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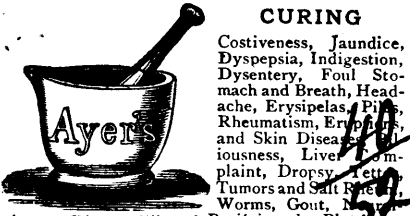
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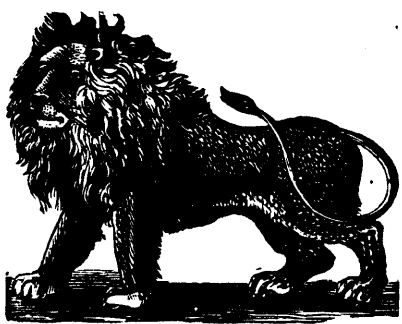
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FRUIT CANS BREAKING.—The following rule to prevent glass jars from breaking may prove useful: After having rinsed the jar, place a spoon or fork in it, and pour boiling fruit in it; when half full take out the spoon and place it in the next jar. Try it; you can fill jars by the dozen and not break one.

FOR breakfast cakes, soak five or six slices of stale bread over night in three cupfuls of buttermilk. In the morning beat the bread with a spoon until it is fine, add two well-beaten eggs, three teaspoonfuls of soda, a little salt, and flour to make a batter of the right consistency. Fry as pancakes.

CREAM OR RICE SOUP.—Two quarts of chicken stock (the water in which fowl have been boiled will answer), one teacupful of rice, a quart of cream or milk, a small onion, a stalk of celery, and salt and pepper to taste. Wash rice carefully and add to chicken stock, onion, and celery. Cook slowly two hours (it should hardly bubble). Put through a sieve; add seasoning and the milk or cream, which has been allowed to come just to a boil. If milk, use also a table-spoonful of butter.

WE are not going to let you forget that the eggs and sugar should be beaten together for all kinds of custards and cakes, in short, everything that eggs and sugar are used for. All who try it will find it a great advantage; the sugar is entirely dissolved then, and consequently the cake will be much lighter. It is useless to beat the whites and yolks separately for anything except white mountain cake, marble, or something where they are baked separate. If you will beat the eggs and sugar long enough, they will make a cake as light as you would wish to see.

OUR horses require extra care at this season to prevent galls. When an animal sweats profusely, the skin easily scalds if irritated by the collar or other parts of the harness. Dr. A. H. Baker, veterinary surgeon, is authority for the statement that injuries of this kind may be relieved and prevented by frequent bathing with either warm or cold water, to cleanse the parts, and afterward with a strong solution of common salt. Another important preventive measure is the taking of special care to clean the collar, before harnessing, of all accumulations of dried sweat.

CANNING SWEET CORN.—The "Oneida Community" preserves sweet corn by cutting the corn raw into tin cans; then fill with cold water even with the top of the corn; solder up the can, pricking a small hole in the cover; solder that up also. Boil the cans and contents in boiling water two and a half hours; then with a hot iron open the small hole and let the gas blow out, after which solder up and boil again two and a half hours and set away for use. Peas, string beans, and Lima beans can be put up in the same manner, and they certainly pay for the trouble of putting up. Every family should have a soldering apparatus, as it would pay for itself in a very short time, and save many trips to the tinner's.

HEALTH FOOD.—It is no economy to use inferior food. It is a saving of money, and time, and health to give a higher price for what we eat, if it be fresh and perfect, than to obtain it for less on account of its being wilted, or old, or partially decayed. Some people prefer to make their meat tender by keeping, which means that decomposition is taking place; in plainer phrase, it is rotting. Such meat requires less chewing, and may appear very tender, but it is a physiological fact that they are not digested as easily or as quickly as solid fresh meat. When a vegetable begins to wilt it is no longer that vegetable, because a change of particles has taken place, and in such proportion it is unnatural, it is dead—and to eat it tends to death.

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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, SEPTEMBER 9th, 1881.

No. 36.

NOTES OF THE WEEK.

In New England, according to a late investigation, the Universalists had 170 fewer churches in 1880 than in 1850, and the Unitarians had only twenty-three churches more than in 1850, while the increase of members of evangelical denominations in the same region, which in 1850 was as one communicant to 82 inhabitants, is in 1880 as one communicant to 46 inhabitants—a decided gain.

The levying of assessments upon persons of all denominations to pay for repairs done to churches and manses belonging to the Scotch Establishment is one of the things that are hastening the dissolution of the connection between Church and State in that country. The effects of the Rev. Mr. Rennie, a United Presbyterian minister, were recently sold by public auction at Glasgow, Scotland, to pay an assessment levied for repairs on the manse connected with a Congregational established church. The furniture was bought in by the South Ayrshire Disestablishment Association.

THE Rev. P. J. Mzimba, the minister of the Kaffir Church, at Lovedale, writes that at the last communion six hundred natives sat down at the holy table. On the 13th of March the Rev. R. Ross baptized thirty adults at Cunningham, at Transkei station; and on the following day he opened a new church in the district. The collection was £20, three cattle, thirty-three sheep and goats, ten bags of grain, and three hens. It is evident that the Transkei districts are recovering from the effects of the war, and that things are hopeful again for Christian missions in Africa.

A PHILADELPHIA newspaper says: "It is a curious comment upon the frequent assurances that appear in the newspapers of the senility, decrepitude, and failing strength of Calvinism that more copies of the Westminster Assembly's Shorter Catechism are now going forth from the press than ever before. The Presbyterian Board of Publication have issued about 1,000,000 copies, and of no other book in our catalogue are the new editions so frequent. At the last meeting of the Board an edition of 2,000 was ordered, and the application of the Rev. Dr. Nassau, in the Benga language of West Africa."

ALTHOUGH the next meeting of the General Presbyterian Alliance, which is to be held at Belfast, Ireland, will not take place until June, 1884, arrangements towards it are already in progress. On the part of the committee held a preliminary meeting in Presbyterian offices, Belfast, and decided upon the number and length of the sessions and various other matters. A sub-committee was appointed to attend to the programme, to provide subjects for consideration, and to select speakers to open the discussion. There was a large attendance, including Rev. Dr. Blairkie, of Edinburgh, and Mathews, of Quebec, Secretary of the Council.

DR. MALCOLM MCVICAR, now Principal of the Normal School at Ypsilanti, Michigan, and brother of Dr. McVicar of Montreal, has received and accepted an appointment to the professorship of Apologetics and of New Testament Exegesis, at the Baptist College in this city, known as McMaster Hall. The Ypsilanti paper says: "The report of his resignation struck a chill of lightning into the heart of this community. It came from a clear sky, and a thunder blast which citizens would have rejoiced to have escaped from." Dr. McVicar has his degree of LL.D. from Rochester University. He has been Principal successively of Normal schools at Brookport and Potsdam, New York, and of Ypsilanti, and is the author of books."

A MANIFESTO of which the following is a translation has been issued from Mecca, and is being circulated among the Mohammedan populations of eastern Africa: "Brothers, you know that Islam is

threatened at the present moment with complete destruction. England is mistress of India, France possesses Algeria, and Russia, after having conquered Turkestan, has made war against the Ottoman Empire in order to deprive it of nearly all its posts in Europe. Brothers, in the war carried on against us, the watchword is to exterminate all Mussulmans. Arm yourselves, therefore, and concert together as a means of expelling Christian domination and upholding the Caliph of the whole Mussulman world."

"PROHIBITION of the liquor traffic," says Principal Grant, "is rigorously enforced in Keewatin, but the whiskey trader evades all laws. The demand secures the supply. He brings his keg of alcohol to some convenient islet, and there, by means of pain-killer, tobacco juice, and other ingredients, not forgetting water, turns the keg into puncheons. A confederate on the line watches the policeman, and the moment he moves off to some other point a flag is hoisted. The trader at once pushes off in a canoe with his case, and he soon finds men by the score willing to pay twenty-five cents for a glass of 'whiskey,' or \$4 or \$5 for a bottle. When a thousand dollars can be made out of a cask of whiskey men will be found to engage in the business."

THE following is from the "Manitoba Free Press": "The assistant in Prof. Bryce's department, appointed by the Board of Manitoba College, Rev. R. Y. Thomson, B.A., seems to be a young man of most distinguished abilities. He is a graduate of the University of Toronto, and also of Knox College, Toronto. Prof. Young, of Toronto University, says he is the most distinguished student in metaphysics who ever passed through his hands in the University. Mr. Thomson also took the leading place in his course through Knox College. He has during the summer been occupying the pulpit of the Rev. Mr. Fletcher, of Hamilton, during that gentleman's absence in Palestine, and has been very popular there. The College is to be congratulated on this valuable addition to its staff."

THE following figures carefully computed from reliable data by the Rev. Dr. Dana of New York, surely furnish a sufficient answer to agnostic and infidel writers who are continually asserting that Christianity is effete and its adherents on the decrease: "In the last fifty years of this century there were over 3,000,000 added to the Evangelical churches of the United States. The ensuing twenty years shewed as large additions numerically as the preceding fifty. In the decade between 1870 and 1880, two-thirds as many additions to the churches were reported as in the previous twenty. In 1879 our population was estimated at 47,500,000, and the number of communicants in Evangelical churches had increased to 9,500,000, or one in five. While the population of the United States has augmented since 1800 nine times, the number of professing Christians has increased twenty-seven times."

A CITY clergyman travelling abroad writes from Caithness, Scotland, to a friend: "Yesterday I went to the farthest north church on the mainland to attend worship, the parish church of Canisby. The minister was advised of my presence, and sent for me to the 'Freswick pew,' where I was directed to sit, pleaded that he was unwell, having got out of bed to come to church. What could I do but to 'don the gown and bands' and go to work. I am glad I preached in this old quaint church, and I am sure you will be pleased to hear it. By the way, the clergyman, the Rev. Mr. McPherson, told me that the Hon. Mr. Mowat, Premier of Ontario, wrote him from London wishing to know when he would have his sacrament, as he wished to commune with God's people in the Church of his fathers. Mr. McPherson answered they did so next Sabbath. Mr. Mowat hurried from London to Caithness, arrived at this hotel (John O'Groat's House) on Saturday, remained until Monday, and thus communed on Sunday with the people of Canisby. A

man who does this has a heart in him. I don't know Mr. Mowat, but I must try to do so if I am spared to return to Toronto. Happy are the people who have such rulers."

A REVISED version of the French Bible has just been issued by the Bible Society of France. "The revision," says the "Montreal Witness," "was conducted by a committee of twelve distinguished scholars, pastors, and professors of theology, appointed by the Paris Bible Society. Among the number was the Rev. Prof. Coussirat, B.D., of the Presbyterian College, Montreal, whose name, along with that of the other members, stands on the title-page. It is gratifying to know that one of our educational institutions, and indeed Canada, has been represented in this important undertaking by such an accomplished Hebraist and theologian as Prof. Coussirat. This is a revision of the only ecclesiastical and popular version of the Bible in the French language—the one which is read in all the churches. . . . Let us hope that the publication of this carefully revised version may greatly stimulate Bible reading among the French people, and that as Canada has participated in the honour of preparing it she may largely reap its benefits. And while we gladly recognize the valuable labours of our fellow-citizen, Prof. Coussirat, in this connection, we may also mention that a recent article from his pen entitled, 'A Colony of Free Thinkers,' published in the 'Christianisme du XIX. Siècle,' the journal of the Reformed Church of France, has attracted much attention. It has been highly commended by M. Reveillaud, of Versailles, and M. Eug. Secrétan, of Lausanne, and is now being republished in pamphlet and other forms."

IN one of his letters from the North-West, Principal Grant says: "In seeking the good of the Indians the Churches as a rule do not encroach on one another's ground. In mission work among the Indians, the Roman Catholic, the Episcopal, and the Methodist Churches have the most honourable record. The Presbyterian Church has done comparatively little. Its missions to the Indians are confined to three bands, and I think it could not now extend its work without interfering with the work of other Churches, a course from which it has always abstained. The Methodists have strong missions on both sides of Lake Winnipeg, and along the Nelson River, besides their great Saskatchewan field. In all these missions they are undisturbed by the rivalry of other Churches. The missionaries of the Episcopal Church are to be found round the shores of Hudson's Bay, and as far west and north as the Mackenzie River. Bishop Machray told me to-day of boys who had recently come from the Mackenzie, three thousand miles distant, to attend St. John's School. What a conception that statement gives us of the vastness of Canada. We think that Winnipeg is far north and west; but boys who have travelled three thousand miles south and east, every mile of it in Canada, have got only as far as Winnipeg! Probably their parents cannot conceive of a city farther east. To them Winnipeg must be at the gateways of the day. . . . Away out here people feel as if in a new world, and denominational ties do not long retain their influence. If the Church of their fathers neglect them they will join the Church that cares for them and their children. And it is of no use for any Church to send men known in Scotland as 'stickit ministers.' And uneducated clergymen will do better in any other part of the Dominion than here. Only the best men should come, for the cream of our own population and a very superior class of emigrants from the old world compose the bulk of the congregations. A laity of this description must have an educated ministry. If they cannot get that in their own Church they will join another. Presbyterians have said openly to me, 'Other things being equal, we prefer our own Church, but the other things out here should be as nearly equal as possible.' The same spirit animates the people generally. They feel that the various denominations are pretty much alike; that they are all good; and that that one is the best which sends the best men."

OUR CONTRIBUTORS.

HOME LIFE IN INDIA.—VII.

BY M. FAIRWEATHER.

The house of an ordinary well-to-do farmer, who works, say, from thirty to forty English acres of land, differs little in its appearance and furnishings from that of any town dwelling, except that it may be more commodious. Imagine two squares of mud wall, one placed within the other, angle to angle, a distance of six or eight feet being left between them on every side. The inner wall is slightly the lowest, so as to afford drainage when the roofing of tiles, thatch, or bamboo and mud is laid upon them. The space enclosed by the inner wall is a perfectly open courtyard. But one entrance only leads from the street and communicates, not ordinarily with a room, but with this inner courtyard. It is secured at night by heavy folding doors, swung on strong wooden hinges, and fastened at the bottom by ring, chain and padlock of iron. The roofed portion is divided into rooms of larger or smaller dimensions, with a small door from each opening on this inner verandah. There are no windows in the house, properly so called, but sometimes a square opening of about a foot and a half is made in one of the larger rooms, into which a frame is set, but instead of glass it has simply bars of wood or iron sufficiently close together to prevent a thief from getting a hand too far in.

A wide verandah runs entirely around the courtyard supported upon slender bamboo pillars, and from the outer edge of it are suspended screens, or rather curtains, of fine bamboo cane laced loosely but evenly together with hempen cord. These screens are usually nine feet square, and are dyed either green or red and yellow. They are rolled up or let down as convenience or a desire for greater privacy dictates. In one corner of this inner courtyard is the cess-pool where the whole filth of the house is thrown, and from which is no drainage, so that in the hot weather the stench which arises is both sickening and deadly, and still worse during the cold season because the evaporation is less rapid. The women wash the floors and walls within and without with a mixture of cows' manure and water which produces a yellowish colour not unpleasant to look upon, and the odour from which soon evaporates. It is far more restful to the eyes in the intense glare than whitewash could possibly be. Such is, I think, an average picture of a common well-to-do home, the Indian "woman's kingdom." Here it is the zenana teacher is received and gives her lessons, her pupils meanwhile seated upon grass mattings or lounging upon calico cushions stuffed with cotton, in all possible attitudes, sometimes graceful, sometimes not so much so.

The furnishings of an Indian home are not extensive. Rude bedsteads of light wood, unpainted mostly, are laced with fine cord until a sort of rough cloth, in diamond patterns, is obtained, and which is both cool and elastic. They serve as lounges during the day and seats if it is so preferred, when not in use they are very commonly stood up on end against a wall. They have no *made up* beds as with us, nor do they disrobe at night, but in the cold weather each person wraps around himself a thick cotton-wadded quilt, and so lies down to rest as well as may be, because when stillness and dreams begin their reign, then issue forth from every crack and corner legions of hungry bed-bugs, whose custom it is to carry their cannibal revelry through the entire night, secured from vengeance by the superstitions of their victims, who, for fear of bad-luck should they destroy the body into which may have crept some very fractious mortal, never attempt to kill them. I have often wondered whether by any mystic subtlety they were conscious of their advantages in this respect. It so often seemed they were so. Many, therefore, prefer the ground, rather risking centipedes, scorpions and red ants, than endure the torments of monotonous *nips* and more dignified quarters.

Ladies of almost all ranks and in all parts of the country spin cotton, so that the *wheel* is quite an institution in the home. It is quite a small machine, and very like that used for spinning flax in many parts of Scotland. Although rude in its construction, yet in the delicate and dexterous fingers of our Indian ladies it is sufficient to prepare from the rough cotton the fine thread of which is woven the famous muslins of Dacca, Shantipoor and Vicrampoor, as

well as the coarser and commoner fabrics from which the family are clothed. Everywhere, and for ages, have these manufactures been noted. Mr. Mill, in his report to the House of Lords in 1830, says: "Whatever may have been the attainments in this art of other nations of antiquity, the Egyptians, for example, whose fine linen was so eminently prized, the manufacture of no modern nation can, in delicacy and fineness, vie with the textures of Hindustan." When asked whether he deemed this superiority due to the cotton or the soil from which it is grown, he replied, attributing the whole secret to the *spinning* by hand, which from its moisture lent greater tension than could be possible with machinery. He says, "A fine yarn can be produced by hand-spinning from short-staple cotton which frame-spinning will not touch at all." Milburn says, "India maintains her superiority in the finer kinds of muslins, some of which are of most exquisite beauty and fineness. The common kinds are also preferred, on the score of enduring greater hardships, and retaining their whiteness better; and in respect to the coloured or prohibited goods for the foreign markets, they will always retain their superiority."

Every house has its chest or strong box. The profits of the farmer are usually divided into three parts, one is secreted somewhere in the ground, no one but the farmer himself being cognizant of its whereabouts, except, perhaps, *the wife*. If sudden death from natural causes or accident should overtake a man who had no confidant, his treasure hidden in the field would be lost until perhaps some day an accident should reveal it. The second portion of his wealth is invested in ornaments of gold and silver jewellery for his wife and children, of pure metal almost unalloyed. The remainder is deposited in the box for present use: they are no believers in banks. A farmer must be well-off indeed before he can have much money to store away after he pays the Government one-fourth his crops in taxes, another fifth of the whole being demanded by the native priesthood for their maintenance. This does not include the expense incurred in feasting the Brahmins on the occasion of births, deaths or marriages in the family.

The dishes are made either of brass or copper, and are purchased by weight at so much per seer—nearly two pounds English. To keep these bright and shining is the delight of a thrifty Hindu housekeeper. The cooking is done in the verandah or courtyard upon a chula or small portable fireplace of mud in the shape of a horse-shoe, upon which the brass cooking vessel is set. The fuel is cows' manure baked into flat round cakes with a little straw and clay, and dried in the sun; it burns with a dull red light, giving out a dense smoke and distressing odour. This is the work of the *women*, the *aged and infirm men* and the *children* of the house. They gather the manure, bake it and dry it for use, if there is more than supplies the need of the family, the pieces are stacked and tied with rope into bundles of fifty or one hundred, and the women mount them upon the head and sell them in the streets of the town or village nearest at hand.

A large brass candlestick is also a household furnishing peculiar in its way. It stands upon the ground. The pillar is not unlike that of our own only it is much larger, and upon the top is a shallow spreading basin perhaps six inches in diameter, into the edges of which are cut six or eight notches. This basin is filled with cocoanut oil, and wicks of cotton thread twisted into cord are protruded over the edge of the notches. When these are all lighted a very good illumination indeed is secured in an ordinary sized room.

Last, but not least, is the hand mill for grinding the grain into flour, which is especially the work of the women. Two flat stones turning one upon another with a pleasant sound, and usually accompanied by the singing of a ballad, a baby's lullaby or a hymn in praise of some favourite deity, to tunes *strangely half-familiar* to any one who has listened to the songs of peasant women in secluded districts of the north of Scotland.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—In your last PRESBYTERIAN I notice several articles on the subject of the "Aged and Infirm Ministers' Fund." As I feel interested in it myself, perhaps you will insert a very short article on the subject.

If each and every minister of the Presbyterian Church in Canada would pay his rate in accordance

with the rules of the Fund, and on or before the first of October in each year, and if each and every minister would explain the meaning of the annual collection for said Fund to his people a fortnight before the collection, I am pretty confident the Fund would soon be in a flourishing condition. It is one of the most important schemes of our Church, and has been one of the worst supported from the very beginning. Reference is made in one article to ministers in towns getting only five hundred dollars per annum. Many years ago at a large meeting of elders of the Presbyterian Church of Canada, it was unanimously recommended by them to the Synod, then in session, to place or induct no minister with a smaller stipend than six hundred dollars per annum; and, if I remember rightly, either a manse or allowance for house rent. *But* the brethren in the ministry, although approving of the recommendation, did not act upon it. As to the hints to rich men, etc., rich men very naturally say, if the ministers neglect their own duties they can't expect other people to be very zealous in their cause. The Convener of the Committee is an excellent convener, but except at the meeting generally held at the opening of the session at Knox College in October, the attendance of the other members of Committee may average two or say three members. I trust that, under the good hand of God, the Fund may prosper this year and be more generously supported than hitherto.

23rd August, 1881. CANADIAN PRESBYTERIAN.

THE CHURCH OF ENGLAND BURIAL SERVICE.

A short time ago a young woman named Hamilton was buried in St. James's Cemetery, Toronto, who, according to the "Globe," was in her lifetime "notorious among the worst classes in the community." Of course the burial service of the Church of England was read over her corpse. It would not have been had she died unbaptized or excommunicated, or taken away her own life. Yet her being unbaptized might have been no fault of hers. She might have been wrongfully excommunicated. She might have taken away her own life while she was not an accountable agent. But she was a notoriously vile woman. The Bible repeatedly says of the class of which she was one of the worst, that not one shall enter into heaven. We have no evidence whatever that she went to Him who—as Whitefield once said—is willing to take in even the devil's castaways. The burial service referred to was, however, read over her, and so she was sent to heaven. She was buried "in the sure and certain hope of a glorious immortality." "God took our dear sister to Himself." It may be said that perhaps she did truly repent before she left the world. As far as the reading of the service was concerned, it would have been the same if she had died as she lived. It is used at the burial of the most depraved as well as of the most devout, provided only that neither one or other of the three things mentioned at the beginning of this article be true of them. No wonder that a poor ignorant man once said when he heard it read at the burial of his sister, "I was so pleased to hear it, for she was such a bad liver."

T. F.

HIS EXCELLENCY AND THE NINTH COMMANDMENT.

"What!" the reader will no doubt exclaim when he sees the heading of this article, "His Excellency has already been charged with breaking the fourth commandment. Is he now charged with breaking the ninth also?" If he did not break the former he is breaking the latter. Some say that we must not criticise his late Sabbath trip over the Intercolonial Railway till we hear what he has to say for himself. Well, as yet, he has kept perfectly silent on the subject. If he can defend that act, it is high time that he did. It is absurd to suppose that he is quite ignorant of the unfavourable view of it which many take, for according to that theory he has not looked into a Canadian newspaper since the Sabbath referred to. A Christian friend of mine, a member of another denomination, wrote to him on the subject, but received no answer. No doubt this was not the only letter of the kind which he received. Now, according to the Shorter Catechism of the Church of which the Marquis of Lorne is a member, one thing which the ninth commandment requires is "the

maintaining and promoting . . . of our own . . . God name." This is agreeable to the Word of God. If, then, His Excellency can prove that the Sabbath trip of which I speak was an act either of necessity or mercy, he is bound to do so, not merely for personal reasons, but especially for the honour of religion. He is a professing Christian, as I have already said. His late Sabbath trip has, therefore, given a great occasion to the enemies of the Lord to blaspheme, and deeply grieved the Lord's people. He should, therefore, if he can prove that it was not an act of Sabbath profanation, do so, to put to silence the former and to make the latter rejoice. He is, therefore, committing sin as long as he holds his peace. Is it in the least uncharitable to look on his silence as owing to a sense of guilt? I maintain, then, that if His Excellency did not break the fourth commandment by his late Sabbath trip over the Intercolonial Railway, he is breaking the ninth by his not justifying himself. T. F.

Melita, Que.

THE NEW TUNE BOOK.

MR. EDITOR, - As many of your readers are anxiously awaiting the appearance of the tune book for the new hymnal, it may interest them to know that the work of printing it is approaching completion. I have in my hands the revised sheets as far as hymn 213, and the printer has the copy of about eighty additional tunes, which Mr. Hopkins is revising as quickly as it can be got ready. The work is well executed, and, while the Committee cannot expect that the book will give universal satisfaction, I think that those who have waited for it will not be disappointed. I hope it will be ready about the beginning of October. D. J. MACDONNELL.

Kirkwell, Orkney, Aug. 23rd, 1881.

THE FORMOSA MISSION.

MR. EDITOR, - I have received the following sums in addition to those already acknowledged: Harrington, per Mr. Gordon, \$55; Rev. Mr. Beattie's congregation, per Mr. Weir, \$17 30; Innerkip, per Mr. J. Richeson, \$26; Burns' Church, East Zorra, per Rev. R. Scott, \$23; Tilsonburg, \$30 40.

There appears to be such an earnest desire in many places to see and hear our missionary that it is not likely he will be leaving the country before the first week in October. In the meantime the subscriptions to the Training School will all become due, and it is earnestly requested that all the congregations take steps towards collecting these subscriptions so that the whole amount may be in hand at the time promised, that is October 1st. Let the good work, so auspiciously begun, be faithfully prosecuted, and in a short time we will be able to make an announcement that will cheer the heart of every friend of the cause of God in Northern Formosa. W. A. MCKAY.

MISSIONARY NEWS—INDIA.

[In the following extracts we reproduce a few of the more striking points in a letter sent by the Rev. John Wilkie, Indore, to a friend in this country, under date May 12th.]

. . . Ours is essentially a sowing time, and as a mission we are beginning where most other missions were fifty or more years ago. We have, humanly speaking, started in one of the most unpromising fields in India, Christianity there never having been even seen except in the persons of our soldiers (not very good examples of the religion generally), in a native State completely under the control of the proud Brahmins, and with such a large field around us that with our present staff we cannot hope to reach for many a day to come. We can rejoice, however, over evidences of good being done, and especially that the Lord being on our side all must be well in the end. The religious system of the Hindoos and Mahomedans, too, is one that cannot stand the light of day, and not a few of both classes to-day are nothing but Materialists—giving an outward assent to the religious forms for the sake of their family and social ties, but having lost all respect for or confidence in their system. Such is the position of the great bulk of the educated people—a class every day becoming larger. . . . Christianity, in their pride, they are not yet prepared to receive as a mass for many reasons. It is the religion of their conquerors, whom they do not wish to yield to. Again they see in the so called professing Christians, drunken, swearing, ill-tempered,

and sensual creatures, who, on Sabbath, put on a certain degree of sanctity while repeating their prayers, etc., but put it off as soon as they get outside. These people not unnaturally say, "As far as our system is concerned, we are a better living people than you, there being no drunkenness at least with us, and so to become Christians merely means to change the name of our gods, and to sink into perhaps a lower condition than before." This idea is very much strengthened by what is seen amongst the so called native Christians, who are in reality Roman Catholics, mostly from the Portugese colony of Goa, and who possess all the bad qualities of both Europeans and natives. They are to be found everywhere, and always called "Native Christians," though not exhibiting one single Christian trait. Although, however, the Christian religion has been so much disgraced in the way above mentioned, I should say that much noble testimony for the truth has been, and is being, made by many noble Christian officers and civil workers amongst the Europeans, and by an ever increasing number of true followers of Christ amongst the natives.

I should also say that, though the educated classes are largely infidels, as regards their own system, the large mass of the people blindly and fanatically follow their old system.

When the appointed hour for prayer comes, what matters it if the Rajah were there, they still will most devoutly go through with their senseless, meaningless ordeal. It matters not that you shew them the absurdity of it, and they are unable to answer you, they will still go on as before, probably saying, "It is God's will," or "Oh ye, your religion for you is good, and ours is good for us." Their whole religion is a mere routine of forms and ceremonies that have no connection with the heart, life, or morality, and which would have no power but for the terrible "caste" system—a system that enters into the minutest details of their lives, and visits with the most severe penalty even the slightest sin. Their great aim, then, is not to obey their gods and the laws of conscience, but to so observe their caste rules that they shall be respected by their co-religionists and saved from punishment. A man may be a thief, a liar, an adulterer, and in every sense a bad man, and yet be considered very holy if he but observe the rules. Let him be, however, a most moral, upright, straightforward man, and yet take a drink out of my cup, and at once he is persecuted as an outcast, no longer being allowed to enter his own house, or to associate with his own family till purified. In fact lying, stealing, etc., are considered to be rather clever performances if you can do so without being caught—and not infrequently they spend days in celebrating the praises of the gods whose whole lives were given up to the vilest crimes. . . .

I am glad to say, however, that though we seem to be battering away at some immense fortress that seems all but impregnable, that from time to time, one stone after another is disengaged, and we believe, at no very distant date, the foundation being undermined, we shall see the immense towering structure fall in ruins. The Gospel even here has had an influence which no one can estimate, and I believe, we shall find the great change to take place very suddenly when it does come. Just now the leaven is working silently, yet surely, though largely unseen, and so soon shall be seen the day when Hindooism is overthrown and Christianity established in India.

YOUNG PEOPLE'S ASSOCIATIONS.

In our last issue we reproduced a short article on "Young People's Associations" from the "Westminster Teacher." In compliance with a request for further information on the subject we now give from the same publication the following plan of organization, not as a model to be strictly followed, but simply as a sample.

I. This organization shall be called the Pastor's Aid Association of the Holland Memorial Chapel.

II. The object of this Association shall be to assist the pastor in all his work, and under his direction to seek to promote Bible study and Christian culture among the members; to visit the sick and the poor; to cultivate a home and social feeling in the church and Sunday-school; to bring others to all the services; to disseminate the influence and benefits of our work in the community, and by all these means to seek to gather souls for Christ, and help those who are now among His followers.

III. Any person may become a member of the Association by simply enrolling his or her name. It is

expected that the members shall attend the meetings, and so far as possible take part in the work of the Association.

IV. The officers of the Association shall be a president, two vice-presidents (one a lady), a secretary and a treasurer. Their duties shall be those usually performed by such officers respectively.

The officers shall be elected annually on the last Tuesday evening of March, and shall serve for one year. The committees shall be nominated by the president on the first Tuesday evening of April, and shall serve for one year.

V. The following working committees shall be appointed:

1. A committee of three on *Devotional Meetings*, whose duty it shall be to provide the leaders for these meetings, and prepare subjects for the same. They shall also arrange for neighbourhood or cottage meetings whenever and wherever these are thought desirable.

2. A committee, half the members ladies, on *Introduction*, whose duty it shall be to welcome strangers to any and all of the services, to introduce new members, and in every possible way promote the social life of the congregation. They will watch for unfamiliar faces at the meetings, and at the close of the service have a kindly word for the stranger. They will ascertain the name and residence of such, visit them if convenient, and report them to the pastor. A sufficient number of the young men of this committee shall act as ushers at the Sabbath services.

3. They shall, under the direction of the pastor divide the parish into districts, assigning to the members, by two and two, certain sections to be visited for the purpose of gathering children into the Sabbath-school, and inviting persons to the church services. They shall never seek to influence any to leave other churches or Sunday-schools, but shall earnestly invite such to come with us as have no other religious home.

4. A committee of eight members, half of them ladies, whose duty it shall be to *visit sick members* of the Association, and also any other sick of the parish or neighbourhood whom the pastor may report to them, or of whom they may otherwise learn.

5. A committee on *Temperance*, half of them ladies, whose duty it shall be to devise measures for promoting the interest of temperance in the church and neighbourhood.

6. A committee on *Tract Distribution*, whose duty it shall be to arrange with the Philadelphia Tract and Mission Society for the distribution of tracts in the parish. The tracts can be distributed through the Visiting Committee, and in any other way that this committee may provide.

VI. The meetings of the Association shall be as follows:

1. Every Tuesday evening a devotional meeting, for Bible study, song, prayer and conference, lasting one hour.

2. On the *first* Tuesday evening of each month the president shall preside, and the subject for conference and prayer shall be *the work* of the Association.

Statements shall be made from the various committees concerning what they have done during the previous month, for the encouragement and information of all the members.

3. On the second Sabbath evening of April of each year the annual meeting shall be held, when reports of the year's work shall be made and addresses delivered suitable to the occasion.

4. Any time that matters of business may require attention a special meeting may be called by the officers at the close of any regular devotional meeting.

The important features of this plan of organization are the following:—

1. It gathers the young people about the pastor as their leader. It is a pastor's aid society. Instead of being a wheel within a wheel the Association is simply a part of the church organized into an arm for service.

2. The devotional element is properly emphasized. The Bible is studied, and the young people have experience in conducting and participating in public religious services.

3. The social work of the church is kept in view. The recognition of friends *on earth* is promoted as a good preparation for recognition in heaven.

4. The missionary spirit is encouraged and opportunity given for all to do something to help disseminate the influences of the church.

5. In the distribution of work each member is permitted to choose the committee on which he will serve. Thus all find work to their taste.

PASTOR AND PEOPLE.

FACTS AND FIGURES ABOUT INTEMPERANCE.

One good result already accomplished by the temperance movement is the accumulation of definite and reliable information, both as to the evils of drunkenness and the pernicious influence of the liquor traffic. This information, which is constantly increasing, is now given to the public through a thousand different channels, and in the end must have the effect of thoroughly arousing the people of every State to the subject. Facts and figures form the best basis of discussion on a subject like this, and when they have been fully attested and sifted, cannot fail, sooner or later, to influence public opinion and the legislation of the country.

The temperance reform, in its relation to legislative enactment, is discussed with ability and discrimination by Henry Wade Rogers in a recent number of the Princeton "Review." Calm, clear argument, resting on statistical facts and high legal authorities, is what the public most needs on the subject at present, and this Mr. Rogers has given. He sets out by saying that every great reform, in passing through its successive stages of development, is likely to receive from the public three different modes of treatment. In the first, no notice is taken of it by the practical mind; in the second, it is denounced as unworthy of notice; while in the third stage its expediency is conceded and its practical character recognized by all. And he adds: "that the movement in favour of the legal prohibition of the liquor traffic has met with ridicule, derision, and contempt is neither surprising nor important. No great movement running counter to all customs and habits of thought of a people ever had a different experience. If it be grounded on a just principle, its ultimate success is assured."

His paper is a temperate and well fortified argument to shew that the principle of legal restriction, even to the point of prohibition, is a just, practicable, and necessary one; and this he does on the several grounds that a prohibitory law is constitutional, that it is needed for the protection of the home, that it is made necessary by the crimes growing out of drunkenness, by the public health, and by the burdens of taxation caused by pauperism, insanity, and idiocy. He shews how all these enormous evils spring from drunkenness, as their prolific root, and how drunkenness, with its whole prolific brood of crime, springs from the fearfully augmented liquor traffic. And then he shews as clearly as argument can shew anything that it is the legitimate province of legislation to take cognizance of these evils, and by the strong arm of law to protect society against them and against the causes which produce them.

The writer cites the opinion of Hon. Noah Davis, Chief Justice of the Supreme Court of New York: "Whether judging from the declared judicial experience of others or from my own, or from carefully collected statistics running through many series of years, I believe it entirely safe to say that one-half of all the crime of this country and Great Britain is caused by the intemperate use of intoxicating liquors; and that of the crimes involving personal violence, certainly three-fourths are chargeable to the same cause." The number of arrests made by the police department of the city of New York during the year 1874 is reported to have been 84,399, and of this number, 61,470 were for intoxication and disorderly conduct. \$60,000,000 are annually expended in this country for the apprehension and punishment of those educated in grog-shops and saloons, and sent forth from these nurseries of crime to prey upon the lives and property of the State. And more than 40,000 criminals are supported at the public expense in the prison houses of this country alone. Life insurance companies engaged for many years in studying the influence of inebriety upon their risks, have ascertained that the average life of drunkards is only thirty-five years and six months, while the average life of non-users is sixty-four years. The average loss of life, as appears from statistics of insurance companies, is a loss of twenty-nine years on the life of every drunkard. When it is remembered that there are not less than 60,000 drunkards in this country, it is easy to calculate the enormous consumption of life, with its consequent waste of energy and industry, thus entailed upon the country.

Says the eminent physiologist of England, Dr. Car-

penter: "It is perfectly well known to those who are conversant with insanity, that of all the predisposing causes of that disorder, habits of intemperance on the part of either or both parents, are among the most frequent." Mr. Henry Maudsley, the distinguished professor of medical jurisprudence in the University College of London, says: "While we must admit hereditary influence to be the most powerful factor in the causation of insanity, there can be no doubt that intemperance stands next to it in the list of efficient causes. It acts not only as a frequent, exciting cause, where there is hereditary predisposition, but as an originating cause of cerebral and mental degeneracy, as a producer of the disease *de novo*. If all hereditary causes of insanity were cut off, and if the disease were thus stamped out for a time, it would assuredly soon be created anew by intemperance and other excesses." Yet the State, in caring for the public health, expends large sums of public money annually in trying to cure the insane and providing for the idiotic, thus produced by the liquor traffic. Large asylums are erected at a great expense, skilled physicians are employed, and the necessary nurses and attendants paid for. The expenditures in this country for this purpose, Mr. Rogers says, are estimated to reach \$50,000,000 every year.

When is this manufacture of the idiotic and insane, with its consequent burdens of taxation, to cease? Mr. Rogers tells us that a careful investigation of the subject has been made by Dr. Hitchcock, President of the Michigan State Board of Health, who declares that the number of idiots in this country, made such by the use of alcohol, is 319,000, and that the statistics shew that over 9,000 persons are annually made insane by the same cause. Dr. Carpenter also calls attention to the case of 359 idiots, only about a quarter of whom were found to be the children of parents who were known to be temperate, while ninety-nine of the number were the children of parents known to be absolute drunkards.

On the score of pauperism, the indictment against the liquor traffic is still heavier. In England alone, the enormous sum of £8,600,000 sterling is paid for the support of paupers, the larger portion of whom are created by intoxicating drinks. In our new country the burden is not yet so great, but, as the country grows older and more populous, this burden must increase, unless the liquor business can be diminished. Mr. Rogers says it is a well-known fact that in our own country alone \$700,000,000 of capital are invested in this business, and that only two and a half per cent. of the vast capital employed in the production of these liquors is returned as wages to the labourers engaged in their manufacture. Already the statistics collected from year to year in several of our States shew that intoxicating drinks form the chief producing cause of our rapidly increasing pauperism, especially in the large cities. In some localities eighty per cent., and in others ninety per cent., of all our pauperism is produced by this cause.

After filling his valuable paper with incontestable facts like these, Mr. Rogers sums up his argument in these words: "Such, then, is the relation of the traffic in intoxicating liquors to crime, to the public health, and to pauperism. In the causation of crime and pauperism, it appears as a more important force than all other forces combined, and its injurious effects upon the public health are as great as they are lamentable. Certainly it is a seeming absurdity that a State should be possessed of a power to legislate for the prevention of offences, and at the same time be denied the right to put forth that power to eradicate the cause of almost all offences; that it should be under the necessity of burdening itself with enormous taxation for the support of the poor, the insane, and the idiotic, and at the same time denied the right to remove the cause which makes enormous public expenditure necessary. The primary end of Government is the protection of human rights. In order to protect these rights, great public burdens in the shape of taxation are imposed. Is not that the wisest legislation, and the most in conformity to the ends and purposes of Government, which furnishes the maximum of protection for the minimum of taxation? This is the result to be achieved by the successful prohibition of the traffic in intoxicating liquors."—*The Interior*.

THE NEW CHURCH ATTENDANT.

A strange sensation came over the minister and people one Sabbath morning when they looked up

into the gallery, and saw in a conspicuous seat the most noisy and profane man in the place.

N. N. had been a perfect outlaw. He did not seem to care for God, man or devil. So rough was he that some people turned away from him, lest they should hear the vile words proceeding from his mouth.

Yet with it all he had a kind heart, and in all probability he was not really worse than many others who appeared to better advantage. Doubtless there was much allowance to be made for him on the score of early education, or, to speak more correctly, the lack of early and proper instruction. He was a rough stone hewn out of the quarry, and without having received any polish.

Indeed, no one seemed to think that anything could be done for this man. There was hope for the heathen that they might be enlightened and saved, and for the respectable sinners near by, that they might be converted. But what could be done for poor N.? He was an outcast from society.

But he was not an outcast from God, as the sequel will shew.

There he sat in the gallery. What brought him there? No one could tell. I do not know that he ever gave any reason for it himself. Yet this we were sure of, while we cannot point to any human agency, there was a divine cause. The Holy Spirit regarded this man as worth saving, and so He prompted him to visit the house of the Lord.

A more attentive hearer never sat under my ministry. I can in memory see him with his eye fixed upon me, listening as if his life depended upon every word I spoke. It was our Communion Sabbath, and after the sermon the invitation was given to the communicants to partake of the ordinance, and others were requested to stay and witness the solemn scene. It was suggested that any who felt they must leave should quietly retire while the communicants were taking their places. A few went out, and some persons were a little noisy in going. This very much irritated our friend. He turned to one sitting beside him, and with an oath exclaimed he did not see how any one could leave such an interesting service when he was so irreverent as to make a noise.

Grace evidently had not yet reached his heart. But his mind was certainly affected. From that time forward N. was a regular attendant at church. He never missed a service. Nor was it with him a matter of formality. He was thoroughly interested. Little by little the man softened. There was a change in his look, his conversation, his action. At length he brought his wife with him. His children came to Sabbath school. There was a revolution in the family. The whole neighbourhood saw it. It was as plain and almost as wonderful as a miracle. How could we shut the door of the church against him? When he and his wife came and knocked for admission, we let them come in, and we praised God for what He had wrought.

Yet there was something of the old evil remaining in that renewed heart. Satan was conquered, but not yet dead. One day N. came to me as his pastor, looking very pale. I saw something had occurred which was not quite right.

"What is the matter?" was my immediate inquiry, thinking perhaps some one of his family was sick.

He looked very serious, and said, "A few minutes ago I became angry with a man in the street. My old passion was aroused. I picked him up and threw him down into a cellar."

"Was he hurt?" I inquired.

"No," he said. "He was not injured in any way, except he was mad. But I was thinking that, as I am a member of the church, I ought not now to do such things. I used to act thus often, and think nothing of it. But as I now profess to be a Christian, I suppose I ought not to get angry and lay my hands on people."

I explained to him how by his conduct he had dishonoured God, injured his cause, and made himself liable to punishment by the civil court, and discipline by the church. He said he knew this, and felt it. He was sorry, and would try not to do so again. I never heard that he did.

Shortly after this occurrence he left the little village, and moved with his family to the city of New York. After being engaged in business in the great metropolis for a few years, he died, declaring to the last his trust in God, and his hope of salvation through Jesus.

Let no one be afraid to go to the roughest and tell them the Gospel story. Divine power can soften their hearts. The harlot Rahab, the profane Peter, the persecutor Saul, the penitent thief, were all saved, and became wonderful trophies of grace. Thousands of the vilest have since repented, believed and passed from the depths of sin to the heights of glory. Let us not be discouraged. There is nothing too hard for God to accomplish. He who not only healed the sick and raised the dead, but cast out devils from those possessed, is able and willing to save the chief of sinners now. We should have faith, and we should labour and pray for this result. These people perhaps will not become polished stones in the hands of the great Builder, but if He applies His grace to their hearts, they will become His true disciples. It may be in eternity they will appear as the brightest jewels in His mediatorial crown. In labouring for God, we are not limited in Him but in ourselves. He bids us go after the poor and vile, and assures us in this, as in all exigencies: "According to your faith, so be it unto you."—*Illustrated Christian Weekly.*

BELIEVING AND LIVING.

These two things God has certainly joined together, and what God has joined together let not man put asunder. It is certain that no man can sever them without woful loss and damage to himself, as well as to his fellow-men. "Be ye doers of the Word," says St. James, "and not hearers only, deceiving your own selves." Theoretical soundness does not make any man a Christian. Hear God's Word on this point: "What doth it profit, my brethren, though a man say he hath faith, and have not works?" The faith which hath not works is dead; and a dead faith is the deadest of all dead things—an offence to earth and heaven. My dear friend, are you one of those who plume themselves on being sound in the faith and in loyalty to God, because you have never surrendered your Bible or your Catechism? because you are ready to maintain with endless war of words the doctrinal traditions you have received from your fathers? You may do all this and much more, and yet have no true loyalty, and no real life in you. All this may prove natural gifts, a tenacious memory, or a pugnacious disposition. If there be any service in it all, it is a service which costs you nothing. If you are indeed in Christ Jesus, prove it by preaching His Gospel to every creature; share what you have received with every soul within your reach. Do not think or wish to delegate your duty to another. The good you have received and do not communicate will breed discontent, like the manna stored by the Israelites in defiance of the divine command. To hold your divine commission in silence is to hold the truth in unrighteousness; is, in effect, to teach that the command, "Repent, and believe in the Lord Jesus Christ," is not of vital importance, and that he who does not repeat and does not believe may not be "condemned already." That one who thus fails to deliver God's message, begins presently to doubt if it be God's message, is precisely what might be expected. It is just this unfaithfulness to the divine command which has begotten the unbelief of which we hear so much; and there is no man who can do so much to obstruct the kingdom of God and His righteousness as he who professes to seek first this kingdom and righteousness, and yet neglects in word and life to recommend Christ and His salvation to all within his reach.—*James William Kimball.*

LAZY CHRISTIANS.

There is a good deal of religious laziness in this world. Once in a while we hear of a Christian worker who is overwrought, one who dies too soon, or is laid aside, through excessive devotion. But the occurrence is so rare that a small volume would probably contain the records of all such lives in a generation. There are more churches dying for want of working pastors than there are pastors dying through excessive work for their churches. There are Sabbath schools that are languishing because of want of energy in those who conduct them. There are classes that make no progress, because lazy teachers sit before them, and draw through a lesson which they have not prepared, and which they have not earnestness enough to teach and they were prepared. There are Christian men that let their church run down because they are too lazy to keep it up. Yet these same men make their own

secular business succeed. It is only as Christians that they are lazy. It is a shame to do the world's work well, and then Christ's work shabbily. What is wanted is a revival of Christian energy and zeal. God never blesses laziness. It is a farce for you to ask Him to bless your parish work, your preaching, your teaching, your superintendency, if you put no life into your work. Consecration is a mockery unless it be made real by the utmost we can do. The curse of the Church to-day is laziness.—*United Presbyterian.*

OUR ANGEL-KINDRED.

Far in the glories of a fadeless day,
Amid excess of beauty, and the swell
Of rich and everlasting melody,
Our angel kindred dwell.

No care can reach them in their radiant home;
No night can trail its terror o'er their skies;
No sin can cast around its baleful gloom;
No tears can dim their eyes.

Immortal pleasures crowd the golden hours;
Undreamed of beauty basks on every hand;
And odorous breathings from the lips of flowers
Fill all the peaceful land.

And bright forms mingling in the holy mirth,
Pure white-robed dwellers on the blissful shore,
Our kindred are—the loved and lost of earth—
The happy "gone before!"

Ah, blessed spirits in their balmy ease!
No cross of earth can ever chafe them now!
For them no more the trembling hands and knees,
Nor doubt-beclouded brow!

Ours is the darkness; theirs the boundless day;
They drink true life; we draw the laboured breath;
They have eternal sunshine on their way;
We have the gloom of death.

Yet, nearing the cold river, I rejoice
That when I pass its darkness and its roar,
All these will welcome me with heart and voice
Upon the further shore.

—By the late W. Leighton.

FINISH THY WORK.

Finish thy work; the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes! finish thy work, then rest;
'Till then rest never;
The rest prepared for thee by God
Is rest for ever.

Finish thy work; then wipe thy brow;
Ungird thee from thy toil:
Take breath, and from each weary limb,
Shake off the soil.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength reviving air
Take thou thy fill.

Finish thy work; then go in peace;
Life's battle fought and won,
Hear, from the throne, the Master's voice:
"Well done! Well done!"

Finish thy work; then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who holds thee up,
In all thy path below;
Who makes thee faithful unto death,
And crowns thee now!

—British Friend.

LIVING BY GIVING.

Religion is life; and life will cease without exercise. A church grows richer by giving its wealth. It grows stronger by the expenditure of its strength, just as the blacksmith's arm strengthens with every sturdy blow. Shew us the churches that have organized mission bands, and sent forth missionaries to foreign lands and we will shew, by actual statistics, that they have received constant accessions of strength. For every new root striking into deeper soil, for every branch spreading out into clearer light and fuller sunshine, the parent tree has grown larger and healthier. On the other hand, churches that have closed their hearts to foreign work have declined in numbers and in strength. You will remember that Andrew Fuller saved the church at Kettering from declension and extinction by enlisting its energies in the foreign field. While they worked for self the Lord did not work with them. Fifty years ago thirty Baptist churches in

Maryland declared themselves opposed to missions, while two alone took a stand in favour of them. The two increased to thousands, while the anti-mission churches diminished, till they now number only seven or eight persons. Thus the Lord of the vineyard condemns the faithless owner of the buried talent. Twenty-seven years after its establishment, the Sandwich Island Mission must have broken up and disbanded, had they not extended their sympathies and efforts to embrace others more destitute. Dr. Anderson, in a lecture on "The Development of Modern Missions," says, "It is impossible for mission churches to reach their highest and truest prosperity without the aid of what is to them a foreign mission." And it is equally true of our home churches, that their only salvation from effeminacy and decay lies in a hearty espousal of the cause of missions. Confined within the narrow circle of home, sympathies grow weak, energies slacken; love loses its strongest stimulant—unselfish devotion; and faith lacks the vindication and confirmation which crowns its conquests over barbarism. As the Chinese woman's foot, cramped and confined, renders weak and nerveless her whole physical nature, so the dwarfing and narrowing of Christian sympathy and charity enervate the whole character. When ecclesiastical tyranny tried to mould the free thought of the Puritans by ritual and litany, and even to curb its expression by chains and prison walls, it sought a broader field for expansion in the New World; and the remarkable growth of their principles attests God's approval of their exodus to a wider sphere. The Gospel is like heaven; it leavens the whole lump. It is like the mustard-tree which shall fill the whole earth.—*Rev. C. F. Holbrook in Baptist Missionary Magazine.*

FIDELITY.

Never forsake a friend. When enemies gather around—when sickness falls on the heart—when the world is dark and cheerless—is the time to try true friendship. They who turn from the scene of distress betray their hypocrisy, and prove that interest only moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists—in the heart. They only deny its worth and power who have never loved a friend, or laboured to make one happy. The good and the kind, the affectionate and the virtuous, see and feel the heavenly principle.

MAKING THE WORST OF IT.

Some persons live in a perpetual state of fret. The weather is always objectionable; the temperature is never satisfactory. They have too much to do, and are driven to death; or too little, and have no resources. If they are sick, they know that they never shall get well; if they are well, they expect soon to be sick. Something is sure to disturb their sleep; their food is never quite to their taste; they have corns which every one treads on, or a toothache which no one realizes. Their daily work is either drudgery, which they hate, or so difficult and complex that they cannot execute it. To hear the prolonged recital of their petty woes, one would think them the most persecuted of mortals, and when people shrink from the disagreeable character, their lack of sympathy adds another drop to the cup of trouble. Yet these people have no more real cause for repining than the rest of the world.

WAIT.

"Oh, the drudgery of this every-day routine!" cries many a business man, and many a house-keeping woman. "To get through the day, and have the same round to traverse to-morrow!" Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum, as you call it? A poor, blind mill-horse treads his beat, hour after hour, and it all seems to come to nothing. But the shaft he is turning is geared into others, and they into wheels, that in other rooms, above him, far away beyond his hearing, are working out results that he could never comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearings and connections of your life-work with other generations, and may be, with other worlds.—*Advance.*

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE—NO. 6 JORDAN ST., TORONTO.

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



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, SEPTEMBER 9, 1881.

GRAND PROHIBITORY CONVENTION.

A CONVENTION of temperance men and prohibitionists is to be held in Hamilton on the 15th and 16th inst., to consider "the Present and the Future of the Temperance Work of the Province of Ontario." The topics suggested for discussion are: (1) The adoption of the Canada Temperance Act. (2) Amendments in the License Law. (3) Political action to retain and strengthen the present Dominion Act. (4) Introduction of scientific temperance education into the schools.

THE PRESBYTERIAN has not failed to advocate with all its might, not only temperance, but prohibition by law, and we rejoice to find that the cause is not being allowed to lose interest, but that the agitation is to be continued. Full discussion will be helpful to the cause of righteousness. We are especially pleased to know that the invitation is extended to "temperance men" as well as to prohibitionists. For we are free to admit, that while we heartily support the Scott Act as the best means at present in our power to put down intemperance, many earnest and able advocates of total abstinence, and even of prohibition—level-headed men—are not satisfied with the Scott Act, and desiderate something equally stringent, but differing in principle. The suggestion to amend the present license law, by separating the sale of liquors from groceries, doing away with saloon licenses, the restriction of hotel licenses, and the prohibition of the sale of liquors to minors, meets our approval. Such amendments are improvements; at the same time we regard the whole license system as a mistake. It is a clumsy attempt to prevent wrongdoing by legalizing it. Doubtless the monster needs bridling before we can slay him, but there can be no justifying of the maintaining among us traps for unwary youths, or of licensing men to make profit by ruining those who have not self-control sufficient to enable them to conquer their lusts. The proposal to teach "Scientific Temperance" in schools we regard with distrust. There may be reasons based on science for total abstinence, but we question much the expediency of making them prominent while the grand moral aspects of the question, and scriptural arguments coming with the authority of God, are not at the same time inculcated. Science cannot effect a moral cure. To cast out devils, we need the voice of God, not the reasonings of human wisdom. Let our children be taught the Bible, and they will learn temperance. When the love of God controls the people, our legislators will shew love to man by removing the curse that blights our happiness now.

PRAYER FOR THE PRESIDENT.

NOT only in the United States, but in Canada also, and, we believe, in Britain and other European countries, earnest prayer to God has during the last two months been offered for the recovery of the chief magistrate of the great Republic. This fact is of importance, as indicating the deep interest with which all nations regard the concerns of every other. Modern civilization, with its innumerable ramifications of commerce and finance, has so interwoven the nations that when one suffers all suffer, and revolution or political agitation in any one quarter at once affects every civilized country. Here we have a natural basis for the love and goodwill to mankind which Christianity is producing. The last fifty years have witnessed a great advance in this respect, and now, instead of France and England regarding each other as natural enemies, or America cherishing an unnatural hostility to Britain, the best men in all countries

are found labouring and praying together for the common weal. But to the religion of Jesus, at this juncture, much advantage may also accrue in another way. We not infrequently deplore the fact that the constitution of the United States ignores the existence and the authority of God. Many have feared that as a consequence, not only will irreligion and personal godlessness prevail, but that the State possibly may even be found in its legislation and administration to be in direct antagonism to the law of God. Than this no greater calamity could befall the nation; it would be the precursor of national ruin. On the other hand, American Christians are wont to boast that the nation is Christian. Although there is no formal or professed recognition of God or Christ, they assert that the unseen power of Christianity so possesses and controls the majority of the nation, and so influences the electorate, that no immorality can permanently and ultimately find shelter under the laws of the United States. The States are not alone in seeing the Sabbath virtually abolished and its divine authority set aside, or in deploring laxity of social morals, but the opposition of the Christian portion of the community to these evils is as decided and strong in America as in any other nation, England not excepted. Public opinion has abolished slavery, and made void every statute that riveted chains of bondage on a fellow-man. In temperance, the American Christian community has taken the lead, and every State is earnestly fighting the demon of drunkenness. Political corruption is now in turn receiving attention from Christian patriots. Mormonism may come next, but before these evils can be rooted out, the nation and individuals may have to suffer. It is certain that the present deplorable attempt at assassination is the result, although perhaps unwittingly, of party politics, in a reckless death struggle to avert their inevitable doom. In President Garfield these United States present to the world a gratifying instance full of hope of a man who is an avowed Christian being raised to the highest office, despite the non-Christian character of the constitution. Thus it is shewn that the people at large have confidence in Christianity, and that the nation renders homage to the Christ of God. Further, while party spirit has struck at the man who, in discharge of his high duties, dared to do right, the indignation of the nation, irrespective of party, shews itself with a spirit, which, once roused, will purify the political atmosphere before it is again laid. As the assassination of Lincoln followed the abolition of slavery, but instead of helping the cause of wrong only intensified the horror with which the system of slavery was regarded, and made it impossible to say a word more in its defence, so the assault upon Garfield is directing attention to the worst features of republican Government, and will help in the cause of reform.

God answers prayer by "fearful things in righteousness." It is to be hoped that the life of the President will be spared; but whether or no the great cause for which he suffers will be advanced, and the heartfelt desire for the establishment of righteousness in the high places of the nation and in the Government, will be answered. Week after week prayer ascends from worshipping thousands, and week after week the people are being taught to admire Christian principle and fortitude. Christians are made stronger from what they see and hear, and more determined to uphold the cause which is dearer to them than party, or even than country; and unbelievers are made all unconsciously to sympathize with the coming of the kingdom of truth, right, and love, though they do not understand it or divine whither all these things are tending. These two months of special, earnest, unselfish, effectual prayer of righteous men will avail much. The issue as regards James Garfield we can leave with God, while we rejoice to believe that whether by his life or his death he glorify God, the cause of righteousness will receive a world-wide impetus.

IDOLATRY.

AS the attention of many of our readers will be drawn to the subject of idolatry during the next two or three weeks by the closing lesson and review of the International course for the current quarter, it may not be out of place to make some attempt to remove the ambiguity which surrounds the term.

There are two kinds of idolatry. One is a breach of the first commandment, the other a transgression of the second. In the terse language of the "Shorter Catechism," the first kind of idolatry here mentioned

is the denying or not worshipping and glorifying of the true God, as God and our God, and the giving of that worship and glory to any other which is due to Him alone," and the second is "the worshipping of God by images, or any other way not appointed in His Word. Foremost among those who openly and deliberately commit the former offense we find the pagan and the heathen, but the question as to what standard they shall be judged by does not come in our way at present; most prominent in the ranks of those who are guilty of the latter stands the Romanist.

Although the worship of false gods, and the use of images in the ostensible worship of the true God, are two distinct sins, being breaches of two different commandments, it is no great wonder that they have been called by one and the same name, idolatry; for there is but a step from the latter to the former. It is next to impossible for people—especially the less cultured—who, in defiance of the second commandment, are provided by their ecclesiastical rulers with images, ostensibly for the purpose of aiding them in their devotions, to avoid making gods of these images, and thus becoming worshippers of false gods and breakers of the first commandment. Nay, does not the general tenor of the language employed in Scripture regarding this matter imply that the worship professedly paid to God through images is utterly rejected by Him, that He refuses to be the object of such worship, and that all that is left to the professed worshipper for a god is the lifeless figure before which he bows? "I the Lord thy God, am a jealous God"—jealous of the adoration paid to images even by those who pretend to regard Himself as the supreme object of worship. But even leaving aside this almost inevitable tendency to worship the material medium instead of the true spiritual object, is it not enough that bowing down before graven images or likenesses—let these represent what they may—has been prohibited; and is not the second commandment as binding as the first? On the scantily furnished bookshelves of some Roman Catholic families in this Province there might be found some years ago—and it may possibly be still extant—a catechism in which the first and second commandments were combined and called the first commandment, the third was called the second, and so on to the last, which, in order to complete the decalogue, was divided into two; and by this flimsy trick the hierarchy got their dupes to believe that the command regarding images had no reference to the mode of worshipping the true God, but simply to false gods.

It was not without a protracted struggle that even the Church of Rome and the Greek Church were allowed to settle down to the undisturbed adoration of images and pictures. In the history of the Church during the first three centuries of the Christian era there is not the smallest trace of such practices to be found. It was in the fourth and fifth centuries that, in order to accommodate the prevailing pseudo-Christianity of the day to the views and tastes of the pagan world, the churches were furnished with statues and pictures; and it was in the sixth century that people began to worship them. The innovation met with considerable opposition, which was occasionally revived during two or three centuries, and which was sometimes led by a more than ordinarily conscientious bishop, at other times by a somewhat enlightened emperor; but the superstitious practice was always encouraged by the popes. The eastern emperor, Leo III., issued an edict in 726, ordering all images except that of Christ to be removed from the churches; he ought to have included this last mentioned image, but even for what he did he was excoriated by Pope Gregory II. Constantine, in 754, convened a council which condemned the use, as well as the worship, of images. Constantine's son, Leo IV., followed his father's example in setting his face against image worship, but his wife, Irene, caused him to be poisoned in 780, and a council held at Nice in Bithynia, reversed his edicts and prescribed punishments for all who should maintain that nothing but God ought to be worshipped. As the years wore on the Church became more and more corrupt, and the opposition to idolatry became fainter and still fainter. About the close of the eighth century Charlemagne by his writings made a fruitless effort to stem the tide of superstition flowing westward; and in 824 a council summoned by Louis le Debonnaire condemned the worship of images although it sanctioned their use; but the adverse decision of the pope prevailed; and then came a long silence—a

silence that was not broken until the writings of Wickliff fired the heart and aroused the allegiance of John Huss in the beginning of the fifteenth century.

When the image controversy was at its height, in the eighth century, those who were in favour of images were called *iconolatra*, or image worshippers, and their opponents were known as iconoclasts, or image breakers. We give the latter word in its English form because, unlike the other it has, within the last forty or fifty years, become quite familiar to English readers. This has come to pass through the exertions of a class of writers, more sentimental than sensible, who deplored the destruction of statues which took place in Reformation times, and who, in their condemnation of the heroic men of the sixteenth century, who in God's hands were instrumental in delivering the British isles from idolatry and superstition, frequently applied this name to them whenever they got tired of calling them Vandals. In this way it has come about that the word iconoclast has a somewhat disreputable sound in the ears of many. These fine writers affected to appreciate the Reformation, but they would have had the images spared. The iconoclasts knew better. And good King Hezekiah, far back in Old Testament times, knew better. He also was an iconoclast, for "he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan" (that brazen thing). And Moses, still farther back in the world's history, was another iconoclast, and did not hesitate in the least in deciding what to do with graven images. When he came down from the "mount of God" and found the children of Israel (*iconolatra*) singing and dancing around their golden calf, "he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it."

Is the sin of idolatry confined to those who either worship false gods or use images in their professed worship of the true God? By no means; every unconverted Protestant, every unconverted man, woman, boy or girl is an idolater—a breaker of the first commandment. Whatever a person cares most for, that is his god, his idol. The universal false god of unrenewed humanity is self. Until God is known savingly in Christ, until He is enthroned supreme in the affections, and accorded His proper place as Lord of the will, man is a self-worshipper. And even the believer finds it necessary to use the utmost vigilance in guarding against this sin, for he experiences a continual tendency to allow some earthly object to occupy, for a time, the highest place in his affections. As to the other form of idolatry—error in the mode of worship—the individual Protestant, or let us come home and say the individual Presbyterian, is not altogether out of danger; he may possibly, and he sometimes does, give to the ordinances of God's own appointment a place and an importance which do not properly belong to them. As a body the Presbyterian Church has won for herself a fair record in the matter of "receiving, observing, and keeping pure and entire, all such [and only such] religious worship and ordinances as God hath appointed in His word;" and long may she keep that record unsullied.

PASTORAL CHANGES.

WHAT is the reason that the tie between pastor and people is less strong and binding now, than in days gone by? There can, we apprehend, be no doubt of the fact, whatever explanation may be given of it. Ministers, as well as their hearers, seem to be fond of change. Formerly, when a minister was settled, the appointment was understood to be *ad vitam aut culpam*. If he fairly and conscientiously discharged the duties of his office there was no thought of his removal. It was an uncommon thing for a clergyman to spend all his days in one charge. Like the village preacher in Goldsmith's exquisite poem,

"Remote from towns, he ran his godly race,
Nor e'er had changed, nor wish'd to change his place."

His attachment to his flock, and theirs to him, was not merely a commercial one, but rather like that which binds those who are kindred by blood. The bond between pastor and people was one that could not easily be broken. Now "we have changed all that." We have heard it asserted that the average duration now of a pastorate of the Presbyterian

Church is not much longer than in those Churches which have an itinerating ministry. This may be an exaggeration; but it is certain that there are not a few Presbyterian clergymen who, even before reaching middle life, have made several changes; and there are few congregations which have not, in the course of a single generation, made trial of the gifts of a succession of various ministers. In some congregations the people might salute their clergyman with the address of an old Scotchwoman to her newly inducted pastor, "Ye needna be afraid o' deein' here; nane o' oor ministers ever dee."

Whatever advantages may be connected with frequent ministerial changes, we are inclined to think that those who have the best interests of the Church at heart will agree with us in saying that they are, on the whole, to be deplored. The preacher's labours are far more likely to avail for good when he feels himself securely and permanently attached to the people of his charge. His feelings towards them in such a case is that of Paul: "My little children, of whom I travail in birth again till Christ be formed in you." Can this feeling be much cherished where the tie is regarded merely as a temporary one, liable at any moment to be rudely sundered? There are few, surely, who will deny that it would be well if Goldsmith's ideal were more frequently realized among the ministers of our land:

"But in his duty prompt at every call,
He watched and wept, he prayed and felt for all.
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

His ready smile a parent's warmth express;
Their welfare pleased him, and their cares distressed:
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven.

What can be done to correct the unhappy tendency which has, of late, been developing itself in our midst; and which, if not checked, will beget in our Canadian Church such a state of affairs as is now to be seen in the United States, and is felt there to be a reproach and hindrance to the cause of religion?

A contemporary discussing the translation of one of our ministers, recently suggested that congregations might attach their ministers more effectually by giving more liberal salaries. The suggestion is worth considering. But we think there are other reasons of more weight than the hope of a larger stipend which incline clergymen to seek for a new sphere of labour.

Not rarely, we believe, ministers are led to desire a change because they are made uncomfortable in their position by the meddling and interference of a few unreasonable or domineering members in their charge. We have all heard of the miserly office-bearer who said of his minister, "If the Lord would only keep him humble, we'll keep him poor." Are there not some in our modern churches who are willing to undertake the first task as well as the second, and keep their minister humble as well as poor, without seeking any intervention from Providence at all. We are persuaded that not a few have actually been hindered from entering on the work of the ministry, not from dread of poverty, but just from fear of the shocks to which men of sensitive feeling and independent spirit are, in that profession, very apt to be subjected. They see the minister (and all connected with him) too often taken for a target into which any one can safely shoot his arrows. His individuality is not respected. Harmless tastes and peculiarities must not be indulged. Sometimes he cannot safely venture to exercise his rights as a private citizen. He must constantly live under the oversight of a few busy-bodies who assume the air of being his sole paymasters. If he cannot mould himself into the form which they prescribe, he will receive a hint that he is not suited to that place, and perhaps he had better go.

There is, in places, far more of this kind of annoyance than many would believe. Many ministers suffer from such thorns in the flesh quite unknown to the majority of their charge. In some churches there are perhaps two or three persons whose secret glory it is that they "run the church;" while their fellow-members perhaps know nothing of the usurpation, until the minister withdraws from a position in which he cannot maintain his own self-respect. Wm. C. Burns consoled a young missionary in China, who was bewailing his trials there, with the reflection that had he settled in Scotland he might have had even

more to endure from "trouble-ome and cantankerous" office bearers and members at home. Those who have read the Life and Letters of Robertson of Brighton, will remember how he fretted against the feeling of dependence on meddling people which he felt "curbing him like a Mameluke bit, and reminding him of his servitude at every step," and how, though most loyal to the regularly constituted authorities of his church, he objected to be governed by what he playfully called his "muslin episcopate" and to be "badgered by old maids of both sexes" intruding upon matters with which they had nothing to do. We believe it is well that the minister should feel himself to be, in certain respects, dependent on the great body of the congregation. Such a feeling is not at all unwholesome to his character, and may even furnish a helpful stimulus in his work. But we do not wonder that ministers should fret under offensive authority assumed without warrant in some congregations by a small clique of thoughtless or ill-meaning men.

There is another motive for change which we believe is often at work in the clerical mind, but on which we have not now space enough to dwell. We are persuaded that many fail to realize the amount of mental strain involved in the performance of the ordinary work of a clergyman who has for a length of time been settled in a single charge. The ordinary minister has to conduct two full services each Sabbath day before the same congregation. Where (as in our Church) forms of prayer are not in use, the devotional exercises have to be originated by him as well as the sermon. He has to conduct at least one service besides on some evening through the week. There are frequent calls upon him for extraordinary work. These, in addition to pastoral work and other engagements, constitute a very heavy drain upon his mental and physical resources. It is not to be forgotten too that, in our Church, the people are singularly intolerant of anything but fresh and original matter from the preacher's lips. The charge of plagiarism established against one of our ministers would be his deathblow. He dare not steal from others. He dare not even steal from himself. If he preaches an old sermon a second time, some of his hearers very speedily acquaint him with the excellence of their memories, and remind him of the old saying about "cauld kail het again."

In our larger towns and cities the clergy now obtain every year a holiday of a month or more. They have thus an opportunity to recuperate their energies and replenish their mental stores. Their people find that it pays to give them such relief, and make provision for their enjoyment of such a rest. A great many congregations have yet, however, to learn this lesson. Their ministers cannot afford to take such a holiday. If they should leave their field of labour for a few weeks, they have even to pay the substitute who fills their place.

Who can wonder that, in such circumstances, ministers should sometimes regard the removal to a new sphere as desirable, because in that way only it seems possible to obtain a great and much needed relief?

PROFESSOR H. BAYNE, of the Military College, Kingston, has presented 350 volumes from the library of the late Rev. Dr. Bayne to the Presbyterian Theological Hall, Halifax.

WE take pleasure in calling special attention to the advertisement of the Ontario Mercantile College Belleville, which appears in our columns. This institution now enjoys a first-class reputation, and is attended by students from all parts of Ontario, from all the Provinces of the Dominion, and from many portions of the United States. Its fame has even gone out to the old world. The students sometimes number as many as 120, while freshmen are continually arriving. There is no summer vacation, and at no time are there fewer than thirty students. Of this large number who are receiving instruction, there is an uninterrupted exodus to fill the most important situations in all branches of commerce, and many young men can be named who have gone out from this college and are now occupying the most influential positions. We think it well to advise friends to send their sons to such an institution as this, being confident that they will thereby confer a great boon upon their children by giving them a thorough technical training for business.

CHOICE LITERATURE.

THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. ILLIA M'NAIR WRIGHT.

CHAPTER V.—Continued.

But now the Padre began each Sabbath to preach, not coldly, on some incomprehensible theme, but simply, earnestly, as one who speaks to children, and his first sermon was how God made all things. The people went away wondering to each other how wise their Padre was, how he had told them new things, how kindly and plainly he had spoken. So the next Sabbath more came out, and the Padre told them of Eden on its four rivers. He was a man of rich imagination naturally, and now that some of the fetters had been struck from his soul, he spoke to these simple *contadini* not as a stranger would have done, but as their beauty-loving hearts rejoiced to hear. For them he replanted the delightful Garden; he placed it on a sunny slope, and poured around it such rivers as they loved, likening them to the Arno, the Tiber, the Ombrone and the Po; he set it with the vine, the olive, the rose, and all the fair flowers of Italy; he put their own birds to sing in the midst of it; and then he shewed them those trees of mystery, the Tree of Life and the Tree of Knowledge. The listeners were captivated, and they reflected their enthusiasm upon him.

Thus it went on. He taught them new lessons of family life from Adam and Eve; he instructed them on the training of their children by the history of Cain and Abel; and when he came to such themes as the doleful fall, the reviving promise, the offerings of the two brothers, his half-enlightened soul hung on the edge of diviner revelations, and his interested people caught the first gleam of glory yet to be.

Thus there was a spiritual work beginning among the hills unguessed by the priests, unknown to the evangelicals, undreamed of by Dr. Piorwarth, unrealized by the very people among whom it was being wrought; and here we leave them for a while.

Meanwhile it was a summer of exceeding heat, and in July, Uncle Francini hired a little villa some fifteen miles from the city, a villa on the hills, where the air was cooler, and there he removed with Honor, Michael, Assunta, and two or three household servants. It was a charming place; the garden and the vineyard were rich with fruit and bloom; the road wound through delicious groves; there was a far-off view of the sea; near the house, on a rise in the road, stood a large shrine to the Virgin, built as a pavilion, marking the limits of the Forano estate, and a little distance beyond this stood the rambling Villa Forano.

It happened one day that Giulio Ravi was busy in the Forano vineyard, a very beautiful piece of property, surrounded by a high wall. In this wall was a door, which Giulio supposed to be locked. In the midst of his work he turned about, and had he been a superstitious man he might have fancied he saw a vision of the Madonna and the heavenly Bambino; for the door stood open, and in the archway a young woman clad in celestial blue, and by her side a bambino of extraordinary beauty. As Giulio looked at them this bambino gave a cry, and ran a few steps toward him, but the benignant Giulio frowned so fiercely that the child immediately retreated.

"I thought," said Michael, who could now speak fluently, to Honor, "I thought I knew that man."

Giulio at once laid down his hoe, and walked to another part of the vineyard.

"Evidently he does not know you," said Honor.

But immediately Giulio returned with some fruit, which he coolly offered to Michael, saying to Honor: "Signora, I saw your little son once at the shop of Ser. Jacopo. He must have a beautiful memory; I thought, when he looked at me, he remembered me."

Between the frown and the fruit Michael was quite bewildered about Giulio, and Honor fully accepted the fabrication concerning Ser. Jacopo. As for Giulio, he waited for the future, as a further and finer field for lying, and with a true Italian relish for intrigue.

And now the story of Judith Forano made another advance, as if the tide had risen higher and flung the drift farther in shore—it reached the Villa Forano. The old Marchese Forano was a most kindly woman; she heard of the new occupants of the little villa and desired to shew them courtesy. One morning the Signora Forano, as was her custom, went to the shrine, and as she sat there Honor passed by. Rising, the lady said: "Pray enter and sit to rest. This pavilion was made for travellers, and for the beautiful view."

Honor at once accepted the invitation, and the two fell into conversation. Miss Maxwell had readily acquired a sufficient knowledge of Italian for ordinary conversation, and it had been her custom from her first coming to Italy to talk with Italians whenever she had opportunity. In her intercourse with Francini his native Italian had aided greatly her obtaining a good acquaintance with the language, and yet better, a just estimate of Italian tones, a readiness in understanding the idioms, and some degree of sympathy with them. Italians enjoy conversing with strangers who will meet them as Honor did, but they resent any attempt on a foreigner's part to force himself upon them as a teacher. There is a deal of pride kept in reserve in the Italian heart, and this pride is sorely wounded when a foreign barbarian, who cannot speak pure Tuscan, offers to teach the possessor of that "tongue of heaven."

This is where foreign missionaries are ever at a disadvantage in Italy; the people are crafty, and very accessible to considerations of *lire*, but while for some exterior gain they will seem to hear, the soul is shut to teaching given by one who can err in construction, or use false quantities in the speech wherein Dante sung. It is better, then, that Italians teach Italians, except where familiarity, friendship or res-

pect win the outer citadels of the proud heart, and the Italian comes freely to ask instruction of the stranger. In this manner Honor Maxwell had learned from Uncle Francini to treat his countrymen, and now, when Signora Forano opened a conversation with her, Honor was scrupulously careful to let the Marchesa lead the way, while she, on her part, only continued the themes which the lady suggested. The Marchesa, too often left lonely, as she had few neighbours but *contadini*, was greatly pleased with her new acquaintance, and expressed a hope that she should see Honor at the Pavilion next day. In a few days both the Marchese and his wife called on the occupants of the Villa Anteta; the visit was returned, and as the meetings at the Pavilion occurred every morning, the ladies soon became intimate. The Pallien was, as we have said, a shrine to the Virgin; its area was about ten feet square; its top was a dome surmounted by a gilt cross, and on three sides it was open, the dome being supported by columns; the floor was laid in red and blue tiles, seats were provided, and the wall at the back was devoted to a picture of the Ascension of the Virgin; beneath this was a tablet stating that the whole was a votive offering of a certain Marchese Forano, "for favour bestowed by the Queen of Heaven."

One morning as Honor and the Marchesa sat in the Pavilion, the eye of the elder lady fell upon this tablet, and she said:

"This shrine was built by my husband's mother. One is very happy who vows for the obtaining of some great blessing and receives the gift. Our names are in the Tuscan Gold Book: we are therefore of the old nobility; but a fate seems on such families—they are dying out. Behold, dear Signorina, the cities and the country swarm with the children of the poor, and we, whose names should continue in the Gold Book, are slowly disappearing." After musing for a time, the Marchesa continued:

"My husband's mother was married five years without children. She vowed to erect this shrine to the Holy Mother if she might have a son: my husband was born and the shrine was built. For twenty years she had no other children, and then a second son was born. The Marchesa died when this second son was two years old. The next year my husband and myself married. When the young Nicole was five years old his mother died, and then the boy lived with us as our own. As years passed on and we had no children Nicole consoled us, for he seemed like our own; my husband was so much the elder that his brother seemed like his child, and we looked to him as our heir, and to continue our house. Alas! Signorina, how dark are the ways of heaven! My husband and I live lonely in our advancing years, and all I can say of Nicole is that his tomb is in that little chapel by the grove: you can see it from this side of the Pavilion. When you first passed by here with that beautiful little boy, Signorina, I thought you were his mother, and I said in my heart, 'Here is one who may never have besieged the Virgin with vows, and yet heaven has been more bountiful to her than to me; but I find the child is not your son.'"

"No," said Honor; "and we have no idea whose son he is. He came very singularly into our hands. He seemed to have no protectors; his grace and beauty pleased us, and I seemed to hear God saying to me, as was said of the infant Moses, 'Take this child away, and nurse it for me, and I will give thee thy wages.'"

"Moses, I believe, was a Jew," said the Marchesa. "For my part I think it wrong to hate Jews. This lovely child is Italian. Come to me, Michael;" and as the boy leaned on her lap and laughed in her face she caressed his flowing locks, saying: "Sometimes I have wished that we had adopted a child, if we could only have found one with a drop of Forano blood."

"And your brother-in-law did not marry?" asked Honor.

"Would that he had! No; he, I heard, became entangled in some way—so many young men do. It is very wrong, but not for us to speak of, Signorina; such matters are only for confessors to speak of to the young men. Nicole did not die here at Forano, but at some *casita*, where he lived—with—well we heard a rumour, and my husband asked Padre Innocenza, who brought the body to us, and the Padre said that poor Nicole had become entangled, but that before he died all was repented; he confessed and took the sacrament; and sent the young woman away. I admit that my heart ached for her, Signorina; with loss and sin both on her she must have been very desolate. But such people always go to convents—and that is an advantage in having convents; though I hear that Vittorio Emanuele is going to break up all such institutions."

"But suppose Ser. Nicole had been really married to this young person, Signora?" said Honor, mindful of Mrs. Bruce's letter, which had told her Madame Forano's side of the story.

"Impossible! He would then have brought her to us. We would have received her with joy, and hoped for the continuance of our house. Do not let us speak of it, Signorina."

"Pardon me, dear Marchesa; do let me speak, for I have heard of this story before, and I heard that Ser. Nicole was married."

The Marchesa trembled.

"O, Signorina! do not distress me with mere suppositions. Do you know anything of this?"

"I heard on good authority as I think, that Ser. Nicole married in England, but the lady was not of his Church. The marriage was legal in England—a civil marriage as you would say—but it was not legal here, and the ceremony was not re-performed."

"But, Signorina, a marriage is a marriage. These little wicked diversities of human law cannot be regarded in the eyes of God," said the Marchesa, with that common sense for which Ser. Jacopo praised her. "A woman married in one land must be esteemed as married in all lands. What, is it not cruel that she must lose her rights, her honour, her name, merely by crossing a boundary! I would have recognized a wife once, as a wife always—a wife in one land, a wife everywhere."

"But, Marchesa, your Church does not call civil marriage legal, and I heard that Ser. Nicole waited for his wife to

enter his Church freely that they might be remarried; he waited, and it became too late."

"Signorina," said the Marchesa, much moved, "this is very grievous; yet more my heart compassionates that poor wife, whose estate was denied when she was a stranger in a strange land. Nothing in this world is perfect; our priests are not perfect, our Church itself is not perfect. I know because our Church has consented to evil; she has put men to death for conscience' sake; their conscience may be wrong, but that is no reason why they should be burnt. Our Church cannot be right when she burns men, because burning men is a thing wrong in itself; so our Church is wrong when she denies a woman's marriage—a marriage that was meant to be legal, and was legal where it was performed. Oh, Signorina! where can that poor woman be? We would have received her. Oh, Nicole! how could you, on your dying bed, reject your wife?"

"He did not, Marchesa; she was with him when he died. She is now with her parents in England, recognized there as the widow Forano."

The Marchesa began to weep.

"Here has been a very cruel deed. Padre Innocenza has greatly deceived us. Doubtless he did not recognize the marriage; he is very hard on heresy, and that blinds him to justice; but he knows our way of thinking. He should have told us the truth, that we might have consoled that bereaved one before she left Italy."

"Perhaps I was wrong to disturb you with this story," said Honor.

"No; if this is the truth, it is right that I should see the memory of Nicole free from what rested in my mind as a blot on him. Besides, one that has suffered so much as that poor lady should not be esteemed by me as a light-minded young person, when she was a faithful and desolate wife. Dear Signorina, will you come with me to the chapel? I will shew you Nicole's tomb." Honor took Michael's hand and went with the Marchesa to the little "Chapel of Assumption," where all the Foranos had been buried during several centuries, their tombs being in little chapels on either side the nave and transept. The newest tomb was that of Nicole. The childless Marchese had expended, in spite of his poverty, a large sum on the monument, and a full-length statue of Nicole, wrapped in a cloak, had been sculptured in Florence. This snowy image of death lay on a block of dark marble; a wreath of faded flowers hung over the feet.

"It is a perfect likeness of our Nicole—a light-hearted, loving, thoughtless boy. Alas! why, why did he die so young?" cried the Marchesa.

As the two ladies stood looking on the tomb, the fearless Michael, with a child's curiosity, climbed, unnoticed, on the block of dark marble until he had seated himself behind the head of the statue, the face being turned from him. Eager to see, he put his plump brown hand upon the marble throat, and, bending over, his glowing olive cheek almost touched the cheek of the sculpture, and his bright eyes gazed into the unseeing eyes of the image of Nicole.

Thus there appeared a startling picture of life and death; the child, brilliant, glowing, eager, all the world opening before him, interrogating with his looks the cold, white, insensible semblance of him whose life had ended in its earliest prime.

Honor quietly lifted the boy to the floor, and reproved him with a look; the Marchesa went sobbing to the steps behind the high altar, where she knelt to pray.

On the following morning the Marchese appeared with his wife at the Pavilion, and questioned Honor concerning her knowledge of Nicole's wife, and her story. Honor told him that she had the history from an American lady, under whose care Madame Forano had returned to London, and that she could give Madame Forano's present address. She said nothing of the date of that return, nor of the convent part of the story.

"It is of course idle to ask you if there was a child, Signorina," said the Marchese; "had there been we must have heard."

"But, Signore, I understand that there was a child."

The Marchese turned very pale, and his wife became violently agitated.

"This is very important, Signorina. A child—Nicole's child—would be nearly as old as your little lad; and is there such a child living? and are we left without an heir, with no young Forano in our home?"

"Signore," said Honor, "I fear I have done wrong to mention what I know. I cannot tell you whether the child is living or dead—probably dead; and, since I must tell you all, the lady was a Jewess, and Jews are especially obnoxious to your Church; while since her troubles in this country, Madame Forano has become very strict in her own religion."

"A Jewess?" said the Marchese, "of good family and position?"

"Very good indeed: of wealth, and superior refinement and education."

Being further questioned, Honor told all that she knew of Judith's history, and promised to send the Marchesa an Italian translation of Mrs. Bruce's letter.

"The child," said the Marchese, "is undoubtedly dead. There would be no object in pretending so, if it were living. There is no one to be harmed by its life—no other heir—and we could have brought it up in the Church properly. Putting the widow in a convent was merely an earnest but ill-advised effort of Padre Innocenza to convert her. He had no right to use coercion, but you know priests feel that the saving of the soul is worth everything."

Honor had hinted nothing about the Church desiring to be the Forano heir; indeed, perhaps she had heard nothing of the kind. The idea certainly never entered the mind of the Marchese, who fully accepted the story of the babe's dying at the hospital and being there buried.

"It is a great loss to us," he said, "but all this ignorance of it hitherto, arises from Padre Innocenza not accepting any marriage made outside of his Church. I don't condemn his way of thinking, but I do not share it. And as for the Jew, I could not get over that, if we could but have had a Forano to be the comfort of our old age."

However, that evening the Marchese sent for Gulio. The excellent young man expected some discussion of vines and orchards; but he was never unprepared for anything that happened, and when the question of his late master's marriage was sprung upon him he retained his presence of mind.

"Gulio, your master, Nicole, brought a lady with him from England," said the Marchese.

"Si, Signore," said Gulio.

"Was he married to that lady?"

Gulio shrugged his shoulders to his ears.

"It was not my business to question Ser. Nicole of his private affairs."

"But he spoke to her and of her as his wife?"

"Possibly, Signore. I do not deny it."

"Why did you not inform me of this, Gulio?"

"Signore, an English marriage does not always go for a marriage here—not if Holy Church has not blessed it. The Padre Innocenza did not take it for legal, and who am I to dispute him? Moreover consider, *illustrissimo*, I have no more right to tell Ser. Nicole's secrets when he is dead than when he was living. Gulio Ravi's soul becomes the grave of knowledge which a Forano desires to bury. Did Ser. Nicole tell you of the Signora from England? No? Then surely the poor Gulio must not be the first to tell it!"

"But, Gulio, what about the child?" demanded the Marchese.

"Oh, Signore! I know nothing at all."

"Is the child dead, Gulio?"

"I heard so," said the cautious servant.

"Do you believe so?"

"Oh, yes, excellenza; I believe all that I hear."

"That is very foolish, Gulio."

"All that I hear from good people. Si, si, Signore, do not distress yourself. The child—I hope is happy; probably it was baptized." Gulio bowed, and was about to leave the room, when his soul was rent by seeing a tear rolling over the old Marchese's cheek. He pretended not to notice, but said: "May I ask your excellenza a question on my own account? I have had some business with these *vittadini*" which troubles me. If I make a promise—take an oath—must I keep it, even if I repent of it?"

"Why, surely you must, Gulio."

"If I make two contrary oaths, must I keep both?"

"Let me warn you against such dangerous doings. But you must keep both, just so far as you possibly can."

"At any sacrifice, excellenza?"

"At any sacrifice, Gulio."

"It may turn out badly, caro Signore."

"You should have thought of that beforehand."

"But suppose I have been entrapped?"

"You must be more wary in future. Keep your promises, Gulio."

"Padrone, Signore. Buona notte. Signore, you have said."

Most innocent, and unsuspecting of his race, the Marchese Forano went to his priest with his story, and sent this priest to Padre Innocenza to ask for further information, and if he knew Nicole's child to be dead.

Now Signore Forano's priest knew this whole history from the beginning, and was one of the plotters with Padre Innocenza. He went from the Marchese to Sta. Maria Maggiore on the hills, and both he and Father Innocenza resolved sharply to dispute and deny the validity of Nicole's marriage, and both were honest in their views; they did not believe there could be valid marriage outside of Holy Church.

Had the old Marchese gone himself to ask about the child I do not know what the Padre Innocenza, with his softening heart, would have said; but to the priest from Villa Forano he remarked:

"Well, we cannot go back on what we have done."

"Cospetto! I should say not! My coming is a mere farce."

"And of course the child could not be found if it were living; and there is hardly a doubt but that it is dead by this time."

"Pur troppo!" said his confrere; "well, I hope this ends the story, and that we shall hear no more of Nicole, and the evil-minded English Jew, and their bambino."

(To be continued.)

RARE BIBLES.

The late Mr. James Lenox, of New York, was a great collector of rare books, but especially of remarkable Bibles. These are now carefully arranged in a dozen large glass cases, in the magnificent library founded by him in that city. The New York "Evening Post" says: "The collection is so arranged that it forms a history of the art of printing from the very beginning. Taking the Bibles first, there is the 'Gutenberg Bible' (Mazarin), the earliest book printed from movable types, printed at Mentz about 1450. The 'Breeches Bible,' so called on account of the rendering of Genesis iii. 7 ('making themselves breeches out of fig leaves'). There are a great many editions of this Bible, the Lenox Library shewing not only the first Geneva edition but a work of Caxton's printed many years before the issue of the Geneva Bible, in which parts of the Bible are translated into English, and the rendering 'breeches' is to be found for the first time in any known work. The 'Breeches Bible'—chiefly the result of the labours of English exiles of Genoa—was the English family Bible during the reign of Queen Elizabeth, and till supplanted by the version of King James I. In this case may be seen two leaves from Caxton's 'Recuyell of the Histories of Troye,' Bruges, 1474, which is supposed to have been the first book printed in the English language. No perfect copies of the work are known to exist. The Lenox Library has several copies of the 'Wicked Bible,' so called on account of the 'not' having been omitted from the commandment 'Thou shalt not commit adultery.' It has recently been ascertained that the fine (\$1,500) imposed upon the printer for having allowed this blunder to get into

* City people. † Thanks, sir. Good night, it rests with you.

the edition was used to found the first Greek press at Oxford. Placed next to the 'Wicked Bible' of the Lenox Library is a German Bible printed at Halle in 1571, sixty years before the English Wicked Bible was issued (1631) in which the same mistake occurs.

"The library is also rich in copies of the Codex Sinaiticus, found by Tischendorf in the convent on Mount Sinai, and supposed to date from the year 340; the Codex Vaticanus, found in the Vatican library where it had lain for centuries untouched. The Polyglot Bibles also deserve attention because of their beauty of workmanship, the text being printed in Chaldaic and Latin, and in Syriac and Latin. Other Bibles famous for typographical errors are the 'Placemakers' Bible, printed in 1562, in which the verse 'Blessed are the Peacemakers' is printed 'Blessed are the Placemakers;' the 'Murderers' Bible, so called from an error in the Epistle of Jude, 'murderers' being used instead of 'murmurers.' The Lenox Library possesses a copy of the first German Bible issued in 1496, of the Latin Bible of Nuremberg of 1477, and a unique treasure in Philip Melancthon's Bible, filled with minute annotations in his own handwriting. Many of these Bibles are profusely illustrated with most extraordinary and complicated woodcuts. Those to be seen in the block books, issued before movable types were invented, are the most interesting. The library possesses an admirable copy of the *Biblia Pauperum*, the impression being obtained from the block by rubbing instead of by means of a press. One cut represents the creation of Eve. Adam is shewn asleep under what may be supposed from the fruit to be an apple tree. Eve is getting out of a slit in his side."

PEACEABLE FRUIT.

"Nevertheless, afterward it yielded the peaceable fruit of righteousness."—Heb. xii. 11.

What shall Thine "afterward" be, O Lord,
For this dark and suffering night?
Father, what shall Thine "afterward" be?
Hast Thou a morning of joy for me,
And a new and joyous light?

What shall Thine "afterward" be, O Lord,
For the moan that I cannot stay?
Shall it issue in some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?

What shall Thine "afterward" be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love—
Shall *this* be my lasting gain?

What shall Thine "afterward" be, O Lord?
How long must Thy child endure?
Thou knowest! 'Tis well that I know it not!
Thine "afterward" cometh—I cannot tell what,
But I know that Thy word is sure.

What shall Thine "afterward" be, O Lord,
I wonder and wait to see,
(While to Thy chastening hand I bow),
What "peaceable fruit" may be ripening now—
Ripening fast for me!

—Francis Ridley Havergal.

A REMINISCENCE OF CARLYLE.

It was amusing to see how impatient he was of correction from his wife, and yet he would take correction from mine like a lamb. He was talking on one occasion with a distinguished nobleman about Herat. He pronounced it wrongly, Herat. My wife was an attentive listener. I was conversing with Mrs. Carlyle about a paper of mine that had recently appeared in "Household Words," on "The Buried City of Ceylon," when I heard Carlyle say to my wife, "You seem interested in our conversation."

"I cannot quite make out what city you are talking about," said she.

"Why, do you not know Herat, on the western confines of Afghanistan and the eastern of Persia, that diplomatists are so much interested in just now?"

"Oh, you mean Herat," said she; "that's quite a different thing. Nobody calls it Herat."

He accepted the correction without a murmur, and for the rest of the evening spoke of the city as Herat.

On another occasion he quoted wrongly from the Bible: "Is thy servant a dead dog to do this thing?" "It is not a dead dog, Carlyle," said his wife—she spoke with a burr on the r, Carlyle; "It is not a dead dog, Carlyle, but a dog—'Is thy servant a dog to do this thing?'" Carlyle heard her patiently to the end, and a little after took occasion to repeat his misquotation quite gravely. "Is thy servant a dead dog to do this thing?" His wife, like a prudent woman, did not hear it.—W. Knighton, in *Contemporary Review*.

Love Him that first loved you, and while you sink into His arms, and surrender all to Him, with a joyful, absolute self-renunciation, let this coniding love swell and abound, till every figment of distrust shall be swept away. For against every challenge, in time or eternity, this may be your rejoinder: "He that spared not His own son, but delivered Him up for us all: how shall He not, with Him, also freely give us all things?"—J. W. Alexander.

The Supreme Court of Wisconsin has just rendered a decision involving the validity of Sunday business contracts. It decides that money loaned on Sunday, and for which payment is promised on that day, cannot be recovered if the borrower declines to pay. And it has further decided that bonds issued in aid of a railway only on the presentation of a petition bearing the necessary signatures, which were affixed on Sunday, are issued unlawfully, the procuring and affixing of such signatures on Sunday being "business" as prohibited by the laws of the State.

BRITISH AND FOREIGN ITEMS.

No opium smoker is admitted to Church-membership by any Christian mission in China.

The British and Foreign Bible Society put in circulation in China last year 220,000 copies of the Scriptures.

Six thousand tradesmen now close their places of business in the St. Roch Quarter in Paris on the Lord's day.

The French Senate has abolished the dividing lines between the different religious bodies in the public cemeteries.

In thirty-seven years the Church of England has erected 2,581 churches, and expended on church buildings \$200,000,000.

The revised New Testament is now regularly used in the pulpits of at least twenty leading Presbyterian churches in New York.

The Presbyterian Sabbath schools of the United States contribute annually to benevolent purposes the sum of \$250,000.

The Glasgow Free Presbytery has ordained the Rev. R. Hannington, M.B., C.M., as a medical missionary at Livingstonia.

The death is announced by telegraph of the Rev. Duncan Macpherson, D.D., senior chaplain of the Church of Scotland, in Bombay.

The Rev. Dr. Edmond, of the Highbury New Park Presbyterian Church, London, is about to start on a visit of three or four months to America.

The revisers of the New Testament made no fewer than 31,191 alterations in the text. 2,467 emendations were made in 407 verses of the Revelations of St. John alone.

According to the Census returns there are about one million Presbyterian communicants in Scotland, shewing that three-fourths of the population are in Presbyterian families.

The distribution of tracts in Italy is producing so much effect that the priests and Catholics have formed a society, with a fund of 60,000 francs to start with, called the "Anti-Tract Society."

CRIME diminished seventy-five per cent. in the State of Connecticut under the prohibitory law of 1854, and in 1873 upon the restoration of the license system, it increased fifty per cent. in a single year.

There is a great awakening among the Jews at Hamadan, Persia. Forty men are believers besides women and children, though some of them are now deterred from confessing their faith by fear of persecution.

It is said the proposed establishment of a church in New Orleans by the Old Catholics is causing much uneasiness at Rome. It is feared that many Romanists whose allegiance to the Pope is not strong will find refuge in it.

The Greek Government has given an order that the Bible shall be read in the public schools in the ancient and not in the modern tongue. This introduces the Greek Testament into 1,200 schools, which contain 80,000 pupils.

PRESBYTERIAN Church members form about one-eighth of Church membership in South Carolina. More than one-third of the State Senators and three-fifths of the Congressmen from South Carolina are Presbyterians.

The Ultramontane newspaper, "Germania," of Berlin, admits that the negotiations between Germany and the Vatican relative to notifying ecclesiastical appointments to the German Government are a long way yet from a conclusion.

The Old Catholics in Europe have grown from the fourteen who protested, in Nuremberg, in 1870, under the leadership of Dr. Dollinger, against the latest Papal innovations on the Catholic faith, to a Church consisting of two bishops, 120 priests, and upwards of 100,000 enrolled lay members.

In the Chinese Presbyterian Mission Church, San Francisco, Cal., on the occasion of the July observance of the Lord's supper, the congregation was large and deeply interested. Five Chinese were baptized and received into the Church, four of whom were from the "Women's Home," under the care of Miss Culberston.

According to circulars distributed about Berlin, the Socialists, fourth electoral district, despite state of siege, have decided to vote for Babel, the Socialist candidate, for the Reichstag. Considering the strict laws governing the Socialists, especially in Berlin, this is a bold attempt on their part, which the Government will do its utmost to frustrate.

DR. DORCHESTER, a prominent minister of Boston, U.S., after years of careful investigation, estimates the Christian population of the world at 440,000,000. When King James's Version of the Bible was issued, according to Dr. Dorchester, there were but 5,000,000 of English-speaking people. To-day the Revision of 1881 goes forth, he says, to 95,000,000 of such people.

MR. DICK PEDDIE, M.P., has given notice that next session he will move in the House of Commons, "That this House is of opinion that the maintenance of the Church Establishment in Scotland is indispensable on public grounds; that in the ecclesiastical circumstances of the country it is eminently unjust; and that a measure for the disestablishment and disendowment of the Church of Scotland ought to be passed at an early period."

The net results of Prohibition in the State of Maine are summed up by ex-Governor Dingley, who states that the number of dramshops has been reduced from one to every 225 inhabitants in 1833, to less than one secret groggery to every 1,000 inhabitants in 1881, while the sales in these secret shops are less than one-fourth what they would be in openly licensed saloons. He also states that the criminal records affords convincing proof of the benefits of prohibition, there being in Maine only one State prison convict to 2,700 inhabitants. That proportion is lower than obtains in seven States which he mentions. The proportion in New York is one to 1,400.

MINISTERS AND CHURCHES.

A PRESBYTERIAN garden party at Listowel realized \$22.23.

REV. DR. ORMISTON, of New York, has been visiting his old charge at Newcastle.

THE corner stone of a new Presbyterian church at Deseronto is to be laid shortly.

THE Picton District Sabbath School Convention opened at Northport on the 7th inst.

THE Sabbath school of Knox Church, Ingersoll, held their annual picnic on the 1st inst.

THE congregation of Ratho and Innerkip, now vacant, are taking steps to call a minister.

THE congregation of Caven Church, Exeter, are taking steps towards calling a minister.

AN iron rod fence is in course of erection around St. Andrew's Church, Blyth, at a cost of \$115.

A MEETING in favour of the prohibition of the liquor traffic was held in the Leshville Presbyterian church last week.

ON the 26th ult. the Sabbath school in connection with the Ancaster congregation held their annual picnic—proceeds, \$28.

THE congregation of Mabou, Cape Breton, has given a call to the Rev. James A. Maclean, of Clyde and Barrington, but he has declined.

REV. PROF. BRUCE, of Manitoba College, and Mrs. Bryce, have left Winnipeg for Europe, where they will remain at least three or four months.

ON Sabbath evening, 28th ult., the pulpit of Chalmers' Church, Woodstock, was occupied by Rev. Prof. McCurdy, of Princeton, New Jersey.

AT a harvest-home held by the congregations of St. Andrew's, Mountain, and South Gower, on the 30th ult., a purse containing over \$100 was presented to the Rev. Archibald Henderson, late pastor of these congregations, who is now on the eve of his departure for a new sphere of labour in Ireland. A warm address which accompanied the purse elicited a feeling reply from Mr. Henderson.

REV. BERNARD L. QUINN, an ex-priest, preached in Quaker Hill Presbyterian church last Sabbath week, and lectured in the same place and in Uxbridge town hall to immense congregations, on the Errors of Rome. He was requested to give another lecture, embodying his reasons for leaving the Church of Rome, which request he readily complied with. The reverend gentleman displayed great ability and power throughout all the lectures.

A LARGE number of the members and adherents of the Presbyterian church, St. George, met at the manse on Thursday evening, the 25th ult., for the purpose of welcoming back the Rev. Robert Hume, M.A., pastor of the church, on his return from his trip across the Atlantic for the benefit of his health. After a bounteous tea, provided by the ladies, a warm address of welcome and a purse of \$78 were presented to him as a token of the esteem in which he is held by the members of his church. The rev. gentleman made a feeling reply. After spending a few hours very pleasantly together, each returned home much pleased with the evening's entertainment.

ON the occasion of the anniversary services of Erskine Church in this city, last Sabbath, Rev. Principal Grant preached morning and evening. At the close of the morning service Rev. Jno. Smith, the pastor, gave a brief statement of the recent progress of the congregation. The following are the figures: When the new church was opened, on the 27th July, 1879, there were 120 families in connection with the congregation; the number in connection now is 160; shewing a net increase of forty families. The number of members on the roll at the opening was 336; it is now 307; net increase, 71. Such marked progress as is indicated by these numbers, taking place in the short time that has elapsed since the church was opened, and in a locality sufficiently distant from any other Presbyterian place of worship, is encouraging to the congregation and cheering to all friends of the cause.

THE Rev. F. Ballantyne, pastor of the North and South Westminster congregations, who has been spending the summer abroad for the benefit of his health, is expected to return shortly much recruited, and ready to resume work. He will be warmly welcomed by both congregations, who entertain the

highest affection for their pastor. It was with deep regret that they parted with him at the beginning of summer; but Mr. Ballantyne was very fortunate in securing the services of Mr. Boyle, a Knox College student, who has carried on the work with a zeal and earnestness which won for him the heartfelt co-operation of both congregations. The students of the North Westminster Bible class, as a token of their high esteem for Mr. Boyle, presented him, on the eve of his departure and the last meeting of the class, with a purse containing \$50, accompanied by an appropriate address, to which he replied in a most feeling manner.

THE working members of our churches are now much more numerous than they formerly were; young men and young women are in most congregations engaging in church and Sabbath school work with ardour and enthusiasm; but the older working members—those who worked when the workers were few, and upheld the struggling cause with little help and less encouragement—these are passing away one by one, and their memory deserves a tribute. We notice with regret the death, at the age of seventy-one, of Mr. John Murray, a useful man of this class, connected with the Glenmorris congregation. Of him the Dumfries "Reformer" says: "The deceased was a native of the town of S-likik, in Scotland, and emigrated to this country in 1846. After residing for a short time in Galt he moved to Glenmorris, where he carried on business as a tailor for thirty years. Mr. Murray was, at the time of his death, the oldest inhabitant in the village. The deceased was in many respects a remarkable man. Very early in life he gave indication of being possessed of considerable musical talent. When only fourteen, he led the singing in the Sabbath school which he attended; when he was seventeen, he was regularly installed as precentor of the church. This office he held in several churches in Scotland for a period of twenty years. After coming to Canada he led the singing in St. Andrew's Church, Galt, and latterly in the Presbyterian church, Glenmorris, for a number of years. Mr. Murray had a very retentive memory, especially for passages of Scripture and Scottish poetry, whole pages of the latter he has been known to repeat without missing a word. He took a great interest in the religious education of the young, and for over twenty years was a teacher in the Glenmorris Sabbath school. His remains were accompanied to the village cemetery by a large body of friends and acquaintances, shewing the respect in which he was held by the community."

AT a special meeting of the Presbytery of Manitoba, held on the evening of the 25th ult., the session of Knox Church, Winnipeg, presented a resolution passed at the congregational meeting held on Tuesday evening, 16th inst., granting the sum of \$10,000 to the Second Presbyterian Church as soon as organized. The resolutions passed at a preliminary meeting of the second congregation, held in the City Hall, on Wednesday evening, were read, and Messrs. Robertson, Copeland and Russell, were heard in support of the petition. It was moved by Professor Bryce, seconded by Professor Hart, and resolved, that the Presbytery recognize with thankfulness the generous action of Knox Church, Winnipeg, in giving \$10,000 to the Second Presbyterian Church congregation in Winnipeg for church building, and rejoice to learn that so great a degree of unanimity characterized the action taken. Moved by Mr. McGuire, seconded by Mr. Scott, and carried, "That the Presbytery appoint Messrs. Russell, Hamilton and Copeland as an interim session for the proposed congregation, to meet on Tuesday evening at eight o'clock, in the Court House, to organize and fully constitute the Second Presbyterian Church." Rev. Dr. Black was appointed moderator of the interim session. The second clause of the memorial of the proposed congregation as to territory, namely, that McWilliam street be the southern limit, was granted, subject to the approval of the session of Knox Church. On the same evening, after the meeting of Presbytery, the members and adherents of the new congregation held a meeting in the Court House; appointed trustees, managers and auditors; resolved to proceed immediately to obtain a supply of services, and to apply to the Government for the use of the Court House as a place of meeting pending the erection of a new church; gave the trustees full power to procure a site; appointed a committee to raise subscriptions, and decided to adopt the name "St. Andrew's Church, Winnipeg."

REV. DR. MCKAY, the Formosa missionary, has just held a series of successful meetings in the West. Accompanied by his wife, he paid a visit of a week and a half to his old friend and College mate, Rev. J. L. Murray, of Kincardine. But the Doctor's idea of rest and recreation is somewhat peculiar. He desired Mr. Murray to arrange meetings for him every night in the week. The following places were visited in the short space of eight days: Teeswater, Paisley, North Bruce, Kincardine, Ripley and Huron (joint meeting), Chalmers' Church, Mount Forest, and Wingham. Crowded audiences greeted him during his brief tour, and the interest manifested was of the intensest character. His vivid narration of the trials, privations, and hair-breadth escapes, through which he had passed, his glowing account of the wonderful grace of God in blessing his labours in that heathen island, and his thrilling appeals to saints and sinners regarding their duty toward God and their brother-man, brought tears from hundreds of eyes unaccustomed to weep. Never has it been my privilege to witness an audience so profoundly impressed as that which assembled in Knox Church, Kincardine, on Sabbath morning (Aug 21st). It is gratifying to observe that the Doctor was highly pleased with his visit on both social and financial grounds. Contributions were liberal. Teeswater, \$21.50, together with a special donation of \$25 from Rev. D. Wardrope; Paisley, \$57; North Bruce, \$53, Ripley and Huron, \$50; Chalmers' Church, Kincardine township, \$20; Mount Forest, \$100, together with a cheque for \$100 more from a Mr. Scott, near the town; Wingham, sum not known; Knox Church, Kincardine, over \$100, about half of which was contributed by a young man named Ebenezer Robertson, out of his first earnings. Another case is worthy of special mention. One Miss Lizzie Byers, a servant girl, gathered together all the money she had at her command, \$5 27, and gave it to the Formosa Mission. No appeal was made in Kincardine on this occasion for a contribution to the Formosa Mission work, as nearly \$400 was given a few months ago for that object. The \$100 now contributed was handed in by those whose hearts were willing without a collection or subscription being taken up. It is greatly to be regretted that the Doctor should leave Canada without visiting scores of places which would greet him with large audiences and liberal collections. Money flows freely into the Foreign Mission treasury wherever the Doctor appears; and, what is of more importance than the amount now contributed, is that the Church is being stirred up from her slumber and selfishness and quickened with a missionary spirit which shall bear fruit in future at home and abroad.—COM.

BOOKS AND MAGAZINES.

RESPONSIVE READINGS. (New York: The Century Co.)—The Century Co. is the new name adopted by the corporation formerly known as Scribner & Co. The volume now before us contains an admirable selection of Scripture passages arranged under topical headings.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester, N.Y.: James Vick.)—A gorgeous group of cinerarias for frontispiece, numerous engravings illustrating the reading matter, several useful articles on subjects connected with horticulture, and a large number of brief items conveying seasonable hints to the amateur gardener, render the September number of Vick's Monthly very attractive.

SPIRITUAL SONGS FOR THE SUNDAY SCHOOL. (New York: The Century Co.)—This pretty little volume contains 273 hymns, all well fitted for Sabbath school singing. They are not overly childish, and they have nothing of the spasmodic or sensational about them. The compiler is the Rev. Charles S. Robinson, D.D., one of the busiest and most popular contributors to the "Sunday School Times."

THE CANADIAN METHODIST MAGAZINE. (Toronto: W. Briggs.)—The September number of the "Canadian Methodist Magazine" contains the Rev. Dr. Punshon's last article and his last poem; the subject of the prose article is "Wesley and his Literature." In this number we also find an interesting life-sketch of the late Rev. George McDougall, who after sixteen years of intrepid pioneer work in the North-West, perished on the plains in January, 1876.

ROSE-BELFORD'S CANADIAN MONTHLY. (Toronto:

Rose-Belford Publishing Co.)—No publication is doing more towards the building up of a home literature among us than the "Canadian Monthly." In the September number every article is Canadian either in its subject or in its authorship or in both; and what is better still some of the papers evince ability of a very high order, while they will all bear comparison with the average current magazine literature of the United States and Great Britain.

THE SOUTHERN PULPIT. (Richmond, Va.)—The September number of the "Southern Pulpit" contains sermons on "Religion an Essential Element of a Successful Life," by Rev. H. M. Du Bose (Methodist); "The Universal Mission of Christianity," by Rev. David S. Doggett (Episcopal Methodist); "Light," by Rev. J. W. Pratt, D.D. (Presbyterian); "Christ's Universal Dominion," by Rev. B. M. Palmer, D.D. (Presbyterian). It also gives the following outlines of sermons "An Expository Sketch of the Twelfth Chapter of Romans," by Rev. F. P. Mulally, D.D. (Presbyterian); "No Condemnation," by Rev. W. Dinwiddie, D.D.; "The Hand upon the Helm," by Rev. T. D. Witherspoon, D.D. (Presbyterian). The editor (Episcopalian) furnishes Suggestions on Texts as follow: "Man's Indifference to the Sufferings of Christ," "The Deceitfulness of Sin," "Christians Shining Lights." Under the head of Homiletical Illustrations, light is thrown on the subject of "Faith" by numerous extracts from various writers. The number closes with two book reviews, in one of which the "Scotch Sermons" are—not very severely—criticized.

RELIGIOUS IDIOTS.

Dr. Seguin, the great authority on all that relates to idiocy, regarded this unhappy condition as a state of prolonged childhood, in which the graces of infancy have departed, while the feeble development of body and mind remain. When we see the babe playing with its fingers and its toes, grasping at the sunbeam that falls on his cradle, trying feebly to walk, but unable to stand steadily, we are amused, interested; it is natural, it is childlike. Suppose that when five or ten years are past, we see the child, and he is still where he was—still playing with his fingers, still amused with the sunbeam, and still feebly tottering. We start back in horror, exclaiming, "The child is an idiot." For we know that progress, growth, is the condition of health, bodily and mental.

Are there not among us religious idiots, persons whose spiritual growth has stopped in their infancy, who have never grown? We meet a young convert; his views of the truth are but immature; his faith is but feeble; he has to struggle against the old man within, and against temptation without. Often his struggles are vain, and he yields to temptation; his devotions are fitful and irregular, for devotion is not yet a habit with him; he has to force himself toward it with an effort. But all these things do not discourage us, rather they arouse our sympathy, our affection, our prayers.

Years pass on; we meet the same convert. In his capacity for business there has been a growth; he can make more money than he could; his mind has grown. But as to his religious nature, there has been no progress; his knowledge of the Lord's Word has not enlarged; his faith is just as weak; his self-denying benevolence is no larger; it is just as hard for him to deny himself as it was; he has gained no power in prayer; he is just as much the victim of temptation. His benefactions are just what they were. He gave then a dollar with a struggle; and with the same struggle he gives a dollar now. It is just as hard for him to forgive injuries; just as hard to withstand the solicitations of fashion; just as hard to forego worldly pleasure, to repress anger and passion. What shall we say, what can we do, but start back and exclaim, "A religious idiot!"

Have you grown? Are you growing? Are you gaining victories? Is your present light so clear and bright that you look back on the period of your conversion as but the dawn? If not, then must not yours be regarded as a case of religious idiocy?—*National Baptist.*

A MEMBER of James Church, New Glasgow, has recently invested \$1,000, the interest of which is to be used for the purpose of enabling some theological student "to carry on his studies with more comfort and advantage."

THE Presbyterians of Australia are rejoicing over the success of their sustentation scheme. For the second quarter of the year, as for the first, the committee has been enabled to declare an equal dividend at the rate of £300 per annum to all the ministers of the Church entitled in terms of the Sustentation Act to receive it.

THE Brantford Young Ladies' College opened on Tuesday of this week under very favourable circumstances. The number of new students is about double that of the previous year. Miss Melvina Ross, daughter of the late James Ross, M.P.P. for Compton, Quebec, has been appointed as Lady Principal. She comes to the College with the highest testimonials and with an experience of five years gained in Stanstead College.

HERE is one of Judge Black's "pen-pictures" in his article in the "North American Review." "Mr. Ingersoll is not, as some have estimated him, the most formidable enemy that Christianity has encountered since the time of Julian the Apostate. But he stands at the head of living infidels 'by merit raised to that bad eminence.' His mental organization has the peculiar defects which fit him for such a place. He is all imagination and no discretion."

PEOPLE who are still puzzled by the words "agnostic" and "agnosticism" may find comfort in this brief and comprehensive definition given by the New York "Sun": "An agnostic is a man who doesn't know whether there is a God or not, doesn't know whether he has a soul or not, doesn't know whether there is a future life or not, doesn't believe that any one else knows any more about these matters than he does, and thinks it a waste of time to try and find out."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVIII.

Sep. 18. } REVIEW { Ps. cv. 26-45
1881. } { cv. 1-26.

GOLDEN TEXT.—"We will bless the Lord from this time forth and for evermore."—Ps. cv. 13.

HOME READINGS.

- M. Ex. i. 1-14.
- T. Ex. ii. 5-15; iii. 1-14.
- W. Ex. iv. 27-31; v. 1-4; vii. 8-17.
- Th. Ex. xii. 1-14.
- F. Ex. xiv. 19-27; xvi. 1-8.
- S. Ex. xx. 1-21.
- Sab. Ex. xxxii. 26-37.

HELPS TO STUDY.

During the past three months the lessons have been occupied with the deliverance of the Israelites from the bondage of Egypt, their progress through the wilderness as far as Mount Sinai, their reception of the decalogue there, and their subsequent transgression of the second commandment by making and worshipping a golden calf, and the severe chastisement inflicted upon them on that account.

We give below, as usual, the texts, the golden texts, the subjects and the sub-headings of the lessons. Of course these are but the dry bones of a review. Every teacher can in his own way make the lesson practical by bringing out the parallel between the Israelitish exodus and the deliverance of the sinner from the bondage of sin; the care which God exercises over those whom He is saving; His providential guidance of them "in a way which they knew not;" His wisdom and patience as shown in training them by numerous lessons for His own service; and His tenderness and long-suffering in bearing with their many failures and shortcomings.

Lesson XXVII. Israel in Egypt. Ex. i. 1-14. Golden Text, Ex. i. 14. (1) A nation's origin and increase. (2) Political changes. (3) A bitter bondage.

Lesson XXVIII. The Coming Deliverer. Ex. ii. 5-25. Golden Text, Heb. ii. 24. (1) The princess and the foundling. (2) The faithful sister. (3) The mother—the best nurse. (4) A rash act. (5) A fugitive patriot.

Lesson XXIX. The Call of Moses. Ex. iii. 1-24. Golden Text, Ex. iii. 12. (1) An adventurous shepherd. (2) The burning bush. (3) The commission given. (4) Objections answered.

Lesson XXX. Moses and Aaron. Ex. iv. 27-31; v. 1-4. Golden Text, Psalm cv. 26. (1) The meeting of the brothers. (2) The message delivered and welcomed. (3) The demand for liberty. (4) The refusal.

Lesson XXXI. Moses and the magicians. Ex. vii. 8-17. Golden Text, Psalm cv. 27. (1) The unequal contest. (2) The divine mission proved. (3) The evidence rejected. (4) The hard heart made harder still. (5) The warning—the beginning of plagues.

Lesson XXXII. The Passover. Ex. xii. 2-24. Golden Text, 1 Cor. v. 7. (1) The new era. (2) The slain lamb. (3) The sprinkled blood. (4) The hasty feast. (5) The safe dwelling.

Lesson XXXIII. The Red Sea. Ex. xiv. 19-27. Golden Text, Ex. xiv. 15. (1) The fiery, cloudy pillar. (2) The bright side and the dark. (3) The dividing of the waters. (4) The safe passage. (5) The rash pursuit. (6)

A look and its consequences. (7) The attempted return. (8) The return of the waters. (9) The overthrow.

Lesson XXXIV. The Manna. Ex. xvi. 1-8. Golden Text, John vi. 32. (1) Where and when. (2) Complaints of hunger in the camp. (3) Egyptian flesh pots regretfully remembered. (4) The bondage of the fear of death. (5) Manna provided. (6) Provision for the Sabbath. (7) The murmurers rebuked.

Lesson XXXV. The Commandments. Ex. xx. 1-11. Golden Text, Matt. xxii. 37, 38. (1) The Object of worship—A heism forbidden. (2) The mode of worship, idolatry forbidden. (3) The abuse of worship—profanity forbidden. (4) The time of worship—Sabbath desecration forbidden.

Lesson XXXVI. The Commandments. Ex. xx. 12-21. Golden Text, xxii. 39-40. (1) Our duties to each other. (2) The territory of Sinai.

Lesson XXXVII. Idolatry Punished. Ex. xxxii. 26-35. Golden Text, 1 John v. 21. (1) Idolaters slain. (2) Intercession made. (3) Justice declared. (4) Idolaters plagued.

In its Hints for the Primary Teacher the "Sunday School Times" says: "Begin with the life of Moses, in the ark. Let the little ones tell of the hiding and finding, and see that in their remembering the mother-love, sister-help, and the princess's care, they do not forget the watching eye of God, who had great work for those little helpless hands to do, great words to be spoken by the voice which cried when the princess looked. Let them tell how long, and what, Moses learned in the palace. Ask where he saw the sufferings of his brethren; what he did; why he fled; where, and how it was, that he sat down by a well. Recall the scenes of the burning bush, asking, where and what he saw when he was called by God to deliver His people; how he went back to Egypt before the king; the signs by the river; before the magicians; ask about his rod. Question on the plagues sent, specially the last, and get accurate answers upon the Israelites' keeping the passover. What was the meaning of the blood-stains on the doors? Why were those homes safe where the doors were so marked? Had there been a sacrifice? What did they do with the lamb? Ask about their going; meaning of "exodus." What did God command Moses to do by the Red Sea? Tell of God's bidding him to go up on the mountain. How long was he out of the sight of the people? Let the children tell what the great congregation were doing, how Moses found them as he came down from Sinai, and let the class help to picture him praying for the people. See if they understand the meaning of "intercessor," and can tell how he offered himself for their sin. Ask what in the life of Moses reminds us of Jesus Christ. Many points will, no doubt, be given by the children."

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Its Editor will be the well-known, experienced, and now veteran agricultural writer, W. F. CLARKE, whose name, familiar as a household word to rural Canadians all over our broad Dominion, will be a sufficient guarantee that ability, point, sprightliness, and good nature, will be stamped on its contents.

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OUR YOUNG FOLKS.

WHAT HAST THOU DONE.

What hast thou done to shew thy love,
To Him who left His throne above;
His glorious throne in yonder sky,
And came to earth for thee to die?
Tell me, my soul!

What hast thou done in all these years,
Since Christ in love dispelled thy fears,
And in their place gave peace of mind,
And access to His throne to find?
Tell me, my soul!

Hast thou the world renounced entire,
And for its praise felt no desire?
From every folly turned away,
To seek for joys that last away?
Tell me, my soul!

When'er a brother in his need,
Appealed to thee to clothe or feed;
Did'st thou with generous soul reply,
And for Christ's sake, thyself deny?
Tell me, my soul!

Hast thou e'er dried the widow's tear?
Or sought the orphan's path to cheer?
Hast thou e'er raised the fallen up,
And bidden him once more to hope?
Tell me, my soul!

Or hast thou lived in selfish ease,
Seeking alone thyself to please,
Forgetful that thy God would claim
Thy service, if thou bare His name?
Tell me, my soul!

Forget not, soul, that by and by
A reckoning comes in yonder sky.
When Christ, as Judge, will ask of thee,
"O soul! WHAT HAST THOU DONE FOR ME?"
Remember, soul!

WHY MAMIE PICKED BLACK-BERRIES.

"I AM so sorry for little Dell Ferguson," said Mamie Anderson, one hot August morning.

"How sorry are you?" asked Aunt Mary, who was herself very sorry for Dell Ferguson, and who was also anxious to give a practical turn to her niece's sympathy with the sick little girl.

"Why very sorry—as sorry as I can be. What a strange question!"

"I was thinking whether you were sorry enough to try to help her."

"Of course I am. But I don't see as I can do anything. The doctor says if she don't go to the seashore she will die. I can't send her there, can I?"

"Perhaps you could if you should really try."

"Why, Aunt Mary, what do you mean? You must be just a little bit out of your head this morning."

"Oh, no, I am all right," said aunty smiling. "It won't cost much for Dell to go."

"Well it might as well cost much as little. She hasn't a cent."

"You know Mr. Lawton?"

"Yes."

"He was saying yesterday that he was greatly bothered to get help to gather his blackberry crop. The fruit is spoiling on the vines, and the market was at its best now."

"Do you mean—?"

"I mean if you really wish to help Dell, you can pick berries for Lawton and earn fifty cents a day. She told me that if she had

three dollars to start with she would venture to go. Her cousin will board her."

Mamie hesitated. She loved dearly to work out of doors; there was that in favour of the project, but there was one very serious drawback. Mamie had an intimate friend, Maggie Hall, whose father was a rich man. Maggie had a great deal of spending money, wore silk dresses and bracelets.

"What would she think if she should hear that I was picking blackberries like a common working girl?" said Mamie to herself, "Oh, dear, it is impossible."

Still she kept thinking about the matter. Dell would surely die if she did not have a change. And Aunt Mary thought that she could help her. At last Mamie said, "I'll do it," and upon the spur of the moment went directly to Mr. Lawton and made a bargain with him.

The day she began her work, Maggie Hall, all dressed in the prettiest of checked silk, with peach-blow coloured kid gloves and a dainty little hat, came to call on her. Aunt Mary sent her to the blackberry patch.

"You may as well go right over there," aunty said; "Mamie will want to see you."

When Mamie saw Maggie coming, the contrast between her friend and herself was so great, that she felt very much like running away.

"What are you doing?" asked the visitor. "Getting some blackberries for your mother to make jelly of?"

Here was a good chance to evade the truth; and Mamie was strongly tempted to say yes, and let the matter drop. For really Mr. Lawton had told her that he would throw in a few quarts for Mrs. Anderson's jelly. But Mamie struggled with herself again, and conquered; she couldn't quite make up her mind to tell a lie, and she knew that to give a false impression is as really a lie as to speak a falsehood outright. The hot blood surged into her face as she told Maggie what she was doing, and the tears filled her eyes.

"You won't want me to ride with you and visit you any more," she said, "because everybody will know that I am at work here."

"Nonsense," said Maggie. "I will go straight home and put on my old linen suit and come and help you; then you'll tell me all about Dell, and I'll go with you to see her."

How fortunate it was that Mamie was generous and truthful. She gained a new friend for Dell, and won fresh love and esteem for herself. Maggie picked berries all the week with Mamie, and at the end they carried six dollars to the sick girl. And that was only the beginning of what was done for her by Mamie's self-sacrifice. Several ladies, friends of the Andrews and the Halls, hearing of the affair, interested themselves in Dell, and looked out for her wants till she was quite well.

THE REASON WHY.

"COME, Earnest, and let us have a glass of something to cheer us up. You are as dull as can be, and I am inclined towards the indigo hue, myself," and the speaker attempted to draw his companion into a saloon that they were at the moment passing.

"No, 'Gene, I cannot," replied Earnest Brainard.

"And why not? I should like to know," demanded Eugene, "why it is you never drink with any of the fellows."

"I will tell you why, if you care to listen to a sad story," said Earnest.

"Of course I care to listen, if it concerns you, old fellow," replied Eugene.

"One year ago," began Earnest, "I was a free and easy, 'happy-go-lucky-go,' sort of a young fellow. I had a beautiful home; my parents were both living, and I had a dear brother and sister, twins, about three years older than myself. Everything, it would seem, that would tend to my happiness. And to-day I am here, hundreds of miles away from the home of my childhood and youth, my parents and brother dead, and my sister almost heart-broken. I will tell you the reason: Wine was often seen on my father's table. He was a moderate man; he never drank to excess, and he despised any one who did. I was much like him. But my brother Frank could not stop when he once yielded to the demon of strong drink. More than once he was brought home drunk. The next day he would heartily repent having brought such a disgrace on the Brainard name, and promise not to drink another drop. He would keep his promise faithfully for a few days, but then his wild companions would tempt him, and he would yield. So the matter went on from bad to worse. At last my father in a fit of anger told him that if he 'did not soon turn over a new leaf, he should never darken his (my father's) doors again.' Frank was fearfully angry, but said nothing, he simply bowed and left the room. In a few days, or rather nights, after this Frank became engaged in a drunken quarrel. His opponent struck him to the ground, and fled. Frank was brought home insensible. For a long time they thought him dead, but finally he began to shew signs of life. He did not die then, but lived on for weeks, suffering the most horrible agony. During this time he could never bear Fannie, my sister, out of his sight, for a moment. I used to think it almost a miracle, that she bore up so, but she had a helper that I knew nothing of.

One day he called me to him and said, 'I am not long for this world, my brother, and I want you to promise me one thing. Promise me you will never touch a drop of liquor as long as you live. I am not afraid you will make such a wreck of yourself as I am, but don't help any other fellow to do so. It is your moderate drinkers that do the most hurt to the cause of temperance. Promise me.' I promised, and up to this time I have kept that promise. He died soon after. In a short time my parents followed him, and now none are left but Fannie and I. And now, Eugene Evans, do you wonder that the very thought of drinking liquor makes me shudder, and turn pale," concluded Earnest.

Eugene grasped his hand. "Earnest," he cried, "I will never again ask you or any one else to drink, and I will never drink again myself, God helping me." And he kept his word.

Words of the Wise.

ALL errors spring up in the neighbourhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.

DIVIDED in denomination, the Christian Church may be; but, like its great Head, it is yet one in its purpose of uplifting fallen humanity and raising high the banner of the cross.

THE New Testament is imperishable, not because it is a book of human genius or eloquence, but because it is a faithful record of the imperishable words and the imperishable works of Jesus.

THOSE who go to the house of God for the sake of social position, who think more of the man that occupies a pew there than of God who is worshipped, do indeed swell the number of the congregation without adding to its devotion.

CHRISTIANS are like the several flowers in a garden, that being shaken with the dew of heaven, which, having each of them the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.

LORD CHATHAM, who was almost as remarkable for his courteous manners as for eloquence and public spirit, has thus defined good breeding: "Benevolence in trifles, or a preference of others to ourselves in the little daily occurrences of life."

SEEK not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon every occasion, is far happier than he who hangs upon the smiles of the great, or the still more fickle favours of the multitude.

QUARREL not rashly with adversities not yet understood, and overlook not the mercies often bound up in them; for we consider not sufficiently the good of evils, nor fairly compute the mercy of Providence in things afflicted at first hand.—Sir Thomas Browne.

How little we know of what is going on in the minds of others. Often when we have given up the hope of their conversion in despair, and look upon them as hopeless cases, the Lord has still gracious purposes respecting them, and in His own way brings them to Himself.

DEPEND upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—Geo. Mc Donald.

CHRIST dwells in the hearts of all true believers, and guides them to their places, and fits them for their specific uses. He glorifies Himself in doing His work through them. In His blessed service, tears are wiped away, sorrow and crying cease, pain is forgotten, and at last death will be swallowed up in victory.

I HAVE seen such sin in the Church, that I have often been brought by it to a sickly state of mind. But when I have turned to the world, I have seen sin working there in such measures and forms, that I have turned back again to the Church, with more wisdom of mind and more affection to it. I see sin, however, nowhere put in such an odious appearance as in the Church.

THERE is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and above it, and to produce the impression of a holy and separate life. This only can give us a true Christian power.

MANY times when the soul is in deep waters it is Jesus who has brought it there, and has gone down with it into the dark sea, just to teach the lesson of clinging to Him. How quickly the thought comes home in such straits, "To whom else shall we go?" The vanity of human helpers is seen in such hours, as it never can be in the days of smooth, rolling prosperity.

THE German proverb, "If I rest, I rust," applies to many things, besides the key. If water rests, it stagnates. If the tree rests, it dies, for its winter state is only a half-rest. If the eye rests, it grows dim and blind. If the arm rests, it weakens. If the lungs rest, we cease to breathe. If the heart rests we die. What is true living but loving? And what is loving but growth in the likeness of God?

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