll; also the name of Rev. J. Dick, as previously ordered by the General Assembly. Mr. John Mutch and Mr. John S. Smith, both of them members of the Church, applied for examination with a view to enter as theological students at Knox College. A committee was appointed to confer with them, and at a subsequent stage, on a favourable report of said committee, the Clerk was instructed to attest the young men to the Board of Examiners in Knox College. Rev. J. Carmichael, of King, reported that he had moderated in a call from the congregation of St. Andrew's Church, Vaughan, which was given unanimously in favour of Rev. D. Camelon, minister of St. James' Church, London. A paper was also read from the congregation, promising a stipend of \$700, payable in two parts semi-annually. The call, which was read, was found to be signed by 112 members and concurred in by twenty-seven adherents. Messrs. Malloy and Elder, commissioners from the congregation and session, were heard. Mr. Carmichael's conduct was approved of, the call was sustained, and ordered to be sent with relative papers to the Presbytery of London, and Mr. Carmichael was appointed commissioner to appear before said Presbytery in support of the call. It was learned afterwards that said Presbytery is to meet on the 21st inst., and in view of the translation sought being then possibly granted, arrangements were made for Mr. Camelon's induction in Vaughan on the 5th prox. Agreeably to an application produced and read, the Clerk was instructed to transfer Rev. James Campbell, M.A., probationer, to the Presbytery of Colorado, in connection with the American Presbyterian Church. Considerable time was spent in determining what moneys should be applied for, in the way of supplements and grants to certain congregations and mission stations within the bounds. Authority was given to Rev. J. R. Gilchrist to preside at the election of elders for Horning's Mills, as also for their ordination. There appeared Messrs. A. Baird, M.A., J. C. Tibb, M.A., Wm. McKay, and J. R. Johnston, B.A., theological students, who applied for license, and who, after undergoing prescribed trials, were duly licensed to preach the Gospel. On motion of Rev. J. Carmichael, of Markham, it was agreed to instruct minis-

ters and sessions to severally make arrangements for the holding of missionary meetings at such a time as they may reckon most convenient, and report to a subsequent meeting of Presbytery. A resolution of the General Assembly was read, agreeing to request each Presbytery to hold a conference during the year on the state of religion within its bounds. In connection therewith, it was moved by Rev. H. Parsons, seconded by Rev. J. Hogg, "That pursuant to recommendation of the General Assembly, a committee be appointed to arrange for a more extended meeting of Presbytery in November, including devotional services of prayer, preaching and conference, and inviting the congregations within the bounds to be present at these devotional services; also that printed schedules of the services, specifying appropriate hours for the business of the Presbytery, be sent ten days before the meeting to each member of Presbytery." The motion being put to the house was adopted, and in terms thereof the following were appointed members of committee, viz: Revs. H. M. Parsons (Convener), J. M. King, J. Hogg, Carmichael of King, D. J. Macdonnell, Professor McLaren, Messrs. R. Merryfield, J. C. Robb, and J. Brown. It was also agreed that said meeting for business and conference be commenced in the usual place on the first Tuesday of November, at eleven a.m. A circular was read from Rev. Dr. Reid anent the Assembly Fund, setting forth (*inter alia*) that five cents per member would suffice for the purposes connected therewith, that the amount required from this Presbytery is \$396.95, and that after collecting for said Fund on the first Sabbath of September, congregations should send their contributions as soon as possible. The Presbytery agreed to direct the attention of all its congregations to this matter, and to urge them to transmit the amount of their collections without delay to Dr. Reid. Various other matters were brought up and disposed of.—R. MONTEATH, Pres. Clerk.

INDUCTION.

We copy the following letter from the Collingwood "Daily Messenger":

SIR,—I have no doubt your numerous readers in the "Back Settlement" will read with interest, the following lines, inasmuch as they refer to one born and brought up in their midst, and who has now obtained the object of his ambition in the profession to which he has devoted his life.

The Presbytery of Glengarry met at Martintown by appointment on the 12th day of August, for the purpose, *inter alia*, of hearing Mr. Patterson's trials with a view to his ordination and induction to the pastoral charge of Summerstown. Mr. Patterson laid on the table an extract minute of his license, from the Presbytery of Kingston, which was sustained. He was accordingly examined in the various subjects prescribed by the laws of the Church, and acquitted himself in a brilliant manner, notwithstanding that he was kept standing for three long hours. The Presbytery unanimously sustained his trials, and his ordination and induction was fixed for the 24th of August. On the day named, the Presbytery met at Summerstown in the beautiful church there, which was adorned and repaired three years ago through the indomitable perseverance of Mr. Patterson. The Rev. John Matheson, B.A., having constituted the meeting with prayer, the clerk, Rev. Dr. Lamont, gave notice three times to the assembled multitude, that if any one had objections to offer to the "life, character or doctrine" of the minister elect, they were to appear before the Presbytery forthwith and lodge certification with proof. No objections having been offered, the presiding minister preached an able sermon on "Justification," shewing that we are justified by (1) Grace, (2) Blood, (3) Faith, and (4) Works. After the sermon he narrated the steps taken to fill the vacancy, and having put to the young minister the questions prescribed by the Church, and these having been satisfactorily answered, Mr. Patterson knelt down, surrounded by all the members of the Presbytery present. The Moderator offered up a solemn ordination prayer, and at the particular part of the prayer when the formula of ordination is introduced each member laid his hand on the head of the candidate, who was thus set apart for the office and work of the ministry "by the laying on of the hands of the Presbytery." Every one present seemed deeply moved with the solemnity of this part of the service.

The newly ordained minister was then suitably

addressed as to his duty by the Rev. J. S. Burnet, and the congregation as to theirs by the Rev. W. A. Lang, M.A. It is needless to add that at the close of the proceedings the newly inducted minister received at the door a cordial welcome from his parishioners.

Mr. A. McMillan, one of the elders, afterwards entertained the Presbytery at his residence to a bountiful repast, and a grand social in the evening, and an excursion on the following Saturday down the "Long Sault" of our noble St. Lawrence on board the steamer "Bohemian," which was specially chartered by the congregation, marked an era in the history of this young minister to which he will revert, let us hope, in future years with the most pleasing emotions.

Mr. Patterson laboured in this field as a catechist three summers ago, and in the adjoining charge of Finch for one summer, and in other fields throughout Ontario, and wherever he has been located he has gained for himself the universal esteem of the community at large.

He received his preparatory training in the school at the "Back Settlement" and at the Collegiate Institute of your town, from which he proceeded to the University of Queen's College, Kingston, and after passing through the Arts and Theological curriculums of that institution, graduated therefrom last spring, taking his degree of M.A. with honours. Such was the esteem in which he was held at college, that he was elected by his fellow-students to fill the highest office in their gift.

Such is a brief resume of the brilliant career of one of Islay's sons, who, with many previous drawbacks and discouragements and much to acquire, has been a distinguished student, and, let us hope, one who will prove himself, under God, an ornament to the profession of his choice.

The writer, himself an Islayman on his mother's side, feels a generous pride in seeing Islaymen come to the front in this country, and these lines are written in the hope that the example set by Mr. Neil Patterson and Mr. John McGillivray of the McMurchy settlement—in giving their sons to the Church—may stimulate others among their neighbours to go and do likewise. HUGH LAMONT, Pres. Clerk. Dalhousie Mills, Aug. 31st, 1880.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

MANITOBA.

When the selection of fields for the work of the summer was about to be made by the Knox College Students' Missionary Society, at the close of last session, it was long and earnestly debated whether a missionary should be sent to Manitoba. The distance of the field, the vast extent of territory which the society already had under its care, the limited means at its disposal, were all urged as reasons why it would be injudicious to undertake the work. The urgency of the cry for help, however, led the Society to decide that a missionary should be sent, and Mr. James Farquharson, B.A., was selected as the Society's representative in the new field. From private letters received from Mr. Farquharson it appears that the importance of the work in this great territory has not been overestimated. A letter, bearing date of 20th July, contains the following:—

"The field in which I am labouring is known as the Rock Lake field. It occupies the south-western corner of the Province of Manitoba, and extends some distance into the North-West Territory. Its eastern boundary is the Pembina river, its southern, Dakota. North and west the only limits are my own physical powers. The district I try to supply is about thirty miles from east to west, by about eighteen wide.

"This district is only newly settled. Two years ago there was not a house within forty miles of this place, and it was not till a year ago that there was anything of a settlement here, hence you could not expect our congregations to be larger. As yet we have no churches and no school-houses. The log house or sod shanty of the settler has to do duty as meeting-house, but as private houses are getting too small for the number that attend services we are beginning to talk of building at least one church in the district. The largest congregation I have yet had numbered about sixty, and the smallest eight or ten. It is as yet "the day of small things," but if spared for a few years I expect to hear of two or three flourishing congregations—yes, even more than that—in the district which in the meantime I am expected to supply. In

one corner of the district a Sabbath school, or rather Bible class, was commenced by the people themselves, and has ever since been carried on. It has now an attendance of from twenty to thirty young people. About a week after I came into the district one of the people spoke to me about a prayer-meeting. It was undertaken, and notwithstanding the difficulty of travelling by night in a prairie country in which the roads are by no means well marked, the attendance has averaged about twenty.

"I believe that in this district there is a fine opening for our Church. Throughout the greater part of the district which I traverse, there is no other missionary engaged; and as the majority of the people are Presbyterians, if our Church does her duty she will secure her hold on a large portion of the district. I sincerely trust that the Home Mission Committee may have a missionary ready to take my place when I leave in the fall, and also that they will secure a suitable man. Should we fail in the working of the field in any way there are other Churches ready to step in. A Congregationalist minister has taken up land in this neighbourhood and preaches occasionally, whether with the intention of gathering a congregation or not I cannot tell. I rather think that his plans will depend very much on what our Church does with the field after I leave. There are a few Baptists also in the district who are anxious to have a missionary from their own Church. Whether they will succeed or not I cannot tell, but if our Church sends in a good man she has nothing to fear."

If you want to spoil all that God gives you, if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, what people think of you, and then to you nothing will be pure.—Chas. Kingsley.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIX.

Sep. 26, 1880. } THE LORDS SUPPER. } 1 Cor. xi. 20-38

GOLDEN TEXT.—"This do in remembrance of Me." 1 Cor. xi. 24.

HOME READINGS.

- M. Isa. liii. 1-12.....The Suffering Saviour.
Tu. Ex. xii. 1-14.....The Passover Instituted.
W. Matt. xxvi. 20-35.....The Last Passover.
Th. Luke xxiii. 10-20.....The Lord's Supper.
F. 1 Cor. xi. 20-30.....The Lord's Supper.
S. Heb. x. 21-31.....One Sacrifice for Sin.
Sab. Ps. cxvi. 1-19.....The Cup of Salvation.

HELPS TO STUDY.

A blank having as usual been left in the International Scheme at the end of the quarter, we fill it with a lesson on the Lord's Supper, thus affording teachers an opportunity of bringing before their scholars a subject on which instruction is much needed.

Of the institution of this ordinance there are three distinct narratives given in the gospels—viz., in Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxiii. 19, 20—besides its communication to the Apostle Paul by direct revelation from the Lord Jesus Christ as recorded in 1 Cor. xi. 20-38.

On this last mentioned passage we base our lesson, which may be taught under the following heads: (1) Profanation of the Lord's Supper (2) Its Proper Solemnization, (3) Warning to Unworthy Partakers.

I. PROFANATION OF THE LORD'S SUPPER.—Vers. 20-22. Paul is writing to the Christians at Corinth, among whom the sacrament of the Lord's Supper had previously been introduced with the Gospel, but who had been corrupting the ordinances into an occasion for the indulgence of selfishness, gluttony and pride, and even of licentiousness and revelry, in imitation of the idolatrous feasts celebrated in the heathen temples.

When ye come together, etc. The apostle here gives the Corinthians to understand that the disorderly feasts which they were in the habit of holding in the house of God could in no proper sense be regarded as celebrations of the Lord's Supper, but as acts of profanation.

Every one taketh, etc. Each person brought bread and wine for himself, or each family for themselves. The rich brought too much, and the poor perhaps brought nothing. In this there was no communion, and what ought to have been a solemn religious service was degraded into a selfish revel.

What! have ye not houses to eat and drink in? Mere eating and drinking, as an end or object, ought to have no place in the observance of this ordinance.

Despise ye the Church of God? The word church here means the congregation or gathering or assembly of God's people, not the building in which they meet. In verse 18 of this same chapter "When ye come together in the church" means, when ye come together in the assembly or meeting.

I praise you not. He condemns their practices. In the beginning of this chapter he praises them for keeping the ordinances, thus teaching that the abuse of anything that is good and right is no proper reason for its abolition, and that the profanation of the sacrament by some furnishes no valid excuse to others for their neglect of them; but in verse 17 he finds fault with them, not because they came together but because they came together for the worse and not for the better; and now he blames them, not for professedly observing the Lord's Supper, but for observing it in such a way as to utterly destroy its character as a religious ordinance.

II. ITS PROPER SOLEMNIZATION.—Vers. 23-26. It would be extremely difficult to formulate a more concise statement of the nature and object of this sacrament than that given in the Shorter Catechism, "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is shewed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace."

For I have received of the Lord. In Gal. i. 12 the apostle says of the Gospel, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Which I also delivered unto you. When preaching in Corinth Paul had imparted the necessary instruction regarding the nature of this ordinance.

That the Lord Jesus, the same night in which He was betrayed, etc. The remembrance of the solemn circumstance in which this rite was originally instituted, as well as of that vicarious death which it commemorates, causes those who worthily engage in it to approach it with feelings of reverence and loving remembrance, perhaps of awe, always mingled with a sense of personal demerit; but these feelings are as far removed from superstitious dread as they are from ostentatious parade and ignorant presumption. In recalling these circumstances to the minds of the Corinthians the apostle strikingly rebukes the spirit of levity in which they evidently approached this sacrament.

Took bread, and when He had given thanks He brake it. The breaking of the bread, representing as it does the sufferings and death of Christ, is as significant as the bread itself. It is mentioned in all four accounts. Matthew says "having blessed it." The Saviour probably invoked the divine blessing and gave thanks also.

This is My body. The Aramaic language, a Hebrew dialect, in which the Saviour and His disciples spoke, vivid in its figurative portraiture, had no word corresponding to our word represents; otherwise such a word would probably have been used here instead of the word "is." Roman Catholic interpreters, in order to support their false doctrine of "transubstantiation," insist on the literal rendering; but in that case such statements as the following must also be taken literally: "I am the door;" "I am the vine;" "I am the bright and morning star;" "that rock was Christ;" "ye are the salt of the earth;" "ye are the light of the world;" "the three branches are three days;" "the seven kine are seven years," etc. There never has been any trouble about the meaning of the verb in any of these passages; and there never would have been any question regarding its meaning in the passage now before us had not an unscrupulous priesthood been driven to bolster up a gross imposition by a clumsy artifice. By the words "this is My body" we are taught that as freely as the Saviour brake the bread and gave it to His disciples for the nourishment of their physical life, so freely did He give His body to be broken and bruised and wounded for our sins, so that spiritual life might be imparted and sustained; and the wine, in like manner, represents His blood poured out for the remission of sins.

This cup is the new Testament in My blood. "Testament" here means covenant. The Lord's Supper, besides being a commemoration of the Saviour's sufferings and death, is a sign and seal of the covenant of grace.

Ye do shew the Lord's death till He come. There were many important events in the Saviour's earthly history, but to the believer, His death, is supremely and critically important, and it alone is commemorated by a sacrament. This sacrament is a permanent institution, to be observed in all ages by the Church. The use of the word "shew" in this verse seems to indicate that besides the purposes already mentioned, the Lord's Supper is intended to serve as a teaching ordinance, embodying visibly and tangibly, though figuratively, the cardinal truths of the Gospel. This sacrament has also a prospective aspect, suggested by the words "till He come."

III. WARNING TO UNWORTHY PARTAKERS.—Vers. 27, 28. These and similar warnings have been, and perhaps still are, so misunderstood by timid believers as to keep them away from the Lord's table. Properly understood they ought to have no such effect. It is quite true that there is such a thing as partaking unworthily. It will not do to explain it away, or to say that it is only to be found in the gross levity of the Corinthians. Candidates are to examine themselves. This ordinance is a means of grace for the converted, not for the unconverted. Those who neglect the other means of grace (the Word of God and prayer); those who live in the practice of known sin; those who merely partake because others do so, or because it is "respectable" to do so, and give themselves no concern about their worthiness; those who find themselves entitled to partake solely on the ground of their innocence of some of the more flagrant violations of the moral law; those who, upon examination, find themselves "just as good as" their "neighbours, and perhaps far better if all were known;" in short those who will not come to Christ as sinners and take Him as their Saviour from sin, are unworthy partakers. But as for the poor penitent sinner, whose eyes have been opened by the Holy Spirit so that he sees "the plague of his own heart," and who the more he examines himself finds less and still less good in himself, but who loves the Lord Jesus Christ and clings to Him as his hope and refuge, his sense of unworthiness is only an indication of his real worthiness, let him eat of that bread and drink of that cup.

OUR YOUNG FOLKS.

NEVER DESPAIR.

I fain would impress on
The weary and sad
The truths of a lesson
In metaphor clad.

Innocent merriment
Shortens the mile;
Try the experiment
Once in a while.

Face your foes fearlessly,
"Never say die"—
Trials ta'en carelessly,
Lightsomely lie.

Our teardrops are lenses
That magnify ills;
They ooze our senses
Till hillocks seem hills.

And faces grow wrinkled,
While tresses with gray
Grow speedily sprinkled
When woes lurk her way.

Horrors may haunt you, but
Foul may grow fair,
Dangers may daunt you, but
"Never despair."

Verily, verily,
Judge as you may,
He who toils merrily
Carries the day.

MAMIE'S LESSON.

MAMIE had just put the baby down, darkened the windows, and was tip-toeing out in the quietest manner possible, when Tom came rushing in.

"I say, Mamie," he called out, "I say Mamie, where are you? I want"—

"I don't care what you want, you can't have it; you're an everlasting bother, and I only wish I might never set my eyes on your face again," said Mamie, sharply, as she took up the baby, who was crying shrilly at the top of her voice.

"I'm going down to the river, skating, me and Burt Ford, with the other boys, and maybe I'll get drowned; then I guess you'll be sorry you spoke so to me," continued Tom, from the doorway.

"I don't care what you do, if you'll only go," replied Mamie, impatiently.

Wasn't the baby crying harder every moment, and mother upstairs sick with a headache, to say nothing of the untouched dinner dishes?

The outside door closed with a bang, and all was quiet once more. The baby fretted and cried a while, but finally dropped off to sleep again, and Mamie went wearily about the work. It was all done after a while. Mother came down stairs too, looking tired and pale, but free from pain.

Mamie sat down to rest a few minutes, while the baby lay crowing at her feet, on the floor.

"I've been dreadfully cross," thought Mamie to herself, "and I don't suppose things have gone a bit better for it either; in fact, I guess I'd have gotten on faster, and been enough sight more comfortable, if I'd been pleasant. I wonder"—

"Where's Tom?" said her mother just then.

"He's gone skating on the river with the boys," replied Mamie, adding, as she remembered remorsefully how sharply she had spoken to him that noon, "He does try me so, mother."

"I know, dear, but try to have patience; he's only a boy, and doesn't think, and then, you know, we all have to bear with each other."

And then there was a long pause, broken only by the baby's cooing.

"I will try to be more patient," resolved Mamie.

Just as she was thinking it was time to get supper, the outside door opened and some one came through the hall to the sitting-room door.

"Come up to the fire, Tom, and get warm," said Mamie, without turning round.

"It isn't Tom; he's in the river—and they're trying to find him," said some one whose voice did not sound in the least like Burt Ford's, and who hurried away immediately.

It seemed to Mamie that she was bound hand and foot, her very heart's blood frozen. What was it that boy had said?

Then somehow, she could not tell how, she rose from her seat, and went over to her mother. "It probably wasn't our Tom; they made a mistake; it is some other boy that is in the river," she kept saying, though it seemed to her it was some one else talking—some one a great way off.

Then she remembered how she had said that noon—or was it years ago?—that she wished she might never set her eyes on his face again.

"I didn't mean it; God knew I didn't—He would not take me at my word," she said quickly.

And then they sat and waited, hand in hand. It grew dark, but they did not notice it. The baby cried; Mamie took it up, remembering, with a shiver, how many times she had taken Tom up just so, and now he was in the river—so they said. The clock struck six—supper-time. They were to have had new gingerbread for tea, and Tom was exceedingly fond of it; she should never make any more, they would none of them ever want to taste it again.

The door opened once more. Perhaps they had found him, and were bringing him home.

Some one came stumbling through the dark hall. Mamie wished their step did not sound quite so much like Tom's.

"I say, where are you? I want my supper."

Mamie dropped her mother's hand, and sat upright. The baby slid from her lap to the floor.

"O Tom! is it you?"

"Tain't no one else that I know of, and I'm most starved, I tell you."

"I'll never be cross to you again, Tom, never in all the world." And Mamie sank down, sobbing as though her heart would break.

Such a supper as Tom had that night! Everything that ever he had expressed a liking for was set before him; but Mamie did not taste a mouthful—she only stood and waited on Tom.

"And weren't you in the river at all?" she asked, as she passed him the third dish of plum preserves, which Tom specially liked.

"What do you s'pose I was in the river for? Me and Jim Fisher got ahead of them all, and then I got way ahead of him; and I came to a big hole, and the ice was all thin, so I

skated up the meadows home," replied Tom, between mouthfuls.

"Tom," said Mamie, going over to him, and taking his homely, freckled face between her hands, "Tom, I can't tell you how glad I am to see your face again. I'll never forget."

And she never did.

OF WHAT USE ARE YOU?

TWO middle-aged, hard-working horses had been given a day's rest in a meadow, when from the neighbouring field there came to call upon them a young and beautiful colt.

The old brown horse puts up his nose and says, "Well, young sprightly, what makes you come and look at us common working horses? We are *useful* horses. Bah! go off and play!"

"Nay," cries the white horse, "you are too hard upon our young friend. She is useful too in her way, for she gives pleasure by her beauty, and some day she will wear a saddle and carry a lady upon her back. We cannot all be beautiful, but we can all be useful in one way or another."

A PERSIAN LEGEND.

IT is related of a Persian mother on giving her son forty pieces of silver as his portion, that she made him swear never to tell a lie, and said: "Go, my son, I consign thee to God; and we shall not meet here again till the day of judgment."

The youth went away, and the party he travelled with were assaulted by robbers. One fellow asked the boy what he had, and he answered with a candour that surprised his questioner:

"Forty dinars are sewed up in my garments."

The robber laughed, thinking that the boy jested. Another asked him the same question and received the same answer. At last the chief called him and asked what he had. The boy replied:

"I have told two of your people already that I have forty dinars sewed up in my clothes."

The chief ordered his clothes to be ripped open, and the money was found.

"And how came you to tell this?"

"Because," replied the boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie."

"Child," said the chief, "art thou so mindful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God? Give me thy hand, that I may swear repentance on it." He did so, and his followers were struck with the scene.

"You have been our leader in guilt," they said to the chief; "be the same in the paths of virtue." And taking the boy's hand they took the oath of repentance on it.

A LITTLE BOY'S FAITH.

A LITTLE boy who had been lost in one of the dense forests of the West, and was out all night, gave the following account of his conduct at the approach of darkness: "It grew dark, and I kneeled down and asked God to take care of little Johnny, and then went to sleep."

PUBLISHER'S DEPARTMENT.

THE TIDY HOUSEWIFE. — The careful, tidy housewife, when she is giving her house its spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines. See other column.

MEETINGS OF PRESBYTERY.

KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, September 21st, at three o'clock p.m.
PARIS.—At St. George, Sept. 20th, at half-past seven p.m., for Congregational Visitation; at Glenmorris, September 21st, at eleven a.m., for business, and at half-past seven p.m. for visitation.
WHITBY.—At Whitby, on the third Tuesday of October, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the third Tuesday of September, at two p.m.
GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of September, at ten a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 5th October, at eleven a.m.
PETERBORO.—At Cobourg, on 28th September, at half-past ten a.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday of September, at ten a.m.
BARRIE.—At Barrie, on Tuesday, 28th September, at eleven a.m.
OWEN SOUND.—In Knox Church, Owen Sound, on the third Tuesday of September, at half-past one p.m.
OTTAWA.—In St. Andrew's Church, Ottawa, on 21st Sept, at two p.m. Regular meeting on the first Tuesday in November, at two p.m.
STRATFORD.—In St. Andrew's Church, Stratford, on September 28th, at ten a.m.
MONTREAL.—In Melville Church, Brussels, on the third Tuesday of September, at two p.m.
QUEBEC.—In Morris College, Quebec on the 2nd of November, at ten a.m.
HAMILTON.—In Central Church, Hamilton, on the third Tuesday of September (21st), at ten a.m.
GLENGARRY.—In St. Andrew's Church, Williams-town, on Tuesday, September 21st, at two p.m.

Births, Marriages, and Deaths.

BIRTHS.

In East Zorra, on the 4th inst., the wife of Rev. Dr. McKay, missionary to Formosa, of a daughter.
In Bright, on the 2nd inst., the wife of John Cameron, Esq., merchant, of a son.
At the manse, Woodlands, Ont., on Sept. 5th, the wife of the Rev. D. L. McCrae, of St. Matthew's Church, of a son.
In Egmondville, on 25th ult., the wife of Rev. Joseph McCoy, M.A., of a daughter.

MARRIED.

At the residence of the bride's father, on Sept. 1st, 1880, by the Rev. J. C. Clarke, Mr. H. B. Weller, of Millbrook, to Stella, eldest daughter of E. A. Heriman, Esq., M.D., of Lindsay.
At the residence of the bride's father, Bowmanville, on Wednesday, Sept. 8th, by the Rev. J. Little, W. J. Jones, Esq., of the firm of Burk & Jones, Bankers, Bowmanville, to May, daughter of D. Fisher, Esq., General Manager, Ontario Bank.

DIED.

At her father's residence, township of Hay, on the 5th inst., of typhoid fever, Miss Jennie, third daughter of Mr. Alexander Ingrain, and sister-in-law of the Rev. S. W. Fisher, Elora, aged 26 years.

PRESBYTERIAN COUNCIL IN PHILADELPHIA.

Ministers and others who purpose going to Philadelphia to attend the meeting of Council, and who travel by Buffalo, are requested to send their names as soon as possible to Rev. Dr. Reid, Toronto, in order to facilitate arrangements.
Toronto, 8th Sept., 1880. W. REID.

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ROBERT WILKES, Toronto, 48 & 50 Yonge street (up-stairs). Montreal, 106 & 108 McGill street. Monday, 2nd August, 1880.

With reference to the above—having purchased from Mr. Robert Wilkes his stock-in-trade at Toronto, and supplemented it by extensive importations, arriving and to arrive, and having formed a co-partnership under the firm name of

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