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Department of the Interior.

OTTAWA, 25th MAY, 1881.

WHEREAS circumstances have rendered it expedient to effect certain changes in the policy of the Government respecting the administration of Dominion Lands, PUBLIC NOTICE is hereby given:

- 1. The Regulations of the 14th October, 1879, are hereby rescinded, and the following Regulations for the disposal of agricultural lands are substituted therefor:
2. The even-numbered sections within the Canadian Pacific Railway Belt—that is to say, lying within 24 miles on each side of the line of the said Railway, excepting those which may be required for wood-lots in connection with settlers on prairie lands within the said belt, or which may be otherwise specially dealt with by the Governor in Council—shall be held exclusively for homesteads and pre-emptions. The odd-numbered sections within the said Belt are Canadian Pacific Railway Lands, and can only be acquired from the Company.
3. The pre-emptions entered within the said Belt of 24 miles on each side of the Canadian Pacific Railway, up to and including the 31st day of December next, shall be disposed of at the rate of \$2.50 per acre: four tenths of the purchase money, with interest on the latter at the rate of six per cent per annum, to be paid at the end of three years from the date of entry, the remainder to be paid in six equal instalments annually from and after the said date, with interest at the rate above mentioned on such portions of the purchase money as may from time to time remain unpaid, to be paid with each instalment.
4. From and after the 31st day of December next, the price shall remain the same—that is, \$2.50 per acre—for pre-emptions within the said Belt, or within the corresponding Belt of any branch line of the said Railway, but shall be paid in one sum at the end of three years, or at such earlier period as the claimant may have acquired a title to his homestead quarter section.
5. Dominion Lands, the property of the Government, within 24 miles of any projected line of Railway recognized by the Minister of Railways, and of which he has given notice in the "Official Gazette" as being a projected line of railway, shall be dealt with, as to price and terms, as follows: The pre-emptions shall be sold at the same price and on the same terms as fixed in the next preceding paragraph, and the odd-numbered sections shall be sold at \$2.50 per acre, payable in cash.
6. In all Townships open to sale and settlement within Manitoba or the North-West Territories, outside of the said Canadian Pacific Railway Belt, the even-numbered sections, except in the cases provided for in clause two of these Regulations, shall be held exclusively for homestead and pre-emption, and the odd-numbered sections for sale as public lands.
7. The lands described as public lands shall be sold at the uniform price of \$2.50 per acre, excepting in special cases where the Minister of the Interior, and in the provisions of section 7 of the amendment to the Dominion Lands Act passed at the last Session of Parliament, may deem it expedient to withdraw certain farming lands from ordinary sale and settlement, and put them up for sale at public auction to the highest bidder, in which event such lands shall be put up at an upset price of \$2 per acre.
8. Pre-emptions of the Canadian Pacific Railway Belt shall be sold at the uniform price of \$2 per acre, to be paid in one sum at the end of three years from the date of entry, or at such earlier period as the claimant may acquire a title to his homestead quarter section.
9. Exception shall be made to the provisions of clause 7, in so far as relates to lands in the Province of Manitoba or the North-West Territories, lying to the north of the Belt containing the Pacific Railway and, wherein a person has acquired a title as settler on an odd-numbered section, shall have the privilege of purchasing to the extent of 320 acres of such section, but no more, at the price of \$2.50 per acre, cash; but no Patent shall issue for such land until after three years of actual residence up on the same.
10. The price and terms of payment of odd-numbered sections and pre-emptions to be set forth, shall not apply to persons who have secured in any one of the several Belts described in the said Regulations of the 14th October, 1879, hereby rescinded, but who have not obtained titles for their lands, and who may establish a right to purchase such odd-numbered section or pre-emptions, as the case may be, at the rate and on the terms respectively fixed for the same by the said Regulations.

TIMBER FOR SETTLERS.

- 11. The system of wood lots in prairie townships shall be continued—that is to say, homestead settlers having no timber on their own lands, shall be permitted to purchase wood lots in areas not exceeding 20 acres each, at a uniform rate of \$5 per acre, to be paid in cash.
12. The provision in the next preceding paragraph shall apply also to settlers of prairie sections bought from the Canadian Pacific Railway Company, in cases where the only wood lands available have been laid out on even-numbered sections, provided the Railway Company agree to reciprocate where the only timber in the locality may be found on their lands.
13. With a view to encouraging settlement by lessening the cost of building material, the Government reserves the right to grant licenses from time to time, under and in accordance with the provisions of the "Dominion Lands Act," to cut merchantable timber on any lands owned by it within surveyed townships; and settlement upon, or sale of any lands covered by such license, shall, for the time being, be subject to the operation of the same.

SALES OF LANDS TO INDIVIDUALS OR CORPORATIONS FOR COLONIZATION.

- 14. In any case where a company or individual applies for lands to colonize, and is willing to expend capital to contribute towards the construction of facilities for communication between such lands and existing settlements, and the Government is satisfied of the good faith and ability of such company or individual to carry out such undertaking, the odd-numbered sections in the case of lands outside of the Canadian Pacific Railway Belt, or of the Belt of any branch line or lines of the same, may be sold to such company or individual at half price, or \$1 per acre, in cash. In case the lands applied for be situated within the Canadian Pacific Railway Belt, the same principle shall apply so far as one-half of each even-numbered section is concerned—that is to say, the one-half of each even-numbered section may be sold to the company or individual at the price of \$1.25 per acre to be paid in cash. The company or individual will further be expected up to the extent of \$500, with six per cent interest thereon till paid, in the case of advances made to place families on the lands, under the provisions of section 10 of the

amendments to the Dominion Lands Act hereinbefore mentioned.

15. In every such transaction, it shall be absolutely conditional:

- (a) That the company or individual, as the case may be, shall, in the case of lands outside of the said Canadian Pacific Railway Belt, within three years of the date of the agreement with the Government, place two settlers on each of the odd-numbered sections, and also two on homesteads on each of the even-numbered sections embraced in the scheme of colonization.
(b) That should the land applied for be situated within the Canadian Pacific Railway Belt, the company or individual shall, within three years of the date of agreement with the Government, place two settlers on the half of each even-numbered section purchased under the provision contained in paragraph 14, above, and also one settler upon each of the two quarter sections remaining available for homesteads in such section.
(c) That on the promoters failing within the period fixed, to place the prescribed number of settlers, the Governor in Council may cancel the sale and the privilege of colonization, and resume possession of the lands not settled, or charge the full price of \$2 per acre, or \$2.50 per acre, as the case may be, for such lands, as may be deemed expedient.
(d) That it be distinctly understood that this policy shall only apply to schemes for colonization of the public lands by Emigrants from Great Britain or the European Continent.

PASTURAGE LANDS.

- 16. The policy set forth as follows shall govern applications for lands for grazing purposes, and previous to entertaining any application, the Minister of the Interior shall satisfy himself of the good faith and ability of the applicant to carry out the undertaking involved in such a location.
17. From time to time, as may be deemed expedient, leases of such Townships, or portions of Townships, as may be available for grazing purposes, shall be put up at auction, at an upset price to be fixed by the Minister of the Interior, and sold to the highest bidder—the premium for such leases to be paid in cash at the time of the sale.
18. Such leases shall be for a period of twenty-one years, and in accordance otherwise with the provisions of section eight of the Amendment to the Dominion Lands Act passed at the last Session of Parliament, hereinbefore mentioned.
In all cases the area included in a lease shall be in proportion to the quantity of live stock kept thereon, at the rate of ten acres of land to one head of stock; and the failure in any case of the lessee to place the requisite stock upon the land within three years from the granting of the lease, or in subsequently maintaining the proper ratio of stock to the area of the leasehold, shall justify the Governor in Council in cancelling such lease, or in diminishing proportionally the area contained therein.
20. On placing the required proportion of stock within the limits of the leasehold, the lessee shall have the privilege of purchasing, and receiving a patent for, a quantity of land covered by such lease, on which to construct the buildings necessary in connection therewith, not to exceed five per cent. of the area of the leasehold, which latter shall in no single case exceed 100,000 acres.
21. The rental for a leasehold shall in all cases be at the rate of \$10 per annum for each thousand acres included therein, and the price of the land which may be purchased for the cattle station referred to in the next preceding paragraph, shall be \$1.25 per acre, payable in cash.

PAYMENTS FOR LANDS.

- 22. Payments for public lands and also for pre-emptions may be in cash, or in scrip, or in police or military bounty warrants, at the option of the purchaser.
23. The above provisions shall not apply to lands valuable for town plots, or to coal or other mineral lands, or to stone or marble quarries, or to lands having water power thereon; and further shall not, of course, affect Sections 11 and 29 in each Township, which are public school lands, or Sections 8 and 26, which are Hudson's Bay Company's lands.

J. S. DENNIS, Deputy Minister of the Interior. LINDSAY RUSSELL, Surveyor-General.

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TO SETTLE COFFEE.—To settle coffee without eggs, put the ground coffee—two tablespoonfuls or more, according to the size of the family—to soak over night in a teacup of water. In the morning add more water, and put it on to boil, boiling fifteen or twenty minutes; then fill in what water is necessary, and put the coffee-pot on the stove. In fifteen minutes it will be as clear as amber.

TO WHITEN LINEN THAT HAS COLOURED.—Take a pound of fine white soap, cut up into a gallon of milk, and hang it over the fire in a wash-kettle. When the soap is quite melted, put in the linen, and boil for half an hour. Now take it out, having all ready a pail of water and warm water; wash the linen in it and then rinse it through two cold waters, with a very little blue in the last.

BEEFSTEAK AND KIDNEY PUDDING.—Take one pound of rump steak, beat and cut into long strips for rolling, or, if preferred, in pieces about half an inch square. Season well with pepper and salt, and dredge over with a little flour; cut half a pound of beef kidney into thin slices, seasoned in the same way, and lay it with the beef into a basin lined with good suet paste, about half an inch thick; throw in a little water and close the cover the top securely with paste. Let it boil three hours, and keep the saucepan well filled up all the time. A few mushrooms or oysters may be put into the pudding, and will be a very great improvement.—Caswell's Cookery.

THE EFFECTS OF ALCOHOL ON PIGS.—Two French savans have, for the last twelve months, been keeping nine pigs in a state of habitual drunkenness, with a view to testing the effects of different kinds of alcohol, and the Prefect of the Seine last year kindly put some styes and a yard in the municipal slaughterhouses at their disposal, in order that they might conduct their interesting experiment at the smallest cost to themselves. The pig who takes absinthe is first gay, then excitable, irritable, combative, and finally drowsy; the pig who has brandy mixed with his food is cheerful all through till he fails to sleep; the rum-smilling pig becomes sad and somewhat silent at once; while the pig who takes gin conducts himself in eccentric ways, grunting, squealing, tilting his head against the stye door, and rising on his hind legs as if to sniff the wind. Dr. Decaisne, writing on intoxicated swine in "La France," remarks that they are none of them the worse for their year's tipping.

CHARCOAL AND ITS USES.—The following, taken from a contemporary, will be of interest, not only to the correspondent who inserted a query in this journal respecting the uses of charcoal, but also to many of our readers. Charcoal, laid flat, while immediately a burn, causes the pain to abate immediately; by leaving it on for an hour the burn seems almost healed when the burn is superficial. And charcoal is valuable for many other purposes. Tainted meat, surrounded with it, is sweetened; strewn over heaps of decomposed pelts, or over dead animals, it prevents any unpleasant odour. Foul water is purified by it. It is a great disinfectant, and sweetens offensive air if placed in shallow trays around apartments. It is so very porous in its "minute interior," it absorbs and condenses gas; most rapidly. One cubic inch of fresh charcoal will absorb nearly one hundred inches of gaseous ammonia. Charcoal forms an unrivalled poultice for malignant wounds and sores, often corroding away dead flesh, reducing it to one quarter in six hours. In cases of what we call proud flesh it is invaluable. It gives no disagreeable odour, corrodes no metal, hurts no texture, injures no colour, is a simple and safe sweetener and disinfectant. A teaspoonful of charcoal in half a glass of water, often relieves a sick headache. It absorbs the gasses and relieves the distended stomach pressing against the nerves, which extend from the stomach to the head. It often relieves constipation, pain, or heartburn.—Ex.

Dr. FOWLER'S Extract of Wild Strawberry cures all forms of bowel complaints in infants or adults. The most safe, pleasant, and perfect remedy known. Purely vegetable and free from opiates or poisonous drugs.

A POSITIVE FACT.—It is now established beyond controversy that Dr. Fowler's Extract of Wild Strawberry is the most perfect cure for all forms of bowel complaints, including cholera morbus, dysentery, colic, cholera infantum, nausea, canker of the stomach and bowels, piles, etc. Beware of opiates and poisoning drugs, that only check for a time and produce inflammation. Wild Strawberry is safe and certain in its effects.

THE CANADA PRESBYTERIAN.

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No. 29.

LOOK AT THE LABEL.

Every subscriber of THE PRESBYTERIAN is requested to look at the little label by means of which his name is affixed to every number of the paper, where each one can see the precise date to which payment has been made; and all who discover that the time for which they have paid has expired, are asked to send the amount due as soon as practicable. To those who are two or more years in arrears we are compelled to say that prompt payment must be made. The names of all parties owing more than TWO YEARS will be struck off on the FIRST OF AUGUST, and the accounts placed in other hands for collection.

NOTES OF THE WEEK.

PROFESSOR ROBERTSON SMITH has consented to deliver a series of lectures in Inverness, on "The Spirit of Hebrew Poetry."

THREE million copies of the Revised New Testament of the Oxford and Cambridge editions are reported as sold within ten days of publication.

PROFESSOR ROBERTSON SMITH has, it is stated, intimated his intention not to enter a pulpit till the General Assembly's decision in his case has been reversed. Two of his principal lay supporters have left the Church, or are about to do so.

THE idea of uniform Sunday school lessons originated with Dr. Vincent in 1865, was adopted throughout the United States in 1872, and became international by the acceptance of the scheme in Canada, England and Scotland, in 1875.

THE Pope has issued an encyclical letter dealing with recent attempts on the lives of sovereigns, in which he declares that the precepts of Christ are eminently fitted to comprise both those who obey and those who command, and to produce between the two sections of the community that unity of purpose which begets public tranquillity.

PROFESSOR SWING does not want so much Bible. He says: "There should be in the new version eliminations of whole chapters and whole books, on the ground that they make the sacred volume too large to be printed in good type and still be portable. A small Bible always means that the type is almost microscopic. A popular Bible should be at once portable and of fair, clear type; and to make this possible a large part of the Old Testament should be omitted from the editions of the future."

THE Transvaal, it seems, is to be retroceded to the Boers about the beginning of next month. Instead of that step ending the difficulties in that quarter it will only be the beginning of greater ones than have yet been encountered. The Boers have tried to impress upon the native tribes both in the Transvaal and in the surrounding country that they have entirely defeated the British, and already they are assuming the airs of conquerors, and are continuing to act as they have always done as the oppressors of the black man, who is bound to shew that he won't submit to that.

ANENT the Bulgarian troubles, a correspondent at Giurgero, after describing the terrorism exercised by Prince Alexander at the recent election for members of the Assembly, states that even the Bulgarian newspapers published by American missionaries at Constantinople were prohibited from circulating. A despatch from Sistova says: "The roads converging on Sistova are guarded by batteries of artillery. The prospect of a revolution is openly canvassed. The motto is violence against violence. The Prince's candidates elected to the Assembly have been taken

from the most ignorant classes. Half of them are unable to read or write."

THE progress toward convalescence of President Garfield during the past week has been all that could have reasonably been expected. The doctors will not yet say that he is out of danger, but the likelihoods are that this may with safety be said very soon. Mr. Garfield's complete restoration to health will cause greater joy and call forth more devout thanksgiving among a larger number of people than almost anything else which could be mentioned. He will have a mighty opportunity for doing good, for he will have almost unbounded influence, and influence which nothing but an amount of personal folly and wrong doing not to be expected from such a man will either impair or destroy.

AMONG the latest acts of the President before he was struck down by the bullet of Guiteau, was the appointment of the Rev. Dr. Henry Highland Garnett as Minister Resident and Consulate-General to Liberia. No better appointment to the position could have been made. Dr. Garnett has for many years been one of the ablest and most respected leaders of the coloured race in the United States. He is at present pastor of the Shiloh Presbyterian Church, New York, and on the 26th of February last celebrated the twenty-fourth anniversary of his pastorate of that church. His grandfather was carried away from Africa as a slave, and his daughter is now in Liberia as a missionary.

THE Rev. Theodore Cuyler, who is now travelling in the East, writes as follows: "The most prosperous missionary operations I have yet seen - I have not been to Beyrout - are those of the United Presbyterian Board in America which are now established in Egypt. For twenty-five years they have been successful in planting several healthy churches and about forty preaching stations. I was greatly pleased with their schools in Cairo, for there, as everywhere else, the chief hope rests with the young. Neither here nor in Egypt have two dozen Musselmans been converted. The Upas tree of Islam is not dying out yet by any means. If any man dreams that it is let him go and visit in Cairo the immense Mohammedan University of El Azrah, with its ten thousand students, all busy over the Koran and preparing to be priests and missionaries. Moslem is still an aggressive force."

THE placing of Father Curci's book, "New Italy," on the Index has led, it is stated, to a heavy and constant demand for it. The first edition of 7,000 copies was exhausted in two weeks and a new edition was ordered. Says a despatch to the London "Daily News": "The condemnation appears to have been wholly arbitrary. Knowing that it would be impossible to convict Father Curci of heresy, if fairly tried before the Congregation of the Index, 'New Italy' was summarily and mysteriously condemned by the Inquisition, without any notification to the author of the errors detected in it. This sweeping sentence overshoots its mark, for, in submitting, to a conviction for unknown errors, Father Curci may console himself with the reflection that they are merely due to the printer. Anyhow, it is understood that the condemnation was wrested from the Pope greatly against his will, he having been moved to tears by Father Curci's severe but faithful representations of the decay of the Church and religion in Italy."

THE world is nearly all open. China and Japan, that long closed and barred their doors against foreign intrusion, have now commercial, diplomatic and social relations with those whom they once considered "outside barbarians." Only the peninsula of Corea still blockades itself against the spirit of the age. Its despotic Government has hitherto been able to restrain its population of 12,000,000 within its own bounds, forbidding any subject to leave his own country, and not allowing any Chinese to settle there, although it is a tributary of China. The insidious approaches of Russia, however, have alarmed the King, who evi-

dently sees that he must now strengthen his relations with other powers, if he would not be absorbed by Russia. He some time since secretly despatched a mission of seven Coreans of high rank, but when it was known the tumult was so great he was obliged to recall it. Late news from Japan reports the arrival there of sixty noblemen and gentlemen, who are to examine the results of the opening of that empire. It is not too much to expect that their intelligent investigation will result in removing the embargo that has so long existed, and in opening the Corea to the influences of modern civilization and Christianity.

THE Police Commissioner of Calcutta has got into an awkward case by forbidding the missionaries preaching on the streets and finding them not disposed to obey the order. The "Friend of India" says the authorities are "no doubt aware that the missionaries, whether they have been well or ill advised in the course of action they have adopted, are resolute men, who have counted the cost, and will not flinch from any consequences that their action may entail. They do not desire to exhibit themselves in the police courts; nobody can say that they are men who have ever been known to court notoriety; they are the most unobtrusive and inoffensive of citizens. But they manifest no reluctance to appear before the magistrate, as summoned by the authorities, and then we presume the course of the magistrate will be clear. There will be no denial, no need to call witnesses. The offence, such as it is, will be admitted, and the magistrate will, we presume, have no option but to inflict a fine. Thus far the procedure will be simple enough; but it does not need any gift of divination to foresee that at this point the difficulty of the situation will begin to develop itself. The missionaries do not draw the money of their Societies to expend in this particular manner, and it is certain that they will refuse to pay the fine. Are the authorities prepared to go so far as to imprison them? If sent to gaol, they will go without resistance, but in the meantime what will the public say, and what will be the effect of the news in England? Have the authorities a case which will stand against the criticism which the public opinion of England will apply to? It seems to us that they have never had the shadow of a case at all."

IN India there are now 689 Christian, European and American missionaries representing thirty-two societies. This is an increase of 67 since 1871. Of these, England sends 244; Germany, 131; the United States, 117; Scotland, 67; Ireland, 19; Canada, 17, etc. No less than 30 of these are the sons of missionaries born in India. The oldest of these missionaries, Mr. Pearce, arrived in the country in 1826, and has thus been 55 years in the field. The largest number sent by any society is 43—the Church of England. There are 389 native missionaries, an increase since 1871 of 164. The increase of native Christians since 1871 has been 52 per cent. The following table gives a relative statement of the various societies:

Church of England.....	75,998
Am. Bap. Miss. Union.....	55,633
Gospel Propagation Society.....	51,391
London Miss. Society.....	50,098
Gossner's Miss. Society.....	29,285
American Board.....	13,485
Leipzig Missionary Society.....	11,951
Eng. Bap. Miss. Society.....	10,000
Basel Miss. Society.....	7,337
Methodist Episcopal Church.....	5,855

These, with others, give a total of 340,623. Besides these 340,000 native Christians there are thousands of adherents—people who are almost Christians in various stages of education and of nearness to Christ. Of these there cannot at present be reckoned fewer than 150,000. The communicants representing the adult community have in ten years grown from 52,816 to 102,444. The following comparative table of progress speaks for itself.

	1850.	1861.	1871.	1880.
Foreign missionaries.....	339	479	622	689
Native missionaries.....	21	97	225	389
Native Christians.....	91,092	138,731	224,258	340,623
Communicants.....	14,661	24,976	52,816	102,444

OUR CONTRIBUTORS.

WOMAN'S WORK FOR WOMAN IN AMERICA.

[A paper read before the Union Meeting of Woman's Foreign Missionary Societies in Kingston, by Miss Machar, Corresponding Secretary of the Kingston Woman's Foreign Missionary Society.]

The record of the work of American women for their heathen sisters, is such a long and noble one that it would be impossible, within reasonable limits, to give more than a brief glimpse of it. Still, such a glimpse of what they have been enabled to do, in the simple power of faith and love, may well quicken our own zeal, and strengthen our own hearts and hands in taking up the same blessed and womanly work.

In considering the missionary work of women in America, it is interesting to us Canadians to remember that the first Woman's Foreign Missionary Society in America was formed at Quebec, A.D. 1639, by those noble and devoted ladies who left home and friends and civilization to brave the privations of the Canadian wilderness, with its rigorous climate and its terrors of savage raids, that they might—in teaching the young and ministering to the sick—labour for the conversion of the North American Indians.

Our sisters in the Province of Quebec are earnestly seeking, we know, the uplifting of the French Canadians to a purer faith; yet while we give them our fullest sympathy, we need not forget that nothing but the constraining power of Christian love could have nerved these female missionaries of the seventeenth century to their hard and perilous enterprise. Their self-sacrificing labours have had no small share in laying the foundations of that Church whose power we find so strong in Canada to-day; and ever since these, similarly devoted women, in the service of that Church, have been found engaged in similar labours, at the very outposts of civilization, where other white women would hardly venture, even with a husband's protection. "Honour to whom honour is due." But let their example not be lost upon us. We believe that we hold a purer faith, and build on a surer foundation; but let us see to it that we—Protestant Christian women—are not put to shame by those whom we hold far less privileged than we.

Turning to the missions in which we are more especially interested, we all know that it is only within the last half century or so that the Church of Christ has been in any degree awakened to its duty and responsibility in regard to the heathen; and this awakening has gradually extended to the female portion of the Church. American women have borne a noble part in the active work of missions ever since that work has been actively taken up. Some of us can well remember the impressions we received from such lives as those of Harriett Newell, of Mrs. Boardman, of Mrs. Judson, who shared so heroically her husband's perils and sufferings; of Fidelia Fiske, whose name is held in blessed memory among so many Persian women, trained under her consecrated spirit. But such women were long isolated instances, few in comparison with the multitudes of Christian women of America—lights shining in a dark place.

The "Woman's Union Missionary Society of America," the mother of all the Woman's Missionary Societies of the United States, was first organized in Boston twenty years ago. It owed its origin, to the opening up, just then, of opportunities for zenana work in India, and this, again, sprang from a circumstance which is one of many illustrations how the humblest work, faithfully done as "unto the Lord," has been signally blessed to great results. A pair of slippers, worked by Mrs. Mullens in Calcutta, in 1860, was the means of opening the first zenana to her longings and prayers. A Hindoo gentleman saw them, admired them, and wondered how a woman could make them. With a happy inspiration she asked, "Babu, would you not like your wife to learn how to make you a pair of slippers? If you will let me I will teach her." Thus, at last, were opened to the work of Christian women those prison-like zenanas, enclosing so many longing and suffering hearts, of which even the ardent and hopeful Dr. Duff had said: "The wall about these zenanas is a wall of brass fifty cubits high. Can you scale this?" But here, as elsewhere, faith has "removed mountains."

Just as this new and welcome opening had offered itself, the wife of the Rev. Francis Mason, Baptist missionary to Burmah, visited Calcutta, on her way to

America. With a heart full of the subject of the Christian education of the women of Burmah, the idea of zenana work enlisted her warmest sympathies. She carried the welcome tidings to America, and earnestly appealed to the Christian women there to form a Woman's Union Missionary Society for zenana work and for girls' schools. Before the end of the year the first Society was formed. The plan was a simple and practical one. One hundred lady collectors from different Christian churches were found, each pledging herself for \$20 annually for five years, thus securing an annual income of \$2,000. A Society in New York soon followed the Boston Society, and became, by tacit consent, the central one, the late beloved Mrs. Doremus being its first president, and continuing to be president of the general Society till her death.

If ever there was a time when Christian women might have pleaded, "enough to do at home," it was during the first decade of that Society, when a distracting civil war was wasting the land, absorbing interest and sympathy, and taxing heavily the energies of its female workers. Yet, during that decade it expended upwards of \$37,000, employed twenty-eight Bible-women and ninety-seven native Bible readers, established or aided thirty schools, besides purchasing the "American Home in Calcutta," embracing a Home for Zenana Teachers, a Normal School, and an Orphanage. The first missionary sent from this Society was Miss Britton, whose twenty years of faithful and successful labours have made her name familiar to all friends of female missions. Under its auspices also, female physicians were early sent to bring the unspeakable boon of medical aid to the suffering women of the east, hitherto almost shut out from any such relief. Miss Clara Swain, M.D., the first of these much-needed and veritable angels of mercy, though actually sent by the Methodist Church in 1869, was sought and found by this Society. In ten years after its formation its expenditure reached nearly \$49,000, and notwithstanding the rapid multiplication of such organizations, it is still full of life and vigour, with flourishing missions and schools in India, China, Japan, and Greece. From this Society, as a parent, have sprung all the denominational Woman's Foreign Missionary Societies—Presbyterian, Congregational, Methodist, Lutheran, Baptist, and that of the United Brethren. At present we can give an outline of the *Presbyterian Societies* only, in detail. The Societies of the Presbyterian Church of the United States are six in number, and there are two Presbyterian societies besides, belonging respectively to Reformed Church in America and to the Cumberland Presbyterian Church.

The first Woman's Foreign Missionary Society of the Presbyterian Church was that of Philadelphia, formed in 1870, which still remains the largest and most important. Its formation arose, not out of any antagonism to the Woman's Union Missionary Society, but from a conviction that many women could be brought to work more heartily and successfully under the auspices of their own Church. "Why do not Presbyterian women have such a Society of their own?" asked a lady who represented this feeling. The question was speedily answered by the organization of the Philadelphia Society, under the auspices of the Foreign Mission Board. In six months it had twenty-seven Auxiliaries, twenty-five Mission Bands, fifteen missionaries, had raised more than \$5,000, and had originated the publication entitled, "Woman's Work for Woman." It has now 1,085 Auxiliaries, 600 Mission Bands, \$127,000 as its yearly contribution, and is represented on the field by 100 missionaries, 143 Bible readers or native teachers, 102 day schools, and 340 scholarships in boarding-schools.

The formation of the Ladies' Board of Missions, New York, speedily followed that of Philadelphia. This Society has now 400 Auxiliaries, thirty foreign Missionaries, thirty-three Bible readers, thirty-two schools, 104 scholarships, and last year raised \$17,495.82, besides sending much relief to the famine sufferers in Persia.

The Brooklyn Society came next, almost at the same time. It also is a small Society, and its principal work is the support of a girls' school in Tripoli, Syria, besides undertaking additional work in Persia, Turkey, Africa, and Brazil, and expending in all about \$1,744 per annum.

Next in order of time comes the formation of the Woman's Presbyterian Board of Missions of the North-West, with its headquarters in Chicago. In the ten years elapsing since its formation it has formed 1,004 organizations, supports thirty-four mis-

sionaries, besides day-schools and scholarships. At its annual meeting, held in May last, it reported a total of \$253,926.24 collected during its ten years of existence, its contributions having increased from year to year in steady progression, from \$6,000 the first year to \$53,000 in the year just closed, another thousand being added at the annual meeting. At that meeting, nearly twenty persons, actually connected with the work on the field were present on the platform and took part in the addresses.

The Woman's Presbyterian Board of Missions of the Synod of Albany, formed eight years ago, is a comparatively small society, consisting of only two branches, each comprising two Presbyteries. It has 103 Societies and Bands, and its contributions amounted last year to nearly \$7,000.

The Woman's Missionary Society is also comparatively small, and has also been about eight years in existence. Their work is chiefly educational—in Syria, Persia, Turkey and Brazil—and their contributions last year amounted to \$1,744.

The Woman's Board of Missions of the South-west, with its centre at St. Louis, is the youngest and smallest of the Societies, being organized about four or five years, and its annual contribution last year amounting to \$731.53. Its work is divided between Home and Foreign Missions, the south being, as we all know, a great Home Mission field.

The sum total of the contributions from all these Societies, received by the treasurer of the Board of Foreign Missions last year, amounted to upwards of four hundred and seventy-six thousand dollars. The sphere of the Societies is world-wide, embracing on one side the North American Indians and the half savage population of the wild western territories—on the other, Turkey, Syria, Persia, India, Siam, China, Japan, Africa, and the islands of the sea. Its work is evangelistic, educational, medical, and indeed embraces all departments abroad which are classed under the general name of philanthropic work at home. In Africa there are not only girls' schools taught by the missionary teachers, but a theological training school for young native preachers is taught, and most efficiently taught, by one of the ladies of the Mission. The staff abroad includes several medical missionaries, and Dr. Adeline Kelsey, at Tung-Chow, China, has established a preparatory school, in which several women are learning the elements of medical knowledge.

ROME AND ITALY.

A considerable number of our readers were well acquainted with Mr. Newbery when he laboured in Toronto in connection with the Young Men's Christian Association. For some time past this gentleman has been in Rome co-operating with Mr. Van Meter in the work of Italian Evangelization. We are sure that many will be gratified by the perusal of the following extracts from a letter lately addressed by Mr. Newbery to Mr. James Lesslie of this city:

"Rome, May 16th, 1881.

"DEAR BROTHER IN CHRIST,—Yours of April 22nd came some days ago. Thanks for the comfort and pleasure of hearing from one who is pleading with God for me. Mr. Van Meter is away, and I have been superintending the work, and preaching three times a week to fair houses, and all day long to private individuals and families. I find very many ready to listen to the truth. My hands are full night and day. You have no idea what a vast field this is for simple Gospel tracts, and I have a pile on hand of useless ones, being far too deep and too long, and, I think, calculated more for a Gospel land. Our Italy has more infidels than perhaps any other country, and no wonder, when in the name of God and Jesus the vilest deeds and most monstrous atrocities have been openly committed. The better classes are either Papists or Free-thinkers, while the poor are more ready to listen to the Gospel. I can thank God that even among the educated He has used me for good—one an employé of the Pope and living under his roof. Another who last week made profession of faith in Christ lives in King Humbert's palace, being sculptor to His Majesty. Several in other places are under deep conviction. I give Bible readings here and there. I have a large Bible class, the attendance at which averages thirty, sometimes more, sometimes less. I find they like truth preached or spoken simply. The schools are well attended, and I every day see the necessity of training the young. By a paper I

send you you will see how the Pope urges the education of the youth. The public mind wants to be educated, and I do not know anything doing more good than wisely chosen, and widely and wisely circulated, tracts. They remove the bitter feeling and dread which Catholics have instilled in their hearts by the priests.

"In Naples a dear brother, Count Papengooth Oswald—a Russian who married an English lady of rank, cousin of Lord Radstock—is doing a wonderful work for God in the midst of the worst possible persecution. He and his wife have both means. His son is an evangelist, educated in Spurgeon's College, London. The Count is an ordained Close Communion Baptist, but carries on evangelical work in a catholic spirit. He has now three large Gospel halls, with a library and a sort of Young Men's Christian Association in one of them. He has four or five evangelists, all devoted to the work, with noon prayer-meeting daily, and the Gospel daily preached at eight p.m. Even the Queen of Italy has used all her influence against him to drive him out of the place he had leased opposite the royal palace and alongside the royal chapel at the Church of St. Francesco di Paolo. Law suit after law suit was brought against him, and he won, but it was brought to higher courts so as if possible to upset his lease, when God came to his rescue. He bought two stores on the right hand instead of the left of the church, paid 45,000 francs cash, sublet the left and place, and now they can no longer touch him, as the place is his, and he has made it into a sort of church, which is only separated by a wall from that to which the Queen goes to hear mass when she visits Naples. Then he bought from the Government a large suppressed convent on the island of Capri, at the mouth of the Bay of Naples, where he has a mission and a Christian's Rest. He is also about to open a house for young trained thieves. I was at Naples for eighteen days last month, and I love this Count Papengooth Oswald with an intense love because he is so lovingly kind and is the best Gospel preacher I have heard for many a day. He asks no help from anybody, but uses the means which he and his wife possess, and devotes all his time to his Master's work.

"The doors opened to me are so many that I find it hard to decide where to go to work. Our schools close for the summer months, and I have an idea that the best field would be Milan, for the National Exhibition was opened there on the 1st of May. I wrote to Count Papengooth Oswald, and we conferred together and prayed for direction, if it is our Heavenly Father's will that we should go there. The chief reason for thinking of Milan is that when people are away from home they will go to places which they would not dare to look at when under the eye of their priest. There also we could for three or four months give away two millions of tracts, which would go over all Italy. If we go we shall have to have a million of tracts. This dear brother's means are all needed to carry on his four places. He pays 9,000 francs yearly in rent, so we must lean on the Lord to give us the desire of our heart, and your letter is part of the answer, for I conclude from it that you feel sufficiently interested in Italy to want to help us in circulating some of God's truths, and in so doing to strike a blow at the fort of Papacy, which must and will crumble to pieces. Jesus shall reign and will. It is only a question of time. But if we pray, 'Thy kingdom come,' we must help it to come by earnest work.

"I have found two places in Italy where they publish good tracts. A Miss Emery, of England, has a young man in Rome who was studying for the ministry, but is now in the printing business. He prints all her tracts, and she has in many Italian cities tract distributors. She spends all her money and time in this way, and does good. She chooses and translates from English tracts and gives me some, but she has an enormous demand for them, and her means are limited. The poor young man prints for Van Meter the Sabbath school lessons, which feed all Italy, but with all he is on the brink of failure, and I fancy he will be closed up in a short time.

[After giving an account of a tract he had written and wanted to print and circulate, Mr. N. continues.] "Count Papengooth Oswald and I gave away some 250 or 300 at Tivoli, and only three refused them who could read. The priests and Catholics have felt so much the force of our tracts that they have formed a Society with a fund of 60,000 francs to start with, called the "Anti-Tract Society." They take our tracts and

answer them, shewing how false they are, etc., and these they circulate far and wide. Truly I do think this will glorify God, for it will make the people more curious to read them, and will make them read more carefully. If I do not go to Milan I hope to go to my native town of Sienna. It has from 22,000 to 25,000 of a population, and no Christian worker in it at all. Under the influence of the Papacy and the bitterest kind of Catholics, a few who tried the field had to leave."

THE PRESBYTERIAN SABBATH SCHOOL TEACHER'S COURSE OF STUDY AND THE GENERAL ASSEMBLY.

The action of the late General Assembly at Kingston, and some members thereof speak and write as if this department of Church work, for stimulating increased Bible study and directing the efforts of Sabbath school teachers and senior scholars, had been practically set aside and the labours of the Committee tacitly disapproved. On behalf of the Committee we beg to say to the Church that in no regard are either of these points touched by the amendment to the Committee's report; on the contrary, the vital fact and principle of the scheme is approved and commended to the Church as important work for the welfare of the youth, and the better equipment of parents and teachers for the supreme work of instruction in the Word of God.

THE VITAL FACT

is the formation of classes in every congregation to pursue a special line of study approved by the General Assembly from year to year, and tested by written examinations under recognized regulations, but that the Assembly's Committee "shall not make provision for prizes, nor report the names of those who have passed the prescribed examination to the General Assembly."

This is a matter of detail that does not come within the scope of the Committee's concern, but is left to care for itself in congregations or Presbyteries, or by individuals interested therein. Practically the provision for prizes was not wrought by the late Sabbath School Committee; they were more concerned about the importance of the work, and now it is excluded from their regulations and responsibilities. On behalf of the Committee we beg to lay before the Church the great importance of the aims and objects contemplated by

"THE PRESBYTERIAN SABBATH SCHOOL TEACHER'S COURSE OF STUDY."

It was presented to the Church last year in the simplest form possible. Five hundred enrolled themselves as students, and thirty-one are reported as having passed the prescribed examination for that year. These belong to all classes of congregations in cities, towns, villages and rural districts—Summerside, Prince Edward Island, Montreal, Toronto, Ingersoll, Chatham, N.B., Madoc, Thedford, Manotick, Latona, Annan, Red Bank, N.B.—and in every case the teachers gladly testify to the quickening and healthful influence of the work, and as greatly deepening their interest in Bible study. The above places are named as having those who passed the written examination. There were in all twenty-eight classes, shewing that circumstances, whether in cities, towns or country places, do not render the scheme impracticable.

IT IS A NOTABLE FACT

that adult classes for Bible study bear an alarmingly small proportion to the adult membership of the Church and to the young people's Associations for improvement and entertainment; this is especially so in the numbers who attend.

There is a general confession of difficulty or feebleness in keeping up the interest of such classes. May not the reason be that they have been too much conducted on the line of advanced childhood, with too little definiteness of aim, and too meagre testing of results, with possibly too little enthusiasm and preparation for such work?

It is an age of great mental activity among our youth, and of pre occupation among maturer men and women. There is no more important and practical problem bearing on the future of the fields already occupied than how to enlist and direct this activity into Bible investigation and Church work.

"The Teacher's Course of Study" in its connection with home life and Sabbath school work, with its

testing by written examination is an effort in this direction—with a constituency of twenty thousand senior scholars and ten thousand Sabbath school teachers. The momentous issues involved in the future of these to the Church ought to press home the fact, that a revival of Bible study is the most hopeful forerunner of a revival of religious life, and the two are vitally related—"If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you."

A short syllabus on each subject will be furnished, an examination on one of the Biblical subjects, and the same on one of the doctrinal subjects, while fifty per cent. in answers on each will be the standard. The questions will be scrupulously based on the syllabus and the specific lessons from Sabbath to Sabbath.

This course of study for 1882 is to run parallel with the International Course of Lessons and to be in two divisions—junior and senior, on same subjects, but different questions for examination

BIBLICAL DEPARTMENT

A paper on the Old Testament, in Exodus the lessons now going on.

A paper on the Gospel of Mark, commencing January 1st, 1882.

DOCTRINAL DEPARTMENT

A paper on the Shorter Catechism from Quest. 29 to Quest. 38, inclusive.

ECCLESIASTICAL DEPARTMENT

A paper on Church Government.

In the different bodies that now constitute the united Church the report of their Sabbath school Committees have been exclusively devoted to statistical information; and there has been for twenty-five years in almost every report a reiterated commendation of the importance of better equipped teachers and a fuller knowledge of the Word of God in the home and in the school.

These reports and recommendations have had their influence in directing the Church, but the spirit of our times, and the growing sense of the importance of the work, demand that something be done. The "Teacher's Course of Study" with its essential stimulus of written examinations looks in this direction, and the Committee regard it of special value in the objects they have in view. The Sabbath school report presented to the late General Assembly calls the attention of the Church to the important fact that there has been in use in our schools a great variety of hymn books, with the psalms largely if not wholly excluded; that the Sabbath school edition of the new hymn book, embraces psalms and hymns and spiritual songs, suited to every grade of scholars, the same, in doctrine, expression and melody, as that used by the assembled congregation; this book waits for acceptance by the schools of the Church.

And further, the important department of Sabbath school literature in the form of libraries has, during the past year, received very special attention, and with the co-operation of ministers and elders whose judgment is valuable to the Church, there have been after personal examination, six hundred volumes reported on, and a classified catalogue from which schools can make their selection is ready for distribution to all applicants. This arrangement gives to the Church a Board of Publication with full moral control and no financial responsibility. This effort has received the commendation of the General Assembly. These books are supplied to the trade by Messrs. Jas. Campbell & Son, Toronto, and all booksellers in the Dominion will give a reduction of twenty per cent on the catalogue prices to every school ordering these books, their order being signed by the pastor or superintendent.

As an assurance of the anxiety of the Committee and the publishers to have the catalogue above suspicion, any person or school finding any of the books unsuitable in moral tone and healthy influence for the objects they have in view, will have the price refunded or the book replaced by another, upon their returning it with a written statement of their reasons why it should be excluded; and further, any good book or books recommended for this winnowed list to the publishers or either of the Conveners of the Assembly's Committee will receive careful attention. Only by such means and faithful help can we expect to enlarge the catalogue and make it all that is desirable

JOHN MCEWEN, }
ALLAN SIMPSON, } Joint conveners.

HOME LIFE IN INDIA.—III.

BY M. FAIRWEATHER.

The "Behishtic" or "heavenly one" is the not inappropriate designation of that genius of the bath, the Indian water-carrier. Various circumstances combine to shew that this title is not a sarcasm but a term of true appreciation. He is commonly a man of good caste and one of the most trustworthy and willing of the Anglo-Indian staff of household servants. His everyday costume is not extensive, neither indeed expensive, yet on festive occasions he is often gorgeous to behold, and in his own estimation and that of his admiring associates he is at least "a thing of beauty," if not "a joy forever." He is a serene man; his occupation naturally tends to keep him cool and tranquil. When others are drooping and ready to die under the scorching heat of a tropical midsummer day, he is sheltered beneath his huge leathern mushack (water-sack), while little tiny rills of tepid water trickle down over his tawny body. This is comfort, and *he is envied*. What more could mortal man desire? He is emphatically a social soul, and loves his *friend*, his *pipe* and *gossip*, especially the two latter. His most important and able aide-de-camp are the household tailor and "my lady's own maid," the Ayah. By them, the master and the master's family, their affairs and relations to one another, are reviewed and commented upon. The most trivial events are discussed with ardour, if not truth. Let one circumstance be given, and the remaining materials necessary to the construction of a thrilling and piquant *sensation* will rapidly be manufactured and supplied. The grand total being valued for accuracy even among themselves according to its intrinsic worth. How gravely mischievous therefore may these efforts become, when a European condescends to them and can be induced to listen and receive as true the tales which not unlikely are invented with no other motive than to gauge his credulity and taste for sentiment. That he has committed a sin or wrong by being false has never for a moment penetrated his inner consciousness, but he is rather satisfied that he—a humble serving man, but a *Hindoo*—has succeeded in outwitting an Englishman. The terms sin and holiness of our vocabulary do not appeal at all to them in the way they do to us. We use the words, looking from ourselves Godward along the Divine law, and our motives, words and actions, are applied by conscience to that line. The poor native never heard of a Divine law. He has no certain standard to which he can come and measure himself or his actions. He has never realized what it is to look God straight in the face, reverently, conscious of right, and feeling sure whatever may betide that his feet are upon a *Rock* which fails not.

The tailor is most often a Mohammedan, who takes great credit to himself that in one point, at least, he and his masters are at one, viz.: in their belief in the one *true God*, and consequent disapproval of idolatry.

This argument may be used as a lever to draw money out of a European pocket, while it is also a telling weapon when strife arises with the Hindoos, and he wishes to be exceptionally provoking.

As a rule, however, they are not quarrelsome with one another, and in the comparatively few little "*unpleasantnesses*" which I have been privileged to witness the comic was ever greatly the largest factor.

At these times the prominent idea of each belligerent seemed to be *self-preservation*. No one would strike lest the chastised should feel himself called upon to resort to violence in consequence.

I remember well a conflict which took place over a pile of mangoes in a garden where the fruit was raised for sale. There were seven or eight men and women engaged in it. At first each individual seemed to consider himself privileged to express his mental agitation in a very torrent of abuse, addressed in a general way to all whom it concerned; but where all are performers, and no audience, there is little encouragement. Those who were first, apparently, to recognize this common want, and yet despaired of obtaining the merited appreciation, suddenly broke away from the coveted nucleus—the mangoes—and began a rapid elliptical progress around it. Another and another seceded, until the whole party was in motion. The space traversed by each individual seemed to be nearly in inverse ratio to the intensity of his feelings, while at intervals any superfluous emotion was discharged in the shape of *flying leaps* accompanied by

an appropriate shriek. This too violent exertion, however, soon shewed symptoms of exhausting itself. One and another could be observed to suddenly drop upon his haunches, seize hold of his *clay pipe* with both hands and commence smoking right vigorously a vile mixture of strong tobacco and opium. After the narcotic influence began to take effect each person calmly retired from the field and we were unable to say which were the victors or what became of the mangoes. Everybody seemed satisfied that he had done his duty by himself, the world, and the cause.

A great trial to a native servant in European employ is the *frequent* and *always sudden* death of his maternal relative. This event may occur periodically as often as three times per annum. It sometimes becomes necessary to announce that if the lady finds herself obliged to die once more within a stated period she must consent to do without the presence of her son at the obsequies, or he will be called upon to discontinue his services. This is generally sufficient to keep her alive until the event has passed out of remembrance, when again the solemn announcement is made, and a holiday solicited, that he may join his afflicted relatives for the appointed days of mourning. If the appeal is a success he has gained two important advantages. First, a holiday without the forfeiture of any part of his wages; and second, the substitute supplied is always a needy relative for whom he thus obtains temporary relief, and is at no loss himself by his generosity. To resist is useless, hopeless. It really costs less in the end to submit than to refuse. If you will not pay willingly he will make you pay with interest anyway. The struggle is entirely unequal.

To learn to realize the native (may I say?) rendering of the English with their interpretation of our modes and customs, is a task of no ordinary interest or difficulty. It may only be done by mingling freely with them, making them forget as much as possible the presence of a foreigner; it is then, and then only, that one begins to know the native at all. It is evident that time alone can do this.

I remember being struck with a native's description of a ball at the residency—Government house. The affair was a brilliant one, the grounds illuminated, etc. The ever-curious natives were as usual on the *qui vive* to watch proceedings. Numbers of them secreted themselves at every available point where a view might be had. Among these "hidden ones" was my own tailor. In giving an account of what took place to some less favoured ones I heard the following: "Ah, my brothers, how different are the customs of the English women from ours! We can only wonder why they put all the cloth on the ground; it is evident they are greatly ashamed of their feet, yet they go about before the faces of men with naked bodies. Our women cover their faces, not their feet. Men love not feet but faces." The subject of our modes of dancing next engaged them, and the description struck me as *piquant*. "First of all," exclaimed the orator, "the men and women people all got upon the floor in a mixed way. Suddenly each woman seized hold of a man and began to *jump at him*, whereupon the men being greatly agitated tried to run away, but the women pursued, and again seizing them, they all began to jump together, and how they did jump and jump and jump at one another!" The grand conclusion arrived at seemed to be that violent physical exertion is essential to an Englishman's fullest measure of enjoyment, while a tribute of approval was paid their own good sense, which dealt them pleasure without fatigue and happiness for gold.

INFIDELITY is the joint offspring of an irreligious temper and unholy speculation, employed not in examining the evidences of Christianity, but in detecting the vices and imperfections of professing Christians.—Robert Hall.

ACCORDING to the "Catholic Telegraph," had the Roman Catholic Church retained all her children there should now be in the country from 20,000,000 to 25,000,000 members of that Church, whereas there are now less than 7,000,000. It attributes the great loss to the influence of the public schools.

THERE is more than half a point in this from a western paper: "Ordinarily we do not publish series of resolutions on any subject, as our columns are always crowded, and a few words will give the substance. The resolutions of the Apostles cannot be found in the Bible, but the Acts of the Apostles can."

PASTOR AND PEOPLE.

HOW THE CHILDREN PLAY IN JAPAN.

The most interesting sights are the games and sports of the children. The Japanese believe in enjoying themselves, and the young folks are as bright and merry as the children of other climes. The girls play battledoor and shuttlecock, and the boys fly kites and spin tops. The girls enjoy their game very much, and are usually dressed in their prettiest robes and bright-coloured girdles; their faces are powdered with a little rice flour, their lips are tinted crimson, and their hair is done up in a most extraordinary fashion.

They play in the open street, sometimes forming a circle of half a dozen or more, and sending the flying shuttlecock from one to the other. They are very skilful, and rarely miss a stroke. The boys like a strong wind, that their kites may soar high; but the girls sing a song that it may be calm, so that their shuttlecocks may go right.

The boys have wonderful kites, of tough paper pasted on light bamboo frames, and decorated with dragons, warriors, and storm hobgoblins. Across the top of the kites is stretched a thin ribbon of whalebone, which vibrates in the wind, making a peculiar humming sound. When I first walked the streets of Tokio, I could not imagine what the strange noise meant that seemed to proceed from the sky above me; the sound at times was shrill and sharp, and then low and musical. At last I discovered several kites in the air, and when the breeze freshened the sounds were greatly increased.

Sometimes the boys put glue on their kite strings, near the top, and dip the strings into pounded glass. They then fight with their kites, which they place in proper positions, and attempt to saw each other's strings with the pounded glass. When a string is severed, a kite falls, and is claimed by the victor. The boys also have play-fights with their tops.

Sometimes I met boys running a race on long stilts; at other times they would have wrestling matches, in which little six-year-old youngsters would toss and tumble one another to the ground. Their bodies were stout and chubby, and their rosy cheeks shewed signs of health and happiness. They were always good-natured, and never allowed themselves to get angry.

On the fifth day of the fifth month, the boys have their Fourth of July, which they call the "Feast of Flags." They celebrate the day very peaceably, with games and toys. They have sets of figures, representing soldiers, heroes, and celebrated warriors; with flags, daimio processions and tournaments. Outside the house a bamboo pole is erected by the gate, from the top of which a large paper fish is suspended. This fish is sometimes six feet long, and is hollow. When there is a breeze, it fills with wind, and its tail and fins flap in the air, as though it were trying to swim away. The fish is intended to shew that there are boys in the family. It is the carp, which is found in Japanese waters, and swims against the stream, and leaps over waterfalls. The boys must, therefore, learn from the fish to persevere against difficulties, and surmount every obstacle in life. When hundreds of these huge fishes are seen swimming in the breeze, it presents a very curious appearance.

The girls have their "Feast of Dolls" on the third day of the third month. During the week preceding the holiday, the shops of Tokio are filled with dolls and richly dressed figures. This "Feast of Dolls" is a great gala day for the girls. They bring out all their dolls and gorgeously dressed images, which are quite numerous in respectable families, having been kept from one generation to another. The images range from a few inches to a foot in height, and represent court nobles and ladies, with the Mikado and his household, in full costume. They are all arranged on shelves, with many other beautiful toys, and the girls present offerings of rice, fruit, and "saki" wine, and mimic all the routine of court life. The shops display large numbers of these images at this special season; after the holidays they suddenly disappear.

I once bought a large doll baby at one of the shops, to send home to my little sister; the doll was dressed in the ordinary way, having its head shaved in the style of most Japanese babies. It was so life-like, that when propped up on a chair, a person would easily suppose it to be a live baby.

In going along the Tori, I would often see a group

of children gathered around a street story-teller, listening with widening eyes and breathless attention to the ghost story or startling romance which he was narrating. Many old folks also gathered around, the story-teller shouted and stamped on his elevated platform, to secure attention, until just as the most thrilling part of the story was reached; then suddenly he stopped and took up a collection! He refused to go on unless the number of pennies received was sufficient to encourage the continuation of the story.

Street theatricals can also be seen, and travelling shows with monkeys, bears and tumbling gymnasts, who greatly amuse the children. Sugar candy and various kinds of sweetmeats are sold by pedlars, who are eagerly sought after by the little folks. Sometimes a man carries small kitchen utensils on the end of a pole, and serves out tiny griddle-cakes to the children, who watch him cook the cakes, and smack their lips in anticipation of the feast.

A showman will put a piece of camphor on a tiny model of a duck, which he floats on a shallow dish of water, and as the children look on in wonder, the discharging camphor gum sends the duck from side to side, as though it were alive.

The boys delight in fishing, and will sit for hours holding the lines by the moats and canals, waiting for a bite. I have seen a dozen of people watch a single person fish, when there would not be a bite once in the half hour.

There are few vehicles in Tokio, excepting the jinrikishas, and most of the people walk in the middle of the street. When riding on horseback, it is impossible to go at a rapid rate without endangering the passengers who sprawl around in the street. Chickens, dogs, and cats are also in the way; the latter animal, in Japan, has no tail.—*The Gospel in All Lands.*

THE PASTORAL RELATION.

The relation of a pastor to the flock committed to his care is most sacred in its character. It has its origin directly in the appointment of Him who gave His Church some apostles, some prophets, some evangelists, some pastors and teachers—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

We speak not now of the pastoral connection as it is regarded by many in our day—a mere pecuniary transaction between a minister and a congregation, to perform certain specified duties for a certain specified period.

Such a relation must necessarily be a mercenary one, and where nothing beyond this exists there will only be a ministry, who accomplish, as a hireling, a day, and a hireling people, cursed of God and spiritually dead by the very teachers they have heaped upon themselves. No, we refer to the holy and beautiful relation instituted by the Redeemer between a pastor and his flock. To both of these

how important the mutual duties, how great the obligations, how numerous the cares which connect themselves with this relation, and yet, how sacred and attachments, and how delightful the confidence it inspires! Blessed are the people who know the joy of those who bring glad tidings of peace are the relations of a pastor and a friend!

In a secondary and subordinate sense, we may apply the language of Christ concerning Himself, and of every Christian minister: "He is the good shepherd and knows his sheep, and they follow him, because they know his voice." Such a one is not a hireling. He lives not for himself, but for his flock. He desires not theirs, but them. His very being is consecrated to their welfare, and he could impart to them the Gospel only, but his own soul. He weeps with those who weep, and rejoices with those who rejoice. He is afflicted in their affliction, and their prosperity fills his heart with joy. All feel that in him they have a friend, and he becomes the centre toward which the sorrowful turn as by some common law.

The perplexed and care-worn freely unbosom their cares to him, and go away with the uplifted eye of hope. The penitent, whose sin-sick soul groans under a load too heavy to be borne, instinctively seeks a dwelling, and with a faltering lip asks of him the momentous question, "What must I do to be saved?" The widow and fatherless find consolation in their sorrows by the words of his lips, and the tears of the mourner are wiped away by the hand of his sympathy. The pillow of the dying is smoothed by his prayer, and death is made easy by the consolations of the

Gospel. Even the lambs of the flock—the children of the Church—"know the voice" of their shepherd, and are encouraged in the path of virtue by the smile of his approval. In a word, he is at once the faithful reproof of sin and the friend of the sinner, an instructor of the wise, though a fool for Christ's sake; a minister of the sanctuary, and yet a teacher of babes; an ambassador of Christ, and yet the servant of all for Jesus' sake.

How beautiful is this relation, sanctified by the Spirit and cemented by mutual love! Out of it spring aims at once new and glorious in their destiny, and from it proceed attachments which shall endure when sun and moon are no more. It introduces the soul into a new world of thought, a holier atmosphere of feeling and a higher sphere of Christian effort. So far from frowning on the amenities of life, it sanctifies them and makes them subservient to its benevolent purposes. The law of kindness, the ties of friendship, the bonds of affection receive from it additional strength, and become the willing handmaids of religion. Nay more—whatsoever things are pure and virtuous and lovely and of good report are baptized by it in the element of love, and become helpers of its efficiency and supporters of its power.

It is sweet for the pastor to look forward to the time when, after supporting many a fainting head, he shall lie down to die with the holy sympathies clustering around himself which he felt for others; to leave behind him a fragrant memory as a dear treasure to the hearts in whose midst his last breath was drawn. It is blessed to look forward to laying his body by the side of those whose souls he had guided to heaven; to rise with those whom he had taught to give their bodies to the grave without a sigh, and to ascend at the appearing of the Lord side by side with those who shall constitute his rejoicing in eternity. But O, the ecstatic blessedness of entering heaven with the people of his charge, never more to separate, never more to die!—*The Workman.*

"LET YOUR LIGHT SO SHINE."

There is a whole sermon in the following lines, written by a coloured man, and printed in the Boston "Congregationalist":

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall bright upon me.

Straight, straight is the road; but I falter,
And oft shall I fall by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you,
Who follow wherever you go;
If you thought that they walked in the shadow,
Your light would burn brightly, I know.

Upon the dark mountains they stumble,
They fall on the rocks, and they lie
With their white, pleading faces turned upward
To the clouds and the pitiful sky.

If once all the lamps that are lighted,
Should steadily blaze out in line,
Wide over the earth and the ocean,
What a girdle of glory would shine!

How all the dark places would lighten;
How the mist would rise up and away;
How the earth would laugh out in her gladness,
And hail the millennial day!

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall bright upon me.

SIGNS OF SPIRITUAL DECLINE.

- 1. When you are averse to religious conversation or the company of heavenly-minded Christians.
- 2. When from preference, and without necessity, you absent yourself from religious services.
- 3. When you are more concerned about pacifying conscience than honouring Christ in performing duty.
- 4. When you are more afraid of being counted over-strict than of dishonouring Christ.
- 5. When you trifle with temptation, or think lightly of sin.
- 6. When the faults of others are more a matter of censorious conversation than of secret grief and prayer.
- 7. When you are impatient and unforgiving towards the faults of others.
- 8. When you confess, but do not forsake sin; and when you acknowledge, but still neglect duty.

9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

10. When you shrink from self-examination.

11. When the sorrows and cares of the world follow you further into the Sabbath than the savour and sanctity of the Sabbath follow you into the week.

12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbours.

13. When you associate with men of the world without solicitude of doing good, or having your own spiritual life injured.—*Christian Week.*

WHERE ARE YOUR SINS?

When the Holy Ghost stirs up a heart to feel uneasy it is very solemn, because it is His doing. Satan will do his best to say "peace, peace, when there is no peace." It is very solemn, because it results either in grieving that loving Spirit by stifling His secret call, or in passing from death unto life—the one or the other, I know of no other alternative. Which shall it be? Don't linger just outside the gate of the City of Refuge; just outside is danger, perhaps destruction; you are not safe for one instant till you are inside. And O! have you never thought that it is not merely negative, not merely not safe, but unless your sins now are on Jesus, they are now on you, and God's wrath is upon them and so on you. It is a tremendous question, "Where are your sins?" on you or on Jesus? O that He may now send His own faithful Word about it with power to your soul! The Lord hath laid on Him the iniquity of us all. Accept that, believe His word, venture your soul upon it, and "he that believeth hath everlasting life." All hinges on this question, "Where are your sins?"—*Frances R. Havergal.*

THE EXTRAVAGANCE OF SIN.

The most extravagant thing in the world is sin. Men think of sin as to its consequence upon the individual who commits it, but the most expensive thing in society will be found to be sin, in whatever form it may appear; and a grand thing it will be when men reach this conviction. Some men think it is very well for men in the pulpit and on platforms to talk about it in trying to induce conviction and persuasion on this moral question, but when they find that the cost of sin touches them in the shape of taxation they begin to feel a new interest in reforms. It will be found, in the long run, that the pocket is always on the side of virtue. Men have always formulated somewhat out of their own experience, and when they see that honesty is the best policy—well, it will be found to be so with regard to everything that affects personal habits, eating, drinking, dressing and the mode of conducting life. The most extravagant thing is sin—anything that is wrong and that violates any great law of morals.—*Dr. William Adams.*

CONDUCT is the great profession. Behaviour is the perpetual revealing of us. What a man does, tells us what he is.—*F. D. Huntington.*

LAW is beneficence itself; anarchy is the dread of all. Love is the basis of law; yet law without penalty is a nullity, and penalty without enforcement is a farce.—*P. S. Henson.*

NOTHING in life has any meaning, except as it draws us further into God, and presses us more closely to Him. The world is no better than a complication of awkward riddles, or a gloomy storehouse of disquieting mysteries, unless we look at it by the light of this simple truth, that the eternal God is blessedly the last and only end of every soul of man.—*Faber.*

NEVER shew a fractious or peremptory irritability in small things. Be patient if a friend keeps you waiting. Bear as long as you can heat or draught rather than make others uncomfortable. Do not be fussy about your supposed rights; yield a disputed point of precedence. All society has to be made up of these concessions; they are your numbered friends in the long run.

MRS. MURRAY MITCHELL, who has been visiting the English Presbyterian missionaries at Amoy, China, writes: "I am very sorry to say that binding the foot is as common and imperative a fashion as ever. It is not connected with religion; it is a purely social custom, and girls are supposed not to be marriageable unless it is complied with. Even among the Christians it is hard to get it dispensed with."

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THE RURAL CANADIAN.

A FORTNIGHTLY JOURNAL OF

Agriculture, Horticulture and Rural Affairs.

THE generally acknowledged and deeply felt need of a first-class Farm Journal, published from the capital of the Province of Ontario, will shortly be supplied by the issue, on the First and Fifteenth of each Month, of a periodical to be called "THE RURAL CANADIAN," in which, while chief prominence will be given to Agricultural Matters, and especially to newly developed Farm Industries, such as the Dairy, Cattle-Feeding for the Foreign Market, Fruit Production and Export, due attention will be paid to Tree Planting, Forestry, the Garden, Home Embellishment and Enjoyment.

The new journal will be wholly independent of all organizations, cliques, and sectional interests. While encouraging and aiding Farmers' Clubs, the Grange, and every other association aiming to promote Agricultural Improvement, it will be frank and outspoken on these and all other subjects that come within the range of its mission. With friendship toward all, but subserviency to none, it will hold itself free to advocate whatever seems best calculated to benefit the tiller of the soil, and the country at large.

"THE RURAL CANADIAN" will, of course, be non-political and unsectarian, yet it will be patriotic, and not unmindful of the fact that religion underlies all our institutions, and is essential to the highest prosperity of every nation and people under heaven.

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.

It is scarcely necessary to add that the typographical appearance of "THE RURAL CANADIAN" will be first-class. Our facilities for turning out Fine Printing are unrivalled, and no effort will be spared to give the paper a neat and attractive exterior.

It is intended to issue a specimen number in time for the great Agricultural and Industrial Exhibitions this Fall, and as a large edition will be struck off, advertisers will do well to secure a share of its limited space.

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C. BLAKETT ROBINSON,

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Publisher.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 22, 1881.

FOREIGN MISSIONS.

WE have already given the report of the Foreign Mission Committee for the Eastern Section of the Church almost in full, and have also in the report of the Assembly's proceedings given a rather full abstract of the one presented by the corresponding Committee of the Western Section. But as it is quite possible that the latter may have been overlooked by many in their somewhat hurried perusal of the Assembly's work, we make no apology for returning to the matter again, and for referring with some greater degree of particularity to the portion of work more immediately committed to the charge of the Committee which has so long had Professor McLaren for its untiring and energetic Convener.

The work of the past year was not marked by the achievement of any signal results. Yet steady and satisfactory advance has had to be noted all along the line.

Three different fields have been occupied, as in the past; each with its own peculiarities, its special trials, and also with its own points of encouragement.

The first of these is the mission to the Indians of

the North-West. This mission, as very many of our readers are aware, was first established under the care and management of the late Mr. Nesbit, still so affectionately remembered for his work of faith and labour of love. The settlement at Prince Albert is filling up largely with white immigrants, and hence it has been arranged that the Rev. John Mackay, who acted as interpreter to Mr. Nesbit, and has since been very actively and very efficiently engaged in evangelistic work, should remove to the Reserve occupied by Mistawasis' tribe of Indians. These Indians are very anxious to place themselves under the spiritual oversight of the Presbyterian Church. A residence for the missionary has been erected, and will be very speedily ready for occupation, if it is not so by this time. The Indians are also about to erect a school-house for themselves, which will likewise in the meantime serve for a church, and when Mr. Mackay has removed to this new location he will be in the midst of a settlement of seventy Indian families, all of whom are anxious to secure his services. The likelihoods also are that the number of Indians on the Reserve will be increased, and there is every prospect of them settling down to the quiet continuous employments of ordinary civilized life. This will give Mr. Mackay a wider and more promising field than he has ever yet occupied, and, under the blessing of God, good and encouraging results may be anticipated. The mission school at Prince Albert continues to be taught by Miss Baker, and with a very gratifying amount of success. For a good while this school was the only one in the settlement, and is still distinguished by an amount of thoroughness and efficiency which lead all within reasonable distance to take advantage of its instructions. The majority of the scholars are of mixed blood and speak the Cree language. From this class it may reasonably be expected that the teachers and other workers in the Indian department of the future will be derived. The progress made by all the children at this school has been exceedingly satisfactory.

Okanase is a station occupied by Rev. George Flett, who pursues his work with unflagging zeal and diligence. A new school-house has been built at Fort Pelly, and a very considerable part of the salary will be met by the Government grant to the school.

At Fort Ellice the Rev. Solomon Tunkansuicive labours among the Sioux Indians, to the entire satisfaction of the Manitoba Presbytery.

It is matter for regret that reports from the most of those engaged in this work have this year not been sent, or have miscarried. The information about the work is accordingly meagre, and this results in the amount of interest generally felt in the Mission being not so great as it ought to be. It could not be otherwise. People cannot, in the nature of things, be interested in any undertaking whatever of which they know almost nothing, and if, therefore, missionaries would have the zeal and interest of the churches in their work to any great extent increased, they must keep these fully posted in the work being done and in the amount of success which it has pleased the great Head of the Church to vouchsafe to his servants. The influence of abundant, fresh and effectual missionary information being given is very strikingly seen in the great interest which has for months past been felt in the work being done by our Church's agents in the island of Formosa. Thousands and tens of thousands have thought of it that never thought of it before. It has become to such more and more a reality, instead of being as previously a mere name, perhaps not even that. As the report says, "the presence in the country of the pioneer Canadian missionary to China, and his powerful addresses have done not a little to shame the lukewarmness of professing Christians, and to arouse an interest in the work worthy of its importance." This is true, but it is also not to be forgotten that this has been effected by letting the people know far more fully than ever before what Formosa really is, what may be the character of its inhabitants, and what have been the nature and the extent of the Christian efforts really put forward on their behalf. A mere casual notice or a brief account buried in an annual report will not awaken or retain general interest. There must be "line upon line," "here a little and there a little." Both the agents and their work must be kept pretty generally under the notice of the Church at large, else the interest will flag, and the lukewarmness so much to be deprecated will all but necessarily again make its appearance. While Dr. McKay has been

doing such good and noble work in the way of educating the Presbyterians of Canada on the subject of Missions in general and of the Formosan Mission in particular, Mr. Junor has been doing his best to maintain the various agencies in Formosa in active and efficient operation, and with a gratifying amount of success. The converts are shewing a laudable amount of self-help—in one case having during the year repaired one of the chapels at the cost of \$200. Everywhere in his journeyings Mr. Junor found the people more favourably disposed towards the Gospel, and upon the whole he has had much reason to thank God and take courage for the amount of countenance and encouragement he has received during the time he has been alone in charge of the work in Formosa. The McKay Hospital at Tamsui has, during the year, rendered excellent service, as may be seen when we state that the number of new patients admitted and treated during the twelve months has been 1,346, or an increase of 142 on that of the previous year. As many as nineteen Chinese have been among the subscribers to the support of this Hospital, their subscriptions ranging from \$2 to \$20 each.

The third field of labour, under the care of the Western Foreign Missionary Committee, is that in Central India. The names of the missionaries there and their stations are as follows:

Rev. J. M. Douglas and Rev. Jno. Wilkie at Indore; Misses Rodger and McGregor also at Indore; the Rev. J. Fraser Campbell, Mhow. The state of matters in this Mission is reported as having been during the year upon the whole very favourable and encouraging. The Rev. Mr. Douglas devoted Sabbath and Thursday evenings to English preaching, and the attendance had been encouraging. The Sabbath school, which is English and vernacular, had kept well up.

During the year two men and two children had been baptized. In December last an order was issued by the Holkar's authority, directing the school in the city to be closed unless a written pledge were given that Christianity should not be taught. Of course such a pledge could not be given, and what may be the issue of this movement on the part of the authorities remains to be seen.

The printing press has continued to do much and effective work. About 639,410 pages of religious matter have been printed and circulated during the year. Mr. Douglas has been doing a good deal of itinerant work, and has generally been very favourably received.

At Mhow and in the surrounding districts Mr. Campbell has prosecuted his labours with all diligence, and has met with a fair amount of encouragement. Schools for adults and for children have been maintained. Street preaching has also been kept up, and there was a public discussion with a Moulvie for five nights, which awakened a great amount of interest.

The Rev. Mr. Wilkie has devoted as much time as possible to the acquisition of the Urdu and Hindi languages, and with so much success that he has been able during the greater part of the past year to conduct religious services in both of these. He has had a very interesting class of young Brahmins. Five of these have been led to declare their belief in Christianity and their determination to make public profession of their faith. Mr. Wilkie, like Mr. Douglas, has found himself greatly aided in his work by his knowledge of medicine.

Both Miss Rodger and Miss McGregor have found their work, especially in the zenanas, growing on their hands. An ever increasing number of households are open to them, and the schools for girls are becoming increasingly popular, and as a consequence more largely patronized.

All these are tokens for good, and it is to be hoped that next year's report will shew a still more encouraging state of things.

The state of the funds, while encouraging, is not what it ought to be. The debt has no doubt been greatly reduced, being on the 1st of last May only \$5,392.59, as compared with \$16,558.83 on the same day in 1880. It is so far well, and that the income has increased by the sum of \$12,962.99 is also encouraging. But that there should be any debt at all is not as it ought to be, and that \$700 should have had to be paid during the year as interest on advances is also an undesirable fact.

The income ought to be greatly and permanently enlarged, and surely there should be no difficulty in

this matter, when, as a matter of fact, the entire contributions for Foreign Missions from the West. Section of the Church has, even during the past year, amounted only to \$35,434.58, a very small amount when divided among all the members.

In too many cases we find nothing is given. In many more the amounts are painfully small. It would serve no good purpose to make comparisons or contrasts. These would only be invidious and even offensive. Let each give as the Lord hath prospered him, and as the importance of the work requires, and the treasury will shew no deficit in another year.

THE UPPER CANADA BIBLE SOCIETY.

WE call attention to the letter of the Rev. Mr. Cameron which will be found in another column. We had no wish to our remarks on the Bible Society to do anything but further its best interests. With many of its friends, we had the feeling that the proportion of income expended on salaries was too large. At the same time we cannot but acknowledge that it is difficult sometimes to determine how that proportion could be greatly diminished without injuriously affecting the successful working out of the Society's plans. We have no wish to enter upon any controversy on the subject, and are only too happy to publish such letters as that of Mr. Cameron, seeing they help to remove difficulties and misapprehensions, so that if any suppose that in our remarks we did the officials of the Society less than justice, they have in such communications a calm and explicit statement on the other side, and are thus the better able to judge for themselves. For ourselves we cannot see why the Bible should not be sold on the principle of allowing duty for the expenses of those who handle it in the transfer, exactly in the same way as such allowance is actually made for the labours of the printer, type-founder, paper-maker and binder. If the buyer is charged with the cost of printing and binding, why should it be regarded as sacrilege to charge him also with the equally necessary cost involved in the shopman's trouble and the bookseller's time? If it is wrong for the Bible purchaser to recognize in the price he pays the labours of the Bible seller and his clerks, it is equally so to consider at all the price of the paper or the labours of the printer. The "cost" of a book is not completed till it is put into the purchaser's hand, and if one part of that "cost" cannot be exacted without something like sacrilege, the other parts are equally indefensible, and the Bible ought on such a principle, in every case and under all circumstances, to be literally "given away."

THE LATE REV. DONALD McKERRACHER.

IT is with feelings of deep regret that we have to record the death of Rev. Donald McKerracher, minister of Wallaceburg, and late of Prince Arthur's Landing. Some time ago he was laid aside with diphtheria of a very malignant type, and although he partially rallied, yet on Wednesday last he was called to his rest and reward. He had only been a few months settled in Wallaceburg, yet it was long enough to endear him to his people, and to enable him to see, to some extent at least, the fruits of faithful labour. From his own statements there can be no doubt that the hardships he endured in his last field of labour (Prince Arthur's Landing), to a very large extent, undermined his naturally strong constitution, and made him an easier prey to the deadly disease that cut him off. No congregation could shew more love and attention to their pastor than his did to him, for until the last they were untiring in their efforts to cheer and encourage him. His funeral, which was a large one, took place last Friday at two o'clock p.m. Of the Chatham Presbytery, Rev. Wm. Walker and Rev. J. R. Batisby were present, and, along with the resident clergy of Wallaceburg, took part in the funeral services, which were conducted in the church. The Chatham Presbytery has lost a faithful and worthy member, and the town in which he lived has lost an earnest servant of God. Sad is the condition of his widow and orphan children, who are now left to battle with the world, and but poorly provided for, so far as this world's goods are concerned.

VERY unintentionally in a late issue we neglected to say that Mr. Andrew Henderson was a B.A. as well as the other students then mentioned as licensed by the Toronto Presbytery.

BOOKS AND MAGAZINES.

BY THE TIBER. By the Author of "Signor Monaldi's Niece." (Toronto: Willing & Williamson. Price \$1 50.)—This is a very handsome volume of the "No Name" series, and the writer of it is said to have already attained considerable popularity.

CASSELL'S FAMILY MAGAZINE. July, 1881. (Toronto: J. P. Clougher.)—This periodical keeps up its character, combining as it does in a very remarkable manner the amusing and instructive. There is something in its pages for almost every one, while its get-up, both in the matter of illustrations and letterpress, is all that could be desired.

THE BRITISH AMERICAN WORKMAN is the title of a publication issued by Messrs. Bengough, Moore & Co., of this city. The new candidate for public favour is an eight paged illustrated monthly, intended to supply the place to Canadian readers, so long and so completely filled by its English contemporary—the "British Workman." We are not sanguine of the success of such a periodical in this Dominion; but the present venture deserves success, and the publishers have our hearty best wishes for the realization of their brightest expectations. See announcement in advertising columns.

UPPER CANADA BIBLE SOCIETY.

MR. EDITOR.—In your issue of the 16th inst. you call attention to the expenditure of the Upper Canada Bible Society—a perfectly legitimate subject for general criticism. You are aware, as you state "that the Bible Society is not conducted on mere business principles." Still, would not an ordinary reader be apt to infer from the tone of your article that it was from the standpoint of mere business principles that the Society was being judged?

To expend \$9,836.29 in order to put in circulation \$8,891.59 worth of Bibles and Testaments, would indeed be an expensive mode of procedure. But as a matter of fact, only \$3,575.77, at the outside, was expended in doing this, as follows: Depository, \$750; Assistants, \$1,027.88; Colporteurs, \$1,447.89; and for colportage in Manitoba, \$350. I might say also that on business principles the value of these Bibles and Testaments in the trade would be quoted as somewhere between \$13,000 and \$14,000. Of course you are aware that no profits are made by the Bible Society on any of its sales. There is no "excess of selling price over the cost of production." Many copies are sold under cost, and large numbers are given away free, the aim of the Society being to supply the Word of God at the lowest possible figure.

On the same principle it will scarcely do to deduct the \$7,744.40 sent to the British and Foreign Bible Society as something outside the aim and purpose of our own Society. This money was just as much a part of our income as any other money that passed through our hands, and accomplished its object just as much, and cost the agents and officers of the Society just as much effort and pains to procure.

On referring again to the printed report you will notice also that you happened to overlook the items, making over \$1,300, given in aid of colportage in the provinces of Quebec and Manitoba; and it must not be forgotten that our colporteurs are not mere book hawkers, but men who have faith in the power of God's Word, who love it themselves, and love to circulate it, and to get entrance for it in homes where otherwise it would not be found.

From what has been written is it not clear that in order to state the case fairly expenses must be compared with total receipts? And even then there is no doubt but that the proportion will seem large to anyone who has had no experience in the management of un denominational religious societies, but the annual reports of several years back will clearly demonstrate how anxious the Board of Directors has always been to curtail expenses as much as possible, without detriment to the interest of the cause committed to them.

J. M. CAMERON,
One of the Honorary Secretaries.

THE FORMOSA TRAINING SCHOOL.

AN EXAMPLE WORTH FOLLOWING.

We copy with great pleasure the following communication which appeared last week in the Woodstock "Sentinel-Review." If a good many of the sums

put against different places in Mr. McKay's letter differ from what were mentioned in our issue of the 8th, we have but to say that the previous account was taken from the same Woodstock paper, and somehow or other by an oversight it was not credited. We have no doubt the discrepancy can be easily explained:

"MR. EDITOR.—The following letter, which I have just received, breathes so much of the spirit of patriotism and Christianity that I send it to you for publication. You will of course suppress names.

"—, July 8th, 1881

"Rev. W. McKay,
"DEAR SIR,—Enclosed you will find five dollars for Dr. McKay's Formosa College. Although not residing in Oxford, yet I am a son of Oxford, and therefore claim the privilege of assisting to rear the walls of Oxford College, Formosa, where native preachers shall be taught to preach the glorious Gospel of Christ.

"Yours very truly, —."

"I trust that more of Oxford's sons, whether at home or abroad, will catch the spirit of the above letter, so that the \$4,000 we are endeavouring to raise for the Training School will soon be an accomplished fact.

"The following are the sums received by me at the meetings lately held. Ingersoll, \$94.07; Princeton, \$26.95; Drumbo (per Mr. Hunter), \$34; Thamesford, \$107.89; Kintore, \$57.25; Burns Church, \$80; Zorra, \$45.75; Harrington, \$76.88; Chesterfield, \$30; Innerkip, \$49; East Oxford, \$17.39; St. Andrew's, East Oxford, \$17.15; Ayr, \$212.58; Paris, \$168.40; St. George, \$50.09. Besides this I have received from 'A Friend in Oxford' \$180, already acknowledged, from 'A Friend in Tilsonburg' \$2; and the \$5 in the letter above quoted: total, \$1,224.40.

"The subscriptions taken up at the meetings are payable 'on or before the first of October.' As, however, Dr. McKay will be leaving this country in the latter part of August, it is desirable, and it would be very pleasant, to have the whole sum collected before that time. Will the ministers, office-bearers, and subscribers kindly take a note of this. Let all the friends continue their interest in this matter until the whole sum is raised; and our devoted missionary in the far-off isle of the sea will ever cherish sunny memories of his many warm-hearted Christian friends in Oxford. Any further sums received by me will be acknowledged in the columns of the 'Sentinel-Review.' I remain, yours truly,

"Woodstock, July 12, 1881." "W. A. MCKAY.

AT a meeting of the Toronto Presbytery held on the 19th inst., the Rev. Mr. McGillivray, of Scarborough, intimated his acceptance of the call to St. Andrew's Church, Perth.

IT is announced that Father Gavaz, whose former visit to Canada created so much excitement, will preach in Erskine Church, Caer Howell street, next Sabbath, at eleven a.m. No doubt many of our city readers will desire to hear the famous Italian evangelist and orator.

EXTENSIVE improvements have been decided upon by the congregation of Zion Church, Brantford, and will be commenced at once. It is proposed to renew the spire, lower the galleries, reseat the Church in more modern style, and improve the windows and the ventilation. The cost of the alterations will be about \$4,000, and will make the church more comfortable and attractive in every respect.

WE publish the first list of subscribers to the Fund authorized by the General Assembly to be raised for the benefit of the Rev. Robert Hall, of Missouri. If there are any oversights or mistakes it would be a favour if notice were sent, so that the requisite correction might be made. We notice one or two cases in which no sum is mentioned. These of course are mere slips of the pen, which Mr. Hamilton will put right in a subsequent issue.

THE Chin Kwai, in Japan, has been divided, and three Chin Kwais formed, all of them to be joined together in one Dai Kwai; or, as we would say, the one Presbytery, which has hitherto included the Presbyterian or Reformed missionaries in Japan, has been divided into three Presbyteries, and these are to constitute the General Synod of the United Church of Christ in Japan. This is a advance, and a token of the assured unity of the Church in that lanu.

CHOICE LITERATURE.

THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER ANGEL.

BY MRS. JULIA M'NAIR WRIGHT.

CHAPTER I.—LAST DAY OF THE CARNIVAL.

"Oh vows, oh convent, I have not lost my humanity under your inexorable discipline; you have not made me marble by changing my habit!"—*LOUISA TO ABBESS.*

Behold the afternoon of the maddest day of the Italian year: the last day of the Carnival, the day when all the merry-making grows wilder and more frantic, until the bell tolls in midnight and the austerities of Lent. When the sun rose on this last day of Carnival, 1860, there rose also along the horizon a cloud like a man's hand; it grew with the growing day.

None of the merry makers heeded either the sun or the cloud; the business in hand was to prepare for the "Corso" in the afternoon; for this special occasion had been reserved the most gorgeous costumes, the quaintest conceits, and the most fantastic masks, wherewith to contest for the civic prize of buffoonery, and by three o'clock the "Corso" was crowded with nearly all the vehicles of the city, private and public, fine and shabby, all pressing toward the Piazza.

Among the carriages was one containing three nuns, evidently *bona fide* members of an order, not nuns bent on a frolic, and just as evidently desirous of escaping the crowd. To do that was impossible, and finally their carriage was brought to a full stop immediately in front of the British Consulate.

One nun on the back seat leaned forward to calculate the probable length of the delay by counting the vehicles entangled before them; the nun beside her looked backward to see how near to her shoulders were the heads of the horses of the coach next in the rear; the third nun leaped at a bound from the front seat (which she occupied alone), to the sidewalk, and rushed into the Consulate. Evidently a woman of quick mind and equal to emergencies, she no sooner gained the office than she selected the Consul from his two subordinates, and grasping his arm exclaimed, with an unmistakable English accent:

"I demand your protection! I am a British subject unlawfully imprisoned in a convent. Here in your office I am in England, and I claim your aid, my lawful rights, the protection of my country's flag!"

At this instant the two other nuns ran in, crying in Italian:

"*Illustrissimo Signore*! pardon; our poor sister Theresa is insane; we are removing her to a hospital. Aid us in replacing her in the carriage and we will no longer trouble you. A thousand pardons for the poor unhappy ones intrusion."

"You see I am not insane," said the first comer eagerly, fixing an agonized look on the perturbed Consul. "I beseech your help as you are a gentleman; I claim it as I am unfortunate; I demand it from an officer of my own Government, sent here to aid those who are oppressed as I am. I am English and you must protect me!"

The other nuns not understanding her words, but well imagining their purport, began again, rather angrily, with "*Illustrissimo*," and asserted that her insane sister was an Italian, educated in England—demanding that she should be restored to their care. They were much excited, especially as the crowd outside had laughed and howled when their "sister" so unexpectedly deserted them. The Consul looked uneasily at the nun who held him by the arm.

"How shall I know that you are a British subject and have a right to my interference for you? Why not go with these ladies until I have opportunity to examine into your claims?"

"Because it would be to go to my death. I should never be heard of after I left your door. Indeed you know that I am English from my language. Six years ago I was Judith Lyons, of No.—Portland Place. My father was David Lyons, of No.—Ludgate Hill. I was seized while returning to England, and have been imprisoned in a convent five years. I must have your protection!"

"Lyons—1854—Portland Place," said one of the clerks, who looked deeply interested. "Here's a London Directory for '56; he has just turned over the leaves. The names are here, sir. Yes, Lyons of Ludgate Hill; three large establishments."

The Italian nuns, with a volley of "pardons," darted at their "sister" and endeavoured to drag her away with them.

Holding by the Consul with one hand the fugitive strove to keep off her assailants with the other arm. Her bonnet and head wrappings fell away, and shewed a face which, though worn and marked by grief, was remarkably beautiful. The Consul by words, and one of his clerks by a gentle laying on of hands, interfered to protect the stranger, and the second clerk vouchsafed the remark that in his opinion it was a clear case.

The Consul, loath to quarrel with the holy Church, found that the refugee had two champions besides his own sympathies, and now in vainly addressing the defendants as *signorinas*, assured them that he was certain the affair could be satisfactorily explained, but that his duty compelled him to hear the prayer of one who was evidently an Englishwoman; and that he must certainly protect her until the matter could be laid before the right authorities, and a proper and legal decision arrived at. At this stage of his remarks a happy thought came to him.

"You know the excellent Father Salvatore Zucchi, of the Duomo?"

The nuns brightened. "He is the confessor of our convent."

"We can then settle the business speedily and amicably, I presume," said the Consul, "at least, I had better deal directly with the *Padre*. If you two would wait upon him and state your case, and request him to come at his earliest convenience to the Consulate, I trust we shall be able to

arrive at a proper understanding without any public scandal." The word scandal was well used. Mother Church objects to open scandals, and the two nuns began to feel that their best resort would be to Father Zucchi. The Consul took advantage of their hesitation, he gently pushed the claimant of his protection into an inner room, and begged leave to escort the *signorina* to their carriage assuring them that he should not leave the Consulate during the remainder of the day, and would not miss the expected visit from *Padre* Zucchi.

Bare-headed, and with the utmost deference, the Consul waited upon the irate nuns to their *fiore*, the crowd had thickened—news of a nun's escape had spread—and as the two sisters appeared without the third, laughter, queries, and jibes met them. Happily this was but for an instant, for just then a rabble, carrying a platform on which was seated in state, crowned, and sceptered, and tinsel-decked, an enormous figure, appeared at a corner, and the easily diverted Italian crowd followed it with a shout—it was King Carnival going to the grand piazza, to be burned at midnight.

The disappointed sisters drove off in search of Father Zucchi, and the Consul returned to his *protégé*. As he opened the door of the inner room, he found that she had torn off her veil, kerchief, rosary, crucifix, all of the nun's gear of which she could free herself, and was trampling them under her feet in a fury.

"Ah!" she said, with a deep breath; "you think from this that I am insane. But consider these are the tokens of my captivity, my cruel slavery; of separation from my kindred, from my home, from my religion; these are the trappings of the accused woman-worshippers. May the God of Israel deal with you as you deal with me, and bless you as you protect me!"

"You are a Jewess," said the Consul.

"Yes, a Jewess, and by reason of that none the less an English subject, with English rights."

"Not at all," said the Consul, calmly; "and be sure that I will protect those rights."

"I shew very little gratitude for what you have already done," said the stranger, growing more quiet; "but when you know my history you will not wonder at my excitement."

"And I must know your history immediately, before Father Zucchi comes, that I may better understand how to deal with him. Let me hear what you can tell me, and be calm and explicit, I beg of you."

The junior clerk here entered with a glass of wine for the lady, and placed a chair for her. She accepted these attentions mechanically, with her eyes fixed on the Consul.

"Now, then," said the brisk official, "your name, age, birthplace—let us know what we are doing."

"My name, Judith Lyons—born in London; my age, twenty-six. Six years ago I married in London an Italian named Nicole Forano, a younger half-brother of the Marchese Forano. Nicole was a Roman Catholic—I, a Jewess; and as we were neither of us ready to change our religion, we were married by a magistrate. My family consented to the match, but did not prefer it. Soon after we came to Italy. You know that here by his Church a civil marriage would not be recognized, but Nicole hoped that before long I would unite with his Church, and we could be remarried by a priest. I might have made such a change in time; I cannot tell. I had then never seen the inside of a convent. A marriage at any time by a priest would have satisfied the clergy, and legitimated any children that might be born during the existence of the merely civil marriage. A year passed; we were very happy in a little mountain villa of our own. Forano had not presented me to his family; he was waiting for the time when I should belong to their Church. When the year ended, I had—as you and alas! sir, before that son was a month old, my husband was dead. I had known all along that the priest near us was my great enemy. The Marchese Forano was elderly and childless; my husband was the next heir of the little estate, and after him our child, if our marriage was legitimated, or if the Marchese should see fit to adopt the child as his heir; without that, lacking an heir, he very probably would bequeath his property to the Church. Nicole had explained all this to me, and when he was dead, and I had no defender, my whole desire was to go with my child to my family; I knew I should be welcome, and their fortune was ample. I wrote them when I would come. A young man, the favourite servant of Nicole, a youth whose family had always served the Foranos, was to be my only attendant. I had made my preparations; we were to start at daybreak. After I lay down that night with my child in my arms, eager for the hour to come when I should escape from the scene of my great happiness and my great misery. I knew nothing that happened; when I again became conscious of myself I was in a narrow bed in a convent hospital, and nuns were about me; they told me that a month had passed, that my child was dead, and that I had been ill of a fever. I do not believe that, for fevers weaken and emaciate, and I found myself in my usual flesh and strength. I gradually learned that I was a prisoner. I was not allowed to communicate with the outer world, nor to go to England. They strove to convert me, as they said, but what Nicole's love might have done, could not be accomplished by their harshness. They made a nun of me, as they retained me against my will. All my desire now is to get to England to my friends. If my child is dead I have no tie here; if he lives I cannot find him if I stay. I wish you to send me to my friends."

A tap on the door. "The *Padre* Zucchi!" said the junior clerk. "Take him to my private parlour," said the Consul. Then turning to his companion, he said: "I, abiding by our own law and recognizing that your marriage is valid in England, must call you only Madame Forano, and be sure that I will defend your rights, and endeavour to accomplish all your wishes."

"And—if you could find out anything about my child!" said Madame Forano, earnestly. The Consul bowed and left the room.

His first care was to send a particularly delightful collation to the parlour, as his aviant courier to the waiting priest; when he followed the collation which the priest was lovingly eating, he made his first words complimentary to an extent

that would have done honour to an Italian. Then drawing two chairs near the table he continued: "It is true that we have a little matter of business to discuss, but even business can be made agreeable over good viands and good *Chianti*, and as Carnival is going and Lent is coming, we will make the best of our time, and also reach a pleasant settlement of a little matter which I could not conveniently conclude with the ladies. I hope *Chianti* suits your taste?"

Father Zucchi replied that *Chianti* particularly suited him, and when his glass was filled proceeded with alacrity to empty it. Meanwhile the Consul was called from the room.

Mr.—had been in office but three years, his predecessor having died in 1857. The senior clerk, who had requested a moment's conversation with him, said that he had been looking over the papers of 1855 and 1856, and had found a letter from David Lyons, requesting the fact of his daughter Judith Lyons Forano's death to be inquired into. A note made by a previous clerk on the letter stated that the death had been attested by a certain parish priest.

The Consul returned to *Padre* Zucchi, and plied him well with food and wine, as they proceeded to the consideration of the question in hand.

"Of course," said the Consul, "you could affirm that this is not the daughter of David Lyons, of London. In which case, after application to the proper court, I must send for some one of the Lyons family to come and identify the lady, if they so desired. If you admit her to be Judith Lyons, you have two courses before you; either to yield the validity of the marriage, and put her in communication with the Marchese Forano, as the head of the family; or, rejecting the marriage, and taking no more trouble about her, simply to permit me quietly to send her to England, which I pledge you my word to do within three days."

"What she tells you is false," said *Padre* Zucchi. "She desired to enter a convent, and voluntarily assumed vows, and now yields to her evil heart and renounces her vocation."

"Then I am sure your convent would be well rid of her."

"But we have a duty to ourselves, to her, to the Church, to the family Forano—always very good Catholics."

"Perhaps we had better communicate with the Marchese."

"Not at all. He is feeble and elderly. I must consider his interest."

"And why not return the young woman to her friends? The sin of breaking a vow would be hers only; you would be free of the trouble of her, and the Forano family need never hear of her again, unless they make the first advances."

"But they would hear of her again, and be continually put to trouble by her. She is a very evil-disposed, ambitious young woman. In London, aided by her friends, she would begin to persecute the Foranos about her child."

"Then her child is living?" said the Consul, quickly.

"Not at all; he is dead; but she would not believe it."

"If you give me your word as a gentleman that you know the child to be dead, and I so assure her of its death, she will accept the fact, I am confident. I feel certain that she would hereafter annoy no one. I argue this matter thus, trusting that you may see, as I do, that a quiet settlement is best for all concerned. I have never had any disputes with your Government or Church; I desire none. If you will agree to hush all reports, and release all claims—another glass of *Chianti*—and the lady is only desirous to go home, and I promise to set her on the way to England at once—really you are scarcely tasting the salad (*Padre* Zucchi had eaten half of it)—then nothing further need be said. If this cannot be, I must communicate with the British Ambassador—try the truffles—and it is not needful that I should tell you that the world is full of people to comment on Church quarrels and Church scandals. I think you had better try some more *Chianti*, and agree to let this rebellious young lady return to the care of her parents."

"It is evident, that her marriage with Nicole Forano is, in Italy, quite invalid," began *Padre* Zucchi.

"Then she can have no claim on the Foranos, if we accept that view," said the Consul; "and if her child is dead—"

"Oh, but her child is certainly dead," interrupted the priest.

"Then she has no tie here, and by all means had better return to her early home."

The Consul had no desire but to arrive at an amicable settlement with the priest. He must quiet his own conscience by securing the safety of the woman who had cast herself on his protection; and the more quietly he could do this the better satisfied he would be. To this end he mollified the *Padre* with *Chianti* and compliments, and urged him by logical reasonings which the confessor could not rebut. After a long discussion the priest agreed to release all claim on "Sister Theresa," and to tell the Consul, in the presence of the clerks, that he was quite willing that she should be sent to England, provided that the Consul would see to it that no rumours derogatory to the Church got abroad, and that nothing capable of establishing an evil precedent might happen; provided, also, that "Sister Theresa" should depart within three days. To this the Consul agreed, and the *Padre* then gave way to a fatherly anxiety as to the means to be provided for the departure of his recreant daughter, and the route which she should pursue. On these points, however, the Consul was reticent; all he would say was that by the evening of the third day Judith Lyons Forano should be out of Italy.

It was nearly sunset when *Padre* Zucchi left the Consulate. As the vexed ecclesiastic proceeded towards the Duomo for respers, a little boat upon the bay began to draw near the land, and the cloud in the sky, which had rapidly increased, hung like a black curtain over all the west. Beneath the edge of this curtain the setting sun shot a long level ray across the waters upon the little boat, as if it had nothing else to shine upon. Against the molten gold of this last blaze of sunset Gorgonia loomed like a black sceptre, the whole heaven gathered darkness, and a fierce wind rushed forth, with the rain on its wings.

The little boat which was speeding landward hailed from a small xebec bound for Corsica, a vessel with the sharply pointed, red, triangular sails peculiar to the Levant. The man who rowed the boat was in the costume of a Tuscan

mountaineer—low shoes, long white hose, black velvet knee-breeches and jacket, a crimson silk sash about his waist, a profusion of silver bell buttons, and an elaborately embroidered shirt front; a muscular, handsome fellow of thirty, with thick black curls clustering from under his small round fox-skin cap. Before him in the boat was a bag of loose white sacking, standing up as idly in virtue of its contents, whatever they were, but having at times a tremulous motion, perhaps imparted by the vigorous oar-strokes that drove the boat through the water. Whenever the rower looked at his freight a curious expression of amusement, pain and anxiety crossed his face.

The sun had dipped below the horizon, and the evening was closing darkly when the boat touched the shore. The rower made it fast, pocketed his fur cap, donned in its stead a Carnival cap of white cotton trimmed with ribbons, lightly swung his bag on his shoulder, and choosing by-streets hastened toward the centre of the city. After a ten minutes' walk he passed a huge antique Palazzo, with carved front, a great arched carriage gateway, and a porter's lodge beside it. The gateway stood open, the inner court was empty, no face peered from the window of the porter's lodge. Our gay boatman, with a keen scrutiny, passed the Palazzo once, muttered some curse on his own irresolution as he went by, then turned, darted in at the gateway, and went with long, silent strides toward the *piano nobile*, the first floor above the ground in Italian houses—the ground floor in such a Palazzo as we describe being devoted to the porter, the fuel, the carriages and the stables. The intruder entered the *piano nobile* unchallenged. A lamp made darkness visible in the large, vaulted, brick-paved hall, and through this he darted to the door of a grand salon, which he very cautiously set ajar. The salon was unoccupied; Carnival seemed to have drained the house of its inmates.

A wood fire blazed at the farther side of the salon, and before it lay a great velvet rug, like a heap of summer flowers. On this rug the mountaineer set his bag, busied himself one instant with it, and then, the sack having fallen to the floor, revealed as its contents a handsome little boy. The man made the child a low congé in a merry, mocking way, kissed his hand between love and respect, tossed the bag upon his shoulder, and hurried from the room. Unnoticed, he gained the street, stole by one or two narrow ways to a dark corner, replaced his fur cap, took from the bag a long cloak of faded green cloth with a fur collar, wrapped it over his finery, threw the sack away, and in five minutes more was lounging into a wine shop on the Corso, ready to gossip with any stranger whom he might meet.

But let us look to the child in the drawing-room of the Palazzo Borgosio. The salon had a vaulted, gorgeously frescoed ceiling; the walls were in panels of yellow satin, divided by strips of mirror glass, extending from floor to ceiling; the blazing fire gave just then the only light, and revealed several statues, which were reduplicated fitfully in the narrow mirrors, the fire-place and mantle were a mass of elaborate carvings, heavily gilded; the entire wood-work of all the furniture in the room was gilded, while it was upholstered with blue satin; a great basket of flowers occupied the centre of the mosaic table. Amid all this magnificence the little stranger stood in the full light of the fire, an erect, well-made child. He wore the favourite Carnival costume of the poor; sandals of undressed cow-skin; the white knitted hose which even the poorest Italians always wear; white cotton drawers, with wide, stiff-stuffed ruffles at the ankles; a white skirt reaching to the knee, and similarly ruffled at neck, shirt and wrists; and a high conical cap like a dunce-cap, of white cotton, with yard-long streamers of red and blue ribbons falling from its apex. On this white, quaint figure the firelight shone, touching his thick black curls with gold, reflected in his great, eager black eyes, and deepening the glow of his olive cheeks. He looked in wonder at the dimly revealed angels on the ceiling, and the marble gods of Hellas in the corners. Having never seen gold, except one small coin and one thin ring, he believed that all this that glittered about him was gold indeed; he, who had never seen a looking-glass, beheld in the mirror opposite a beautiful little boy, dressed like himself; he looked about and saw just such a little boy behind him, and a succession of such little boys, in whole or in part revealed, at regular intervals along the wall. As he meditated curiously on this multiplicity of little boys, the door opened to the entrance of an old man and a young lady.

The pair stopped, amazed at the stranger. Presently the young lady exclaimed:

"A fairy, elf, brownie, nis—whatever is the local genius of Italy!—or perhaps the spirit of the Carnival!"

"Stop, Honor! don't move! Bless my soul, what a study for a picture! Stay until I fix it on my mind. Ah, if I had my brushes and could paint by electricity, to catch this before it vanishes!" cried the old man.

"We could reproduce it at any time, uncle," said the girl; "we have the room, and if the child is a reality and not a phantom I suppose he will be obtainable whenever you wish to make a study of him."

"That firelight—those lights and shadows—that child so brightly brought out—that salient red glow," murmured the old artist. But Honor, kneeling down before the small visitor, and taking his brown hand in hers, said in Italian:

"Good evening, little sir. What is your name, and where did you come from?"

The child regarded her tranquilly, yet as one not understanding a word. Having asked several other questions in Italian, Honor having no success in the language of the country, tried French. Still the bright eyes were fixed on hers, but no reply came.

"Speak to him in German, uncle," she said. But the German was quite as ineffectual as the other tongue. "Our own language, then—English," said Honor. But English was sound without sense to the child.

"I will ring for Assunta," said the old gentleman; "but I apprehend, Honor, that the child is a deaf mute."

The child, however, immediately disproved this, for, as Assunta entered, saying "Signora," the boy quickly turned his head to the side whence the sound came.

Assunta, the lady's maid, was as greatly surprised at the

presence of the child as her master had been. She was sure no one could have entered the house, and seemed inclined to suspect witchcraft.

But now the excitable old artist was sure robbers were in his Palazzo, and the police must be sent for to search every corner. Honor, however, desired to have the search committed to herself and the gate porter, putting little faith in the Italian police.

"And then, uncle, they might insist on carrying off the child, and how shocking to have such a charming little fellow in one of their dreadful dens. And then you might not be able to get him to paint in your new picture."

This suggestion was well put. Uncle Francini consented that Honor should explore his dwelling, accompanied by Assunta and the porter.

To her satisfaction Honor discovered nothing suspicious. Meanwhile the artist devoted himself to the child, and could only make out that his hearing was perfect, yet that he did not comprehend a word of the half dozen languages which had been addressed to him. Assunta, returning with her mistress, suggested that the child might be an idiot; but Signora Francini indignantly declared that the little fellow had the most beautiful head that he had ever seen.

Assunta's next suggestion met with more favour, namely, that the child had been abandoned by its parents or guardians, who had trusted that his extraordinary beauty would win him the favour and protection of a famous artist like the Signora. This compliment had its effect on old Francini; yet, after carefully re-examining the waif, he gave it as his fixed opinion that he was no common child, but must be of good family. They would, on the morrow, strive to unravel the mystery, meanwhile Assunta might give the boy his supper and put him to bed.

This done, Assunta returned to the parlour declaring that the child was a marvel of health and perfect form; and any sculptor in Italy might rejoice in him as a model; in fine, that he was as beautiful as the cherubs painted by Signora Francini himself.

"And did he speak, Assunta?" asked Honor.

"Not the half a quarter of a word, Signorina."

"Did he, then, know anything of a prayer, or of worship?"

"He crossed himself, Signorina, looked aloft as for some picture which he had been used to see, and got into bed," replied Assunta, shrugging her shoulders.

"Send up our supper, Assunta, and see to it that you have the boy locked into his room; and he is by no means to be let go without my orders," said Signora Francini.

By this time it was raining heavily; the rain dashed against the windows and swept the streets clear of merry-makers. Doleful disappointment reigned in the city. This last evening was to have been the climax of the festival; florists had prepared bouquets, and confectioners boxes of candies, and bakers hundreds of cakes, wherewith the crowd were to have pelted each other and regaled themselves. But now florists, bakers and confectioners ground their teeth in despair. The company who had erected pavilions and tiers of seats on the grand piazza tore their hair, since they had their workmen to pay and no one to hire the seats.

The mob which was to have burned King Carnival had prepared wood, tar, oil, pitch, wherewith to offer the giant puppet as a holocaust to the austere spirit of Lent, but now crowded the wine shops, anathematizing the unpropitious saints who had sent foul weather and brought the Lenten Winter of their discontent twelve hours before its time. A great tempest lashed the Mediterranean, the mighty waves battered the sea-wall, besieged the lighthouses, took by wild sorties the quiet nooks of the shore, hurled white foam-crests fifty feet into the air as they charged against the piers, and whirls of spray swept far over the city. In such a storm it was quite evident that a bonfire would be a failure; neither gunpowder nor petroleum would have been likely to burn amid so many disadvantages; the fuel, tar, and rockets prepared for midnight were a certain loss; King Carnival could not and would not burn; and if he would there was nobody there to see.

The end of the merry time was more doleful than a funeral.

(To be continued.)

A SPECIMEN OF CARLYLE'S TALK.

The public, he said, had become a gigantic jackass; literature a glittering lie; science was groping aimlessly amidst the dry, dead clatter of the machinery by which it means the universe; art wielding a feeble, wavery pencil, history stumbling over dry bones, in a valley no longer of vision, philosophy hisping and babbling exploded absurdities, mixed with new nonsense about the infinite, the absolute and the eternal; our religion a great truth groaning its last; truth, justice, God, turned big, staring, empty words, like the address on the sign, remaining after the house was abandoned, or like the envelope, after the letter had been extracted, drifting down the wind.

And what men we have to meet the crisis! Sir Walter Scott, a toothless retailer of old wives' fables; Broggham, an eternal grinder of common place and pretentious noise, like a man playing a hurdy-gurdy; Coleridge, talking in a maulin sleep an infinite deal of nothing; Wordsworth, stooping to extract a spiritual catsup from mushrooms which were little better than toadstools; John Wilson, taking to presiding at Noctes, and painting haggises in flood; the bishops and clergy of all denominations combined to keep men in a state of pupillage, that they may be kept in port wine and roast beef; politicians full of cant, insincerity and falsehood; Peel, a plausible fox; John Wilson Croker, an unhanged hound; Lord John Russell, a turnip of good pedigree; Lord Melbourne, a monkey; "these be thy gods, O Israel!" Others occupied in undertakings as absurd as to seek to suck the moon out of the sky; this wind-bag yelping for liberty to the negro, and that other for the improvement of prisons—all sham and imposture together, a giant lie which may soon go down in hell-fire.—Anon.

SECRETARY OF WAR Lincoln has three sons, the second, aged eight, being named after his immortal grandfather.

BRITISH AND FOREIGN ITEMS.

THE body of Pope Pius IX., in accordance with his wish, will be privately removed from St. Peter's to the Church of San Lorenzo.

MR. GEORGE KINLOCH, of Kinloch, Scotland, died the other day. His family is one of the oldest in the country, dating back fully five hundred years.

THE destruction of property in East Lancashire from the recent storm is very great. Over fifty mills stopped work and many thousands of persons are thrown out of employment.

Two hundred persons are now imprisoned in Ireland under the Coercion Act, including a member of Parliament, a priest, a magistrate, several town councillors, and many poor law guardians.

DR. SHERLON JACKSON is about to visit again the Presbyterian missions in Alaska, taking with him a saw-mill for Hydah. The four central points of the mission are Fort Wrangel, Sitka, Chitcats, and Hydah.

SENATOR HILL, of Georgia, does not appear to hold a high opinion of Jefferson Davis's book. He says: "The number of people in the South who agree with the view of the war and its results expressed in Mr. Davis's work, is too limited to have the slightest influence."

A GENEVA despatch says—The great land slip near Sigriswell reported on the 29th ult., is steadily moving towards the Lake of Thun at the rate of three metres a day. It is three miles long and a mile broad. The depth is unknown. A house in its path has been deserted. Sigriswell and the neighbouring villages are out of danger.

THE Friends appear to be still slowly decreasing. In 1871 the Philadelphia Yearly Meeting had 6,000 members; now it has 5,650. In 1871 the New England Yearly Meeting had 95 ministers and 4,403 members; now it has 112 ministers and 4,309 members. There has been in ten years, therefore, a gain of 17 ministers, 12 elders, and a loss of four members.

GESSI PACHA, the man who was most efficient in breaking up the Nubian slave-trade, has just died in the French hospital at Suez. A few hours before his death he was visited by the Khedive and M. de Lesseps. The Khedive, much affected, begged the sick man to live for his children and for Egypt. Gessi thanked him, bursting into tears, and even the Khedive, impassive as he is supposed to be, broke down in emotion.

SECRETARY WINDOM recently said that he was "a good deal more of a civil-service reformer than when he entered the secretaryship." The office-seekers have hunted and haunted him so terribly that he sees the necessity for some relief from this nuisance. The rules of civil-service reform will meet the necessity, and at the same time improve the whole character of the service. The Secretary is in a good way to receive further light.

THE Khedive of Egypt has informed France that he would act in conformity with the wishes of the Porte, and, therefore, would not recognize the proposed French protectorate in Tunis. This has caused surprise in Paris, were it was believed that the intrigues carried on at Cairo and Alexandria by French emissaries would sway the Khedive to the French side. It is the belief that the present attitude of the Khedive is due to the preponderating influence of the English Government.

LORD SALISBURY lately presided at a meeting to hear the views of delegates from the loyal inhabitants of the Transvaal. He expressed the deepest sympathy with the men who, trusting to British promises after the annexation of the Transvaal, invested money there and took up arms in defence of British authority, and who are now exposed to the hatred of their fellow-citizens and the loss of their property. The delegates urged that there will be no peace in South Africa unless British supremacy is upheld.

THE progress of the Land Bill, although favourable, is not such as to justify Mr. Gladstone's hope that Parliament will rise on the 6th of August. Several clauses of the bill have been postponed, so that not quite half of them have yet been acted on. After the entire fifty clauses have been considered the postponed clauses will be taken up, and the Government's new clauses. The Government intend to ask urgency for Supply when the Land Bill has passed committee and the debate on the Transvaal has finished, provided the Conservative members consent to support the proposal, which they probably will do rather than have the session of Parliament prolonged.

THE Irish Presbyterian Assembly has taken decided action on the question of instrumental music. A correspondent of the London "Christian World" writes of it as follows: "The whole of Friday, not only from 'morn till dewy eve' but on past midnight and till the bright dawn of next day appeared, was occupied with the long expected discussion on the instrumental music question. Of this I shall only say that, after nine years' experience of it as a burning question, it was time to settle it in another fashion than that ultimately decided upon, which I fancy will in no way tend to the peace of the Church. Very few expected that those 'northern lights,' yelped country elders, would take the trouble to come all the way to Dublin to fight against that sinful 'kist o' whistles' which the Rev. R. Workman had introduced into his church at Newtownbreda; but so it was, and when I saw the wonderful contingent arriving at the Great Northern Terminus, on Friday morning, I read in their faces that they meant to win, and so they did. Not to attempt even a summary of a debate every argument of which on both sides has been aired in the Assembly any time these nine years, the conclusion ultimately reached was to prohibit completely what has hitherto been regarded as on sufferance, and to command the offending congregations, on pain of discipline to get rid of their organs and harmoniums forthwith. This decision was reached by a majority of 21, the numbers being 206 against 185."

MINISTERS AND CHURCHES.

LAST Tuesday the Sabbath school scholars of St. Paul's Presbyterian Church, Bowmanville, held their annual picnic at the Cedars on the lake shore. The day was pleasant, the attendance large, and the occasion most thoroughly enjoyable. A pleasing feature of the gathering was the presentation to Rev. James Little (who has since left on a visit to his native land) of a handsome dressing case, and an elegantly framed portrait, accompanied with a brief and affectionate address, to which Mr. Little made a very appropriate and feeling reply. Next day he was also the recipient of a purse containing \$134 in gold, from members of the congregation.

THE Presbyterian congregation of Aylwin (Rev. D. McNaughton, M.A., pastor) lately held a very successful tea meeting, which would have been a much greater success had a good deal of sickness not been prevailing in the neighbourhood. A new feature in connection with the tea meeting was an autograph quilt got up by the ladies of Aylwin and vicinity, from which was realized the sum of \$87.50. The whole sum realized was \$130. A subscription list has since been put in circulation, and from the subscriptions received it is confidently expected that the debt on the manse will be shortly wiped out. The autograph quilt was presented to Mrs. McNaughton.

AT the regular meeting of the Presbytery of St. John, N.B., held on the 12th instant, among other things the resignation of the Rev. Dr. Waters was taken up. Mr. Burgess as Clerk reported that under instructions from the Presbytery he had cited the congregation of St. David's Church to appear before the Presbytery, and had presided at a congregational meeting at which Messrs. John Stewart, Robt. Cruikshank, Alexander Duff and R. C. McIntyre were appointed a committee to represent the congregation. The commissioners being present, expressed the regrets of the congregation of St. David's Church at the departure of Dr. Waters, and that he had thought best to sever the amicable relations existing between that pastor and the congregation. Almost every member of the Presbytery echoed the sentiment expressed by the commissioners, and many eulogistic things were said of the minister and the very successful manner in which he had conducted the affairs of St. David's Church since his installation as pastor of that congregation, after which the following was unanimously adopted: "They acquiesce in and accept the resignation by Rev. Dr. Waters of his pastorate of St. David's Church and congregation, to take effect after July 24th. They feel restrained to record their heartfelt sympathy with that congregation in their sense of the very great loss which its members sustain by Dr. Waters' translation. During more than seven years he has discharged the duties of the pulpit and pastorate of St. David's Church with equal fidelity, acceptableness and success. He has been highly esteemed as a minister of the Gospel, and has won the respect of the whole community as a citizen, and they are saddened by the conviction that, on many accounts, his place cannot be easily filled. His brethren in the Presbytery unite in expressing their regret at having withdrawn from them a member conspicuous for his wisdom and prudence in counsel; his uniformly willing and able performance of every special duty imposed upon him; his indefatigable devotion to the work of the Church courts in general; his rare mastery of acquaintance with the whole sphere of Church law, organization and order; and the unflinching interest displayed by him in the missionary and other schemes of the Church. While regretting that, by his withdrawal from them, he enters into a somewhat different denominational connection, they rejoice that he is called to occupy a larger sphere of usefulness within the bounds of a Reformed Church with which the intercourse of the Presbyterian Church has always been of the most fraternal character; and they follow him to his new field of labour with the assurance and earnest prayer, that his many qualifications for ministerial edification may long continue to render him a growing power for good in the service of the Master." Rev. Dr. McRae, Rev. Messrs. Mowatt and Burgess were appointed to draw up a Presbyterial certificate for Dr. Waters. The Rev. J. C. Burgess was appointed to preach in St. David's Church, on July 31st, and declare the pulpit vacant; also to act as Moderator of session.

PRESBYTERY OF HURON.—This Presbytery met at Knox Church, Goderich, on Tuesday, the 12th inst. The Presbytery roll was made up for the year, the changes being chiefly amongst the elders. Rev. Mr. Stewart gave in the Home Mission report, recommending that a grant of \$200 be asked for Grand Bend, \$100 for Bayfield and Bethany, and that the grant of \$100 to the Goderich Gaelic Mission be renewed. The question of the standing of the Exeter congregation was allowed to stand over till next meeting of the Presbytery, and a committee consisting of Revs. Messrs. Thomson, Stewart, McCoy and Danby, appointed to procure supply for Exeter. This committee afterwards reported having appointed Mr. Robert McNair, student, for two months. The Treasurer's books were examined and audited. Messrs. Thomson, Pritchard and Captain Gibson were appointed a committee to nominate standing committees for the year. The following nominations were made and committees appointed: Home Missions—Alexander Stewart, Convener; Archibald McLean and Archibald Mathieson. Finance—Thomas G. Thomson, Convener; M. Danby, A. Y. Hartley, and George Hart. State of Religion—James Pritchard, Convener; Dr. Ure, and Captain Gibson. Sabbath Schools—Joseph McCoy, Convener; P. Musgrave, A. D. McDonald and D. D. Wilson. Temperance—H. Cameron, Convener; J. S. Lochead, Andrew Glendinning and James Lang. To Examine Students—Dr. Ure, Convener; M. Bar, N. Patterson and Colin Fletcher. Leave was asked and granted to the Goderich and associated congregations to moderate in a call to a minister to be colleague and successor to Dr. Ure. Mr. Pritchard was appointed to attend to this duty on July 27th. Messrs. Danby and Stewart were appointed to visit Grand Bend and Drysdale, with a view to amalgamating the French mission with the Grand Bend congregation.

PRESBYTERY OF MONTREAL.—This Presbytery met on the 12th July. The Rev. R. Campbell called attention to the death of the Rev. Dr. Muir, of Georgetown, who died on Saturday, the 9th inst., in the eighty-third year of his age and forty-fifth of his pastorate, and paid a high and well merited tribute to the memory of the departed, whose calm faith, peace and joy, as he drew near his end, Mr. Campbell had the privilege of witnessing. After members of court had expressed their sentiments, a minute suited to the occasion was adopted by the Presbytery, on motion of Mr. Campbell, seconded by Principal McVicar. Rev. Mr. Morison was appointed to declare the pulpit vacant on the 17th. Rev. Mr. McKeracher was appointed Moderator *pro tem*. Mr. Ward (Convener) read the quarterly report of the Home Mission Committee. Arrangements were made for dispensing the communion at Laprairie, Avoca and Mille Isles, during the month of September. A scheme for holding the annual missionary meetings in the last week of September was agreed to. A circular was read relating to the Common College Fund, and Rev. R. Campbell was chosen by the Presbytery to co-operate with Rev. R. H. Warden in placing the matter before the several congregations. The Committee on Evangelistic Work and the Examining Committee were reappointed. Commissioners to the General Assembly reported. Mr. Anthony Couboue, ex priest, was received in terms of an extract minute of Assembly. The Rev. Mr. McCaul, Moderator of session, *pro tem*, of Chalmers Church, Montreal, received permission to moderate in a call there when deemed necessary. The Rev. Mr. Brouillette tendered his resignation of the congregation of New Glasgow, as he had received an offer of an appointment as missionary from the Mission Board of the American Presbyterian Church. The Presbytery resolved to cite the congregation of New Glasgow to appear before a special meeting in St. Paul's Church, Montreal, on Tuesday, the 13th of September, at two p.m. The next quarterly meeting is on the first Tuesday in October, at eleven a.m., in St. Paul's Church, Montreal.—JAMES PATTERSON, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on the 5th inst. There was a fair attendance of ministers and elders. Mr. Waddell gave notice that at next regular meeting he would move that the resolution of last regular meeting regarding Presbyterial visitation be reconsidered. It was agreed that Mr. Cairns should continue his studies under the Committee of Presbytery, until the next

regular meeting of Presbytery, said Committee then to report, and that the Presbytery should then determine what steps to take in regard to licensing Mr. Cairns. A petition was presented from Protestants at Belle River to the number of thirty-three, praying to be organized as a congregation in connection with Maidstone; the prayer of the petition was granted. The congregations under the pastoral charge of Mr. Becket having petitioned the Presbytery to give more service to the congregations of Thamesville and Turin, Messrs. Waddell, Bittisby, Webster and Urquhart were appointed to attend a meeting of the congregations, to ascertain the feelings of the people, and to see what can be done in the way of granting the prayer of the petition. The next regular meeting was appointed to be held at Chatham, in the First Presbyterian Church, on 13th September next, at eleven o'clock a.m., and it was resolved to hold a Sabbath school convention in the evening of the same day. Mr. W. D. Webster brought before the notice of the Presbytery the severe and long-continued illness of Rev. D. McKeracher, and asked the aid of the Presbytery to keep up the supply of ordinances in the Wallaceburg church. The Presbytery expressed its deep sympathy with Mr. McKeracher and the congregation of Wallaceburg, and made arrangements for the supply of the pulpit for one month. Mr. Chesnut gave in the report of the deputation to visit Henderson; the report was received, and the station was left in the hands of Mr. Chesnut for the next three months. Mr. Gray was appointed to dispense the ordinance of the Lord's supper at Sombra. Mr. Becket was authorized to moderate in a call at Dresden and Knox Church. There was laid on the table a call from Florence and Dawn in favour of Mr. Angus McLeod, signed by thirty-four communicants and fifty-five adherents. It was moved by Mr. Waddell and seconded by Mr. Bittisby that the call be sustained as a regular Gospel call. It was moved in amendment by Mr. Walker, seconded by Mr. W. D. Webster, that the sustaining of the call be postponed, and that a deputation be sent to Florence and Dawn to inquire more fully into the state of matters there, and to induce, if possible, those members who have not signed the call to do so. The vote having been taken, the motion was declared carried. Mr. Gray was appointed to take charge of Foreign Missions within the bounds of the Presbytery; Mr. Mackechnie of French Evangelization; Mr. Walker of Home Missions; Mr. Becket of Aged and Infirm Ministers' Fund, and also of the Widows' and Orphans' Fund; Mr. J. B. Stewart of the Assembly Fund; Mr. Waddell of Sabbath Schools; Mr. McRobbie of the state of religion; and Mr. Bittisby of the College Fund. It was agreed to adjourn to meet at Chatham on the 28th, instant, at eleven o'clock, to consider a call (expected) from Dresden and Knox Church. Deputations were appointed to visit all the aid-receiving congregations and mission stations.—W. WALKER, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Belleville, on the 5th and 6th days of July. Mr. Kelso was appointed Moderator for the ensuing six months. Messrs. Jas. Ross, B.D., David Kellock, Donald McCannell, M.A., John Chisholm, M.A., and Malcolm S. Oxley, M.A., were, after due examination, licensed to preach the Gospel. Mr. J. W. Mason, M.A., was transferred at his own request to the Presbytery of Wallace for the completion of his trials. The report of the Home Mission Committee was presented. The arrangements recommended for the dispensation of the sacrament of the Lord's supper in the several mission fields were sanctioned. The Home Mission Committee and the Standing Committee of Examination for the year were appointed—Dr. Smith, Convener of the former, and Mr. McLean of the latter. Mr. Mitchell was empowered to moderate in a call at Melrose, when the people are ready for such a step. Mr. Cormack tabled a call from the congregations of Camden and Newburgh in favour of the Rev. R. W. Leitch, of Dungannon. It was signed by sixty-nine out of seventy-three on the communion roll, and by fifty-eight adherents. The people promise a salary of \$500 and a free house, and the Presbytery is to seek a supplement of \$150. Mr. Cormack was appointed to prosecute the call before the Presbytery of Maitland. Arrangements were made for the ordination of Mr. Kellock, and his settlement as ordained missionary at Mill Haven, etc., on the 26th inst., at

half-past two p.m. The following obituary minute was adopted in relation to the late Mr. Stuart. "The Presbytery records its deep sorrow at the death of their much esteemed brother, the Rev. John Stuart, B.A., of Trenton, who died on the 6th of May last, after a pastorate of about five years. The Church has lost in him a good man, an excellent scholar, an acceptable preacher, a faithful and beloved pastor. After a distinguished career as a student he was licensed, and was soon settled in his first and only charge, greatly to the satisfaction of his congregation, and with the prospect of great usefulness in the ministry of the glorious Gospel, to which he had consecrated his life from his early years. His sincere piety, his fine culture, his sound judgment and gentlemanly manner, made him a favourite wherever he was known, and, if he had been spared, would have gained for him growing respect and influence not only in his own congregation but in the Presbytery and throughout the Church generally. But the work assigned him by the Master was finished, and he has been called away to his reward. The Presbytery desires to express its heart-felt sympathy with his widow, and commends her to the kind care of Him who is the widow's stay. The Presbytery earnestly hopes that the death of our highly esteemed co-Presbyter will stir up us who remain to work more diligently than hitherto while it is day, because the night cometh when no man can work." The Clerk was instructed to require students to table their certificates, and to prescribe them written exercises. The committee to strike a rate on behalf of the Presbytery Fund reported that an assessment of twenty cents per family was found necessary. A portion of the evening of the second day was devoted to the hearing of addresses on special topics. Mr. Wishart spoke on church attendance, Mr. Robertson on the duties of ruling elders, and Mr. McCuaig on prayer meetings. Mr. Wishart was appointed to attend to the interests of the College Fund within the bounds. A committee was appointed, Mr. Young (Convener), to consider the question of holding missionary meetings.

THOS. S. CHAMBERS, Pres. Clerk.

REV. ROBERT HALL, MISSOURI.

The following subscriptions have been received by me for the Fund begun in meeting of Assembly for the Rev. R. Hall, Missouri: Revs. R. Campbell, Montreal, \$5; R. Campbell, \$2; J. S. Black, \$5; D. M. Gordon, \$4; A. F. Tully, \$1; D. Mitchell, 50 cents; Dr. Ure and Mrs. Ure, \$10; Principal Grant, \$5; Dr. Burns, \$5; S. Lyle, \$5; Mr. C. Davidson, \$5; Revs. M. G. Henry, \$2; J. S. Burnett, \$2; R. Murray, \$1; R. H. Warden, \$5; R. Torrance, \$5; Mr. C. Gordon, \$1; Revs. G. Munro, \$2; Dr. Cochrane, \$4; J. Laing, \$2; Dr. Smith, \$3; G. Bruce, \$2; Dr. Waters, \$4; F. M. Dewey, \$1; M. McAllister, \$2; Professor Bryce, \$4; Dr. Matthews, \$4; Dr. Wardrope, \$2; Mr. J. Stirling, \$5; Mr. G. McNicken, \$4; Revs. A. Drummond, \$2; Wm. Armstrong, \$2.50; W. T. Wilkins, \$4; A Friend, \$2; Revs. W. Mitchell, \$2.50; Dr. Kemp, \$2; Professor Forrest, \$4; Dr. Black, \$5; W. T. McMullen, \$3; Mr. M. McMurchy, \$5; Revs. J. McKinnon, \$2; Dr. Wardrope, \$4; Dr. James, \$5; J. Crombie, \$4; J. M. King, \$10; J. Middlemiss, \$2; Principal McVicar, \$5; Mr. M. McMillan, \$2; Hon. J. McMurrich, \$5; Mr. W. B. McMurrich, \$5; Revs. J. Hogg, \$—; Professor McLaren, \$5; Mrs. Bartlett, \$—; Mr. J. M. Clark, \$25; Mr. D. Morrice, \$100; Revs. Professor Hart, \$1; P. Wright, \$3; Mr. Wm. Alexander, \$2; Mr. J. Wilson, \$8; A Friend, \$2; Rev. W. Inglis, \$10; Professor Young, \$2; Rev. J. M. Clark, \$5; J. McCoy, \$1; Per Rev. J. K. Smith, \$30.33; B. F. P., \$5; A Friend, \$2; Revs. J. White, \$2; J. J. Cameron, \$5; Mr. J. Brown, \$1; Rev. W. Wilson, \$2; per Rev. A. A. Drummond, \$4; Rev. Alex. Kennedy, \$5; per Rev. J. McFarlane, \$20; Revs. J. Ratcliff, \$1; P. Masgrave, \$4; Mr. McGee, \$25; Dr. Atkins, \$4; Dr. Graham, \$5; Mrs. Dr. Burns, \$2; Mrs. J. D. Moore, \$5; Mr. Wm. Roger, \$2; Rev. J. B. Muir, \$2; per Rev. J. Pringle, \$31; Mr. Wm. Dunbar, \$5; Mr. John Stewart, \$4; Revs. A. Stewart, \$4; James Cameron, \$4

R. HAMILTON, Treasurer.

Motherwell, 14th July, 1881.
In a note accompanying the list, Mr. Hamilton says that when last he saw Mr. Hall he found him not suffering so much pain as on the previous occasion, but he adds: "The terrible disease evidently makes increasing progress, so that he is so overcome by it he is apt to fall asleep during the brief time any one may

converse with him. His faith is kept steadfastly on the merits of the loving Saviour, so that he has no fears in looking forward to the end. He feels grateful for the deep interest Christian brethren have manifested towards him and his."

MANY of our readers will regret to hear of the death of Dean Stanley, which took place on Monday last, after a comparatively short but severe illness.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXI

July 21. } MOSES AND THE MAGICIANS. } Ex vii
1881. } 8-17.

GOLDEN TEXT—"They shewed His signs among them, and wonders in the land of Ham."—Ps. cv. 27.

HOME READINGS.

- M Ex vi. 1-13. God renews His Promise.
- T. Ex. vii. 1-25 Moses and the Magicians.
- W. Ex. viii. 1-15. Plague of Frogs.
- Th Ex. viii. 16-32 Plagues of Lice and Flies.
- F Ex ix. 1-21 Murrain and Boils.
- S. Ex. ix. 22-35 The Hail.
- Sab. Ex. x. 1-29 Locusts and Darkness.

HELPS TO STUDY.

Our last lesson closed with the harsh words of Pharaoh to Moses and Aaron in reply to the demand made upon him to release the Hebrews from bondage and permit them to worship the God of their fathers, "Get you unto your burdens"—reminding the noble brothers that they themselves belonged to the enslaved race, and hinting that, instead of effecting the deliverance of their kindred, they were risking the loss of their own liberty.

After this we read of increased oppression, of terrible pressure brought to bear upon the Hebrew officers in order that it might react on those beneath them; formerly they were forced to make brick, now they were ordered to "make brick without straw"—ever since a world-wide proverb, used to characterize the most unreasonable demands.

The chief men of the Hebrews, smarting under the rod, turned upon Moses and Aaron and accused them of being the cause of their increased suffering, "because ye have made our savour to be abhorred in the eyes of Pharaoh and in the eyes of his servants, to put a sword in their throat to slay us."

What could Moses do? To whom could he go? He "returned unto the Lord and said, Lord, why hast Thou so evil entreated this people? Why is it that Thou hast sent me?"

The answer to these questions finds partial expression in our present lesson, but the end is not yet; the darkness is still great, but there are indications that the dawn is near.

The following division of the lesson may be found convenient: (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*.

THE UNEQUAL CONTEST.—Vers. 8-11. "Certainly," a fair-minded Egyptian might say, "it is an unequal contest, for the whole learning, and wisdom, and skill, and craft of the most enlightened nation on earth—the wise men, the soothsayers, and the magicians of Egypt—are pitted against two plain men from the wilderness." But the inequality was altogether the other way, for the contest was really between the simple but irresistible power of God and the poor little contrivances of man—between the majesty of Divine might and the meanness of human trickery.

And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. From verse 17 of this chapter, and from verse 17 of chapter iv. it is apparent that what is here spoken of as the rod of Aaron is the rod that Moses brought with him from the land of Midian; so this rod is not new to us; we have heard of it before. "What is that in thine hand?" was the reply to Moses' complaint of weakness, and forthwith the rod was turned into a serpent. Now we find this same shepherd's crook transferred to the hands of Aaron, the Divine power accompanying it, for the purpose of meeting the demand of Pharaoh when he should say, "Shew a miracle for you." And this rod is not yet done with. The Bible student will hear of it again and again. But the power was not in the rod; and before the ten plagues were over, even the Egyptian magicians were forced to say, "This is the finger of God" (Ex. viii. 19).

Now the magicians of Egypt, they also did in like manner with their enchantments. The word translated "enchantments," does not necessarily imply Satanic influence, although some commentators support that view. The ancient Egyptians were far advanced in such sciences as chemistry and mechanics; but this knowledge was confined to the priesthood and to those under their immediate control; and any wonders that could be accomplished by the aid of these sciences were attributed to supernatural powers, and used for the purpose of keeping up the credit of the gods of the country. Their imitation of Aaron's miracle may have been altogether artificial, or their serpents may have been real, natural serpents, benumbed and stiffened so as to present the appearance of rods. This matter is very doubtful, and it is best not to be positive. One thing is certain, that if the Egyptian soothsayers did really work miracles, then they did so by the power of Satan—as for the gods of Egypt, they were mere names, not beings.

II. THE DIVINE MISSION PROVED.—Ver. 12. Whatever may have been the nature of the rods thrown down by the Egyptian magicians—possibly they were very expensive articles, the product of much skill, care, and labour—they

never got them back again. Had they failed in making it appear that their rods were changed into serpents, it would have been had enough, but how foolish they must have looked when they stood there and saw the very implements of their craft taken from them by the power against which they had dared to contend. Nothing could more decisively prove the Divine mission of Moses and Aaron, and nothing could be more significant of coming defeat to Pharaoh, than the fact that, when the magicians' rods were cast down and apparently changed into serpents, Aaron's rod swallowed up their rods.

III. THE EVIDENCE REJECTED.—Ver. 13. Pharaoh had called for a miracle; the miracle was performed; but he yielded not. We are left to infer that he had not been at all open to conviction on the point in question, and that he had called for evidence merely in the expectation that it would not be forthcoming. From this the "S. S. Times" draws two practical lessons: (1) "No mere display of miraculous power is sufficient to change the heart or produce real faith (Matt. xi. 20; Luke xvi. 31)." (2) "Men may be intellectually convinced of the truth, and yet not obey it (John xiii. 17; Rom. i. 32)."

IV. THE HARD HEART MADE HARDER STILL.—Ver. 14. It is not to be supposed that God exercised a direct influence on the heart of Pharaoh to make him worse than he had been. All He had to do was to leave him alone, or in the language of Scripture, to withhold His "restraining grace" from him. "The Lord," says the "S. S. Times," "gave up Pharaoh to his own headstrong will, suffered his pride and obstinacy to run on unchecked, and allowed his impetuosity to work out its own punishment by involving him in ever-deepening sin and ruin. Thus the preaching of the prophets and of our Lord Himself is said to have hardened men's hearts (Isaiah vi. 10; John xii. 37-40); not that this was its aim or its legitimate tendency, but to the unbelieving and the disobedient it afforded a new occasion for the evil of their nature to develop itself in yet more aggravated forms."

V. THE WARNING—THE BEGINNING OF PLAGUES.—Vers. 15-17. As this is the only lesson which contains any reference to the ten plagues sent upon Pharaoh and his people to compel them to let the Israelites go, it may be well to give a list of them: (1) The turning of the waters of the Nile into blood, (2) Frogs, (3) Lice or gnats, (4) Flies, (5) Cattle-plague, (6) Boils, (7) Hail, (8) Locusts, (9) Darkness, (10) The smiting of the first-born. In our present lesson we find Moses authorized to announce the first of these plagues to Pharaoh.

Get thee unto Pharaoh in the morning; lo, he goeth out unto the water—perhaps to worship it, as the Nile was reckoned a divinity, or at least a representative of one. Leaving idolatry aside, to pollute the waters of the Nile in any way would be a terrible calamity to the Egyptians, for they depended altogether upon it for their water supply. But considering that they worshipped the river as a God, the effect upon their feelings of seeing its waters turned into blood would be overpowering.

In this thou shalt know that I am the Lord.

It would be difficult to conclude this lesson in any better way than by taking the following paragraph from the paper already quoted:

"God will see to it that every man believes in Him sooner or later. There will be an end of doubt in one way, if not in another. God wants men to walk by faith; but if they refuse to do this they shall have visible evidence that He is the Lord. 'God tried every gentle way to win me,' said one, 'but I wouldn't heed His loving calls. Then He pressed me more heavily, but I resisted Him still. It wasn't until He had taken my last child from my arms, and I stood all alone in the world, that I even looked toward God. Oh that I had been wise, and had yielded to Him before all this!' It is a perilous thing to press God for evidence of His power. It is a perilous thing to refuse attention to God's gentlest calls. Hasn't God given sufficient proof that He is God? Dare you defy His power, by delaying obedience to the commands He has already made plain to you? Would you have the waters you now look to for your refreshing turned to blood before your eyes? God can do this, if nothing short of it will bring you to a recognition of His authority."

Of Ireland's two dukes, Leinster, a Whig, rarely passes a day out of it, while Abercorn, a Tory, except when he was viceroy, has rarely spent, on an average of years, two months a year in it, although for many years he has had no other country home except when he has hired one in England. The value of their respective properties is about the same. Neither is wealthy for his position, and both have had families of thirteen children.

TO SUBSCRIBERS IN ARREARS.

The fact that so many of our readers allow their subscriptions to get far in arrears renders the publication of THE PRESBYTERIAN a very onerous task. The amount so owing now aggregates THOUSANDS OF DOLLARS. A change must take place. It is impossible for us to longer allow so unsatisfactory a state of affairs to continue, and friends are urged TO MAKE IMMEDIATE REMITTANCE. Accounts are enclosed in this issue, and we expect a prompt response.

We have all along looked upon our subscribers as HONEST AND TRUSTWORTHY; it is now for them to shew that our estimate was not a great mistake.

Names in arrears for more than two years on 1st of August next will be struck from our list; and the accounts will be placed in other hands for collection.

OUR YOUNG FOLKS.

COMING TO CHRIST.

In the Bible we are told
How the wise men came of old,
By the star before them led
To the Saviour's manger bed.

No bright meteor twinkles now
Guiding where to seek and bow,
But each tiny star doth cry,
"Lo, the Saviour dwells on high."

We are taught in God's good Word
How to seek and find the Lord;
Come and let us worship too,
As the Bible bids us do.

Lord, to Thee, our God and King,
We our hearts alone can bring,
Yet Thou wilt this gift prefer
Far beyond their gold and myrrh.

CHILDREN OF LIGHT.

HOW eagerly the sun-flower turns to the sun! When the sun sets, and night falls, it folds up its leaves. But when the morning light comes once more, it opens up its bosom to its sweet soft touch. Nor is this all; it keeps inclining towards the sun all day, following its course through the sky. And so it is not enough that the light is falling around you. You must open your heart to the light of God's glory in the face of Jesus. You must keep it open. You must let the light chase the darkness away. So will you be children of the dawn and children of the day.

I once spent a whole night on the deck of a little Highland steamer in the Crinan canal. It was a long night. I had read in Longfellow about "the cold light of stars," and I experienced it then. At last the day began to spring up in the east; and with the first rays of the sun how agreeable was the change! "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

Have you ever read of Memnon's statue? It is said that when the morning rays fell on it they produced a sweet strain of music. Whether it was so or not I cannot tell, but the earth is itself a great Memnon's statue, which the sunrise every morning wakes into harmony. Joy cometh in the morning. With the morning light, thousands of birds make the woods vocal with their melody, the sea begins to sparkle, the rivers gleam like threads of silver, and men go forth to their work with new light in their eyes, and new hope in their hearts. This is true of the Sun of Righteousness, when He rises, it is not with light, but with healing under His wings. And the same is true of the children of light; they carry sweetness and gladness wherever they go.

Naaman's home had light in it,—the light of wealth, the light of power, the light of honour; but it wanted the true light,—the light of the knowledge of God. With all its splendour it lacked happiness: Naaman was a leper. In that Syrian home was a captive maid. Away from home and kindred, she was not away from God. Him she loved and served in her captivity; and her master's wife she strove to love and serve too. One day she spoke to her mistress about a certain cure for her master. There was a man of God

in Samaria; no disease was too hard for him; he could heal the leprosy. He had done greater than that; he could do greater still. At length Naaman set out for Samaria; he saw the man of God; he washed seven times in the Jordan, he came back completely cured of the leprosy. And now his Syrian home was bright and happy; it had the light of the knowledge of the true God. There was not only light, there was warmth. And what brought about this great change? It was the little captive maid—her faith, her love, her dutiful service. She was a child of light, and she had warmed and brightened the home with her own sunny light and warmth.

WILLIE WINKIE'S SACRIFICE.

ONE morning the bright, dancing blue eyes which had given Willie this sobriquet were glancing their merriest as he told Mark, the man-of-all-work, of a new hobby-horse his papa had promised him.

"Just the very biggest I can find in all the town, with the longest mane and tail, and a beautiful saddle and bridle. Mamma is to take me down this afternoon to pick it out."

In this manner he rattled on for some time. Finally, when his breath fairly gave out, he noticed a very sober look on Mark's face, usually so happy and good-natured.

"What makes you look so sober, Mark? Is it that you're not pleased about my pony?"

"Ah no, master Willie! I'm always best pleased when you are; but I can't help feeling a bit down-hearted this morning for thinking of my own bairn, who's not at all like yourself, but can't take a step because his legs be so badly crippled."

"Oh, please tell me all about him, Mark. I'm so sorry!"

"It's goin' two years since the big waggon ran over him as he was a-crossin' the street below there, and he's not put foot on the ground since. Yesterday he was worse, and the doctor told us that we couldn't hope to save him through the hot weather, but must lose him entirely, unless we could give him a good bit of fresh air every day. I made bold to ask him how could we do that when he couldn't walk and was too large to carry in arms. He said if we could get one of them wheeled waggons they make for such as he, with soft cushions, he could make it go with his hands—for they are all right, for all his legs be so bad, but, bless you! those waggons cost a mine of money, and I'll never be able to buy one; and so you see I'm like to lose my laddie—the only one I've got."

Willie was crying his bright eyes fairly out of his head, so deep was his sympathy for poor Mark and his boy. Straight to mamma with the sad story he went: "Mamma, dear, can't we help poor Jamie?"

"I don't see how we can do very much for him, Willie, the doctor says he cannot live through the warm weather unless he can be taken out into the open air every day for a good long while."

"Couldn't papa buy him one of those funny little waggons that the doctor spoke of?"

"No, dear he could not, indeed; he said he could hardly bear the expense of your new

pony, but that you had been such a good boy, waiting so patiently for so long a time for it, that he would try now and buy it for you."

Ah, what a long silence there was after mamma said this! By and by Willie went slowly out of the room. Mamma sent a little prayer after her darling as she heard him go up stairs. It was a whole hour before he opened the door of the sitting-room again; and showing a face stained by the recent teardrops, but wearing a very determined look nevertheless he said quietly, "Mamma, I'm not going to have any new hobby-horse."

"Why, my boy?"

"If I don't get one, will papa pay the money toward the waggon for poor Jamie, and will it be enough to buy one?"

"My precious, precious boy, I know he will do so most gladly, and it will be nearly or quite enough to get it too. Anyway, the waggon shall be bought this very day, and papa and mamma will be so proud and thankful for their darling boy!"

These words made Willie's heart throb for joy, and together they consulted papa about the matter, then went off with happy faces to select the chair, which Mark received that night from their hands, the grateful tears streaming down the cheeks of the honest man as he took the treasure.

"I'll never forget it of ye, Master Willie—never, never!"

And he never did; for sweet patient Jamie grew stronger every day, instead of weaker, through the summer. The doctor himself told our Willie that he had saved the boy's life under the blessing of God. Ah, how the Willie Winkie blue eyes shone then! How thankful he was for the sacrifice he had made!

KINDNESS WINS.

CHILDREN ought always to be kind to everybody, and help anybody they can; kind to animals too. I once heard of a little boy in one of the parks in London, who found a poor sheep lying on the grass one very hot day, quite ill for want of water, and though there was some water not far off, yet there was a bank too high for the poor sheep to reach it. So this little boy—he was only a poor boy—took off his cap, knelt down, filled his cap with water, and then ran with it to the poor sheep and gave it the water. That boy did a very kind thing. If spared to be a man, we may be almost certain that he would grow up kind to all around him.

THE secret of respectability lies in the secret observance of the following three rules: Live within your means, always tell the truth, and keep good company.

THERE has just been launched at Blackwall a composite schooner yacht, presented by Miss Baxter to the London Missionary Society, for service in the north of Australia and New Guinea.

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing for our own souls, as if we could choose for ourselves where we shall find the fulness of the divine presence, instead of seeking it where alone it is to be found—in loving obedience.—George Eliot.

POND'S EXTRACT.

THE GREAT PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, can rely upon being entirely cured by using Pond's Extract.

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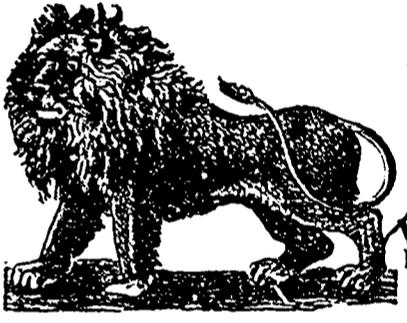
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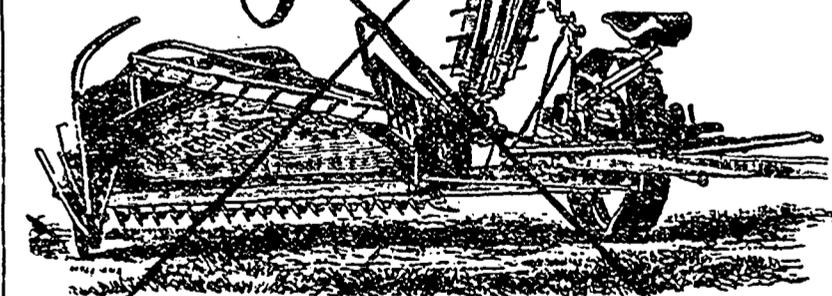
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LINDSAY - At Beaverton on Tuesday, 30th Aug. at two p.m.
SARASOTA - In St. Andrew's Church, St. Andrews, on the 2nd of August, at ten a.m.
PARIS - In Knox Church, Woodstock, on Tuesday, the 4th October, at two p.m.
MONTREAL - In St. Paul's Church, Montreal, on the first Tuesday of October, at eleven a.m.
HURON - A special meeting will be held in Knox Church, Goderich, on Tuesday, August 30th. Next regular meeting will be held in Knox Church, Goderich, on the second Tuesday of September, at eleven a.m.
LONDON - In Dr. Proudfoot's Church, London, on the second Tuesday of September.
SARASOTA - In St. Andrew's Church, Sarasota, on the second Tuesday of August.
KINGSTON - In Chamber's Church, Kingston, on September 20th, at three p.m.
CHATHAM - In First Presbyterian Church, Chatham, on the 13th September, at eleven a.m. Sabbath school Convention in the evening of same day. An adjourned meeting will be held at Chatham on the 18th inst., at eleven a.m.
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