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NOTES OF THE WEEK.

A NEW temperance colony has been organized in New Zealand. It occupies lands about seventy miles from Auckland.

ARMY coffee taverns are being established for the British soldier. The Queen, it is said, is greatly interested in the movement.

NEGOTIATIONS for union are in progress between the United Presbyterian Church of the United States and the Associate Reformed Church of the South.

THE Churches of Protestant Switzerland have fixed upon January 1st, 1884, as the 300th anniversary of the birth of Zwingle, the immortal reformer of Zurich.

A TRAHMIN graduate of Madras University is reported to have said, "If I were a missionary I would never argue; I would simply give the Bible and say, Read that."

THE success of the evangelistic work carried forward in the Italian army is manifested by the fact that within the last nine years 700 of its soldiers have professed their faith in Christ.

THE annual report of the foreign missions of the Free Church of Scotland for 1880-81 is an encouraging one, shewing an advance in contributions of over \$43,000 above the previous year, making its receipts \$324,080.

LITTLE more than forty years ago the Fiji Islanders were all savages. Now out of a population of 120,000 there are 102,000 who worship regularly in the churches, and these contribute \$15,000 a year to religious objects.

As the Ritualists have not yet been able to agree among themselves about the proper forms and ceremonies, a Conference is to be held this month, in England, with purpose to come to some conclusion in the matter, if possible.

EIGHT Jesuits, expelled from France, have arrived in Quebec, two of whom are to go to the United States for their health, one will remain in Quebec, and five have been invited to take refuge in the house of the Jesuit Fathers of Montreal.

WE notice with regret the sudden death in Prince Edward Island, on the 4th inst., of the Rev. Lachlan Taylor, D.D., so long and favourably known as a minister of the Methodist Church, as General Secretary of its Missionary Society, and as Agent of the Bible Society.

A LATE number of the "Christian Intelligencer" has this sentence: "We are persuaded that there is a gradual breaking down of the popular feeling of the sacredness of the Lord's day, and we fear Christians are more responsible for this than they are willing to acknowledge."

MR. FREDERIC HARRISON, the positivist, deals an unexpected blow at agnosticism in the "Nineteenth Century" for August. Mr. Harrison declares that agnosticism destroys morality and religion, and suggested that a mother might as well be told to bring up her child on the binomial theorem as on the so-called truths of agnosticism.

TWO Mexican elders, Senor Rodrigues and Senor Chacom, were examined and licensed to preach the Gospel by the Presbytery of Pueblo. The examination was conducted through an interpreter. They passed a severe examination on the evidences of their conversion, personal piety, knowledge of the Scriptures, and of all the leading doctrines of grace, particularly justification by faith.

THE "London Chronicle" reports the murder of native helpers and their families—twelve persons in all—at Kalo, New Guinea. An attempt was also made to kill four native boys who were with the party, but they escaped by swimming. No provocation was given, and it is supposed that the attack grew out of jealousy, because the missionaries gathered thatch themselves instead of buying it of the natives.

THE bill recently passed by the British House of Commons enacting that public houses in Wales be closed on the Sabbath, is hailed with satisfaction by the more respectable inhabitants of that principality. At a recent meeting of the Flintshire Presbytery of Calvinistic churches a resolution was passed expressing thanks to the Prime Minister and the honorable member for the Flint Boroughs for their support of the measure.

AN Armenian weaver was converted at Aintab, and, returning to Urfa, engaged in evangelistic work. The result was the formation of an evangelical church which now numbers 1,400 souls. Is God, then, raising up "children unto Abraham" on the very spot where Abraham lived and prayed in the days of his youth and early manhood four thousand years ago? It is even so, if the Modern Urfa, as it is generally supposed to be, the ancient "Ur of the Chaldees."

THE Glasgow Free Presbytery met on August 23rd with a crowded meeting of the congregation and office-bearers of the Argyll Church, and received answers to numerous questions put to both parties regarding the scandalous meeting on the 29th July last. Rev. Mr. Campbell made a statement on behalf of one party, and Mr. McNair on behalf of another. The Presbytery then adjourned till 5th September, in order to have time to consider its decision. The Moderator congratulated the meeting upon its orderly proceedings.

THE "Sunday School Times" very respectfully and with the utmost delicacy ventures to submit a few pertinent questions for the consideration of those whom they may concern: "Have you been to any of these summer Sunday school assemblies? If you have, what good have you gained from them? What suggestion that you received there are you going to make practically useful in your teaching? In what direction is the enthusiasm or the inspiration which was there given to you to be felt in your Sunday school work? It is one thing to say that you had a real good time there; and it is another thing to shew that you gained any good whatsoever."

"It is said," says the "Dominion Churchman," "that the Rev. John B. Eskridge, ordained a couple of years ago by the Bishop of Chichester, has been received into the Roman communion by Cardinal Manning. Mr. Eskridge comes from a Nonconformist family. Another illustration of the fact we have so often observed that, 'Extremes are very apt to meet;' and also helping to shew that great caution should be manifested in ordaining men who come to us from the Nonconforming bodies—they so often go over to Rome!" Yes, Mr. High Churchman, they started for Rome when they left the Nonconformists, and they only stopped a little while at the half-way house.

AN association has been formed in Scotland for the purpose of "aiding School Boards in the inspection of religious instruction." This association sends out ministers or other competent men to examine and report as to how this matter is attended to in the public schools. The Edinburgh "Weekly Review" of August 27th says: "The Rev. Dr. Christie has inspected the teaching in the schools, seventeen in number, under the school boards of Durness, Eddrachyills, Glenrines, North Uist, Strichen, and Kininmonth. Detailed reports have been transmitted to the several School Boards regarding the condition of religious instruction in each school. The conditions under which such instruction is imparted vary greatly.

But, notwithstanding such variations, not a few even in Gaelic-speaking districts have been reported as excellent, and in all this instruction has been faithfully imparted."

NOW that the Welsh Sunday Closing Bill has passed both Houses of Parliament, and has received the royal assent, England is the only section of the United Kingdom in which the public selling of liquor on Sunday is legal. In some sections of the Kingdom, however, the Sunday liquor laws are practically dead letter, on account of the privileges granted to hotels to supply travellers, who are such in good faith, with liquor. On the highways leading to and from some of the large towns, a steady stream of habitual drinkers may be seen tramping out three or four miles to the nearest country hotel, there to announce themselves as *bona fide* travellers, and to obtain the much desired alcoholic refreshment. So great did this evil become, that, in Scotland for instance, the term "*bona fide* traveller" or popular slang denotes a habitual drunkard. Of late years, this evil has been much checked by sharp police surveillance of the lower class of hotels.

THE Working Men's Lord's Day Rest Association, of Bedford row, London, England, has just issued an appeal to the public, printed on a large six-sheet double-crown bill, as follows: "The Sabbath was made for man. Why not for the railway man? Why not for the cab, omnibus, and tramway men? Thousands of these working men have no day of rest. They work ten to eighteen hours a day seven days a week. Englishmen do not enslave your fellow-men by employing them in needless Sunday work. If you would not like to work yourselves on Sundays, don't make others work for you on that day." The opinion of the late Lord Beaconsfield is quoted. He said: "Of all divine institutions the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner stone of civilization, and its removal might even affect the health of the people." Mr. Gladstone's opinion is also given, as follows: "The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence."

REV. JOSEPH COOK, in a letter dated Bonn, July 8th, writes of "Theodore Christlieb and German Church Life." He says Professor Christlieb (of the Bonn University) is "perhaps the most incisive and quickening University preacher in Germany, one of the most accomplished Christian apologists of modern times," besides being "an evangelical aggressive reformer, who has not forgotten how to get on his knees." Mr. Cook was twice present at the weekly Bible-meeting in the Bonn Scotch Presbyterian Church, in which the gifted Professor regularly takes part. He goes on to say: "Incredible as it may seem, Professor Christlieb's participation in this devotional meeting finds critics among the adherents of an ossified confessionism in the German State Churches. Lukewarm and arrogant Broad Church preachers, who think that the baptism of infants and the confirmation of boys and girls at the age of fourteen in the Establishment are nearly, or quite, saving ordinances, and who make little or no distinction between the converted and the unconverted in their congregations, are naturally much annoyed by the emphasis with which Professor Christlieb teaches the doctrine of the necessity of the New Birth. Loose and liberalistic theological professors look coldly or with positive aversion on this gathering of a few devout and cultured people in Bonn, and deprecates its spiritual earnestness as divisive and pharisaical. Preaching which makes no effective distinction between the regenerate and the unregenerate, Professor Christlieb regards as the chief curse of the German State Church, and he speaks of it with spiritual horror, as flattering souls to perdition. It is, most unhappily, a very rare thing, indeed for theological students in Germany to hold prayer-meetings among themselves."

OUR CONTRIBUTORS.

HOME LIFE IN INDIA.—VIII.

BY M. PAINEWEATHER.

In a great mixed multitude of people inhabiting so vast an area of country as that of India, we might reasonably expect to find every grade of civilization from the most debased and brutalized to the most cultivated, thoughtful and philosophic of mankind; and such an expectation would be verified.

The characteristics of a nation may be obtained principally from three sources, viz.: from the drift of the laws, popular maxims and ordinary practice of the people. A few grand underlying principles of belief and custom doubtless are true of the masses, but they are such as might be formulated of any contrasted nationalities as well as of the different divisions of the Hindoos. No strictly true definitions either of law, maxim or custom may be referred to the whole of the Indian people or indeed even to a majority of them. In speaking, therefore, of the women of India, these facts must be carefully kept in view.

Up to the date of the Mohammedan conquest the etiquette of seclusion and veiling were unknown in India. It was the Mogul court fashion of the time for ladies so to live, and was adopted by the Hindoos as a precautionary measure. It is still deemed necessary in the neighbourhood of large military towns, crowded with a reckless foreign soldiery. Under British rule these customs have greatly declined in rigidity, and now exist only amongst the most exclusive and aristocratic of the families of Bengal and the north-west provinces, or emigrants from these localities. Beauchanan in his "Mysore" says truly that in "speaking of the seclusion of Hindoo women we must be understood to mean the higher classes only, and even of these only such as dwell in those parts of the country where the example of the Mohammedans and the fear of their lawless passions prevailed, for in general the women of India enjoy complete freedom. Among the lower and middle ranks, indeed, whose wives and daughters are required to aid in the management of domestic concerns, in business, and even in the labours of agriculture, seclusion would be impracticable. Throughout the Dehhan, where the manners of the Hindoos have been least modified by foreign influence, the women are upon much the same footing with respect to liberty as they are in Europe."

Col. Todd, than whom few knew India better, gives the following:

"The superficial observer applies his own standard to the customs of all nations, and laments with an affected philanthropy the degraded condition of the Hindoo female, in which sentiment he would find her little disposed to join. He particularly laments her want of liberty and calls her seclusion imprisonment. But from the knowledge I possess of the freedom, the respect, the happiness, which Rajpoot women enjoy, I am by no means inclined to deplore their state as one of captivity."

Bishop Heber, in writing of the peninsula proper, says:

"As there is among the cottagers no seclusion of women, both sexes sit together round their evening lamps in very cheerful conversation, and employ themselves either in weaving, spinning, or playing at a kind of dominos." He says it is untrue that the women, in these parts at least, are ignorant of sewing, spinning or embroidery, "inasmuch as, while the trade of Dacca flourished, the sprigs, etc., which we see on its muslins, were very often the work of female hands." I do not think the majority of Hindoo women are treated cruelly as a rule, yet cases too frequently occur to startle and distress us with their ferocity, but native law sanctions no such extremities. *Menu* is scarcely more severe on women than it is considered proper to be in countries more pretentious in this nineteenth century of ours. For equal labour, equally well done in equal time, a woman receives less remuneration in India and America, the only reason assignable being the difference in sex. To educate a native woman in anything beyond her house-keeping duties was—and in some parts still is—considered inexpedient and dangerous, but things are gradually taking a better turn, and we might say they only follow at the rear of the column of European women's advance. It is not long since that higher educational seminaries even in America were closed to women, and some are still inaccessible. It is now

well known that through the influence of women in London—such women as the late Mary Carpenter, of London—that a grand educational scheme for Hindoo women was adopted by the Indian Government, only a few years ago. It is perhaps costly at the start, but it is the only method by which a solid and lasting work of this sort could be established. There has been founded at least three women's vernacular normal schools, with associated model schools on the Kindergarten plan—one at Poona, in the Deccan; one at Jabbalpoor, and another at Lahore, each under the superintendence of an English lady principal. They admit only Brahmimi women and girls. Government officials knew well that the people were too poor to pay even a trivial sum for the education of these women; and the fact soon became apparent that until the pupils were remunerated for their time, regular attendance could not be secured or anything satisfactory done. Accordingly, each pupil in the primary model department is paid twenty-five cents per month, and advances proportionately through all the classes until in the highest or graduating class of the Normal each pupil receives the sum of \$4 per month. If a pupil proves unadapted to teaching—the graduating class teach as monitors under the supervision of the model teacher, who is also English—she is thrown out and another advanced to her place. The examinations are conducted by the superintendent of vernacular schools for western India. Here is a grand outlet for the talent of Brahmimi child widows. Hindoo children are quite as clever to learn, quite as easily taught, and more easy to control than white children. When taught, they make very clever teachers, and there is abundant demand for their services. Several graduates from the Poona schools have obtained situations as governesses in noble Hindoo families, and receive salaries equal to that which the Presbyterian Church in Canada assigned her lady missionaries for the first five years of their life in the East. This Poona school is under the able management of Mrs. James Mitchell, widow of the late Rev. J. Mitchell, D.D., father and founder of the Free Church Missions at Poona.

Yet this must not count for too much, it is only an experiment, but so far a success and a hopeful sign of the times. There are multitudes of men in India who deny a woman's right to the power of knowledge, as we might expect. I remember an illustration of this in my own work at Indore. I had for some time been teaching the young wife of a native gentleman, clerk in the Public Works Department. One day he called upon me with the request that I should desist from giving his wife any further instruction. He said that she was making good headway, was indeed clever, while he was a clerk in office and obliged to work. At night he was too tired to study; his wife, he stated, had all day to read, and presently he remarked, "She will be more learned than I, and then how ashamed I shall be." Poor honest man; he at least was not indifferent as to the estimation in which he was held by the ladies of his house.

When, in 1878, Miss Helen Watson, of Reading, England, won the prize for the Bachelor of Science Examination at the University of London, first division, the English press everywhere commented upon the matter, praising the gentle, sweet, womanly girl who had so brilliantly acquitted herself. The Indian vernacular press took up the subject, and great was the evident alarm lest women should under such tuition become too clever altogether. Yet women once had their day even in India. *Menu*, their law-giver, in his famous "Statutes," says:

"Woman must be honoured and adorned by fathers, brethren, husbands, and husbands' brethren, if they seek abundant prosperity." "To a maiden, to a bride, to the sick, and to pregnant women, let him give food, and even before his guests, without hesitation." Yet he decides that no woman is to "act according to her mere pleasure." It is a common saying that "where females are honoured there the deities are pleased." "Where female relations are made miserable the family of him who makes them so very soon wholly perishes." I need not multiply instances further, but turn now to the common practice of to-day and see how these laws and maxims are respected in usage.

It is considered impolitic, and, above all, unlucky, to speak well of a woman. A man shrinks from mentioning his wife's name, and the wife will never speak that of her husband, although she may write it and hand it to you, but term one another as father or mo-

ther of the eldest child. A mother has always the privilege of naming her children, but the announcement is always made by the father. This indirectness of address looks strange and unnatural to us, but once on a time there was good reason for such custom. It is the scar remaining which points us back to a painful past of rapine and conquest, and the memory of which has not yet become wholly defaced. It is true that it is fashionable to speak contemptuously of the sex, yet in the "domestic republic" women have both a voice and an influence. In the higher ranks of life in Central India among the Rajpoots they certainly take their place both in government and politics, and prove themselves the most skilful, ambitious and determined of intriguers.

THE ELDERSHIP.

MR. EDITOR,—In the Rev. Mr. Laing's sixth paper in answer to the question, "Why are you a Presbyterian," it is said: "The elders in Scripture are all of equal authority; hence the Presbyterian assertion of the parity in the eldership. This, however, is not inconsistent with the existence of two classes, (1) those who rule, and (2) those who rule and also labour in word and doctrine. The first may be able to rule efficiently while giving their time to some honest calling for a livelihood; whereas, the whole time and attention of one who labours in word and doctrine is required for the work. Hence the distinction between the ruling and teaching elder, both presbyter bishops, but called and set apart to different work in the Church of God." With these statements I have no fault to find, but have to express wonder that the writer, when acting as Presbyterian apologist, should have avoided allusion to the glaring inconsistency of the practice of Presbyterians with the Scriptural principle, which Mr. Laing succinctly states in these words: "The elders in Scripture are all of equal authority." Now, all know, who are acquainted with our Church courts, that one teaching elder is equal in authority, or voting power, to two ruling elders in any case; and where congregations, owing to largeness, have a numerous ruling eldership, one teaching elder may be equal to twenty ruling elders. The only exception to this is in the Kirk session, where the teaching and the ruling elder are equal as regards deliberative and judicial authority, though even there the ruling elder is stamped with inferiority, inasmuch as he may not act as president or moderator. It may be safely asserted that in Presbytery, Synod and Assembly, every teaching elder is equal in authority to four ruling elders, as it is certainly a low average to allow four ruling elders to each congregation. Now, this practice ought either to terminate, or we must relinquish not the least important, if not the most important, Scripture argument for Presbyterianism. The writer has never heard a defence of the glaring contrariety of our practice to our profession, anent the eldership, that did not excite his pity and cause him to blush for the party attempting to defend it. It is greatly to be regretted that at the last union the united Church perpetuated the superiority of teaching elders by enjoining that neither a Presbytery, nor a Synod, nor an Assembly, can be constituted unless they form the majority, and that no session can be constituted unless a teaching elder preside. And consuetude or custom forbids any ruling elder occupying the moderator's chair in the other courts of the Church. These things sadly blur our otherwise Bible-sanctioned Presbyterianism. There is work awaiting the younger and more enlightened teaching elders in our Church. It is for them to rid her policy and practice of everything that savours of priestly domination. God's Word, the spirit of the age and their own honour, demand this.

Sept. 6th, 1881. AN AGED TEACHING ELDER.

SUSTENTATION FUND.

BY REV. JOHN LAING, M.A.

It is matter for congratulation that the best method of doing something more than we have been able to accomplish in the past for the sustentation of the ministry, is to come before the Presbyteries for consideration. The last General Assembly appointed a committee "to draw up a detailed scheme for the adequate support of the ministry, with the overture on this subject and the scheme for a sustentation fund, to be taken into consideration for their guidance in the matter." The Assembly also resolved "to

remit the detailed scheme . . . along with the Sustentation Scheme to the Presbyteries of the Church, with instructions to report as to their preference of the one or the other, and to make suggestions in regard to either, so as to guide the General Assembly in its future action."

The overture of Mr. King, which is above referred to, while adhering to the principle of the present supplemental scheme, suggests the expediency of making changes in the constitution of the Fund, and in the rules for its administration. That such action is now desirable will be generally conceded. The detailed scheme when published will shew how far these proposed changes are to go, and how much such a scheme will differ from that known as "the sustentation scheme," submitted by Mr. McLeod at last Assembly. In my opinion, any difference will be merely in comparatively unimportant details, for both schemes propose that a fund shall be provided by voluntary contributions for congregations which are self-sustaining, and that this fund shall be divided according to certain regulations among congregations which are not self-sustaining. It is true that "the sustentation scheme" speaks of a "minimum stipend" and "a common basis," but what the former will be must depend on the number of aid-receiving congregations and the amount raised each year, and what the latter is the scheme does not shew. Probably the scheme to be prepared will go fully into all these points and will be framed in view of the valuable experience of the United Presbyterian Church in Scotland, where the supplemental plan has clearly succeeded.

It is not my purpose to criticise either of the schemes at present; but in the discussion which took place in the Assembly it was stated and afterwards assumed that the essential difference between a supplemental fund and a sustentation fund is, that the former looks primarily to the congregation to support its minister, and the Church only comes in to aid, when the congregation cannot fully do this, by supplementing, i.e., giving a sum larger or smaller, as may be judged expedient, from a fund raised for this purpose. The latter looks primarily to the Church to support the minister, providing what is necessary, and leaving each congregation to supplement the stipend as they may be able. I am of those who think that the latter is the better plan, although I am far from claiming for either a *jus divinum* or even greater accordance with the genius of Presbyterianism. Both plans work well, and we have only to ask, which is the more suitable for the Church in Canada? and what detailed regulations will make it most efficient?

I formerly thought that there was no hope of overcoming the difficulties with which the establishment of a sustentation fund must be attended; but the discussion has brought to light a willingness to consider the matter, and even a preference of it in some quarters where I did not expect to find it; and as I am satisfied a general sustentation fund can be brought, if the great part of our larger congregations both in city and country are willing to go into it, I am encouraged to hope that after a more full discussion and candid consideration of the benefits to be derived from such a scheme, it will commend itself to the Church as the more excellent way of receiving an adequate support for the ministry. I may by-and-by refer to some of the hoped-for advantages, although I think it almost unnecessary to dwell upon them; meanwhile, I will shortly indicate and illustrate the principles on which such a scheme may be framed.

I assume that the whole Church should take order that the whole ministry has an adequate support. Matters should be so far equalized that the strong should help the weak, and that a faithful minister holding an important, but weak or poor charge, should be adequately maintained as much as another, and wealthy congregation, but perhaps for other reasons a less important position.

2. I think that for this purpose there should be "a common basis" of contribution and participation.

3. I think that perfect liberty should be left for the exercise of Christian liberality, so that neither congregation nor minister will be discouraged by finding that high rate of giving only makes the supplement less, and that the least liberal are the most aided.

More particularly for these ends I propose:

1. That there be a common fund into which every congregation shall pay in proportion to its members. This will form the sustentation fund.
2. That there be a common *minimum* rate of con-

tribution—say \$3 per communicant. Congregations may pay at a higher rate if they please, but none may pay at a lower rate.

3. This fund shall then be equally divided among all the congregations paying into the fund.

4. In addition to this equal dividend, each congregation may pay any sum they please to their minister. His stipend will thus consist of the equal dividend and such other additional sum as his individual charge may raise.

Now, let us try to apply these regulations. The Statistical Report of last Assembly will be near enough to the true state of the case to enable us to form a general estimate of the feasibility of the scheme. The number of communicants reported is almost 113,000. At \$3 each we would have a fund of 339,000. The number of charges, exclusive of Manitoba, is 730. The equal dividend would thus be $\$339,000 \div 730$, almost \$465. In this way every minister would receive \$450 annually from the Common Fund, and his congregation might add thereto until the stipend reached \$3,000, or \$4,000 if they should see fit. Now, \$3,000 per annum is not quite one cent per day, or say six cents per week. Surely our membership in the very poorest places can pay at that average rate. Only two Presbyteries in the Church come below that amount now, while some rise to \$6.07, \$7 and \$10.69. There may be congregations in which a small proportion of the communicants could not pay even that small sum, but a far larger proportion would pay at twice that rate. Then adherents would pay also, so that the average rate would be most certainly reached.

But again, most congregations at present pay at a higher rate. The vast majority reach \$4; very many \$5, a goodly number \$7, and some \$11, and even more. Now, if an average of \$5 was contributed in all the congregations, \$3 going to the Sustentation Fund, and equal dividend, and \$2 to supplementing the stipend, very few ministers would have smaller stipends than at present, and none would be under \$650. If \$7 were reached in about the same proportion as at present there would be reached a minimum of over \$700, and no salary would be less than at present. This, I think, can be attained if all will co-operate. I am not, however, blind to the difficulties which the promoters of such a scheme would encounter in trying to introduce it. The following table, prepared in reference to the Presbytery of Hamilton, will make the plan proposed more clear. The figures are from last report:

Congregations.	Number of communicants.	Amount to be paid to Sus. Fund at \$3 per communicant.		Equal dividend.		Additional amt for salary at \$2, being total rate of \$5.		Present salary.		Salary, consisting of equal dividend and additional amt.	Present rate.	Salary, consisting of equal dividend and additional at present rate.		Amount required above present rate to make present stipend.
		\$	¢	\$	¢	\$	¢	\$	¢			\$	¢	
1 Hamilton, Central Ch.	732	2196	450	1464	3000	1914	4 00	1182	1818					
2 " Knox Ch.	507	1521	450	1071	3000	1464	6 00	1971	1129					
3 " McN St. Ch.	448	1344	450	894	2400	1346	5 03	1380	1020					
4 " St. P. Ch.	360	1080	450	720	2500	1170	7 00	1980	520					
5 St. Catharines, F. Ch.	266	798	450	532	1200	982	4 05	849	351					
6 Caledonia, Argyle St.	261	783	450	522	850	972	3 25	515	335					
7 Dundas.	260	780	450	520	1200	970	4 06	866	334					
8 Oneida, etc.	260	780	450	520	875	970	3 36	543	332					
9 St. Catharines Knox	250	750	450	500	1400	950	5 06	1100	300					
10 Flamboro.	225	675	450	450	800	900	3 05	572	328					
11 Beverly.	180	540	450	435	905	886	4 01	689	216					
12 Grimsby, etc.	194	582	450	388	575	838	3 00	450	125					
13 Jarvis and Walpole.	180	540	450	360	700	810	4 00	630	70					
14 Port Dover.	175	525	450	350	700	800	4 06	730	70					
15 Thorold, etc.	168	504	450	336	1000	786	6 00	978	22					
16 Burlington, etc.	165	495	450	330	1000	780	6 02	978	22					
17 Ancaster, etc.	153	459	450	306	700	756	4 05	680	20					
18 Beamsville, etc.	152	456	450	304	700	754	4 00	601	"					
19 St. Ann's, etc.	151	453	450	302	600	712	5 02	744	"					
20 Binbrook.	134	402	450	268	700	758	4 03	750	"					
21 Drummondville.	131	393	450	269	700	712	5 03	750	"					
22 Hamilton, St. John's.	130	390	450	260	1500	710	11 15	1509	"					
23 Waterdown.	127	381	450	254	700	704	5 05	767	"					
24 Strabane.	110	330	450	220	700	670	6 03	813	"					
25 Lynedoch, etc.	96	288	450	192	600	642	6 02	750	"					
26 Dundas.	94	282	450	188	400	638	4 03	572	"					
27 Niagara Falls.	88	264	450	170	700	626	8 00	890	"					
28 Caledonia, Suth. St.	80	240	450	160	500	610	7 06	818	"					
29 Simcoe.	80	240	450	160	900	610	4 00	1090	"					
30 Niagara.	65	195	450	130	400	580	6 00	645	"					
31 Welland, etc.	63	189	450	126	600	576	9 05	859	"					
32 Hamilton, Erskine Ch.	59	177	450	118	1000	568	17 00	1276	"					
33 Victoria.	57	171	450	114	400	564	7 00	678	"					
34 Port Dalhousie.	48	144	450	96	400	546	8 03	704	"					
35 Port Colborne.	48	144	450	96	500	546	10 04	763	"					

* Surplus.

From this table a few things are manifest:

1. At an average contribution of \$5, viz., \$3 for Sustentation Fund and \$2 for additional amount, twenty-three congregations would have a stipend of over

\$700, and twelve would be under. The highest salary would be \$1,914, and the lowest \$546.

2. At an average of \$6, viz., \$3 for sustentation and \$3 for additional amount, twenty-seven congregations would have a stipend of over \$700, and eight would be under. The highest salary would be \$2,646, and the lowest \$594.

3. At an average of \$6.50 all the congregations, but four, whose number of communicants is less than 63, would have a stipend of \$700, and the highest stipend would be over \$3,000.

6. At an average of \$8 any congregation having a roll of 50 communicants would reach the minimum stipend of \$700, and every congregation having over 100 members would have a stipend of \$950. Larger congregations at this rate would be able to give proportionately larger salaries.

In this way the scheme might aim at the following rules:

1. All congregations having 50 communicants or more shall participate in the fund.
2. The rate of contribution to the fund shall not be less than \$3 per communicant.
3. The minimum dividend will not be less than \$450.
4. The minimum stipend will be \$700.

It is to be observed that these calculations are based solely on the communion roll of the Church. The additional contributions of adherents will go towards working expenses and increasing the local fund for stipend.

Let us now look at the objections:

1. *City congregations are not to be expected to support congregations in the country which are not doing their part.* Answer—According to this scheme every congregation must do its part so far as the equal dividend is concerned; and a city congregation is not asked for any more in proportion to number than the newest and smallest in the backwoods. The burden of sustentation is equalized—rich and poor, city and country, old and new, fare alike, so far as regards contribution. 2. *City congregations have other heavy expenses to bear, which are not known in the country, and have to pay larger stipends.* Answer—This is admitted. But it can be shewn that by a liberality far short of what some of the weak congregations shew at present—by an average of \$8 or \$10, a large city congregation can raise all that is thus required. Surely this is attainable. 4. It is obvious from a glance at the table that the congregations which would be most affected by such a scheme are (1) city congregations paying a large salary, or having a large membership and a low rate of contribution, such as numbers 1, 2, 3-5; and (2) large country congregations, whose rate is shamefully low, such as numbers 6, 8, 10, 12. Surely it would be on the whole beneficial to bring up such congregations to a higher average, and to make large salaries depend upon the greater liberality of the people rather than on the greater number. If these congregations were dealt with in a proper manner, they would in most cases consent to a re-arrangement which is to benefit the Church as a whole, although it may affect them for a time even seriously.

The advantages of such a scheme are: 1. Such a degree of equalization of stipend as will enable good men to take important charges, though numerically weak, and remain there without being oppressed by poverty. 2. The necessity for change would be very much lessened; and the desire for it would gradually abate. There would be over fifty applications for a hearing, chiefly from settled ministers, for every vacancy paying \$700 stipend. 3. Wherever local causes made a large stipend necessary, the congregation would be encouraged to make such increase, knowing that their liberality would not lessen the equal dividend. With a supplemental fund it is always a delicate matter to deal with such cases. 4. The whole Church would be equally interested in the sustentation of the ministry, and every minister and deacons' court or board of managers would see it to be their interest to have every member and adherent doing what he or she could.

Having thus stated the principles of a common or general Sustentation Fund, illustrated its workings, and said a few things by way of meeting objections and advocating the scheme, I would like the ministers and laity to consider the proposal deliberately. It would help matters much if criticisms on the subject generally from every point of view were given to the Church. No more important matter can be brought before our people; and as all desire the best way for providing adequate support for the ministry a courteous discussion would be of great service.

Dundas, September, 1881.

PASTOR AND PEOPLE.

WHAT LOT LOST IN SODOM.

After picturing at some length the career of Lot in Sodom, his wonderful prosperity and popularity, and shrewd, worldly foresight, as the world would call it, Mr. Moody makes the following estimate of his losses :

Now just take an inventory of what that man lost. He lost twenty years of time. We don't find that he did any good down there at all; he didn't get one Sodomite out. These worldly Christians that we talk about having an influence over the world—where is it? I would like to see it. Will you tell me where there is a worldly Christian who has let down in the start in order to reach men; where are the men he has reached? He is the man that suffers. Not one man won to God in all those twenty years by Lot. He lost all his property; everything he took to Sodom—he lost it all; he lost his family all but his two daughters, and they were so stained by the sin of Sodom that they soon fell into an awful sin; and the last thing we see of Lot is on the mountain side, and he has fallen into that sin and becomes the father of the Moabites and Amalekites, that afterwards were the enemies of God and His Church. What a dark picture; it is the end of a poor backslider; the end of a man that went to Sodom, and lived for Sodom, and had to take Sodom's judgment.

Ah, my friends, what a contrast between the end of Lot and the end of Daniel, or of Elijah, or John the Baptist, or any of those men who stood true to God. How their names shine now upon the pages of history, and how their light comes down through the centuries. But look at Lot. What a wreck!

And yet this is the man whom the world calls successful while he is living. I will venture to say if you had gone down to Sodom twenty-four hours before destruction came upon that city they would have told you he was the most successful man in all the city. Ah, there is many a man to-day who is just following the footsteps of Lot, seeking to get wealth, seeking to get position in this world, setting aside the God of Abraham, setting aside the God of the Bible, and trampling the prayers of their mothers and fathers under their feet. They say, "Give me wealth, and I will give you everything else." Shall we not learn the lesson? Shall we not profit by the life of Lot? I believe that is what these lives are recorded for.

Fathers, let me ask this question to-night: What are your sons? Where are your children now? Come—let the question come home to each one of you—where are they? And if they have gone astray, who is to blame? Who is to blame?

I heard not long ago of a young man who came home a number of times drunk, and the servants told the father of it, and he says: "Well, I will sit up to-night, and will see." And he sat up until past midnight, and then he heard some one trying to get the night-key in, and he listened and listened, and it was a long time before he got that night-key in; and the father went and stood in the hall, and when his boy came in he saw that he was drunk, and he ordered him out of the house; and he says: "Don't you ever shew yourself here again; I will not have you coming to my house and disgracing me." But after the son had been gone a little while the father couldn't sleep, and he got to thinking that he was the first one that put temptation in the way of that boy. He had liquor upon his own table, and he says, "Well, now, I am to blame." And he got out of bed and dressed himself, and went out upon the streets and asked a policeman if he had seen this young man, and he hunted for hours, and at last he found his drunken son and he brought him home; and when he became sober, he says, "My son, I am more to blame than you are;" and he wept over him, and asked his boy to forgive him, and he says, "Now let us try to lead different lives." And the father set that boy an example and saved him. There is many a man who has just ruined his own sons; who has taken them in the way of temptation, and they have gone astray. Oh, may God shew us, as fathers, to-day the importance of living rightly before our children; and if we are doing anything—any business that is dishonourable—in order to make money for our children, better a thousand times for us to leave them a clean record, a clean character, than to leave them millions of money that we have not got honestly. I tell you we got to have a good deal shrewder and smarter children than we have at

the present time to keep the money that has been gathered dishonestly. I tell you the child don't live that can hold it, and it is a good deal better to leave them less and live with God, and leave them a good, clean character, such as Daniel left in Babylon, than it is to take them down to Sodom and live as Lot did, and have judgment come upon them, perhaps, after we are dead and gone."

THE PAGEANT ON TIME'S RIVER.

Down the mysterious river Time
What pageant strange is gliding,
In summer's heat nor winter's rime
One moment still abiding!

Sorrow and Joy, and Love and Hate,
On its dark tide are boating—
Gay Pleasure's skiff skims on elate,
Pale Want's can scarce keep floating.

Art, Science, Trade, Religion rear
Proud vessels as for ever—
White temples, halls, and domes appear,
That move with the moving river.

In the gardens of floating palaces
Rich sculptured forms are glancing;
On the plasters of floating galleries
Fair frescoes are entrancing.

Sounds the minstrel's lyre through the bannered hall,
Renowned in song and story;
Yet oft will the sudden tempest fall,
And whelm the floating glory.

Sweet Childhood singing, wreathed with flowers,
Sails on with Hope and Wonder,
Life's Rapids far off sporting showers,
With music in their thunder!

Beauty and Genius, Valour, Youth,
In varied craft are sailing;
But ever and anon, in truth,
Some sink midst bitter wailing.

Faith, with Repentance at her beck,
Is down the river going,
While true Prayer kneeleth on the deck,
The stars above her glowing.

Of Church and State the greatest, least,
In yacht, or yawl, or wherry,
The king, the churl, the judge, the priest—
All float down sad or merry,

With here a nuptial song and shout
From barge with silken awning,
And there a splash from a corpse thrown out,
At noon, or night, or dawning.

Malice and Envy, Lust and Fear,
With dynamite are stealing,
Worth, Innocence, and Justice near
Firebrands and death concealing.

With muffled oar the Assassin moves,
In haste before to-morrow
To slay the Chief the people loves,
And drown the land in sorrow.

A nation's wealth on the river rolls—
Nay more, the whole world's treasure,
A convoy of immortal souls
For endless woe or pleasure.

In shade or shine, by night and day,
The vast fleet on careereth,
To music sad, or music gay,
While sun or moon appeareth.

What power its onward course can stay?
Or check the attraction given
By that resistless magnet's sway—
The Judgment-Throne of Heaven?

No power the progress can command
Of that strange rushing river,
Until the Angel forth shall stand,
One foot on sea, and one on land,
Lifting to heaven his holy hand,
And swear by Him who lives forever,
That flow no longer will Time's river.

Paris, Ontario. JAMES BALLANTINE.

REASON AND FAITH.

"Reason and faith," says one of our old divines with the quaintness characteristic of his day, "resemble the two sons of the patriarch. Reason is the first-born, but faith inherits the blessing." The image is ingenious and the antithesis striking, but nevertheless the sentiment is far from just. It is hardly right to represent faith as younger than reason, the fact undoubtedly being that human beings trust and believe long before they reason or know. The truth is, that both reason and faith are coeval with the nature of man, and were designed to dwell in his heart together. They are, and ever were, and in such creatures as ourselves must be, reciprocally complementary; neither

can exclude the other. It is impossible to exercise an acceptable faith without reason for so exercising it—that is, without exercising reason while we exercise faith—as it is to apprehend by our reason, exclusive of faith, all the truths on which we are compelled daily to act, whether in relation to this world or in the next. Neither is it right to represent either of them as failing of the promised heritage, except as both may fail alike by perversion from their true end, and depravation of their genuine nature; for if to the faith of which the New Testament speaks so much a peculiar blessing is promised, it is evident from that same volume that it is not a faith without reason, any more than a "faith without works," which is commanded by the author of Christianity. And this is sufficiently proved by the injunction "to be ready to give a reason for the hope," and therefore for faith, "which is in you."

If therefore we were to imitate the quaintness of the old divine on whose dictum we have been commenting, we should rather compare reason and faith to the two trusty spies, "faithful amongst the faithless," who confirmed each other's report of "that good land which flowed with milk and honey," and to both of whom the promise of a rich inheritance there was given, and in due time amply redeemed. Or rather, if we might be permitted to pursue the same vein a little further, and throw over our shoulder for a moment that mantle of allegory which none but Bunyan could wear long and wear gracefully, we would represent reason and faith as twin-born—the one in form and feature the image of manly beauty, the other of feminine grace and loveliness, but to each of whom alas! is allotted a sad privation. While the bright eyes of reason are full of piercing and restless intelligence, his ear is closed to sound; and while faith has an ear of exquisite delicacy, on her sighless orbs, as she lifts them toward heaven, the sunbeam plays in vain. Hand in hand, in mutual love, the brother and sister pursue their way through a world on which day breaks and night falls alternately. By day the eyes of reason are the guide of faith, and by night the ear of faith is the guide of reason.—Henry Rogers.

TEACH YOUR CHILDREN THE PROVERBS.

The writer of these lines, in looking back over the teachings of his early life, desires to record the fact that to no one thing is he more indebted than to the memorizing, when a child, of some of the excellent instructions in the book of "Proverbs." On Sabbath afternoon it was the custom of a beloved mother to have us repeat after her one of these Proverbs until we were familiar with it, and could recite it after her without the mistake of a word. The Sabbath following, before learning the new verse, those already committed were again repeated, and thus quite a number of these admirable counsels to the young were treasured up in the storehouse of memory. In due season they entered into the very being of our life. They had more to do with the formation of thought and feeling, of sentiment and act, than all other reading and books combined. They powerfully restrained from wrong-doing and wonderfully incited to all good. We recall an instance of this. Shortly after leaving home, when in the new and trying scenes of college life—just on the point of being carried away by the temptations of godless associates—the timely caution of the proverb was recalled to our mind: "My son, if sinners entice thee, consent thou not." At once the spell of evil was broken, and we escaped as a bird out of the snare of the fowler.

Not a few of these "proverbs" related to others, and to the treatment and bearing that should be manifested towards them. Thus: "The hoary head is a crown of glory, if it be found in the way of righteousness." Respect for the aged was the consequence of the early inculcation of this sentiment, and a strong desire of being helpful to such persons manifested itself in practical efforts for their comfort and relief. The proverb, "A good man is merciful to his beast," led to kindness to all dumb animals, and to nameless efforts for their welfare. "Remove not the ancient landmark," again and again led to a life-long effort to protect others in their legal rights as regards property, and happiness in the wronged and helpless was often the result.

One of these proverbs, especially, was of the greatest personal benefit to the writer, and we mention it to refute the idea that the Proverbs are not "spiritual," and do not deserve the attention of Christian

parents in the training of their children. This proverb was the memorable one, "I love them that love Me, and they that seek Me early shall find Me." This passage was as the very voice of God to our young heart, and its loving words thrilled our inmost soul. Even now we can conceive of nothing more touching than this kindly call from God to His children. It gives them the assurance of His love, the assurance of His nearness, and the certainty of their finding Him whom they love. The distance between the great God and the creature man all disappears in our Father's love and our Father's call.

We therefore direct the attention of parents to this excellent method of family teaching. Better than all else is the simple instruction of the Divine Word. It is within the reach of all. Little children who are beginning to lisp can repeat these brief proverbs. When once committed, they can be recited over and over. In time they can be explained, and they will become the powerful factors of a true spiritual life and active godliness.—*The Workman.*

GOUGH'S SATIRE.

John B. Gough, in his late book called "Sunlight and Shadow," gives us an intimation of that to which many of our churches are drifting in their exceeding liberality of doctrine and practice. He says:

"Jesus Christ said to His disciples, 'I have chosen you out of the world.' We seem to be ignoring that; and I ask, What amusement or pursuit is there followed by the unbeliever, that is not followed or defended by some Christians? Cards, dancing, theatres, operas, wine and liquor drinking, gambling, all these are patronized and defended by some who are members of Christ's body—the Church. I have witnessed the solemn service of admitting new members into the Church, and heard those received assent to the doctrines and covenant; in which act they promised to follow the Lord Christ. And I have sometimes imagined them at the theatre, at the card-table, or in the ball-room, notwithstanding their solemn vows in this impressive service, and the idea seemed so inconsistent as to become revolting. Perhaps we are becoming more liberal and less scriptural; but I own it would be a strange thing to hear from among the pulpit notices, one read like the following:

"There will be a prayer-meeting next Wednesday evening, at half-past seven, to last an hour, after which there will be a social dance in the church parlours.

"The Whist Club will meet at Brother White's. Wines, spirits, and cigars will be furnished. Only whist, euchre, and seven-up will be permitted; for we must draw a line somewhere.

"On Saturday afternoon, the Dramatic Society of the Sunday school will rehearse, previous to giving a public exhibition. The play will be the 'School for Scandal,' revised by the Superintendent.

"We propose omitting our usual Thursday lecture, as the opera company from New York will give a grand performance, and the members of our choir are engaged for the chorus at the theatre on that evening.

"Our usual monthly lottery for the Sabbath school library will be drawn at eight o'clock on Tuesday evening. All are invited to attend.

"A fair will be held on the 15th inst. in our church parlours, to raise funds for a new billiard-table in the gymnasium of the church. There will be several attractions, raffling for some very elegant articles, also the grab-bag, particularly for the children. We hope to see a large attendance. We will now resume our service by singing,

"Far from my thoughts, vain world, begone."

WHY I GO TO CHURCH ON RAINY SABBATHS.

- I attend church on rainy Sabbaths because—
- 1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sabbaths.
- 2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
- 3. If his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.
- 4. By staying away I may lose the prayers which bring God's blessing, and the sermon that would have done me great good.
- 5. My presence is more needful on Sabbaths, when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Among other blessings, such weather will shew me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Though excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that (St. Luke xiv. 18).

12. There is a special promise, that where two or three meet together in God's name, He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

14. My faith is to be shewn by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. By a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise, my late work on Saturday night must tend to unfit me for the Sabbath enjoyment of Christian privileges.

17. I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.—*Francis Ridley Hauger.*

WHAT SHE SAW IN CHURCH.

He staid at home and she went to church. After dinner he asked her:

"What was the text, wife?"

"O, something, somewhere in Generations; I've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard bonnet on. How could I hear anything when I could not even see the minister? I wouldn't have worn such a looking thing to church if I'd had to go bareheaded."

"How did you like the new minister?"

"O, he's splendid! and Kate Darlin was there in a Spanish lace cape that never cost a cent less than fifty dollars; and they can't pay their butcher bills, and I'd wear cotton lace or go without any first."

"Did he say anything about the new mission fund?"

"No; and the Jones girls were all rigged out in their yellow silks made over, you would have died laughing to have seen them. Such taste as those girls have; and the minister gave out that the Dorcas Society will meet at Sister Jones' residence—that old poky place."

"It seems that you didn't hear much of the sermon?"

"Well, I'm sure it's better to go to church, if you don't hear the sermon, than to stay at home and read the papers; and O, Harry! the new minister has a lovely voice, it nearly put me to sleep. And did I tell you that the Rich's are home from Europe, and Mrs. Rich has a real camel's-hair shawl on, and it didn't look like anything on her?"

A long silence, during which Harry thought of several things, and his wife was busy contemplating the sky or view, when she suddenly exclaimed:

"There! I knew I'd forget to tell you something. Would you believe it Harry, the fringe on Mrs. Jones' parasol is an inch deeper than mine, and twice as heavy! O, dear! what a world of trouble this is."—*Detroit Post and Tribune.*

"NOT NOW."

A story is told among the Russian peasants of an old woman who at work in her house when the wise men from the East passed by on their way to find the infant Christ, guided as they were by the star going before them in the sky. "Come with us," they said, "we are going to find the heavenly Child; come with

us." "I will come," she replied, "but not just now. But I will follow very soon, and overtake you, and find Him." But when her work was done, the wise men had gone, and the star in the heavens had disappeared, and she never saw the infant Child.

It is but a story, but one that is full of instruction and warning; for a similar story could be told of thousands of human hearts, and confirmed by the character and destiny of thousands of human beings. The call to come to Christ sounds in our ears, but we are too busy with our daily work to heed it now. We have no time just yet for the Bible, or the closet, or the serious thought, or for the hearkening to the voice of conscience and the whispers of the Holy Spirit. We are like the Duke of Alva, who, when asked to look at a remarkable appearance in the skies, replied, "I am too busy with things on earth to take time for looking to the heavens." We are pressed with our business, or building our homes, or looking after the needs of our children, or laying up wealth for the future, and the time for seeking Christ is delayed; and by the delay we have missed Him forever.

HOME SINS.

Of all the spots on the Christian character, the most obvious is temper. Each individual Christian is, we trust, endeavouring to perform carefully and faithfully his or her work in the world around for the Lord; each and all, we hope, desire to be like Moses, faithful stewards of the home charge, but they fail sooner in the latter than in the former; there are more difficulties in shining for Jesus at home than in the world outside our home.

One great hindrance to a home shining is a home sin. We may call some sins distinctly home sins, because they are never exhibited, perhaps never even guessed at, outside our own circle. And again, I repeat, the most terrible of all home sins is temper. Too often we find Christians all graciousness and sweetness in society, appearing (as Rowland Hill puts it) to be engrafted upon crab-trees in their own houses.

The most visible aspects of this sin—violent outbursts, sullen fits, and angry remonstrances—are so odious in themselves that a Christian possessed of such an evil spirit is generally on his guard, and watches and mourns because of it. But there are various lesser degrees equally dishonouring to the Lord Jesus, which are often permitted and yet constantly sully the fair page of Christian testimony. The want of gentleness in tone and look, the implied sneer, the discourteous retort, the undue regard to our own dignity when offended, the maintenance of our own opinions simply because they are our own, and in spite of the irritation we know they will cause, the painful allusion or ill-timed jest, are all fruits of the crab-tree.

LOST TIME.

Lost wealth may be restored by industrious and frugal endeavour, wrecked health may sometimes be regained by temperance and self-denial, forgotten knowledge may be brought back by earnest study; friends that have been alienated may be won again by assiduous attention, forfeited reputation may be measurably restored by penitence, humility and fidelity; but time once lost is lost forever. The moments that are gone come back no more; the priceless hours that have escaped us in our listlessness, our idleness and our folly, no toils can win them, no wealth can purchase them, no effort can bring them back. No prayers, nor tears, nor repentant sighs can give us that which, when we had it, we idly cast away.

To-day, God gives us time, and with it opportunity. The precious gift is in our hands; the past cannot be recalled; the future cannot be foreseen. To-morrow, of which we so often boast ourselves, may never come to us. We do not live to-morrow. We cannot find it in any tithe deeds. The man who owns whole blocks of real estate, and great ships on the sea, does not own a single minute of to-morrow! It is a mysterious possibility not yet born. It lies under the seal of midnight, behind the veil of glittering constellations.

Now in the living present is the hour of probation, the opportunity for improvement, the day of salvation. Let us redeem the time, because the days are evil.

THE cheering news comes from Mexico that the Protestant Christians of that country now number 10,000.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, SEPTEMBER 16 1881.

SUSTENTATION.

WE invite the attention of our readers to the article in another place, by Mr. Laing, of Dundas, on a Sustentation Fund. It will be found interesting to all who have given thought to such subjects. Mr. Laing had much to do with framing the present Supplemental Home Mission Fund, and is thoroughly acquainted with its working for the last twenty years, and we have pleasure in giving our readers any thoughts upon the subject with which he may favour us. Our columns are open for criticism of Mr. Laing's article, or for any other contributions on the general subject.

THE SABBATH—WHAT NEXT?

HAVE we a Sabbath in Ontario? The Toronto papers of Monday last gave as news two items of Sabbath desecration—but they had not a word to say in condemnation of this glaring immorality. Have they come to the conclusion that the majority of the people of Ontario have said there is no Sabbath, and therefore it is not immoral to travel and do business on the Lord's day? Have they no higher standard of morals than the will of the people and pecuniary profit?

But our readers may ask what was done? Well—

1. Some syndicate magnates and others travelled from Woodstock to Toronto by special train on last Lord's day, and afterwards held "an informal meeting" at the Queen's Hotel. Another company came by special train from Hamilton on purpose to meet these magnates and returned in the evening. At that meeting "there is reason to believe that the prospects of the Ontario and Quebec Railway and the Credit Valley as a connecting link were satisfactorily discussed." The better the day, the better the deed!

That no guiltless party may be unjustly reproached we give the names as they appear in the "Globe." Nor is our sorrow and indignation the less that so many of them came from Sabbath-blest Scotland, and are, or were at one time, connected with the Presbyterian Church. It only shews how strongly the current is setting against the Sabbath in this age of railways, and how vain it is to think to stem the tide by any other means than the authority of God. The names are Messrs. Charles Rose of London, Eng., D. McIntyre, Hon. P. Mitchell, E. B. Osler, John Proctor, W. Hendrie of Hamilton.

2. A steamer on the same day, at 9:30 a.m., left Yonge street wharf, as advertised, with an excursion party for Niagara. Steps had been taken if possible to prevent the open profanation of the Sabbath, but in vain. The mayor of the city, a prominent Presbyterian, an elder in Knox Church, and well known for his openly avowed regard for the Christian religion, found that "interference was not within his province." And the Chief of the Police did not see fit to interfere.

We may as well open our eyes to the facts. If there is a law to protect the Sabbath in Ontario, it is a dead letter; and the Christian community are satisfied that it should remain such. When Methodist and Presbyterian Christians forget the Lord's day and its sanctity so far as to get special trains put on that hearers with itching ears may come into cities where a popular preacher is holding forth, or special services are being held, they cannot say a word to other Churches or blame men of the world. The judgment is on us—our Sabbath as a national privilege is gone. Any man who wishes to travel for pleasure may do so without a plea of necessity or

mercy or seeking shelter behind exceptions in the Lord's Day Act. Any who have money or influence enough to get a special train, or to charter a boat, may go about on business or pleasure at their own sweet will. The poor railway officials and boat-hands must labour or lose their situations. Mammon has at last succeeded in destroying our national day of rest. It remains for Christians to see that they and theirs do the unfashionable slow duty of obeying God rather than man, and "Remember the Sabbath day to keep it holy."

PUBLIC SCHOOLS AND CHRISTIAN TEACHERS.

THE value of technical "religious tests" as a means for securing the services of efficient and at the same time religious teachers for the instruction of the youth of a community which by profession is all but universally Christian, has after long trial been found to be practically nothing at all. The careless and the conscientious will, it has been found, sign any such formula, and at the same time ostentatiously boast of their proceeding as at best but a dead formality, if not even a pitiful jest. But though such formal "tests" have been all but universally dispensed with in the case of those who are to act as public instructors in countries where national systems of education have been adopted, it does not at all follow that the religious character of such teachers is looked upon as a matter of small moment or that there is anything which might properly be called persecution in a man in other respects very competent being prevented from occupying a position of honour, influence and emolument because his religious opinions, openly and honestly avowed, as they ought always to be, are regarded by those whose children are to be instructed as so false, dangerous and misleading as to be in the last degree likely to exercise a very injurious, if not destructive, influence on the minds of his pupils, and through them on the community at large. A Christian father will not choose to have his son taught by anyone who casts contempt and scorn on those things which to him are the grandest and most important of all possible verities, even though that instructor be a very great philosopher and a very learned man. In the estimation of such a father the risk is too great, while the compensating possible gain is all too small. Nor would there be any ground in such a case for raising the cry of persecution, or for declaiming against the narrowness and bigotry thus exhibited, as if it were something intolerable. A man who strongly and earnestly believes in Christianity has in such a case no choice, for he holds that it is better for his son to be a Christian than for him to enjoy the instruction of the ablest man that ever lived, if that instruction can only be had by parting company with his Saviour and his God. If this is true of one Christian man it is true of all. They cannot help wishing that their children should be instructed by those whose views on religious matters are so far in accordance with their own. It is quite true, as has often been said with a sneer, that it is not possible to teach arithmetic "on religious principles," and that though all the sums in such instruction were taken from incidents in the Bible the religion thus imparted might after all be very poor and very unprofitable. Quite true. But it does not at all follow that a teacher even of arithmetic may not do far more harm by his scandalous life and his sceptical innuendoes, than he could ever counterbalance by his official work, though he were the best instructor in numbers that ever put chalk to blackboard. And so with every other department even of secular instruction. It is consequently not merely allowable for those who have the selecting and appointing of teachers in our public schools and universities to have a regard for the religious character and opinions of the different candidates; it is indispensable that they should do so. As far as the public schools are concerned this will be practically well cared for, in the fact that the selections are made by the community itself through its annually chosen representatives. The same thing will so far apply to the High Schools. Where the character of the community is generally indifferent about religious matters, this indifference will often be reflected in the choice of teachers as well as in other matters calling for united action. As the tone of religious feeling rises in a neighbourhood, so will the likelihoods of a godless or immoral teacher being either chosen or kept diminish. "Like people, like representative," it has been said with a great deal of truth, and "like people,

like teacher," is a phrase which will often be found equally appropriate. But when appointments are made to the higher educational positions of a country and made by the rulers for the time being, is the same law not to be followed? Is the religious character and the avowed religious opinions of a candidate not to be taken as at least one element, and a very important one, in determining whether he is to be selected or passed over? We humbly think that it ought to be; nay, that there will be, great dereliction of duty on the part of those who have the appointing power if this element is altogether lost sight of or even ostentatiously ignored. It is in vain to plead that in his own particular department this man or that may be *forte princeps* when there are other counter-acting influences and characteristics which tell against him. We should hope, for instance, that the fact of a man being a drunkard or a debauchee, a convicted liar, or a public rake, would effectively bar the way to his receiving any educational appointment in Canada, though he were the most learned man and the most efficient teacher in his special line that ever walked the footstool. And may there not be other objections, equally important and equally to be considered, apart from the mere question of great professional fitness? Professor Stewart Blackie, in the days of University Tests, made himself endlessly merry at the dextrous way in which he got out of the difficulty of signing the Confession of Faith, by saying that in teaching Latin he would take care that nothing should be said or done contrary to that venerable document. That might all be, but even in teaching Latin it is quite possible for a man, if he has a mind for it, to cast ridicule and contempt on all the verities of the Christian faith, and to make his pupils as heathenish as the books they read, so that wise men and prudent will take care not by the imposition of ineffectual "tests," but by much more effectual measures, to prevent those who have such proclivities from ever having a chance to follow them out in practice at the expense of their boys. Of course it is quite possible for a *crypto-sceptic*—of whom we have been lately assured there are so many—to so effectively keep his own counsel that no one could possibly know what his religious or irreligious opinions really were. In such a case no one could either be astonished or indignant at such a person being appointed to a position for which he was otherwise eminently fit. Of such, however, we are not speaking, but, on the contrary, of those who honestly and frankly make no secret of their having absolutely parted company with Christianity and all which that implies. "What matters it," we are asked, "what a man thinks of Jesus of Nazareth or the immortality of the soul, so long as he is an eminently competent scientific instructor, a marvellously skilled linguist, or a thoroughly good educational organizer?" Matters! we reply. It matters everything. To the careless, indifferent, or totally irreligious, it may indeed be a matter of no moment, but to the Christianly devout it is all in all, and surely these last are neither so few nor so insignificant in such a country as Canada, as that their opinions and feelings should be thought worthy of no respect, and be treated without even the appearance of defence. The cry of "get the best men" is thought to be so sensible that not a word can be said against it. So it is, if it be once settled what is meant by "best." But in the settlement of that there is sometimes considerable difficulty, even when the question of merely technical and professional fitness may, to a very considerable extent, have already been determined.

BUSH FIRES AND BROTHERLY HELP.

THE losses that have been sustained, and the sufferings which have been passed through during the last few weeks from bush fires in almost every part of our Province will never be fully known, but all are well aware that in amount and severity they have been very formidable. In very many cases the fruits of laborious years have been swept away, and not a few who thought themselves fairly independent, or at least with the best prospects for becoming so at an early day, have found themselves literally penniless and forced to begin life again in much more difficult circumstances and with much less buoyancy and hopefulness of spirit than when they first addressed themselves to the work of hewing out homes in the backwoods of Canada.

No doubt these fires, we are thankful to know, have

neither been so widely spread nor so fatal to life and property in our own Province as they have been in the neighbouring State of Michigan. It would, however, be a great mistake to suppose that our own people have suffered comparatively to so small an extent, and in cases so comparatively few, that outside help could be greatly if not altogether dispensed with, and that the full sympathy and liberality of the benevolent might therefore be given exclusively to the sufferers on the other side.

We hope Canadians will very practically do the neighbour's part in affording prompt and liberal assistance to the poor burnt-out people of Michigan. But while they do so, let them also not forget the Canadians who have equally lost their all, and are, in a great many cases, as ill able to bear the loss. At the time of such calamities the danger always is that the least deserving and such as may have sustained the smallest losses are apt to be most persistent in seeking that assistance which they do not very particularly need. But surely it ought to be possible, by wise and prudent arrangements, to reduce this danger to a minimum; and in any case it would never do to make such a possibility an excuse for withholding the help which is so much needed, and without which so very much suffering is inevitable. All which in any case can be done will simply alleviate the destitution and lighten the affliction of the coming months. Those, then, who have been blessed with plenty, and have been graciously preserved from the ravages of flood and fire, will, we trust, promptly and liberally shew at once gratitude for their own mercies and sympathy for the unfortunate and, in many instances, helpless sufferers, by dealing, and at once, their bread to the hungry, and doing all in their power to give the burnt-out and destitute a new start.

BOOKS AND MAGAZINES.

THE PARABLES OF JESUS. By the Rev. Alfred Nevin, D.D., LL.D. (Philadelphia: Presbyterian Board of Publication; Toronto: Ure & Co. Price \$1.50.)—Dr. Nevin's lucid exposition of the text of the parables, and his thoroughly practical applications of their teachings, ought to gain for this book many eager and attentive readers among the members and adherents of the Presbyterian Church in Canada.

THE LAND PROSPECTOR'S MANUAL AND FIELD BOOK. By Captain C. W. Allen, Winnipeg. (London, Eng.: J. Simmons & Co.; Toronto: The Toronto News Company.)—Persons intending to go to Manitoba, or take up land there, will find this little book an invaluable aid. It contains very full and particular directions as to prospecting for land, exact information regarding the system of survey, a synopsis of the Dominion land law, etc.

LETTING DOWN THE BARS. By Mrs. A. K. Dunning. (Philadelphia: Presbyterian Board of Publication; Toronto: Ure & Co. Price \$1.00.)—This well printed and nicely bound volume contains a simple, but well-told tale of family life, with a moral to it—no, not a moral, but a great many morals scattered here and there all through it, in such a way as not to be in the smallest degree detrimental to the interest of the narrative. It ought to have a place in our Sabbath school libraries.

THE LEISURE HOUR, SUNDAY AT HOME, GIRL'S OWN PAPER, BOY'S OWN PAPER. (Toronto: Wm. Warwick & Son.)—The September issue of these very deserving publications has just come to hand. It would be difficult to say which is best when all are so excellent, but if we were called upon to make a choice we should be inclined to favour the "Girl's Own Paper," as, upon the whole, the neatest in its general get-up, and the most suitable for the class it is specially intended for both in the subjects discussed and in the manner in which they are handled. We cordially wish them all success.

ANNUAL COLLECTION FOR HOME MISSIONS.

By resolution of General Assembly, in congregations and mission stations, where there are no missionary associations, the annual collection in aid of the *Home Mission Fund*, is appointed to be taken up on the *second Sabbath of October*. Every congregation and mission station is enjoined to contribute to this important scheme of our Church.

it is hardly necessary, in view of the facts presented in the last annual report of the extended operations of the Committee, to ask that the pressing claims of this Fund be set clearly before our congregations and mission stations, by every minister, probationer, and catechist in the service of the Church.

The Committee closed the financial year with a deficit of \$862. Since then the appointment of a Superintendent of Missions for the North-West, and a missionary to Edmonton, and other demands upon the Fund, call for very special efforts, to enable the Committee with some degree of confidence to consider favourably urgent applications for labourers that come from the newly opened territories of the North-West.

The extended field under the care of the Western Committee, comprising British Columbia, the North-West Territories, Manitoba, Ontario, and Quebec, and including 533 preaching stations and congregations; 11,862 communicants; 9,039 families; with an average Sabbath attendance of 29,912, need only to be presented to our people to call forth a generous response. As these statistics are based upon *last year's returns from Manitoba* (those for the present year not having been forwarded), it is safe to say that they are rather *under* than above the actual numbers.

Brantford, September, 1881. W. C.

A TRIP ON THE NORTH HASTINGS ROAD.

BY THE REV. D. MITCHELL, BELLEVILLE.

A deputation of four ministers was recently sent to the mission fields on the North Hastings Road by the Presbytery of Kingston. Rev. D. Wishart, of Madoc, Convener, appointed Sabbath, August 28th, as the day on which the Lord's supper should be observed at the various stations. Unfortunately, two of the number found themselves unable to go, thus leaving Mr. Wishart and myself to take the journey alone. I started from Belleville on the Tuesday preceding, and in due course arrived at Madoc. Here it was my privilege to be present at a social in the new Presbyterian church. Probably few of the readers of THE PRESBYTERIAN know that we have one of the finest ecclesiastical structures in the Dominion at Madoc. It is a solid mass of stone and mortar, of exquisite proportions, well situated, and easily seen from a distance on all sides. The interior is most tastefully laid out. Indeed, it would require a very minute description to set forth the niceties of taste which are therein displayed. The basement, which is a church in itself, has been in use for some time, while work was being carried out on the main building, as it was the determination of Mr. Wishart and those acting with him to have the building practically free of debt when should be dedicated. The whole was completed about the beginning of June at a cost of something like 20,000 dollars, and it is a proud thing to say that the church may now be said to be free from debt, as the comparatively small amount required to finish the interior will soon be provided. Some may think the gold and iron of the region may account for this. The reason is rather to be sought in the willingness of all to do their share, and though not a wealthy congregation, here is the grand result—a noble cathedral in fact, in a small but rapidly growing town, and almost free from debt. Many of our leading ministers took part in the dedicatory services, amongst whom were Principal Grant, Professors Gregg and McLaren, Dr. Cochrane, and Rev. D. J. Macdonnell. Early the next morning Mr. Wishart and I started northwards, and for well nigh a fortnight were completely shut off from newspapers and telegraphs. It is surprising how well we can get on without these inventions, at least for a time. The first object of interest to which we came is the hematite mine, which is now the scene of much activity and enterprise. It is a rich deposit of iron and is easily worked. The company is shipping to Belleville about fifty carloads per week, each carrying some ten tons. Not far from this is the Seymour mine, containing the finest magnetic iron in the world. The Gatling gold mine, in this same region, is now the centre of active operations. It is now the property of a rich American company, who are spending money freely in supplying all that is necessary in the manufacture of gold. Through the foresight and energy of Mr. Wishart, two churches were built long ago to supply this district, viz.: St. Paul and St. Columbia, where there are good congregations. These have been supplied by students for some time, but were a good

minister going in, I am satisfied that a valuable harvest awaits him. Proceeding on our way, we came to a place having the suggestive name of Hannockburn, and shortly afterwards we crossed the Jordan, a stream so unpretending as to be completely dried up at the time. How strangely names are mixed in this new country of ours. As we went on into the interior of mountain and glen and the deep shadows of forests, I could not but think of the journey of Waverley and Baillie Nicol Jarvie into the retreat of Rob Roy; but we had no Rob Roy to encounter, nor did the echoes of the mountains awaken the least superstitious dread. The heat was intense, and the dust rose in clouds, and so it was most pleasant to find ourselves in the afternoon in an agreeable glade, at Thwait's post office, a spot which we feel certain could be turned into a beautiful farm. From this the road is very varied and widening. My companion pointed with enthusiasm to the old road which had been constructed right over the mountains and which presented lofty precipices to be ascended or descended by the weary traveller. A long and tedious ride over as rough a country as I ever travelled brought us to the halting place, called Thanet, upwards of thirty miles north of Madoc. Here is the terminus of the stage from the south, and from this point another stage starts northwards. It is a halting place for travellers generally, its two lodging houses being very much patronized by lumbermen in winter. Next morning we got away from this point about six o'clock. The journey through the woods was very pleasant for some hours, but the heat became so oppressive by eleven o'clock that we were glad to take shelter for a time under the hospitable roof of the Livingstones—good Scotch people who have long made their mark in the district. Having started again, it was about three in the afternoon when we came to beautiful lakelets on either side of the road, and afterwards to the splendid new church of L'Amable. This building took me by surprise. I am sure it will accommodate 700 persons. It is a wooden structure, but it is neat and tasteful. I believe the Montreal students gave \$400 out of the \$1,000 required for building. When completed, there will be a small debt of \$200. If any one reading this has a little surplus to spare, it would be well expended in the removal of this small amount. This church is to be opened in the course of a month. It cannot but prove a great boon to the large district of which it is the natural centre, and I trust ere long it will be the scene of much activity in Sabbath school and congregational work. A descent of a quarter of a mile brought us to the post office of which Mr. Tait is master. Here, after dinner, Mr. Wishart and I parted—he to return to dispense the sacrament at Thanet, and at another station called the Ridge, where there is a good congregation, and I to go to the regions still beyond. There is something sad in such partings, even when assured of a speedy reunion, but the kindness of Mr. and Mrs. Tait and family, with whom I stayed, soon dispelled the feeling. Mrs. Tait drove me to York River, or, as it has recently been named, Bancroft, a very thriving village commanding a beautiful site. I preached here in the Methodist church to a goodly number of Presbyterians. Afterwards in conversation, Mr. George, of this place, said that two years ago the village would have gone over to the Presbyterian fold, but they had no minister, and now other denominations were coming in. That evening we returned to L'Amable, and after a peep next morning at the beautiful lake lying in a deep hollow, surrounded by mountains, I started on Friday for Mayo, about ten miles to the north-east. This proved the most trying portion of the journey. The road was extremely rough and precipitous, and ran through thick woods, thus preventing the slightest breath of air, and leaving the dust to envelop us like clouds. The agony was intense, and glad was I when we arrived at the school-house at Mayo. I was driven hither by Mr. John Young, student-missionary at L'Amable, and here we met Mr. James A. Grant, the missionary at Mayo and Carlow. There is also another student, Mr. Andrew Patterson, at Maynooth, a station farther north. These gentlemen are attending the Arts' classes at Queen's. From want of theologues to take up these fields, they were pressed thus early into the work, and I am glad to testify that they are giving the utmost satisfaction to the people, the regret being keenly felt that the period of their stay is so quickly coming to a close.

(Concluded next week.)

CHOICE LITERATURE.

THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. JULIA M'NAIR WRIGHT.

CHAPTER VI.—THE PADRE INNOCENZA.

"Forthwith this frame of mine was wrenched
With woeful agony,
Which forced me to begin my tale,
And then it let me free."

That Gulio Ravi should be troubled by some prickings of any little remnant of conscience that was left him after thirty years of very hard wear is not surprising; and that he should, in his own crooked and ingenious fashion, seek instruction from the Marchese Forano, the only man whom he loved or venerated, seems natural. But what shall we say if called to contemplate Padre Innocenza, troubled in his conscience and taking his natural enemy, Dr. Polwarth, for his father confessor! But such a spectacle must present itself, and would be immediately under our gaze were not our vision first intercepted by the shrine built where four roads met, by the late Marchesa Forano.

It is in the latter part of a September afternoon. As the sun nears the sea, his beams are shorn of their heat; a soft breeze wakes from the slumber that seized it in the fervid noon, and now goes abroad on errands of mercy; so, wooed by the softening light, those who have lingered in shady places all day, come out in the wake of the breeze. We see approaching the Pavilion from the eastern road a young man with a pack on his shoulders, and a bundle covered with oiled silk in his hands. Arriving at the shrine he gladly avails himself of a seat and puts his pack by his side. Immediately after the door of the Forano vineyard opens, and Gulio appears. He is in no holiday glory, but in working costume: leathern leggins, shoes made of undressed hide drawn together with thongs, clay-coloured shirt and breeches, wide, green belt, and flapping straw hat of domestic manufacture, with his curls moistened by the sweat of labour, a red silk kerchief loosely knotted about his smooth, brown throat, full of easy good nature, even we, who know his moral idiosyncrasies, must regard Gulio with some pleasure. He has been peeping through the enormous keyhole of his vineyard gate, and seeing Nanni pass, has expected him to rest in the Pavilion, and has hastened out for a gossip. The two young men exchange remarks on the warm day, the roads, the advancing season. Gulio questions: "Whence do you come? What have you for sale?" But now, from the road leading from the Villa Ameta, come Assunta and Master Michael. Nanni at once recognizes the "comely maiden."

"A happy evening, Signorina. I have had the pleasure of seeing you before."
"I'm sure I don't remember where," remonstrates Assunta.

"Yonder in the city—at the bottega of Ser. Jacopo. I had the honour of mending a pair of slippers for you."
"I don't remember any pair of slippers that wore especially better than the others," said Assunta, with a little toss of her head.

"It was not for want of my good will and good wishes, Signorina," suggested Nanni, meekly; and Assunta is passing on, but he detains her. "I have many things cheap and good in my pack—would you deign to look at them?"

"Pardon; I need nothing, and have no money with me."
"But I need things! I have money!" shouts Michael, breaking loose from the maid and diving into his pocket for coins, presently bringing up from the depths two ten centime pieces. "See, Assunta, I will buy things for you and me."

And so, as Michael rushes to patronize, and Nanni readily undoes his pack, Assunta must needs stop. Gulio feels compelled to say something civil.

"Pray, Signorina Assunta, will you kindly choose a ribbon and let me present it to you?"
At this Nanni throws an uneasy look at Gulio; but Assunta says, with a little tartness:

"Padrone, Ser. Gulio, I buy my own ribbons."
"But just one this time in memory of old days," says Gulio.

"If the old days are worth anything they can be remembered without ribbons; if they are worth nothing let them be forgotten," replies the sage Assunta; and Nanni greatly admires her wisdom.

Meanwhile Michael has purchased a toy with half his money; and it is truly wonderful what treasures he finds himself able to buy for Assunta with the other half. The girl, however, is wise; she is unallured by the singularly good bargains, and tries to turn the boy's mind from them. Nanni, who has been covertly watching her, says:

"Stay; I have in my small parcel what may please," and opens the oiled silk, shewing a variety of little books, and some tracts on coloured paper. "Two of these, sir, for your ten centimes," and he holds out several. Assunta is not loath to shew that she can read, so she selects two for Michael to buy for her. To these Nanni adds a little tinted sheet with a fancy border and a hymn printed thereon—a hymn dear to all believers, "The Rock of Ages"—in Italian. At once Assunta understood who this pedlar was.

"Oh, you are Ser. Jacopo's brother-in-law! Monna Lisa told me of you;" and she flashed on him a look of pleasure and confidence that filled Nanni's soul with happiness.

"You will accept the hymn, Signorina?" he said; "and it has such a lovely tune—I might shew you how it goes."
He moved a little, holding the paper, and Assunta sat down beside him to hear the tune. Gulio, feeling that he had been too long silent, said:

"Do, Signore, let us have a new tune, if you know one. I've sung mine until they are quite worn out."
So Nanni began—

"Roccia de' secoli,"

and presently Assunta found herself able to join him, and Gulio beat time and hummed in concert, and the sweet harmony floated on the evening air.

"Davvero!" cried Gulio, "that is charming; quite better than—"

"Com' e gentil,
La notte a mezzo April!"

As they sing the hymn once, and then begin it again, Nanni hands Gulio a copy. Now, Gulio cannot read, but he took the paper with calmness, and followed in humming the tune, with his eyes fixed on the page. During the singing several *contadini* come from various roads, and pausing to listen and look, augment the little group at the shrine. Nanni, being heartily encored, sings one or two other hymns, and then some of his auditors buy pins, needles, and other small wares. Next the news from Florence is asked after, and Vittorio Emmanuelo is freely praised or blamed—praised, generally, for what he has done for Italy, while it is confidently predicted that judgment will fall on him for disobedience to the Church. As the talk proceeds, Nanni opens a little book which he carries in his waistcoat pocket. One of his admirers cries:

"Anything new there, Signore?"
"Just a little story," replies Nanni.
"Let us have it, by all means. A love tale, I hope," says a girl.

Nanni begins, "What woman having ten pieces of silver, if she lose one piece—"

"Oh, but that would be a loss," says Gulio.
"Doth not light a candle and sweep the house—"
"Sì, sì," cries a woman, "in every crack and corner, *cospetto*."

"And seek diligently until she find it."
"She would be a fool else," says a vine-dresser; "a piece of silver does not grow on every bush."

"And when she hath found it—"
"Ecco! I'm glad its found. I feared it was quite gone," said a woman.

"She calleth her friends and her neighbours together—"
"Altro! she will do well to lock her ten pieces up first, unless she wants another search," sneers Gulio.

"Saying, Rejoice with me; for I have found the piece which I had lost."
"Ah, davvero! and they have a bottle of wine, and they are glad," adds the vine-dresser.

So Nanni's voice grows more solemn as he concludes:

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Oh, my brothers, we are all sinners before God. Our hearts accuse us, and God is greater than our hearts, and knows what we know not; calls that sin which we know not as sin; remembers against us what we have forgotten. Then, how very guilty are we before him. Then, when we feel our guilt, and go to blessed Jesus for His pardon, for His cleansing blood, then are we saved from our lost estate, and there is joy not only in our hearts, but in heaven. Do not forget this, *amici*, but be found in Christ."

After a little silence the group begins to break up.
"Che, che," whispers Gulio in Nanni's ear, "you are Vaudois-bitten, my friend. Well for you that the Vaudois are free to-day."

Assunta shook hands with Nanni, and continued her walk with Michael.
The Marchesa and Honor had passed slowly by, and heard Nanni's last words.

"How odd," said the Marchesa, "to hear any one speaking of religion on a Tuesday, on the roadside!"

"And why odd, Marchesa?" asked Honor.
"Why, dear me, religion does not seem made for that."
"And would you mind telling me just what religion does appear to you to belong to and to be?"

The Marchesa mused a little to collect her thoughts.
"Religion appears to me something for Sabbath morning, and for the hour of death. It also includes performing those little duties of prayer and penance which our priest sets us in confession. There are other duties which, I think, belong rather to our humanity than to religion, as benevolence, kindness to the poor and sick, honesty, industry, the protection of the rich over the common people, watching over our servants. Thus if we are kind to our fellow-beings, and use our common sense, and do not disobey the Church, I think that is our duty in life. Some go further, and say we must believe all that the Church believes, and must consider the Church incapable of error. Now I do not go so far as that. I cannot say I believe all that the Church does, for there may be parts of that belief of which I am ignorant; and if I knew them, my common sense might not accept them. So I cannot believe the Church incapable of error, for history tells me she has done what my common sense calls wrong."

(Had the Marchesa lived earlier she would likely have died for this exercise of her common sense.)

"And what do you think of God and heaven, dear Signorina?"

"In truth they are so far away, that they seldom come into my mind at all. Consider how far God is from us mortals. Sitting away on a throne, somewhere up above that distant sky; old, and never young, and never older; approached only by Ser. Jesus, the blessed Mother, the Dove, and, perhaps, by some of the Saints, like holy Peter. But what think you?"

"Something very different. To me, Marchesa, religion is the daily living in, and with, the blessed Lord Jesus. He is God, one with the Father; where He is the Father is, and heaven is. I believe that Jesus atones for my sin, so that through Him I can enter the presence of the Father, and the Father Himself loves me. I believe that Jesus by the Holy Spirit is always present to my soul, cleansing it from sin, teaching me what to do, overcoming Satan for me, comforting my sorrow, making my weakness strong. He is my companion, my fellow-traveller, and as He leads me on through life I am safe, and by-and-by I shall come to death, and that will be shutting my eyes to this world, so that the eyes of my soul can open on the very face of Christ;

my voice will be silent here, my soul voice singing in heaven; my flesh also shall rest in hope until Jesus brings it from the dead. Signora, this is a life worth living."

"I have heard something—but not so good as this, of sorrowful but holy people, who lived in convents," said the Marchesa, "but you are bright and happy, and live in the world, and yet you do find this possible? you do so receive and realize; Ser. Jesus?" She stopped and looked earnestly at Honor.

"Signora, believe me, I am giving you a simple, actual experience."

"There is one very comfortable thing about you Protestant women," said the Marchesa. "You make a practice of speaking the truth—one can depend on what you say. Besides, Signorina, I have always seen something in you different from other people—a joy, a rest, a diligence: this explains it."

"But, dearest Marchesa, this is no singular experience; you can have it if you want it—if you fix your desires on the Lord Jesus, and ask Him to dwell in your soul, and lead you in your daily life."

"How do I know He would hear me?"
"Would you truly desire such a presence, Marchesa?"
"Oh, unspeakably, Signorina; it would be heavenly."

"Then your very desire for it is an earnest of obtaining it, for such desires come from God alone—not from our hearts, not from the Evil One."

The Marchesa made no reply, but concluded the walk absorbed in thought. She did not again speak to Honor on this theme during that year.

The next day Nanni called at the Villa Anteta. He was there several times before the family returned to the city, in the middle of October. Uncle Francini went back to the Palazzo Borgosoia very happy. He had covered a great canvas with a scene from the lovely "Vineyard Forano," and had used Gulio, Assunta, Michael, and other handsome people as models for his figures. The Marchese Forano had visited the picture and praised it every day, and Uncle Francini had already promised it to a patron in New York.

By this time the Marchesa Forano had written a long letter to Judith Forano, telling her that the Marchese and herself recognized her marriage, that they mourned the concealment that had been used to them, and that they deplored the loss of the child, who should have been their heir, with a grief hardly second to her own. The Marchesa said that the evidence of the child's death was conclusive; they wished it were not; if it were not, they would search Italy for the last of the Foranos.

Judith had turned all the bitterness of an intense nature against Italians and the Church from which she had suffered such cruelties. She received the Marchesa's letter with wrath, and would have either ignored it or answered in person had not her father's calmer judgment forbidden either course.

As David Lyons insisted on a civil reply being sent within a reasonable time, Judith at last took the letter to Mrs. Bruce, who was yet staying in London, and for whom she had a warm affection. Mrs. Bruce had heard of the Marchesa from Honor Maxwell. "She is surely a good, kind woman, Judith," said Mrs. Bruce; "and if you had only known her when you first went to Italy, all your misfortunes but the loss of your husband would have been averted. This letter is the outpouring of a generous heart."

"But how ready she is to believe my boy dead!"
"But what strong grounds she has for believing it."
"I don't believe it. I will one day, just as soon as I can get my family persuaded to send my brother with me, go to Italy and seek for my boy!"

"Suppose you do? Consider then what an invaluable ally this Marchesa would be; her heart enlisted for your success, her home open to you, her experience at your disposal, her influence, her recognition of your relationship: can you throw all this away? You had better secure her friendship."

This was a new view, and Judith yielded to it; but when she began to write to the Marchesa, and considered that she wrote to her dead husband's most loving relatives, that she wrote to those who mourned her child, the reserve of her proud heart broke down, and she poured forth a passionate story of her Nicole's last hours, of her lost babe, of her fears, her hopes—such a letter that both the Marchesa and her husband wept plentifully over it.

Indeed, the Marchese sent for Gulio, and, saying that he had a letter from Ser. Nicole's widow, undertook to read some of it, but broke down in sobs, the tears raining over his cheeks and upon his grey beard as he cried:

"Oh, Gulio, if we only had that little child!"

(To be continued.)

SOMNAMBULISM.

The phenomena of somnambulism arises from the fact that the faculties are unequally suspended during sleep, so that one set of organs may be active while the others are dormant. It is frequently accompanied by dreams, which arise out of a similar condition of the nervous functions. Several incidents, illustrating the manner in which the partial suspension, partial activity of the faculties, affect the somnambulist, are related in an English magazine. A boy, on his way to the seaside, had travelled by steamer, railway, and coach, from six o'clock in the evening till four o'clock on the next afternoon, without cessation, and with hardly any sleep. Shortly after going to bed, his companion was awakened by a crash of glass, followed by hysterical cries, and, on looking for the boy, found that he had got up, broken the window, and gone. He was found in the road, wounded in the feet. It appeared from his story that, when half asleep, he thought he saw a mad bull rushing at him. Catching hold of the curtain, which he thought was a tree, he swung himself over the hedge by which the tree grew—the window, open from the top—then jumped and ran away, breaking the window with his heel, and cutting his feet on the sharp stones. In this case the impression left on the mind of the sleep-walker was so strong as to enable him to tell all that he thought and imagined

* Five centimes equal an American cent, an English half-penny.

during the dream. In the next incident no trace of remembrance survived. A servant-girl came down at four o'clock in the morning, and asked her mistress for some cotton to mend her dress, which she had torn. While she was looking in her work-box, some one offered her an empty spool, but she refused it, and taking up her gown, pointed to two holes, which she said, she wanted to mend. A needle was threaded for her with black cotton, but she rejected it, saying she wanted brown cotton. Some one spoke, and she said that it was her mistress; but it was not. Her vision was thus shewn to be keen, but her hearing dull. She was wakened with considerable difficulty, and seeing the cotton-box disturbed, asked why it had been meddled with. Several questions were asked her during the following day, to test her recollection; but she could not recall her sleep-walking, or anything that had taken place during the night. A miner near Redruth arose one night, walked to the engine-shaft of the mine, and safely descended to the depth of twenty fathoms, where he was found soon afterwards sound asleep. He could not be wakened by calling to him, and had to be shaken. When awake, he could not account for the situation in which he found himself. Morrison, in his "Medicine no Mystery," tells of a clergyman who used to get up in the night, light his candle, write sermons, correct them with interlacements, and go to bed again, while he was all the time fast asleep. A similar story is told of an English dissenting preacher, who had been perplexed during the week about the treatment of the subject of his Sunday's sermon, and mentioned his perplexity to his wife on Saturday night. During the night he got up, and preached a good sermon on the subject in the hearing of his wife. In the morning his wife suggested a method of treating the subject, based upon his sleep-work of the night before, with which he was much pleased; and he preached the sermon with no knowledge of its real origin. The "Lancet" has a story of a butcher's boy, who went to the stable in his sleep to saddle his horse and go his rounds. Not finding the saddle in its usual place, he went to the house and asked for it, and, failing to get it, he started off without it. He was taken from the house and carried into the house. A doctor came, and while he was present the boy, considering himself stopped at the turnpike-gate, offered sixpence for the toll, and this being given back to him, he refused it and demanded his change. A part of the change was given him, and he demanded the proper amount. When awake afterward he had no recollection of what had passed. To prevent sleep-walking, it is necessary to remove whatever is the cause of it, if it arises from any definable disorder. Often, however, it cannot be referred to any complaint; then the best that can be done will be to take precautions against the somnambulist running into any danger.

COURAGE.

One may possess physical courage, so that in times of danger, a railroad accident, a steamboat collision, or a runaway horse, the heart will not be daunted or the cheek paled, while on the other hand, one may be morally brave, not afraid to speak a word for the right in season, though unwelcome, to perform a disagreeable duty unflinchingly, or to refuse to do a wrong act, and yet be a physical coward, trembling and terrified in a thunder-storm, timid in the dark, and even scream at the sight of a mouse. Courage, both moral and physical, is one of the finest attributes of character, and both can be cultivated and gained if desired and sought after. Some girls think it interesting and attractive to be terrified at insects, and will shriek with fright if they happen to be chased a few rods by a flock of geese, but they only excite laughter, and do not gain the admiration which a brave girl, who tries to help herself, would deserve. "All through the pages of history," writes an earnest friend of "Our Girls," "the women who challenge the homage of the world are they who rise to the hour, and conquer by force of personal character. Elizabeth of England was vain, capricious, and despotic, but she was superbly brave, and beneath her frivolities and levities there beat a sturdy heart, which refused to be alarmed in the presence of danger. Her beautiful cousin, Mary of Scotland, whose loveliness has almost drawn a veil over her infamy, was as brave as a lioness, and sweet Lady Jane Gray, that pure, white violet, whom ambitious kinsmen forced to the throne, and who perished on the scaffold soon after, was of that high order of womanhood, in whom fortitude and patience, saintly resignation, and the gentlest modesty are combined. So with hundreds of obscurer women, witnesses for Christ, of old, or martyrs to the faith, in France, in England, in Scotland. The courage which endured uncomplainingly for Christ's sake, wins our praises now." It sometimes requires a great deal of courage to acknowledge that we are following the Saviour. We are asked to take part in the weekly prayer-meeting, but shrink from it with terror. We dread the criticism of our companions, and do not feel as though we could have the courage to rise before them and speak a word for the Saviour, for whom to speak is honour and glory. Never lack the courage to avow allegiance to this Friend, girls. You are not silent and indifferent in the cause of an earthly friend, and why should you be afraid or ashamed to own the "Friend above all others." You may undertake it with trembling and misgiving, but His grace will be sufficient for you. In times when moral courage is required, rise to the hour, dare to do the right unwaveringly for Christ's sake, and when physical courage is necessary, make yourself equal to the emergency, and mistress of the situation.—*Christian at Work.*

THE FOLLY OF WEARING MOURNING.

Sorrow may be none the less true and deep because it shrinks from ostentatious parade—from wearing the heart on the sleeve, for daws to peck at; it may feel that the inadequacy of outward signs to give it expression makes any attempt at doing so a mere mockery, and may prefer to conceal itself, as far as possible, under its wonted exterior. How can real grief be represented fittingly by crape and hat-bands? And if no real grief exist, then the whole affair is nothing but a miserable exhibition of humbug and hypocrisy

—an appeal to the world for sympathy and commiseration upon false pretences. What sort of sorrow is felt by relatives who say, "Oh I we must put the children into mourning for uncle So-and-so, he's left us something in his will;" or else, "I shan't trouble about black for Cousin Such-a-one—he's left me nothing;" as the case may be? It would be surely more honest for such pretended mourners as these to assume signs of rejoicing or woe, according as they do or do not find themselves the possessors of fresh riches. Even when sorrow is really felt, its intensity and duration will not be alike in all cases where the relationship is the same, because no two husbands and wives, brothers and sisters, or other relations, will love one another in exactly the same degree; and on this account there must necessarily be something foolish and unreal in a practice which assumes that the depth and extent of regret may be reckoned on according to nearness of kin. More or less of shoppiness and hollowness is almost inseparable from the wearing of mourning, according to the present custom, yet there is that about death which is apt to put human nature essentially out of tune for all that is artificial and sham.

Again, how can anyone who believes in the resurrection reconcile it with his conscience to make everything connected with death dark, gloomy, and melancholy? If he has that sure confidence which he professes to have as to the departed being safe from all future dangers, and having passed to a state of bliss far beyond what is attainable upon earth, why does he not rejoice in their happiness? Does he think them out of reach of sympathy because out of sight? Or is he too selfish to let the thought of their gain outweigh that of his own loss? In 1875, a Mourning Reform Association was started by three ladies, and has certainly commended itself to the public mind to some extent, seeing that it now numbers 450 members. It discourages the use of mourning stationery, wearing of crape, and putting of children and servants into black; recommends that mourning should be shewn by a black band round the arm, or by a black scarf; and aims generally at minimizing mourning.—*London Spectator.*

MR. MOODY, the "Independent" announces editorially, expects to sail for England next month, and will probably remain abroad in evangelistic work for several years.

THE Livingston Mission of the Free Church of Scotland has stopped the slave trade about Lake Nyassa, whence 19,000 slaves were annually carried off.

DURING the spring months of the present year, two Presbyterian missionaries, Messrs. Lyeenberger and Corbett, baptized 250 Chinese in the villages of the Province of Shantung.

THE good effect of the discontinuance of Sunday trains on the New York, Pennsylvania and Ohio Railroad is seen in the fact that many of the employees are attending divine service, and there is less lounging about the depots.

THAT is a good example which is given by the African King Merambo, who, ruling over a territory of from ten to fifteen thousand square miles, is himself a total abstainer, and is doing all he can to encourage the spread of temperance principles among his people.

THE open-air meetings in Chicago, held under the auspices of the different churches, are a great success. Twenty-one meetings were held Sunday, August 7th, and the number is increasing each week. The audiences are large, and though made up of those not accustomed to attend church, are quiet and orderly.

THE International Temperance Exhibition in London, which opened August 22nd, was more of a success than was at first anticipated. The collection included new and valuable machinery for the production of temperance drinks, and was taken part in not only by the principal towns in Great Britain, but by exhibitors from France, Germany, Sweden, India, Japan, and other countries.

A SOCIAL valedictory meeting to the Rev. Thomas Lindsay, previous to his departure as missionary to Japan, was held in John street United Presbyterian Church, Edinburgh, —the Rev. J. Brand occupying the chair. Interesting addresses were delivered by the chairman, the Rev. William Martin, of Rajpootana, Messrs. William Smith, David Fortune, and others. The chairman, in name of the meeting, presented the young missionary with an address of congratulation, and bidding him and his wife a hearty God-speed.

CARLYLE, as a young man, could not find a profession, shrinking from the Church, and inclining rather to law, because, as he said, "no mean compliances are requisite for prospering in it." The lack of settled employment rankled, and in 1821 he wrote to his brother John: "It is a shame and misery to me at this age to be gliding about in strenuous idleness, with no hand in the game of life, where I have yet so much to win, no outlet for the restless faculties, which are up in mutiny and slaying one another for lack of fair enemies."

CANON FARRAR has a harsh, loud voice, which he uses without skill, his chief effort being to make himself heard by the immense numbers who listen. It rises and falls with monotonous regularity; and his only action is the turning of his leaves, and the lifting and dropping of his limp right hand, which he holds close to his body, and raises and lowers about twice each minute, whether there is occasion or not. He is but little like the portraits; his forehead is broader and less retreating, and the cross-eyes are evident behind the spectacles. He is beginning to grow bald, and has the scholarly stoop.

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

CHRISTIAN character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient and unwearied attention.

BRITISH AND FOREIGN ITEMS.

PRINCIPAL TULLOCH, of St. Andrew's, Scotland, who has been incapacitated for several months, has now greatly improved in health.

REV. ALIX STARK, of Tighnabruach, Scotland, father of the Free Church of Scotland, has died in the 96th year of his age, and 74th of his ministry.

MR. GLADSTONE is reading the Revised New Testament, in connection with the Greek text, in order to satisfy himself as to the work of the translators.

IN 1879 there were 10,111 legal prosecutions in London for not sending children to school according to law, 5,648 in Liverpool and 2,556 in Birmingham.

POPE LEO XIII. is recognized by the Italian law as a spiritual sovereign, and not as a subject of King Humbert. His Holiness, however, insists that he's a prisoner.

THE evangelical congregations in Rome are unitedly founding a Protestant hospital to render impossible the persistent attempts to pervert the Protestant sick in the public hospitals.

A BAZAAR recently held in connection with the United Presbyterian congregation, Oban, Scotland, realized \$3,100, and another held by the Crief Free Church congregation yielded \$6,125.

WHILE America is suffering from a protracted drought, the English crops have been almost ruined by severe storms. The Irish crops are also reported to be seriously damaged by excessive rain.

INTELLIGENCE from Soudan, Africa, reports an affray between the population and the military, caused by the preaching of a "false prophet." One hundred and twenty Egyptian soldiers were killed.

BERLIN is down on anti-Jewish crusades. The Minister of the Interior has instructed the authorities to deal energetically with all anti-Jewish outrages, by dissolving meetings and arresting the agitators if necessary.

GENERAL POPE, in command of the Department of the Missouri, shews his respect for the Kansas prohibitory law by an order that no alcoholic liquors shall be sold to any citizen within Kansas military reservations.

THE proposed Missionary Conference at Constantinople has been abandoned on the ground that the publishing of results of missionary labour in the Turkish empire might cause the Government to become more intolerant.

DURING a trial in a country town in France, the other day, a priest who was called on the witness stand declared he would take no oath, as priests should be excepted from that formality. The judge confirmed his objection.

REV. WM. ARTHUR says of the work in Paris: "I have addressed more people in evangelistic services during the last four years than ever I saw collected together in religious services during all the previous years I have known Paris."

NEBRASKA is trying a high license law: \$1,000 in cities of 10,000 inhabitants and \$500 in smaller places. The courts have declared the law valid in spite of the objection that it is intended not to raise revenue, but to prevent liquor selling.

A FARMER named Mendenhall, residing in Cecil county, Md., in conversing with a neighbour a short time ago, made blasphemous expressions in regard to dry weather and the prospective failure of crops, and since that day he has not uttered a word.

By a vote of thirty-four to five, the Georgia Senate has passed an anti-Mormon bill which makes it a felony for any person, by persuasion or otherwise, to attempt to mislead or influence others in the commission of the crime of bigamy or polygamy.

FRANCE pays \$10,000,000 yearly in salaries to prelates and clergy. The vote of the late Chamber of Deputies of \$50,000 towards the salaries of Jewish ministers of religion, shews how catholic and un-Roman the legislative body is coming to be.

THE Prussian universities conferred last year 566 doctors' degrees, twenty-nine of these being honorary. There were 12,210 students in the eleven Prussian universities last year. Philosophy claimed the largest number. The total number of teachers was 948.

STATISTICS of the Jewish race, which have been prepared in Germany, place the total number of Jews now living in the world at only 6,139,662. Of these more than five-sixths (5,225,956) live in Europe, 402,996 in Africa, 182,847 in Asia, 20,000 in Australia, and 307,862 in America.

THE Church Extension Committee of the Presbyterian Church, New South Wales, have instructed their Convener to prepare a letter to be sent to the Conveners of the colonial committees of the Home Churches, urging them, as money would now be available, to send out additional labourers without delay.

THE latest reports of the British Registrar-General shew that about one in forty-five of the population of Great Britain die annually. The employment most deleterious to long life is the dry grinding of cutlery as at Sheffield. In rural districts the most fatal employment is inn-keeping. Brewers also die early.

A COLOURED preacher in Louisville, Ky., has found in his church a daughter from whom he was separated at the auction block twenty odd years ago. He was much rejoiced, but was a prey to conflicting emotions when he learned from her that her mother is still living, he having been legally married to another woman after becoming a freedman.

A CONSTANTINOPLE correspondent says: Germans and Englishmen interested in the welfare of the Jews have set a movement afoot to obtain a grant of land in Syria from the Porte for allotment to Jews desiring to emigrate from countries where they are now subject to persecutions. A delegate is now here, trying to secure the Porte's approval. The Sultan favours the scheme.

MINISTERS AND CHURCHES.

REV. D. J. MACDONNELL sailed from England on the 8th inst.

REV. J. A. R. DICKSON, of Galt, has returned from his trip to the sea-side.

REV. PRINCIPAL CAVEN has returned, and looks well after his holiday trip.

THE Presbyterians of Deseronto have let the contract for a new brick manse.

THE congregation of Knox Church, Beaverton, had their anniversary services last Sabbath.

REV. ARCHIBALD CROSS, of Yorkville, has come home after a ten months' visit to Scotland.

REV. MR. ROSS was inducted into the pastoral charge of Knox Church, Perth, on the 8th inst.

THE Napanee Presbyterian Sabbath school enjoyed a pleasant picnic at Fredericksburg on the 5th inst.

THE Presbyterian Sabbath school of Smith's Falls had an excursion by steamer up the Rideau Lakes last week.

REV. J. ALISTER MURRAY, of St. Andrew's Church, London, left for Manitoba last week on a month's holidays.

A PICNIC was held at Grand Falls, N.B., on the 7th inst., under the auspices of the ladies of the Presbyterian church.

THE ladies of the Presbyterian church, Wyoming, held a lawn social on the evening of the 6th inst.—proceeds \$40.

REV. PRINCIPAL GRANT preached in St. Andrew's Church (Mr. Macdonnell's) in this city last Sabbath morning and evening.

A SERMON preached by Rev. R. N. Grant, of Ingersoll, in St. David's Church, St. John, N.B., is favourably noticed by the local press.

WE are sorry to notice that the Rev. John Gray, of Orillia, is still unwell. His pulpit was occupied last Sabbath by the Rev. Mr. Acheson.

REV. A. B. BAIRD, B.D., appointed to the Edmonton mission, N.-W.T., arrived at Winnipeg two weeks ago on his way to his distant field of labour.

REV. G. M. MILLIGAN, of St. Andrew's Church, Toronto, has arrived from England per steamship "Parisian." He is looking well and hearty after his trip.

IT is reported in several western papers that the congregation of St. Andrew's Church, Strathroy, are about to extend a call to the Rev. D. D. McLeod, of Paris.

REV. JAMES ROBERTSON, Superintendent of Missions in Manitoba and the North-West Territory, preached at Brandon, Man., on the 28th ult. The people there expect to build a church soon.

FATHER QUINN, sometime a Romish priest, preached in the Enniskillen Presbyterian Church, on the 5th inst. The next evening he delivered a lecture on the Confessional to a large audience in the same place.

ON the eve of Mr. James M. Robertson's removal from St. Mary's, the choir of the First Presbyterian Church in that town, of which he had been a member, presented him with two nicely bound volumes of poems and a copy of the New Testament in both versions.

A SUCCESSFUL social was held by the Presbyterian congregation of Scaforth on the 5th inst., at which the Rev. A. D. McDonald gave some account of his travels in the old country. At the close the sum of \$40 was presented to Professor Jones as a mark of the congregation's appreciation of his services as precentor.

A NEW Presbyterian church for the use of the Indians on the Okanase reserve at Riding Mountain, Manitoba, was opened on the 7th ult. Rev. Mr. Stewart preached in English and Rev. George Flett in the Cree language. The church will seat comfortably 100 persons. The cost was only a trifle over \$400, of which the Presbyterian Church in Canada has paid \$300. For the balance Mr. Flett is for the present personally responsible.

AT the last meeting of the Presbytery of Truro, N.S., held on the 6th inst., the business was chiefly of a routine character. The next meeting is to be held for Presbyterial visitation at Economy on Monday evening, Oct. 3rd, at seven o'clock, and at Five

Islands on the following day (Tuesday) at eleven a.m.; Mr. McMillan to preach at Economy and Dr. McCulloch at Five Islands. In connection with this meeting of Presbytery, missionary meetings will be held at Bass River and Portapique on Tuesday evening, October 4th, to be addressed by members of Presbytery.

THE church at Newtonville was reopened for the worship of God on Sabbath, the 4th inst. For some weeks the work of repair has been going on. The whole of the woodwork has been repainted, some changes effected in the interior of the church, walls tinted, roof has been re-shingled, etc. The Rev. Wm. Ormiston, D.D., conducted worship in the morning. Many were unable to gain admittance. From far and near the people came to hear the now noted divine, who began his labours in the ministry in this place. Rev. R. J. Beattie, of Port Hope, preached to a full house in the evening. On the following day a social meeting was held, tea served in the basement, music and addresses in the church. The Rev. A. A. Drummond, of Newcastle; A. Frazer, Orono; and R. J. Beattie, Port Hope, gave short addresses, the pastor in the chair. The total cost of the improvements, about \$250, was provided for. The church will now compare favourably with the majority of village churches.—COM.

WE notice that Mrs. John McRae died at Renfrew on the 30th July. The deceased lady was a native of Ross-shire, Scotland, whence she emigrated and settled in the county of Renfrew, when it was almost a wilderness. From the beginning she interested herself in all Christian and charitable work, and soon her name became a household word throughout the community. She took an active interest in our Church, and many of our ministers can tell of the hearty welcome and the valuable aid which she gave them in those early days. For many years before death she was an invalid, and subject to great suffering. It was in those years, however, that the excellence of her Christian character was most manifest. Strong in her faith in Jesus, and patiently resigning herself to God's will, there was something very beautiful about those closing years of a useful life. At length God saw fit to release her from trouble, and to call her home. She will be long and greatly missed by both rich and poor in Renfrew, where all classes unite in saying, "We shall not soon see her like again."—COM.

THE Peterborough Ministerial Association was re-organized at a meeting convened by the Rev. Mr. Torrance at ten a.m., on Monday, September 5th. There were present on the occasion the Rev. Messrs. Shaw, Workman, Jolliffe, Brown, Fletcher, Torrance and Stobo. The Rev. Mr. Stobo was chosen president, and the Rev. Mr. Jolliffe secretary and treasurer for the ensuing year. It was decided that pastors in the vicinity be invited to join the Association. The next meeting is to take place in the house of the Rev. Mr. Jolliffe on the first Monday in October. The Rev. Mr. Shaw is to give the outline of a discourse, and the Rev. Mr. Torrance to read a paper on the "Relation of the Believer to the Law." The following is a list of subjects suggested for discussion during the season: (1) What constitutes pastoral visitation? (2) What is the proper department of the pastor in the social circle? (3) Should pastors be bound by the conventionalism of their class? (4) What is the true relations of the Church to young people's societies? (5) The Church in relation to the liquor traffic and the drinking usages. (6) The rational observance of the Sabbath or Lord's day. (7) Is the popular idea of worship the Christian idea in the Scriptures? (8) The Sabbath school in relation to the Church. (9) Our public schools in relation to the Gospel. (10) Should Christian societies or churches make the fullest provision for the support of their own poor? (11) Is the office of the deaconess scriptural and a necessity? (12) How far is it right to encourage periodic revival of religion, and how may we best avoid the changes connected with the same? (13) The relation of the Church to the non-church-going; what should be done?

AN adjourned meeting of the Presbytery of Ottawa was held at Wakefield on the 6th September, for the ordination and induction of the Rev. George D. Bayne into the pastoral charge of the congregation of Wakefield. The Rev. Wm. Caven, of Buckingham, presided on the occasion; Rev. Joseph White, of Rochester, preached; Rev. Wm. Moore, D.D., of

Ottawa, addressed the pastor, and Rev. George Jamieson, of Aylmer, the people. In the evening a social was held for the purpose of welcoming the pastor, when the chair was occupied by Mr. White, one of the former pastors of the congregation. Refreshments were provided by the ladies. Addresses were delivered by Rev. Messrs. Caven, Jamieson, Follock, of the Methodist Church, Farries, Gordon, and Dr. Moore. Not the least interesting part of the evening's procedure was the presentation of an address of welcome by Mr. W. D. Leslie to the new pastor, and the payment of the first quarter's stipend in advance, an arrangement to be continued henceforth. To the addresses of welcome, Mr. Bayne made a suitable reply. Mrs. D. McLaren presided at the organ, and with her choir, discoursed fine music between the addresses, which added greatly to the enjoyment of the evening. The people and their pastor are to be mutually congratulated on a settlement so auspicious, and they will doubtless apply themselves with energy to forwarding the cause of our Lord in their midst and in the world.—COM.

PRESBYTERY OF LINDSAY.—This Presbytery met at Beaverton, on Tuesday, 30th August, and was constituted by the Rev. J. McNabb, Moderator, *pro tem*. Former minutes read and sustained. The Rev. W. Lochead was appointed Moderator for the year. Messrs. A. Cuthbertson, J. Currie, A. G. McLachlin, D. Bickell, and R. Stewart, students, delivered discourses on subjects assigned them, which were sustained, and the clerk instructed to certify them to the college. Mr. A. B. Dobson, transferred from Saugeen Presbytery, gave in his trials for license, which were sustained, and he was licensed in due form. A number of reports were given in and amount of routine business attended to. The Presbytery spent considerable amount of time in connection with the claims of mission stations and supplemented congregations, grants for the ensuing year, and with the future supply of vacancies and mission stations. The next meeting of the Presbytery was appointed to be held at Woodville, on Tuesday, 29th November, at eleven a.m.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th inst, Rev. E. D. McLaren, Moderator. Rev. A. Gilray was appointed to cooperate with Rev. R. H. Warden, secretary and agent of the College Fund, in laying the claims of said Fund before the congregations and mission stations within the bounds. It was reported by Rev. P. Nicol that he had moderated in a call from the congregations of West King and Laskey, in favour of Rev. J. W. Cameron, B.A., probationer. The call was found to be well signed. A guarantee for \$580 of stipend was read; and it was also stated that a manse would be available. It was agreed to sustain the call, in the hope that the stipend would be raised to not less than \$650. Mr. Cameron being present, the call was put into his hands; and at a later stage he stated that he was not able in the meantime to give a decision, and accordingly a month, as usual, was given him for further consideration of the matter. Rev. J. R. Gilchrist reported anent his presiding in the election and ordination of three elders for the congregation of Horning's Mills. A committee was appointed to hear exercises of students of theology within the bounds, on subjects previously assigned to them, said discourses to be heard in Knox College on the 5th proximo, at half-past two o'clock p.m. Considerable time was spent anent applying for grants to weak congregations and mission stations within the bounds. Arrangements for holding missionary meetings next winter were left in the hands of the several pastors, and of the moderators of vacant sessions, said meetings to be reported on not later than the month of March. The next ordinary meeting was appointed to be held on the first Tuesday of November, at eleven o'clock a.m.—R. MONTEATH, *Pres. Clerk*.

FAREWELL TO DR. MCKAY.

MR EDITOR,—It is proposed to give Dr. McKay a grand farewell on the eve of his departure from his native country for Formosa. The meeting will be held at Woodstock, on October 11th, at seven p.m. From the interest taken in Dr. McKay and his work throughout this county, there is no doubt that the gathering will be one of the largest and most interesting ever witnessed in this place. All the Presbyterian

ministers in the county are specially invited and expected to attend. Rev. Prof. McLaren, Convener of the Foreign Missions Committee, has promised to be present and give a short address. Ministers and other friends throughout the country who can make it convenient to attend are cordially invited, and ample accommodation will be provided for them in Christian homes. Such would do well, however, to communicate their intention to be present to the Rev. Mr. McMullen or myself. Will the kind friends who contributed so nobly to the Training School Fund take note of the date of the "farewell," and endeavour to have all subscriptions paid in at least a week before that time?

I have the following acknowledgements to make this week: Thamesford, per A. McMullen, \$42.80; St. George, per W. B. Wood, \$60; Marshall McKay, Kentucky, \$5; Rev. Mr. Hartley's congregation, Rogerville, \$80; Rev. L. McPherson, East Williams, \$50. W. A. MCKAY.

The Manse, Chalmers' Church, Woodstock, September 12th, 1881.

P.S.—Dr. McKay will preach in Harriston, and in some other place in that neighbourhood, on Sabbath, 18th inst.

STATE OF RELIGION—A CORRECTION.

MR. EDITOR,—Allow me space to correct an error in the last Assembly's Report on the State of Religion. Referring to the query regarding the "liberality of the people," it says: "The Synod of Toronto and Kingston seems to have overlooked the important query; perhaps on account of the larger place given in the report to the subject of special services and the encouraging results of the same." I deem it due to the Committee which prepared that report, and to myself, its Convener, to correct this error. We were glad to be providentially called to give a good deal of space to the important matter referred to, but did not overlook the other, as the following extract will shew. After referring to the many defects in the returns, our report says: "We have little difficulty in concluding that a large proportion of our congregations are characterized by . . . much liberality, shewn toward the support of the Gospel at home, and its propagation abroad. These are facts and features of our religious life of high value, and we do well to recognize thankfully the existence of so high an average."

WALTER M. ROGER.

Ashburn, September 9th, 1881.

PASTORAL CHANGES.

MR. EDITOR,—Your excellent article in last issue on "Pastoral Changes" touches the very nerve and lays bare the root of a great and growing evil in our Church. Several cases have come under my notice, where a worthy and faithful minister was driven from his congregation by a small clique, to the great grief of the congregation as a whole. Had the congregation got an opportunity of voting on the issue, they would have sustained and retained their minister, but the latter gave up the conflict and withdrew. My impression is that too many ministers yield far too readily to a little opposition on the part of a few malcontents. A few of the trustees get soured against the minister because he won't submit to their dictation, or meekly bear their insolence, and assuming that they "run the Church" they resolve to drive him out. If in such a case the minister leaves, the blame should not be laid on the congregation. When or where did a congregation of solid, pious Presbyterian people take sides with a few mischief-makers against their pastor, if he was a faithful and devoted pastor among them? Some trustees, because they manage the finances, treat the minister as if he were their paid servant, and forget that they are simply handling the funds of others, and are themselves the public servants of the congregation. This is a most terribly widespread evil in the Church, and a thorn in the flesh to many ministers. But what remedy can be found for the insecurity of the pastoral office and the present tendency to so frequent change? My impression is that the fault is not all with the people, but to some extent with the ministers themselves. They often leave when, in reality, the number of the congregation in their favour is greater than at the time of their settlement, and the attachment far stronger. They do not find out the mind of their people until it is too late, and the clique who "run the

Church" have accomplished their purpose, and the next minister passes through a precisely similar experience. What is the remedy for this? Clearly that the minister should put himself in more direct communication with his people, and not conceal from them (as ministers so often do) the heartless insolence with which they are often treated by a few who think they are the whole congregation, and assume to speak and act as if they were. In nine cases out of ten the pastor would find his people a solid body at his back, and the few mischief-makers would become as gentle as lambs. The minister who has trouble of this kind can do far more to remedy it than either the session or the Presbytery can. Let him exercise some firmness and endurance, remembering that the congregation as a whole is not to be blamed, and that the evil is so common that it is in vain for him to try a change as a way of escape. In some cases a change is the best course for both minister and congregation, no doubt; but change will never remedy, but on the contrary intensify, this cause of suffering to so many pastors, and of grief and injury to the congregations concerned. Let the minister give his people a chance of shewing where they stand before he makes up his mind to leave them. LAITY.

THE DUSTY ROOM.

A young girl was sweeping a room one day, when she went to the window-blind and hastily drew it down. "It makes the room so dusty," she said, "to have the sunshine coming in."

The atoms of dust which shone golden in the sunbeams were unseen in the dimmer light. The untaught girl imagined it was the sunshine which made the dust.

Now, many persons imagine themselves very good people. One poor old man, who had lived all his life without a thought of love to God, said he was willing to die. He didn't owe any man a shilling. If the Spirit of God should shine brightly into such a heart, how would it look? It would shew them sins enough to crush them. This light of the Spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Don't let us put down the curtain, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is shewing us ourselves; and, better still, He will shew us the true way to happiness.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIX.

TEMPERANCE.

Sept. 25. } 1881. }

{ 1 Cor. ix. }
{ 22-27. }

GOLDEN TEXT.—"Every man that striveth for the mastery is temperate in all things."—1 Cor. ix. 25.

HOME READINGS.

- M. 1 Cor. ix. 22-27. Temperance.
- T. 1 Thess. v. 1-10. Sobriety Enjoined.
- W. Dan. i. 8-17. . . . Not Defiled.
- Th. 1 Cor. iii. 16-23. . . . Consequence of Defilement.
- F. Phil. iv. 1-23. . . . "Whatever Things are Pure."
- S. Eph. v. 8-21. . . . Fruit of the Spirit.
- Sab. Rom. xv. 1-7. . . . Be Christlike.

HELPS TO STUDY.

A blank having as usual been left in the International series at the end of the quarter, we fill it with a lesson on Temperance, a subject that can scarcely be brought up too often.

The lesson may be taught under the following heads: (1) *The Accommodating Apostle*, (2) *Motives for Self-denial*, (3) *The Physical and the Spiritual Motives*, (4) *Necessity for Earnestness*, (5) *Subjugation of the Carnal Nature*.

AN ACCOMMODATING APOSTLE.—Ver. 22. Almost anyone will perceive at once that it is not weakness of body the apostle is here speaking of, but rather weakness of mind, weakness of will or purpose, weakness in determining and acting; or, to speak still more particularly, the weakness that renders a person liable to be led towards evil by things which are in themselves morally indifferent. There were a good many things that Paul might do without the least injury to his own moral or religious character, but which he was afraid of doing on account of the effect which they might have upon others who were not so strong-minded as he was. In the eighth chapter of this same epistle Paul says: "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." Would he not have said the same regarding wine and strong drink if drunkenness had been as prevalent in his day as it is now? There are still a few strong-minded moderate drinkers who claim that they are quite safe in using intoxicating liquors, and who call those who practice total abstinence weak brethren, and affect to despise them.

They are too selfish to act upon the generous principle that actuated the apostle, and abstain for the sake of others even although they do not require to do so for their own sakes. These are not now quite so numerous as they have been in bygone times. Some of them have, by witnessing the terrible havoc that strong drink is making in the world, and by the teachings of God's providence, being constrained to join their "weak brethren," while others, and sad to say the greater number, have, notwithstanding all their boasted strength, gone down into the drunkard's ranks. The total abstinence army is not made up of "weak brethren." There are thousands of total abstainers who never were in danger personally of becoming drunkards. These are acting just as the Apostle Paul would have done in similar circumstances, because they are Christians as he was, let us hope, and love their fellow-men as he did.

I am made all things to all men. The apostle uses the term "all things" in a restricted sense, meaning only all things that were not sinful. He employs an almost identical expression in the same way in the last verse of the next chapter. See also Rom. xv. 2.

II. MOTIVES FOR SELF-DENIAL.—Ver. 22, 23. Paul accommodated himself to the weaknesses of men, in so far as that could be done without interfering with his duty to God, in order that he might by all means save some. For this he was ready at any time to sacrifice his personal tastes, habits, views, feelings and prejudices in all matters not essential to religion; for what were there when placed in the balance against the human soul. Fired with the spirit of his Master, Paul's heart burned to see sinners saved, and he did not consider life itself too much to give for the Gospel's sake.

III. THE PHYSICAL AND THE SPIRITUAL CONTESTS.—Ver. 24, 25. The reference here is probably to the Isthmian games which were held every second year in the neighbourhood of Corinth.

And every man that striveth for the mastery is temperate in all things. "Even in our own day," says the "Westminster Teacher," "we have illustrations of the same abstinence and self-denial in training for physical contests. The oarsmen and boat crews that row in regattas go through a long preparatory training, in which they not only practice with the oar, but by special diet and exercise bring up their bodily condition to its very best. Even the miserable pugilist becomes temperate that he may be in full health and vigour for his contest. Thus men are ready to deny themselves, restrain their appetites and control their desires, that they may do their best in some trial of physical strength. They know that intemperance wastes their strength and imperils their success. Now the lessons are very plain. Surely the incorruptible crown held before each one of us is far more worth the struggle than the pine or laurel wreath, or the belt, or cup, which is offered in these physical games. And the same principle, or law of success, also applies. Spiritual victory can be obtained only by putting our bodies under the severest discipline. There are many persons who fail of heaven because they are not willing to deny themselves what their appetites crave. Many throw away a crown of glory rather than dash from them a wine glass."

IV. NECESSITY FOR EARNESTNESS.—Ver. 26. The apostle does not waste his strength upon imaginary foes. The contest in which he was engaged was real. The Christian life is a struggle, a warfare against many evils, prominent among which is intemperance; and Christians are every day finding out that in resisting the encroachments of intemperance they must fight the enemy on the total abstinence line or be utterly discomfited. "I believe" in appealing to the conscience of the moderate drinker," said John B. Gough, "and asking him to be a hero. What is heroism but self-sacrifice? All heroes are workers for others. . . . Ask the world's great men in what their greatness consists. One will tell you, 'I make marble breathe;' another, 'I make canvas speak;' another, 'I sing a song that ages will repeat;' another, 'I conquer a world.' Are these men heroes? Perhaps. Are they great men? Perhaps: but listen. Across the hills of Galilee is heard the voice of Him who spake as never man spake. Reverently we ask, 'Prophet of Nazareth, what is Thy greatness?' Hear the reply: 'I come to seek and to save that which was lost.' 'By what means?' 'By giving myself a sacrifice for them.' Competitors for heroism, fix your eye there, and take your rank according to the most magnificent standard of heroism that ever the world knew."

V. SUBJUGATION OF THE CARNAL NATURE.—Ver. 27. Our fleshly lusts and passions must be restrained, subdued, "crushed with heavy blows," as Paul literally says, if necessary to prevent their having the mastery. However strong or violent these may be in the case of any individual believer, still, in God's strength he is enabled to overcome them.

Lest that by any means, when I have preached to others I myself should be a castaway. Another extract from the "Westminster Teacher" will throw light on this passage: "Sometimes people foolishly say, 'If I am to be saved I will be saved, no matter how I live.' No greater mistake was ever made. No one is saved who does not fight the battle of life with heroic courage to the end. Paul believed most thoroughly in the security of believers. The eighth chapter of Romans proves that. Yet he believed also and said that 'to be carnally minded,' that is, to be ruled by the flesh, 'is death.' In the second and third chapters of Revelation, the refrain of each of the epistles to the seven churches, is 'To him that overcometh.' Glorious things are promised. They shall eat of the tree of life, which is in the midst of the paradise of God. They shall eat of the hidden manna and receive a white stone. They shall be clothed in white raiment, and their names shall not be blotted out of the book of life. But in every case they must overcome before they can reach these joys. Life is a battle, and the crown is given only to the victors. And victory can be gotten only by being united to Christ. There is no other one who can overcome the hosts of Satan and the power of sin. But if we are in Christ's company, we shall be victorious over all evil, and be more than conquerors through Him that loved us."

OUR YOUNG FOLKS.

WORK FOR THE LITTLE ONES.

There is no little child too small
To work for God;
There is a mission for us all
From Christ the Lord.

'Tis not enough for us to give
Our wealth alone;
We must entirely for Him live,
And be His own.

Though poverty our portion be,
Christ will not slight
The lowliest little one, so be
With God be right.

Father, oh give us grace to see
A place for us,
Where, in Thy vineyard, we for Thee
May labour thus.

GIRLS IN EARNEST.

DEAR young girls, if you feel tired and discouraged it may brighten you a little to hear a true story of a couple of maidens who fought against fate, more than twenty-five years ago in the wilds of Maine.

The Wellman family, consisting of a widow and six children, lived "off on a cross-road," half a mile from the highway; and the people in the quaint little village under the hill pitied them because their house "looked so lonesome." It was a low-roofed, unpainted cottage, with a small bush of southernwood each side of the door-stone, and a well-sweep a few rods to the right. Not at all a charming place, except for a grand mountain view at the back door, which Marcia and Jane drank in as they stood there feeding the chickens.

These girls walked more than a mile over a hilly, rocky road, to a very common school, where at best they had only five months' instruction in the year. So what could they be thinking of to try to "get an education?" Why anybody could see it was a sheer impossibility!

But here let me tell you that Marcia Wellman didn't mind such trifles as impossibilities: Not she! you couldn't daunt her brave spirit any more than you can kill out Canada thistles. The winter she was sixteen and Jane fourteen they had mastered common arithmetic and were beginning algebra and Latin. Miss Gordon, the teacher, kindly heard their lessons after school, for, as she wrote her friends in New York, "they are wonderful girls and she felt it an honour to help them."

In January of that year a great storm set in, the wind and the snow followed one another like two stump orators in a Presidential campaign. The sun rose next Monday morning and looked for the little town of Vance, but it was buried alive under the snow. Not a fence was to be seen, or the remotest trace of a road.

"No school to-day," sighed Jane, looking out at the earth as it lay in its white sheet.

"No but there'll be school to-morrow. I can just see Mr. Diggles, ever so far off, with any number of oxen. Oh, what a cross it is to live on a cross-road!"

Marcia set her teeth as she spoke, knowing Mr. Diggles to be an unneighbourly man, who

would never think of letting them out of their white prison.

"Nobody'll remember us," said Jane, tearfully; "we shall be snowed up for a week!"

"O fie!" said Marcia, whose courage always revived when she saw her sister crying. "I'll dig my way out, never fear!"

"Why, Marcia Fuller Wellman! It's half a mile, and the drifts are as high as your head. You dig us out, indeed!"

"Oh, well! you'll help," said Marcia, confidently. "And mother 'll help."

She was a skilful general. She knew her men. When Mrs. Wellman and Jane heard her clear, ringing voice, and saw her face set like Hannibal crossing the Alps, there was nothing for it but look up the snow-shovel. With that and the barn-shovel and a spade, these three intrepid women undertook to cut their way through a chain of mountains to the village.

"Slow and steady!" said the mother, thrusting her shovel into the heart of a pyramid.

Cut, slash, went the spade! that was Marcia. Thump, plunge, went the barn-shovel! that was Jane. Ah, but it was terrible work for young arms!

By noon the cross-road was half cleaned, and the girls caught their breath, and wondered if Mr. Diggles, down by the corner, "wouldn't feel ashamed of himself."

But he was so accustomed to feeling ashamed that he didn't mind it. Like the Levite, he passed by on the other side; and we will be charitable enough to think he didn't see the brave women who were trying to do the work of oxen.

Before dark, it was done; and Marcia flourished her tired arms, exclaiming:—

"Sound the trumpet, beat the drum!
Tremble, Vance, we come, we come!"

It was a brilliant victory. But the girls did not know they had made their lives sublime. They never dreamed that this thing which was done in a corner was spread far and wide through the streets of New York.

Two weeks afterwards, as they were eagerly conning their Latin grammar in the kitchen, the stage-driver dropped at their door an enormous package containing forty valuable books.

Books for them! what did it mean? Perhaps Miss Gordon could have told, if she had been there.

The package was sent by three eminent men of New York, and bore a card inscribed with the words: "To the Misses Wellman, as a token of respect for their pursuit of knowledge under difficulties."

Thus ends my true story of two "girls in earnest," either of them "worthy to sit at a king's right hand in thunder-storms."

A WONDERFUL PET.

YOU have heard of wonderful dogs and horses by the score, I dare say, but I fancy you have not often heard of a pet elephant. In India, where elephants are numerous, they are employed in different kinds of service, and I will now tell you a true story of one who was a pet.

Old Soup (for that was his curious name)

was born more than a hundred years ago, and he lived about two years since on the banks of the River Ganges, near the city of Cawnpore. The story of his life would be a very interesting one, if he could only tell it; but you see, he has outlived all his early friends, and so there is no one to tell it for him.

When Old Soup (or Sourpamany, as the natives called him) was young, he was trained for war; and used to go out fighting and hunting with his black masters, and many a savage battle did he have with the hard-skinned, one-tusked rhinoceros. But Old Soup is old Soup now, and having seen so many ups and downs in life, he is glad enough to take it just a little bit easy in these his later days.

But now I must tell you how he came to be made a pet; and I am quite sure that when you have heard the story you will agree with me that he heartily deserves all the petting he can get.

Well, Old Soup was one day, at the time of which I am now speaking, working with a number of other elephants and some soldiers in loading a ship with bags of rice. Major Daly was the officer in charge of the soldiers, and Old Soup and the other elephants belonged to him. This was just about the time of Old Soup's hundredth birthday, and as the elephants, one by one, marched up to the ship's side and delivered their bags of rice, Major Daly's little boy and girl stood watching the old fellows at their work.

What was the reason I cannot say—whether it was the heat of the sun, or the hardness of the work, it is impossible for me to tell—but all at once one of the elephants began to throw his bags of rice into the river, and the Major soon saw that the animal had gone mad.

The mad elephant, having killed his keeper, turned and ran towards the Major's children, who were hurrying with their nurse to get in doors. How they would have fared if they had been left to themselves I cannot say; but Old Soup was there, and when he saw the mad elephant chasing the Major's children, he dashed in between them and fought the mad creature until he laid him dying on the ground.

It was a terrible fight this last fight of Old Soup's. It lasted for an hour and a half; and though Old Soup was conqueror in the end, he had many wounds to remind him of the struggle. His ears were badly torn, and his head bruised, and one of his tusks was broken off short, but he saved the lives of his master's children, and I am not surprised that they made him a pet after that.

But Old Soup became something more than a pet, he became a nurse as well, and often would he take the children out by the hour together, and the major said, over and over again, that he would far rather trust his children with Old Soup than with any number of Hindoo nurses. He became quite a fisherman, and might often be seen on the banks of the Ganges helping his little friends to catch the golden tench which abound in that famous river. One of the boys would bate the hook for him and take off the fish, but he would hold the fishing-rod with the tip or his trunk, and would always know when he had a bite, and would land the fish as well as any one. Was he not a wonderful pet?

Words of the Wise.

If money is not your servant it will be your master.

Time wrong we inflict upon others follows us like our shadow.

Every accepted answer is not an immediately answered prayer.

A man of integrity will never listen to any reason against conscience.

When we trust God with pious confidence we should trust men with prudent care.

Repentance is the key which unlocks the gate wherein sin keeps a man prisoner.

If the failures in life may be attributed to the lack of faith, patience, and perseverance.

Instantaneity is the regeneration of our whole nature, not the destruction of one atom of it. —Robertson.

Never we would be lovely like Christ, we must be holy like Christ. Holiness is a Christian's consecrator.

Never let the world see that you are fond of your own person; a polite man never finds time to talk of himself.

It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that riches have him.

Common sense can accomplish much without great talents, but all the talents in the world can accomplish very little without common sense.

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

Veracity is to speech, fidelity is to action. As we may safely depend upon the word of a truthful man, so we may safely depend upon the doings of a faithful man.

When we are wrangling here in the world, we are passing to the world that will decide all our controversies; and the safest passage thither is by peaceable conduct.

Have no confidence in cross Christianity; it is not the Christianity of the cross; and it denies the cross as openly and effectually as ever he said: "I know not the man."

Revenge is a momentary triumph, in which the avenger dies at once, and is succeeded by remorse; whereas forgiveness, which is the noblest of all revenge, entails a perpetual pleasure.

There is many a wounded heart without a coat of mail. The ice may be broken in a thousand pieces—it is ice still; but when it is to the beams of the Sun of Righteousness, and then it will melt. —Middleton.

The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged and trampled underfoot.

Sharp things doesn't pay. It may give you a spike at first, but it is better to be surrounded than enemies, and if you cannot be surrounded, at least refrain from adding to their misery.

Blessed are the ears that gladly receive the pulses of the divine whisper. Blessed indeed are those ears that listen, not after the voice that is sounding without, but for the truth teaching inwardly.

It is a noticeable fact, that when a church begins to give liberally to foreign missions it begins to increase its gifts to home work. The heart grows rich in giving. A local-minded, narrow Christian is to be prayed for.

It is most certain that ill-tongues would be silent if ill-ears were not open; and hence it was an apposite saying of the ancients, that the teller and hearer of slander should both be hanged—the one by the tongue, and the other by the ears.

eldom come to a close of a week but my mind is struck with the rapidity with which it has flown. Quickly has it been folded up, as it can never be told again. I am leaning toward eternity as fast as time can carry me. How foolish to be engrossed by the world when I have a precious soul so worthily to be regarded! If the thought of doing well is stronger before us, sinful things will lose their attractive influence. —Rowland Hill.

When leaves shall be the healing of the nations. The leaf of the Wild Strawberry has verified the Scriptural prediction. Dr. Fowler's Extract of Wild Strawberry is the means of healing in all varieties of Summer Complaints, and Fluxes, Cholera Morbus, Cholera Infantum, and every form of bowel complaints of children or adults promptly yields to its power of healing.

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