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**NORWICH CAKE.**—One pound sultanas, one pound brown sugar, one-half pound butter, one pound flour, five eggs, half pint milk, a small teaspoonful carbonate soda, two oz. ground ginger, one oz. mixed spice, two oz. mixed peel; melt the butter with the milk; when cold mix all together; having beaten the eggs for ten minutes, bake nearly four hours in a well-buttered tin.

**CANNED PEACHES.**—Make a syrup of six pints of water and seven pounds of sugar. Do not boil down; merely dissolve the sugar. Peel and halve the fruit—I prefer the late, yellow peach—fill glass cans, cover with the cooled syrup, lay on the tops but do not tighten, set into a boiler of cold water, bring to the boiling point, note the time and boil twenty minutes. Remove and make airtight.

**RHUBARB JELLY.**—Take some rhubarb, wipe it with a clean white cloth, peel it and cut it into pieces an inch long. To each pound of rhubarb add three-quarters of a pound white sugar. Put it to boil for about ten minutes, or until the juice is well drawn. Strain it into a preserving pan, let it boil quickly until it clings to the spoon, skim it and put into jam pots or moulds. The quickest way to know if it will set is to drop a little on a plate to cool.

**TO CLEAN LACE AND MUSLIN CURTAINS.**—Carefully wash and boil them in soap and water, and well rinse in warm water. Pour some boiling water on a tablespoonful of chloride of lime, and the same quantity of soda; mix well; add the remainder of two pailfuls of hot water and put the curtains in letting them lie all night to bleach. Now wash them well in clear water, then again in warm soap and water, and finally in clear water with some blue in it. Stiffen them when dry with very stiff starch, mixed with some wax, and while wet strain them to dry.

**TOMATO CATSUP.**—Wash and wipe (this to prevent the addition of any liquid) one bushel of just ripe tomatoes, cut into pieces, and put over the fire to heat. When cooked sufficiently to strain put through a fine sieve. Allow two ounces each of whole black pepper cloves and allspice—then tie in a thin muslin bag—add one ounce each of ground mace and cinnamon, a teaspoonful of cayenne pepper and a cupful and a half of salt, stirring the ground spices into the tomatoes. Boil until reduced a little more than one-third. I cannot specify the time required to boil down, because it varies with the quality of the tomatoes. When cold, bottle and tie down the corks.

**HOW TO DETECT POISON IVY.**—The poison ivy and the innocuous kind differ in one particular, which is too easy of remembrance to be overlooked by any one who is enough interested in the brilliant hued leaves of autumn to care for gathering them—the leaves of the former grow in clusters of three and those of the latter in fives. As somebody has suggested in a juvenile story book, every child should be taught to associate the five leaves in a cluster with the fingers on the human hand, and given to understand that when these numbers agree, they can be brought into contact with perfect safety. It may spare our readers no little suffering to bear this point in mind during their October rambles in the fields.

**JOHN BOLDIN'S PRIZE RECIPE FOR SALAD.**—From six or eight coss (or cabbage) lettuces remove outer and coarse leaves and strip from remaining ones the good part. The pieces should be two and one-half to three inches long, and may be broken up, but not cut; then wash them and let them remain about half an hour in water. Rinse in second water, place in a napkin and swing till dry. For dressing, take the yolks of two hard-boiled eggs, crush them to paste in bowl, adding one-half tablespoonful French vinegar, three mustard-spoons mustard, one salt-spoon salt and beat up well together; then add, by degrees, six to eight tablespoonfuls of Lucca or Provence oil, one of vinegar, and when thoroughly mixed, a little tarragon finely chopped, a dessert-spoon coarse white pepper, as pepper in powder irritates the palate. When all is well mixed, place the salad in it and turn over and over, thoroughly and patiently, till there remains not one drop of liquid at bottom of the bowl. Put the white of the eggs in slices on the top and serve shortly after it is mixed.

## NOTES OF THE WEEK.

THE Free Church of Scotland is under the necessity of changing its mission in Livingstonia, Lake Nyassa, to a more healthy location.

THE Roman Catholic Archbishop of Dublin has issued a pastoral against the prevailing fashions in woman's dress, and immoral publications, which has some strong language. He says the costumes of the present day seem to have been designed by the goddess of paganism, rather than by the "Queen of Heaven."

DR. RYLE, the newly-appointed Bishop of Liverpool, said the other day that Wesleyanism would not have existed as a separate body one hundred years ago if the bishops of that day had been alive to the nature of the times, and taken Wesley and his companions by the hand and provided them with work, and given them encouragement in the Church of England.

A ROME despatch states that in the consistory held lately the Pope pronounced his allocution. After enumerating the grievances of the Church in Belgium, his holiness declared that he was quite prepared to suffer personal insult on behalf of the Holy See, but would never allow the apostolic dignity of the papacy to be insulted, even though its defence might cost him his life. He said injuries to the Church were not limited to Belgium. On a future occasion he would refer to some other circumstances which were a serious source of anguish to the Church.

At the meeting of the Woman's Foreign Missionary Society, held in Knox Church, on the afternoon of Thursday, the 2nd inst., Mrs. Dr. Murray Mitchell gave an interesting account of her mission work in India. She described what is known as zenana work, a mission work among the native women, and related several instances of conversion, and of homes created in the English sense of the word "home." The general result of the mission work of the Christian Church, she stated, was very satisfactory, and she appealed to the ladies of Toronto to assist in promoting its success.

THE United Presbyterian Synod's Committee on Disestablishment has passed the following resolution. "That the by-elections ought now to be carefully watched, and candidates favourable to Disestablishment brought forward. That the circumstances regarded by some as warranting temporary silence on the question no longer exist. On the contrary, vigilance and fidelity are demanded on the part of all friends of Disestablishment, both in and out of Parliament, in order that other questions, still multiplying, do not indefinitely interpose to retard its settlement. That it is not wise on the part of Liberals to delay this question; that the policy of assuming an obligation on the present Parliament to postpone Disestablishment to a Parliament of the future is promoted in the interests of the Kirk, and is to be firmly resisted."

THE Church of Scotland is receiving very cheering news from its oriental missions among the Jews. At Smyrna, the missionary, the Rev. W. Charteris, writes that he has baptized a whole Jewish family, consisting of father and mother and two children, and two young men. There are, he says, some inquirers who are eager for baptism, and the bonds of Rabbinism appear to be loosening. The schools in Constantinople have been crowded, and a new and vigorous opposition has been excited, in consequence, and parents have been ordered to remove their children by the Hahamim. A report upon the state of the Jews in Calcutta, printed in the August number of the "Record" of the Church of Scotland, says they are very accessible to Christian workers. The adults do not hesitate to form friendships with Christians, and the children are eager to learn, and have the whole Bible in their homes, to read and study.

REV. J. G. HAWKER, of the London Missionary Society, has been systematically visiting every town, village, and hamlet in the district of Belgaum, in Southern India, everywhere finding a hearty reception, and not only no opposition to the preaching of the Gospel, but an acquiescence and a desire to hear more. "In some places the whole population, men, women, and children, have turned out to see and hear. It is unusual and gives me special pleasure to observe so many women in the audiences. Generally, the Word is listened to with great gladness by those simple, ignorant villagers. In my last two trips I have visited all the hunters' hamlets on the hills stretching away to the east of us. They are a wild, lawless class of men, very ignorant, and having the reputation of being violent highwaymen. They, however, heard of the Gospel very gladly, and one of them said: 'My father and mother never taught me anything that was good. We have heard this now for the first time; but what must we do?' He, like others in different villages, begged for another visit."

THE Ritualistic trouble is not yet over at St. James', Hatcham, England. The vicar applied recently for a summons against a churchwarden for riotous behaviour in the church and for malicious damage. The vicar said that on the previous morning the festival of St. James was celebrated, the sermon being preached by the Rev. G. Jackson, of St. Thomas'. The sermon was extempore, and witness had no idea what the preacher would say. Mr. Jackson went into the vestry, and Mr. Saunders followed and told him (the vicar) it was a scandalous shame that he should allow a clergyman to preach as Mr. Jackson had done. He also spoke to Mr. Jackson, and having opened the vestry door, called in about forty men. Witness told Mr. Saunders to close the vestry, as it was his private room, but he replied that he would not, adding that it was a public room of the parish. A small emblem of the cross, worked in flowers, was suspended from the pulpit, and this Mr. Saunders displaced and threw on the ground. He also tore down some hangings used to cover a wall near the communion table. There was a great disturbance, and Mr. Saunders addressed the people from the vestry door.

A VERY respectable and most intelligent, though not so large an audience as could have been desired, met in Erskine Church, Toronto, on Thursday, the 2nd inst., to listen to an address on India, by the Rev. Dr. Murray Mitchell, so long and so favourably known in connection with the Bombay branch of the Free Church Indian mission. The address was an exceedingly interesting and instructive one, giving a very clear and distinct idea of the characteristic features of the country and its inhabitants—their race, social, and religious distinctions; the difficulties to be met with in the mission work in such a country and among such people, and the amount of success which had crowned the labours of the different societies that were conducting operations there. The native Christian population in India has been for some time past doubling every ten years, and now exceeds half a million. Dr. Mitchell said that since he remembered the number was not a fifth of this. He very naturally anticipates that this rate of progress will not only be maintained but greatly accelerated, for the Hindoos are largely gregarious, and are apt to move very much in a body when the impulse in any direction has acquired a certain amount of power.

THE Governor of New Zealand, Sir Hercules Robinson, characterizes the system of education adopted there, and which it is hoped will be carried out, as "the most ambitious yet adopted in any country in the world." It is proposed in New Zealand to provide the whole juvenile population with instruction free of charge in the following subjects: reading, writing, arithmetic, English grammar and composition, geography, history, elementary science, drawing, object lessons, vocal music, drill, and, in case of girls, needlework and the principles of domestic economy. The scheme includes also provision at the public ex-

pense for a system of scholarships, for the maintenance of normal schools for training teachers, for the efficient inspection of public schools, and for the erection of suitable school-buildings. As soon as sufficient school accommodation has been provided, the Education Act contemplates that attendance at public schools shall be made compulsory on all children between the ages of seven and thirteen who may not be otherwise under efficient or regular instruction. While Sir Hercules thinks the programme may be too varied and too costly, he attaches little weight to the objection that there is a risk of overeducating the masses above their occupations, and so making them discontented with their lot in life. While he criticises the scheme in some of its details, still he says: "I think that your scheme of national education is one of which any country might well feel proud, and that it is being administered with an earnestness and an ability which is deserving of all praise. I have been much struck, in travelling about the country, with the deep interest which is universally taken in this most important question, and with the determination which pervades the whole community that the blessings of education shall for the future be placed within the reach of all."

THE Rev. William Adams, D.D., President of the Union Theological Seminary, and one of the foremost men in the Presbyterian Church of the United States, entered on his rest and reward on Tuesday morning, the 31st ult., after a short, and what till near the close was not thought a very formidable, sickness. Dr. Adams was born at Colchester, Conn., on the 25th of January, 1807; entered Yale in 1823, and graduated four years afterwards. He then studied Theology in Andover Seminary, and in 1831 was settled over the Congregational church, at Brighton, Mass. In 1834 he was called to the Central Presbyterian Church, New York. In 1853 a strong colony from this congregation went up town, built a church in Madison Square, and took Dr. Adams along with them as pastor. In this position Dr. Adams continued till 1873, and during this pastorate he built up one of the largest and most flourishing congregations in the city. After having been a city pastor for nearly forty years the Dr. became President of Union Theological Seminary, and filled the position with the same degree of tact, ability, and success which had been so conspicuous in his career as a pastor. It had been arranged that he should conduct the opening services at the Pan-Presbyterian Council in Philadelphia, and possibly his absence will be felt as so far detracting from the interest and even the success of that assembly, at least so far as such a meeting could be influenced by the presence or absence of any single individual. One who knew Dr. Adams well gives the following sketch of some of his more characteristic excellences in the New York "Evangelist," of the 2nd inst. "He was a man of striking personal appearance. Tall and erect, he could not be seen in any company without being distinguished as above the common stature of men. If he rose in any assembly to which he was a stranger, whether at home or abroad, that commanding figure instantly arrested attention; and, heightened as the effect was by that fine intellectual countenance, and a natural dignity and an easy grace of manner, all at once turned to see and to hear. The charm of this personal presence was increased the moment he opened his lips. For to the grace of his manner he added a certain indefinable quality, which, for want of a better word, we call *fact*—which in such perfection as he had it is one of the rarest of intellectual gifts—the gift of a nature at once sensitive and sympathetic, which seizes, as by instinct, the spirit of an occasion, which feels as it were the pulse of an audience, and adapts itself to the mood of the spirit on which it is to act, as a master touches the organ to every variety of tone. Hence he was always happy on special occasions, whether of joy or sorrow; at a wedding or a funeral, 'bridal or burial.' And for more important services—on what were truly great occasions—his brethren turned to him as the one of them all best fitted for the difficult task. And in this he never failed."

## OUR CONTRIBUTORS.

### SEVEN YEARS IN THE INDIAN MISSION FIELD.

(Continued.)

The State of Indore boasts two first-rate Government highways, called respectively the Agra and Bombay roads, all others are mere unmade waggon tracks across country. When the holes become too deep from wear and the rains combined, a new path beside the old one is started, but no one ever dreams of repairing the old except by order of Government. The way to nearly all the villages about Indore, therefore, is over these unmade roads. To reach them by means of ox carts is excessively fatiguing, and besides that the rate of travelling is necessarily slow. To walk four, five, or six miles before sunrise, and preach for an hour or two, and then return on foot in the heat, is too much for either European or catechist, especially as we continued this work during the entire year—it being only partially stopped during the rains. The deep, sliding, hot dust of the country roadways is very hard on the feet, and the sides are not always safe because of reptiles.

Under the joint system of work carried on by the resident missionary and myself, with the two catechists, over one hundred and forty villages had the Gospel preached to them, and all within a radius of twelve miles from Indore city. These villages we took in rotation; in most of them the name of Jesus, as the Saviour of men, had never before been heard, and the attentive manner with which the people listened, both to the reading of the Scriptures and the explanations given, was most encouraging to us all. Especially were they delighted when we gave them a service of song, which we usually did before leaving a village. The question is asked, how do you account for so many villages being found so close to Indore, a large and thriving city? I will try to explain, and in so doing give some account of the Indian village system so firmly rooted in the hearts of the people. Long ago the Aryan patriarchs led their people with their flocks along the pleasant valleys of the Oxus. Ruddy and fair of complexion were these wandering northmen, energetic, brave and intelligent. The patriarch was their honoured and acknowledged head, both in government and religion. Under him the people were divided into three great branches, each branch being composed of a certain number of tribes, each tribe of so many clans, each under its respective chieftain; each clan again consisting of families, each led by the householder or father, supported by his sons. We can now see how it came to be such a matter of rejoicing when a son was born in an eastern household as the importance and position of a house depended on the number of its male members, and ranked accordingly. They spoke a common though a complex and cultivated language, the Sanscrit, the sacred language of India. Previous to their emigration southward the Aryans had made very considerable progress in the various departments of philosophy, medicine, astronomy, astrology and commerce. They acknowledged a grounded belief in the spiritual and in the power of religious ritual. The whole social atmosphere was pervaded by the religious ideal, often indistinct and undefined, yet, nevertheless, sincerely and lovingly cherished. Their prayers were mostly of a temporal and personal description, for food, wealth, horses, cows, oxen, protection from enemies, etc., with occasional rare expressions of a hope of immortality, a hatred of sin and of falsehood. Land was measured by a rod. The plough was used in tillage, and ripened grain was brought home in carts. Barley is mentioned as one of the cultivated grains. They understood the art of weaving. The women adorned themselves with ear and finger rings. Of them, as a class, little is recorded but enough to shew that they lived "free and natural lives." The wife of the chief often accompanied her husband on midnight plundering expeditions, etc., and was said to throw the javelin with great skill. They spun cotton and silk on wheels sometimes made of gold, as were also ox yokes for the chariots of the nobles. In shape these spinning wheels resemble the low foot wheel often to be met with in Scotland. Iron was known and valued. Cowrie shells were used as dice for gambling, but we do not read of minted coin. Their riches consisted of pure metal by weight, and jewels. Instead of depositing in banks they hid their riches in chests which

they buried in the earth or built into the sides of wells. This custom still prevails in the strictly native states. When the British took Poona ten lakhs of rupees were found built into the side of a well. The treasure belonged to the Peshwa. A later example is that of the buried treasure of Cabul, unearthed only a few months ago. Caste is not mentioned as being in existence. Hydropathy in medical treatment was most admired and practised. Such were the Aryan people when they left their pleasant pasture grounds in the north to cross the Himalaya mountains and the "Sindhu" (Indus) river.

Before the hegira of the Aryans, however, India had already been invaded and over-run by a conquering people, of mixed Mongolian and Scythian origin. By them the country was named "Bhartha." Compared with the Aryans they were short of stature, black and uncivilized, yet they knew well how to defend the mud dwellings they called "home," like gallant men. They had some wealth though little culture. They knew no caste. They ate flesh and drank fermented liquor (the famous soma juice of the Vedas). They buried their dead. Their widows were married by the nearest kin to the dead husband. They offered sacrifices, both human and animal, which they often accompanied with the most horrible orgies and debauches. They could neither read nor write and they spoke a language in no way resembling Sanscrit. Of the three grand divisions of the Aryans, one crossed the Hellespont and entered Europe. A second occupied Persia, while the third advanced towards Hindustan.

Conquering chiefs with their clans descended from the mountains at intervals and with forces of varying strength. They first advanced along the great water-courses of the Indus, Ganges, Jumna, etc., and a systematic heptarchical war of aggression was commenced which lasted over a period of from four to five hundred years. The Mongolians offered a most heroic resistance but the tide of fortune was with the Aryans. Battles were fought in which, while many were slain, more were enslaved, those who would not submit fled to the mountains and jungles of Central India, where they have remained free and distinct even to the present day. Such are the Bheels and Gondes of the Vindhya mountains, and their territory approaches within ten miles of Indore city. They are still distinct from the Hindoos in language, customs, race, dress, and religious ritual. They are confessed thieves, and the life of no foreigner is safe within their territory. English surveyors and others, who are obliged to enter the Bheel country, always go fully armed. After the battle, which gave an Aryan tribe the conqueror's privileges, their first work was to build for themselves villages. The ground being selected by the head of a family, the houses were built facing inward on a hollow square, the outer walls joining to form a palisade. One large arched gateway formed the only entrance. The gate itself was composed of two folding doors fastened upon one another. In one of the doors was cut a smaller one for foot passengers, which might be used later than the great gateway, which closed immediately on the bringing in of the cattle at nightfall by the village herd. A mock gateway was also built in the village wall directly opposite the real one, and was called the "jawab," or "answer." The houses in the centre of a village were set down without much regard to plan or order. One house in each village was distinguished by its greater height and size than any of the others; it was the fort or residence of the head man who was termed Raja in the larger, and Zamindar or land-owner in the smaller villages. The rooms of a house are on the same plan as the village itself, that is they are arranged on the principle of a hollow square. The rooms extend around on three sides of the square, the other side contains the gateway or big door of the house. The rooms are side by side around the wall and contain no windows, only a low, narrow door opening to the inner court, and a wide verandah goes the whole round of the square. This is really the living room of the family. In the centre is sometimes found a well, always a cesspool, where the whole filth of the house is thrown and from thence carried off by scavengers, called "sweeper-men" beyond the village gates.

Next they set fire to the land and burned it, thus taking into possession as much as they deemed necessary for cultivation, while all the cattle of the villagers were sent into the jungle to be fed, guarded by a herd, who, receiving a trifle as remuneration from each villager, thus obtained a very comfortable living. An-

other village functionary paid by common contribution was the "chowkadar" or night-watchman, who walked about the walls at night to give the alarm in case of the attack of enemies or plunderers, and whose home during the day was the side rooms or the great gateway or a straw hut in the fields beyond. As villages grew crowded in time, numbers of families were told off to construct for themselves new villages in the vicinity. It will thus be seen how it is that we have in India nothing resembling the farm house of England or America, but one or two great land owners with their families and servants about them, build a village and together dwell in it as masters and servants, resembling the castle and hamlet system of England's feudal days. The village government is exclusively in the hands of the chief with a council of four men, which is called a "panchayat" (from panch, five), or council of five. There is always a village temple with its attendant priest who subsists on the bounty of the people. He demands for his necessities, and in return blesses or curses, but never thanks. Very slightly, indeed, have the years and centuries changed the customs of these simple village folk. More secure now than of old from petty feuds and wars, they have allowed, in many instances, the great gateway to fall into decay, but we see little change otherwise from these earlier times.

The grain is cut by means of sickles, and stored in dry wells. The threshing floor where the muzzled oxen tread out the corn, as is spoken of in our Bible, is seen there now as then. The grain also is cleansed by the fan in the hand, and the two women at the handmill sing, as they grind just enough of the golden grain for the unleavened cakes which serve for the day's necessities.

One of the gravest complaints that these country people make against English rule (and to them it appears serious and reasonable) is that we administer the same justice to a woman which we do to a man. This they declare argues a great lack of self-respect in Englishmen.

M. FAIRWEATHER.

(To be continued.)

### FORMER DAYS.

In 1843, that year of stirring events in the ecclesiastical world, we left Scotland. Dr. John Bayne, so well known for his ministerial labours, had gone to the old country, in a former year, for a time, and was endeavouring to procure missionaries for Canada, and, having succeeded with some, I, among others, after our arrangements with the Colonial Committee of the Church of Scotland were made, left for the western world with the view of supplying the Galt congregation till his return from Britain. The others that he procured came over some time afterward.

The good old ship on which we had embarked, the "George Washington," sailed from Liverpool, and, after a few weeks, arrived in safety at New York. There was quite a variety of passengers, and among them one quite young, who afterward became a useful minister in one of the towns of Ontario, then known by the name of Canada West. What changes in Galt since the time when its first ministers officiated, and Mr. John Guinlock taught in the common school! As for Dundas and Hamilton they look almost like new places since those days, there has been such an increase of population, extension of trade, and so many fine structures erected.

After leaving Galt I was sent as a missionary to London, Ontario. The tabernacle was then in the wilderness, comparatively speaking, and though it now looks like a city of cathedrals—as one of the speakers on the day when the corner stone of the new church was laid, happily expressed it—formerly the stumps were near by, while the interior of the building was seated in a very primitive way. If Galt had its characters in its early history such as John Duke Campbell, etc., so had the vicinity of London in "Squire" McKenzie, who considered that he did more for his orchard than Adam did for Paradise, as he had brought with him the seeds from a distant province. It were almost superfluous to state that London has made rapid progress since that period in a variety of ways, and that her Annual Western Agricultural Exhibition almost rivals for extent, attendance, and splendour the Provincial Show. She has many loyal citizens now, none more so, in his day, than the deceased gentleman already referred to. The various railways to the city and the discovery of sulphur water have added greatly to the number of its visitors.

The next points visited were missionary stations on the Grand River, such as Caledonia, Dunnville and Cayuga. As I gave an account of these, which was inserted in the "Missionary Record" of the time, under the head of "Missionary Correspondence," with some introductory remarks by the Editor, the late Rev. Alexander Gale, of Hamilton, who was one of the prominent men of our Church at that time, it is only needful to add here the desire and prayer that the good seed of the Word which was sown by a succession of labourers may bring forth abundantly moral and spiritual fruit.

The Simcoe locality was also visited, and a picturesque portion of the Province it is; but, owing to a hurt received, the sojourn was but brief in that quarter. No doubt its population is greatly increased since, and the eye of memory can still, in a retrospective way, look on its court house, its sandy plains, and its beautiful oak trees. Word and ordinance were dispensed there, and may those concerned be able, with the poet, to say:

"O, had I the wings of a dove I would fly,  
And mount on the pinions of faith to the sky,  
Where the still and small breathing to earth that was given  
Shall be changed to the anthem and chorus of heaven."

Localities in the Niagara District were next gone to, such as Wellandport, etc., a part of the country which has been often spoken about on account of its extensive orchards and its celebrated Falls. At that time the Rev. Angus McIntosh was Presbyterian minister in Thorold, a name well-known in many a missionary district of Canada and of whose past labours happy memories linger still in the minds of some of the older settlers.

The Huron district was subsequently visited. It was then thinly settled, had rough roads on every hand, though, in the present day, it is a part of the Dominion highly favoured with good roads and is now far advanced in a state of agricultural improvement. When there I preached in Tuckersmith, Goderich, and Stanley, and soon received a call to settle in one of them, which was accepted, and some months thereafter the ordination took place. Ministers then were so few and far between that it was not easy to get an ecclesiastical meeting convened, especially if any of the members had indifferent health.

In the early days of a settlement let not a minister be over much surprised should there be a proposal to treat him to squirrel-pie, nor let him look askance if the names of Buck and Bright among the oxen in sleighing time be more familiar to him than those of horses. The hand flail gives way by-and-by to threshing machines, log-cabins to frame, brick and stone buildings. May there be a corresponding improvement with us all in spiritual concerns.

At the ordination, which took place on the 15th of January, 1845, the Rev. Donald McKenzie preached and presided, Rev. Daniel Allan addressed the minister, and the Rev. Duncan McMillan the people—all of them fathers in Israel and for a long series of years messengers to the churches, and who have rested in a green old age from the duties of active service in the vineyard. After settlement I preached on Acts ix. 27, containing the words: "I ask, therefore, for what intent ye have sent for me;" endeavouring to shew the congregation some of the designs which the Christian ministry was intended to subserve. In these days it was bush where Seaforth now stands, and from Tuckersmith to Galt there were only two ministers besides myself in our denomination, and the nearest to me in another direction was the minister in the township of Williams.

And yet on the part of some of the hearers there seemed to be greater zeal in journeying to Zion than when roads got better and times more prosperous, and if a bridge were wanting the man would rather carry the woman over the creek than leave her behind. Some of us remember when the solemn ordinance of the supper was dispensed in a barn and a cutter used for a pulpit. Cold work it was sometimes to preach in Stanley after a ride of some miles in the cold, the log church so open, and the lighting of the fire in the stove so little in advance of the service. If Elder Craig's wife said that Prince Edward Island, though a cold place, was a religious place, may that come true of all similar localities.

In looking over the years which have intervened since settling in Tuckersmith there rise before the eye of memory some of the ministers who assisted on sacramental occasions; among the deceased, Revs. Mr. Cairncross and Dr. Bayne, both of whom laboured

in the Orkney region before coming to America, also Rev. Dr. Burns; among the living, Rev. Dr. Thomson, Rev. Messrs. Scott, Ross, McDonald and Allan, etc.

Having left Egmondville in 1874 I was inducted on the 19th of August, in the same year, into the pastoral charge of Pine River Church, in the Presbytery of Bruce. At the induction there officiated Rev. Messrs. Cameron, McQueen, Stewart, and Davidson. On the following Sabbath I addressed the congregation from Psalm lxxv. 6: "Wilt Thou not revive us again that Thy people may rejoice in Thee?" May the Lord bless both of the congregations, and may His cause prosper at home and abroad. W. G. Egmondville.

**COURSE OF STUDY AND EXAMINATION FOR SABBATH SCHOOL TEACHERS.**

The Convener of the Assembly's Committee has published the plan and regulations on the above, referred to in the Sabbath School Report to the Assembly, and their action thereon. It is now very desirable that the ministers, elders, and all other Sabbath school workers, throughout the Church, take up the matter vigorously, and give it practical effect. With proper co-operation it may be highly successful, and may do much to raise the quality of the Sabbath school work over the Church generally. There is no question that the Sabbath school possesses an immense amount of undeveloped power, but the practical value of this will depend partly on the use made of it by sessions and individuals, and partly on the kind of teachers who may be obtained. As many of the teachers, however pious and earnest, must be deficient in professional training, every effort should be made to give them opportunities of improvement. Where more extensive means of Normal Class training can be had, these should be used; but in the absence of such means, the plan published by the Convener will be found very useful, and within the means of almost any school.

Christianity furnishes its blessings to man through a system of instrumentalities, and while the Holy Spirit is the source of all vital power therein, the written Word is the instrument to be used by the Church for the double purpose of bringing sinners to Christ and the growth of divine life in believers. (See Shorter Catechism, Ques. 89) While preaching may be the principal means of spiritual awakening in the first instance, the teaching of the Word must always hold a most important place. The want of a thorough acquaintance with Scripture is seriously apparent among our people. We need to be more thoroughly indoctrinated in that Word on which the Spirit can act. To effect this purpose we need more and better teaching. As Presbyterians we believe in the great fact of God's covenant with believers and their seed; and, also, we naturally place more value on Christian nurture and family training, for the replenishing of the Church, than on spasmodic efforts to gather in wanderers; not, of course, neglecting the latter class. In both cases teaching of Scripture must be a great part of the work to be done. It is to be feared that at the present time our Church is deficient in exercising this great function of teaching the Word, as the Sabbath school is, in most cases, confined to a few children, instead of the whole Church engaged in diligently searching the Scriptures, in order to become wise unto salvation. Even if our public services were modified, so as to furnish less preaching, and more teaching, the minister would be unable to do all of the latter, and so the question comes back: "How can we get good teachers?"—and, in almost all cases, the true answer is, "Train them."

Trained teachers must have a general familiarity with the Bible; with its system of doctrines and duties; with the collateral means of explaining it, such as its structure, history, geography, etc. They must know how to teach; to draw out truth; to make it attractive; in the beginning of a lesson to arrest attention, in the middle to inform the mind, and in the end to affect the heart. They should study, and seek to imitate, Christ's mode of teaching. They should have tact, not only to draw out and render vivid the truths in the lesson, but to adapt these to the variety of persons taught. Under such teaching the Church has a right to expect blessed spiritual results, and the production of a higher type of Christian character. To get such teachers, and study is essential, and here, as everywhere else, the value of

the stimulating and testing of severe examinations becomes apparent.

The plan of the Convener, and the tentative examination proposed, will be quite practicable if our people will make an earnest and faithful effort to carry them out. The Committee earnestly appeal to the whole Church to make such an effort, satisfied that, if partially unsuccessful in some cases, even in these it will do good, and that it will prepare the way for progressive improvement in the future.

A MEMBER OF THE S. S. COMMITTEE.

REV. DR. G. L. MACKAY.

MR. EDITOR,—Please allow me another corner to say to your readers that Dr. G. L. Mackay has agreed in accordance with the arrangements made by the Committee, to visit congregations throughout the following districts: In the month of October next, in a portion of the Ottawa Presbytery, and in the Quebec, Montreal, and Glengarry Presbyteries; in the month of November next, in the Presbyteries of Brockville, and Lanark and Renfrew, and in a portion of the Kingston Presbytery; and in the month of December, in a portion of the Kingston Presbytery, and in the Peterboro' and Whitby Presbyteries. Additional arrangements will be published in due time. The ministers and other corresponding friends affected by the above arrangements, will receive definite information in the course of a few days. THOS. LOWRY. Brantford, Sept. 1st, 1880.

**MISSIONARY SERVICES.**

On Sabbath last Dr. Murray Mitchell, delegate to the Pan-Presbyterian Council, at Philadelphia, and for thirty years an honoured missionary in India, of the Free Church, addressed large congregations in Charles street Church, Toronto, in the morning, and in St. James' Square Church in the evening. In the latter place the reverend gentleman founded his remarks on Christ's command to His disciples, "Go ye therefore and teach all nations." The reverend gentleman said that we had been lagging in carrying out the command of the Saviour. His words were addressed to some 500 brethren, and that day some 3,000 were added. In the first century of the Christian era the work did not go on very rapidly, the number being but 500,000. As the result of the Great Reformation of the 16th century, the number of professing Christians was increased to 100,000,000. Now in the 19th century the number cannot be estimated at less than 400,000,000; some think 450,000,000. The reverend gentleman then spoke of Japan. The Gospel has not been preached there more than eight years. The missionaries experienced great difficulties as the Government opposed Christianity. In the cities were posted up placards denouncing the "vile Jesus doctrine," and threatening with death any who should believe in it. The missionaries could not preach. Why should there be this feeling? It was because Roman Catholics had been there before them. Of late years matters have improved. He next referred to some length to China. Two years ago there were 50,000 Christians in that country, now the number has increased greatly. The famine in Northern China was the means of doing much good. The English missionaries were made the almoners for distributing the food for which subscriptions were taken up at home, and they did their work well, four of them meeting death from famine fever in the course of their labours. In Northern China after this the natives were willing to believe in Christ. They said, "Our God did nothing for us, your God sent you to help us." The doctor next turned his attention to India. He said that in 1863 there were 138,000 Protestant Christians in India. The number had increased since then to more than 500,000. What they want is men, as, considering the number of missionaries engaged, the increase in the number of Christians has been rapid. The famine in India two years ago played the same part there as in China. The natives give up their idol worship, but there are too few Christian missionaries to teach them the true religion. Dr. Mitchell next spoke of Africa, the Dark Continent. Christianity had made considerable headway there. In the south there are 200,000 professing Christians; in the west 100,000, and in the east a considerable number. Central Africa is the dark spot. They must follow Livingstone. The reverend doctor, after referring to the work of missionaries in Madagascar, Polynesia, the Society, Friendly, and Fiji Islands, New Hebrides, the West Indies, North America, Labrador, Greenland, and other places, closed with an earnest appeal to his hearers and to the Christian public generally to do more for missionary work.

## PASTOR AND PEOPLE.

"HAVE YOU—?"

A TRUE STORY

Service was over, and the congregation were dispersing from the door of the village church. Some groups passed quietly homeward, as if conscious of the solemnity of the Presence they had sought; others waited for a few minutes' chat with friends and neighbours; and while tasteful dresses flutter in the breeze, and playful words and soft laughter fill the air, unexpected malignant spirits are sitting with untiring vigilance from heart to heart, eagerly catching away in every idle word and wandering glance some grains of the "precious seed" that has just been sown.

"Come and lunch at the castle, Mr. Vivyan," said a sweet voice, as a tall, fashionable looking young man passed from the door; "you will meet several friends." And the brothers and sisters began to arrange their plans with Mr. Vivyan, but with a courteous "No," to every tempting proposition, he took a hasty leave and was gone. Into the deep shades of his own wooded demesne, and down the broad waste of heather to where the sea dashes against the lofty cliffs, Charles Vivyan wanders.

And what are the words that are ringing through his brain? They are those of the text which had that day formed the preacher's message: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God."

How strange that words so well known, so familiar, so oft-repeated, should suddenly have power to raise a tempest in the soul! But though the words were familiar, the *meaning* was new, or at least unthought of. It is wonderful, too, with what novelty a thought or fact clothes itself, when, from being a mere abstraction, it becomes, through some change of circumstances, or from looking at it in a new point of view, a matter of intense personal interest; and this was now the case with the words in question.

"If the announcement is for all, then it is for *me*," was the oft-repeated thought. Never had he heard words so penetrating. Truly there is no touch so keen, so poignant, as that of the sharp two-edged sword of the Spirit. And yet it was a very quiet discourse that Vivyan had heard. There had been no bursts of eloquence to captivate the imagination; no impassioned appeals to stir the feelings. It was a scholar-like and finished composition; its theology was clear and perfectly scriptural; its arguments strong and convincing; and although there were those who sighed as they saw how little the truth preached had kindled the preacher's own soul, and who felt chilled by its cold utterance, still they rejoiced that it was preached, and prayed that their pastor's lips might yet be touched by a live coal from off the altar.

Long did Vivyan pace up and down the sandy beach wrapped in thought.

"How clearly," he said, "how convincingly Mr. Langdale proved the necessity of regeneration for a race so far gone from original righteousness, if they are ever to be made meet for a world of holiness! And if it be essential for all, it follows that it must be essential for *me*. There is no use deceiving myself; I had rather look the truth in the face, and most certainly I have never known any such wonderful transformation of soul. They talk of baptism and education; well, no doubt the thing varies in various cases—Mr. Langdale said so. In some it may be very gradual, and but slowly progressive. But one thing strikes me, that whenever or however the change takes place, it must be a very *real* change, something that would introduce a man into a new state of things as regards the invisible world, and give him a spiritual sensibility, which I am quite aware I do not possess. Every Sunday I go through the form of deploring my state as a 'miserable sinner,' and yet in point of fact don't care much about it. We call upon God as 'our Father,' and yet entertain no feeling toward Him but that of awe, and except in church, I fear, are utterly indifferent to and forgetful of His existence; at least, I am sure it is my own case. Now, if all that religion teaches is *true*, and I cannot doubt it, this apathy on the subject certainly indicates some great and radical defect in one's own mind. How amazing that the sublime fact of the Atonement, so nearly connected with my eternal destiny, should so little occupy my attention, or command my interest! My mind is quite dead to these things, in comparison with the

lively interest which the things of this world excite, short-lived as I well know they must be. That was exactly what Mr. Langdale was pointing out, as an evidence of the distinction between the carnal and the spiritual mind."

"But after all," Vivyan thought, as he turned homeward, "after all, who ever experienced this wonderful transition? That's what I should like to know. If I could meet with any one who would honestly tell me that he knew what it was, who had actually felt the renewing grace of God in his heart, and really passed into a state of mind very different from that of original nature, why, then I should believe it. Of course, being in the Bible it must be true; but still, somehow, a thing seems so shadowy, so speculative, when you learn it only from a book. I should like to see it carried out. I should like to see a practical example in real life; and as far as my observation goes, I suspect it will not be easy to find one. And then, without this great change, a man 'cannot see the kingdom of God.' Surely, if the words are to be taken literally, that would condemn a vast portion of the community! It would be too dreadful! I cannot understand it; I must think it over."

The Rev. Edward Langdale was in his study, closely engaged in the preparation of an elaborate essay on Faith, when his servant entered with a note. It was from Vivyan, inviting him to dinner on the same day. Mr. Langdale hastily wrote a few lines of acceptance, and then, as the servant left the room, threw himself back and sighed wearily. "What an evening I shall have!" he exclaimed; "what a revulsion after a day of intense study! There will be nothing congenial, nothing to 'refresh the weary brain.' Vivyan is a noble fellow, but his mind is all run to waste. But what's all this?" he added, turning over the second page of the note: "I have to apologize for offering you only my own company; but I am anxious for an opportunity of talking to you alone, on a subject which greatly disturbs my mind." "Indeed! who'd have thought of Vivyan's mind being disturbed about anything beyond his horses or his dogs, and in either case I should be a miserable adviser. What can it be?" And the student indulged in a few turns up and down the room, speculating upon what Vivyan could possibly mean. "Well," he said, at last, "if it is a knotty point in theology that puzzles his brain, he has applied to the right quarter, at all events. Poor fellow," he added, as with a graver countenance he again took his place before his books and papers, "how glad I should be to see him becoming more serious and thoughtful."

A few hours after, and they were at the dinner-table, the pale young clergyman conversing on ordinary topics with scholarly grace, and the host cheerfully doing the honours of his hospitable board. At last, the dessert and wine were on the table, the servants withdrew, and they were alone.

"Now for it," thought Mr. Langdale, as he busied himself with his walnuts, and every moment expected that Vivyan, with his usual straightforward frankness, would enter on the important subject. But not a word was spoken, and, feeling the awkwardness of the continued silence, Mr. Langdale at last said: "You mentioned in your note that there was something you wished to talk over with me."

"I am glad you have asked me about it," Vivyan said cordially, with a sigh of relief; "I should never have been able to introduce it myself, anxious as I feel. Yes, Mr. Langdale, the subject of your sermon last Sunday has occupied my mind ever since, and I am exceedingly anxious to discuss it further with you, if you will allow me."

"I shall be most happy," Mr. Langdale replied with a gratified air. "Was there any point that was not clear to you, or in which you differed from my view?" he added with much interest.

"What I want to know is this," said Vivyan, with abrupt vehemence. "Is it a *real* and *practical* thing?"

"To what do you allude?"

"To regeneration, or the new birth, spoken of in your text, and which you so clearly demonstrated to be essential to salvation. I want to know whether this is a mere shadowy theory—a theological dream—or is it, as I said before, a *real* and *actual* change?"

"Can you doubt it?" Mr. Langdale said, in some surprise. "The word in the original has the force of 'born from above,' as well as 'born again,' which implies that the soul now enters upon a celestial existence, recovers, as it were, its long-lost sonship in the household of God. And it is obvious that no mere

outward reformation ever endued a man with new powers of spiritual discernment, or, in the words of Scripture, led him to 'see the kingdom of God.' Again the figure is repeatedly changed, but never weakened. It always expresses a complete transition from one state of spiritual existence to another and very different one. For instance, it is called a passing from 'death unto life,' 'from darkness to light,' a 'translation' from the kingdom of Satan to that of Christ, and the figure of the resurrection is repeatedly used to illustrate the greatness of the change and its life-giving power to the soul. I cannot myself imagine how, in the face of such a mass of Scripture evidence, any one can attempt to support an opposite theory."

"It is, then, a genuine transformation, which the soul of man actually undergoes while in this world?"

"Unquestionably," Mr. Langdale replied, feeling strangely disconcerted under Vivyan's plain matter-of-fact handling of a subject so refined and abstruse, and the deep, earnest gaze of his anxious eyes.

"And how does it take place?" Vivyan asked, with intense interest.

Mr. Langdale shrank from such close dealing as this. Instantly his sensitive spirit felt keenly that it was experimental religion that was needed here; that without it the most exquisite theological skill was powerless to meet the cravings of an anxious soul.

"There is some diversity of opinion among the schoolmen," he began, thoughtfully; but Vivyan interrupted him—

"Never mind the schoolmen," he exclaimed impatiently; "books, and theories, and speculations are all humbug when a man is anxious." Then, meeting a look of grave surprise and embarrassment, he added in a low tone of deep feeling:

"Excuse me, Mr. Langdale, but my soul is stirred to its depths. Eternity is at stake, and I am groping in darkness, and can see no light. Tell me, I implore you to tell me, *who* has known this wondrous change? Is it a thing that *really* takes place? In a word, *HAVE YOU—?*"

The table shook with the agitation of his strong frame, and his quivering lips refused to finish the sentence. But it needed not. He was answered in the ashy paleness that overspread his listener's face—in the look of anguish with which he turned away, and buried it in his trembling hands.

Inexpressibly shocked, and deeply reproaching himself for his inconsiderate abruptness, Vivyan rose from the table, and stood leaning against the open window. Lost in thought, he knew not how the time passed, till he felt a hand laid upon his arm, and heard a voice whisper: "My brother, let us pray." Vivyan turned quickly. His young pastor stood before him with so touching an expression in the bowed head—in the pale and thoughtful face—that, strong man as he was, he felt the tears rush to his eyes. He saw it all in a moment. They were to seek together for the grace that both equally needed, to implore the outpouring of that Holy Spirit which alone can change the heart, and which is promised to all who ask it in sincerity. He grasped Mr. Langdale's hand, and said, with a choked utterance: "Let us go to the library, we shall be undisturbed there."

They have entered in, and "shut the door," and now none may know what passes between their souls and God. Let us wait until "He who seeth in secret shall reward them openly."

Sunday after Sunday passed; and, to the surprise of the congregation, the pulpit was constantly occupied by strangers. It was not that the rector was ill, for he was always present, and took part in the service; and many, as they joined in the fervent petitions of their beautiful liturgy, felt that it came home to their hearts as it had never done before. A little child, as she returned home, said, "Does it not seem like *real praying* when Mr. Langdale reads now?" and the mother's heart echoed the thought, for she had felt that day, that such prayers must be drawing down blessings from above.

At length the day came when the pastor again occupied his accustomed place. But oh! how changed was his preaching! It was not less learned—less studied—less finished than before. No; Edward Langdale was not one who would offer to the Lord that which cost nothing; but now his words glowed with life, and were full of unction and power. His mind was a rich reservoir of knowledge; but the fount, though full to the brim, had been valueless, as regarded the strengthening and refreshing of the soul, till a word unheard was spoken, which turned its

chilled waters to the "best wine." The altar had been heaped with wood for the offering; it needed but a divine touch to kindle it to a glorious flame. Now, with a realizing sense of the divine presence, with what intense feeling, with what deep fervour, did he speak of Him whom his soul loved; how earnestly did he invite his hearers to come unto Him who is the Way, the Truth, and the Life! And like all those who, of old, had been thrilled with the sound of his Master's voice, his listeners "marvelled at the gracious words that proceeded out of his mouth." They felt the deep reality of the truths he preached. They "took knowledge of him that he had been with Jesus." And when at the close, he spoke, with deep humility and adoring gratitude, of the change which his own soul had known; how, in past time, he had "uttered what he understood not—things too wonderful for him, which he knew not; that in time past he had, indeed, told them of One whom he had heard of by the hearing of the ear, but could now tell them of One whom his eyes beheld, and with a saint of old, exclaim:

"No tongue of mortal can express,  
No letters write its blessedness;  
Alone who hath *lived* in His heart,  
Knows, Love of Jesus, what thou art!"

Then, indeed, were his listeners moved to the soul. Strong men bowed themselves and wept. It was a day much to be remembered; and many, as they left the church, felt that God was indeed "a God at hand, and not a God afar off;" and that His word was not a hidden or distant one, but was "very nigh unto them, in their mouth and in their heart," that they might "hear it, and do it."

MY MOTHER.

I never left my mother in my life but that she said to me, "I want to live long enough to see you come to your Lord and to your Saviour." It was the conclusion of every separation, it was the burden of every letter she wrote to me in her life. On one occasion I was invited to deliver an address in Tremont Temple. The hall was crowded and the interest intense, and at a certain point the whole audience rose to their feet, surging and swaying with cheers. As I stood there alone amid this wild outburst of enthusiasm, I looked into the left gallery and saw one pale, unemotional face; it was the face of my mother. She is a little woman, and it seems as if I could lift her in the palm of my hand, but she had great love and faith, and when I met her she said, "I have given you freely, my son, to the country, but oh, if I could see you stand there and talk for your Saviour, I would ask nothing more on this earth." And when I took my stand I went home directly to that mother. I don't know that I can get on with this part of the story, but you will all understand the difficulty. The stars in the skies scarcely outnumber the prayers she had given to her Father on my behalf, and I was going home, the last one in her band of children, resolved to tell her that her Saviour was my Saviour, and her God was my God. We were all there, an unbroken and a redeemed family. She gathered me in her arms as tenderly as when I was a helpless child. There is a passage in Scripture, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." I know what that means. I know what it is to feel as a little child if my hairs are gray with the footfalls of time.—*Gen. John L. Swift.*

SOME MEN'S WIVES.

Three men of wealth, meeting, not long since, in New York, the conversation turned upon their wives. Instead of finding fault with women in general, and their wives in particular, each one obeyed the wise man's advice, and "gave honour unto his wife."

"I tell you what it is," said one of the men, "they may say what they please about the uselessness of modern women, but my wife has done her share in securing our success in life."

"Everybody knows that her family was aristocratic, and exclusive, and all that, and when I married her she had never done a day's work in her life; but when W. & Co. failed, and I had to commence at the foot of the hill again, she discharged the servants, and chose out a neat little cottage, and did her own house-keeping until I was better off again."

"And my wife," said a second, "was an only daughter, caressed and petted to death; and everybody said, 'Well, if he will marry a doll like that, he'll

make the greatest mistake of his life;' but when I came home the first year of our marriage, sick with the fever, she nursed me back to health, and I never knew her to murmur because I thought we couldn't afford any better style or more luxuries."

"Well, gentlemen," chimed in a third, "I married a smart, healthy, pretty girl, but she was a regular blue-stocking. She adored Tennyson, doted on Byron, read Emerson, and named the first baby Ralph Waldo Emerson and the second Maud; but I tell you what 'tis," and the speaker's eyes grew suspiciously moist, "when we laid little Maud in her last bed at Auburn, my poor wife had no remembrance of neglect or stinted motherly care, and the little dresses that still lie in the locked drawer were all made by her own hands."—*Journal of Commerce.*

CHRISTIAN'S CLOCK.

"And Christian made a shrine for the hours the Lord had given him; and from the shrine a golden chain was linked to the great bell at the prayer gate, and when the bell struck, the angel opened the gate and gave back the answer."

The bell tolls one.  
Teach me to say,  
"Thy will be done."

The bell tolls two.  
Help me each day  
Thy will to do.

The bell tolls three.  
I ask in Faith  
To follow Thee.

The bell tolls four.  
I pray for trust  
For evermore.

The bell tolls five.  
For Christian speech  
Help me to strive.

The bell tolls six.  
Teach me my Hope  
On Thee to fix.

The bell tolls seven.  
O, make my life  
A way to heaven.

The bell tolls eight.  
May I in peace  
And patience wait.

The bell tolls nine.  
Let Charity  
Be ever mine.

The bell tolls ten.  
I pray for love  
To God and men.

It tolls eleven.  
Let me each hour  
Be nearer heaven.

Twelve strokes I hear!  
Now perfect love  
Hath cast out fear.

—*Herald and Presbyterian.*

A TRIFLING PREACHER.

A minister once preached a very awakening sermon. A young man in the congregation was much impressed, and finding that the preacher was to walk some distance home, joined him, in the hope of having some conversation as to how to be saved. The minister was walking with several others, and instead of conversation turning on religious matters, it was light, and even indecorous. Some years afterwards the preacher was called to see a dying man at an inn. As he entered the room, the dying man started. "Sir," said he, "I have heard you preach." "Thank God for that." "But, sir," continued the man, "I have heard you talk, and your talking has ruined my soul. Sir, do you remember the day I heard you preach? That sermon brought conviction to my heart. But I sought conversation with you, and I walked home with you, hoping to hear something about my soul's peace, but you trifled—trifled—trifled. Yes, you did, and I went home, believing that you knew all the solemn things you said in the morning were lies. For years I was an infidel; but now—now I am dying—I am one no longer. But I am not saved; but I will meet and accuse you before the bar of God." And so the man died.

HOLY women are to be found everywhere, but the prophetess is not so likely to be found in the city as in the hill-country.—*George MacDonald.*

FACTS ABOUT DANCING.

From time to time our opinion has been asked on the question of dancing. We prefer to state some facts touching the practice, and leave every one to do his own thinking, and reach his own conclusions.

1. It is a fact that the dancing mentioned approvingly in the Bible was carried on by the sexes separately, and generally, if not always, as a religious act.
2. It is a fact that modern dancing, however well done, adds no worth to the character.
3. It is a fact that a trained monkey can excel the best-taught young lady or gentleman in the use of the heels.
4. It is a fact that it requires no intelligence and no virtue to dance well.
5. It is a fact that there is no more honour in dancing well than there is in jumping, walking, running, or wrestling well. Dancing matches are on a par with walking matches, etc.
6. It is a fact that mixed dancing becomes extremely fascinating.
7. It is a fact that much valuable time is lost by this species of revelling.
8. It is a fact that money is wasted on dancing.
9. It is a fact that people who cannot entertain themselves and each other in a rational way and must employ their heels for this purpose, are to be pitied.
10. It is a fact that young ladies permit familiarities in the ball room which public sentiment universally condemns as dangerous to purity.
11. It is a fact that many females have been ruined by attending dances.
12. It is a fact that the best of young men, even of those who dance, do not wish their sisters to attend balls, and they do not wish to marry dancing girls.
13. It is a fact that the whole spirit and tendency of dancing is worldly.
14. It is a fact that no one was ever noted for piety and dancing.
15. It is a fact that when a professor of religion follows dancing, his influence for good is lost.
16. It is a fact that men of the world think dancing inconsistent with the Christian profession.
17. It is a fact that the best people in the world never dance.
18. It is a fact that a dancing church member is not worth anything much to the church. As the love of dancing comes in, the love of God goes out.
19. It is a fact that the most pious and considerate people in all the denominations are opposed to dancing, and earnestly advise against it.
20. It is a fact that no young convert desires to dance, nor any one else in whose heart the love of God burns.
21. It is a fact that no one ever dances to glorify God, but an apostle enjoins us to do everything to His glory.
22. It is a fact that the most ardent advocates of dancing always change their views in the presence of death.

All these facts can be proven, and are true beyond doubt. In the light of them it ought not to be difficult to any inquirer after the right way to come to a safe conclusion. Reader, if you are a Christian, and wish to decide the question, Shall I dance? with reference to your Christian growth, influence, and happiness, you will never dance. It is a safe rule, says one, to engage in nothing upon which and in which we cannot ask the divine blessing.

Apply this simple rule to the dancing question, and your feet will never be found in the slippery ways of the ball room.—*Baptist Record.*

NO soul was ever lost because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*F. W. Faber.*

THE night is long, Satan is busy; but the paschal moon is in the sky; the cock croweth; Peter repents and is restored. "Let not your heart be troubled."—*R. D. Hitchcock.*

THE law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.—*George D. Boardman.*

WE may deny Christ in our actions and practice, and these speak much louder than our tongues. To have an orthodox belief and true confession, concurring with a bad life, is only to deny Christ with a greater solemnity.—*South.*



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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, SEPTEMBER 10, 1880.

TO MINISTERS AND MISSIONARIES.

WE are requested to remind those congregations that have not yet forwarded their annual contribution to the French Evangelization Scheme of the Church that the Board require about \$10,000 in the beginning of October to meet salaries, etc., then due. It is hoped that those congregations that have not already done so will take up and forward the collection without delay. We learn that only a few mission stations have thus far done anything for this important scheme. Students and other missionaries are earnestly requested to see that a collection is at once made at all the preaching places in their respective fields, and the amount forwarded by the first of October to the Treasurer, Rev. R. H. Warden, 260 St. James street, Montreal. We trust that a large number of Sabbath schools are collecting funds for the support of a pupil in the Pointe-aux-Trembles mission schools, now connected with our Church.

NON-DENOMINATIONAL RELIGIOUS ORGANIZATIONS.

IN what we are about to say we have not reference to the Bible Societies, Tract Societies, or Missionary Societies, which sprung up more than half a century ago, and which have been so eminently useful in aiding the Lord's work in all lands. Rather have we in our mind's eye Young Men's Christian Associations, Evangelical Alliances, Sabbath School Associations, Evangelization Associations, Temperance Societies, Reform Clubs, and such like institutions, which are of comparatively recent origin. These are all more or less organizations, having fixed conditions of membership, with regulations or by-laws, and officers. They also raise and expend funds and employ agents.

They all owe their birth to the earnest desire of good Christian men to supply a felt want. Some field of usefulness is seen to be unoccupied; young men, away from home and exposed to temptation, without the restraints of Christian parents and church associations, have no one to care for their souls; little children are neglected by their irreligious parents; the lapsed masses do not hear the Gospel; intemperate men and women are sinking below the level of respectability and religious associations. What can be done? The Churches are doing nothing for these neglected ones. So first individual, then united, Christian efforts are made to do what the Churches are not doing, and these benevolent institutions spring up among us. Or the Churches separately feel themselves unable to do the work, miserable jealousies and rivalries hinder the success of any one denomination, so the more zealous of the several Churches unite on a non-denominational basis to attempt unitedly what they cannot separately accomplish. Thus naturally and as the result of an earnest Christian desire to do good these institutions have their rise.

That much good has been accomplished by these organizations both directly and indirectly must be acknowledged by everyone who looks at their operations. To say that that good has not been unexecuted

is simply to say that their management has been by men who are liable to mistakes, and that often unworthy persons have betrayed their trust. We are inclined to think that the indirect good which has accrued through these associations to the Church is even greater than their direct results. Not only have numbers been reclaimed and brought back to the Churches by these agencies but the Churches have been shewn the need and the practicability of doing more for those who formerly had been neglected. The Churches have been taught to look after their young men and care for the little ones of careless parents, to evangelize the home heathen, to deal in a Christian manner with the intemperate and the fallen. When the Churches gain more strength, and do their work more faithfully, it may be found, that to a large extent, the need, the *raison d'être*, for such non-denominational organizations no longer exists.

It is, therefore, much to be regretted when a Church, which is faithfully and earnestly doing its work, feels its operations interfered with in the interest of such organizations. It is no uncommon thing to attempt a non-denominational movement in a locality, and in order to do this to enlist the sympathies and cooperation of leading men in all the Churches. If some hold back from such a movement they are regarded with suspicion, the sectarian cry is raised, and the over-zealous promoters of the *novel* method of doing good, censure and speak disparagingly of those who will not work with them. Churches have often been thus weakened by futile efforts to establish institutions which really are not needed and feelings very inconsistent with the mind that was in Jesus have been engendered by dictatorial interference with existing Church agencies.

There should be, and there need be, neither jealousy nor rivalry between these associations and the Churches. Any unpleasantness must arise either from the indiscretion and intemperate zeal of well-intentioned men, or, on the other hand, from the absurd jealousy of a dead and slotiful Church. To get the greatest good from these institutions it is only necessary for Churches to act on the Lord's injunction, "Forbid them not to cast out devils, although they follow not with you." A Church may be unable to co-operate with such agencies, but that will not justify opposition. So long as the Church is not responsible for what is said and done, let her bear with imperfection and bid Christian effort God speed. Further, let the Church arise in her divine strength and more earnestly do the Lord's work by fulfilling her mission among all the lost, neglected, suffering children of men, and she will soon be found to embrace and to employ all the zeal and activity of those who now are working outside of the Church's operations. The rise of so many agencies outside of the Church is a feature of the present age pregnant with meaning. Doubtless it is owing to the large increase in this day of spiritual life and zeal, on the one hand, and, on the other, to the rigidity of the "old bottles" which contained Church life in the past. The new wine is fermenting—is overflowing the old vessels. We must have new bottles for the new wine. These associations may prove, in God's providence, to be one of His ways of enlarging His Church, one element which will go to forming, in the future, a Church more earnest and zealous than that of the past, more united and simple in its creed, and more comprehensive in its sphere of benefaction. This much, at least, is certain—these associations do exist and, under God, are forming a large element in the Church of the future. Let Christian people seek to direct them aright and leave with God the issue.

"POLITICS AND THE SECTARIAN PRESS."

IT is not often that we meet with anything so exceedingly foolish and offensive as the following extract, which we clip from one of our daily contemporaries in this city:

"The Brantford 'Courier' says: If it is true that the Rev. Mr. Dewart, of the 'Christian Guardian' and the Rev. Mr. Inglis, of the CANADA PRESBYTERIAN took an active part in the West Toronto election, it is time they were given to understand that their political movements will not be tolerated. The Rev. Mr. Inglis was for many years one of the editors of the 'Globe,' but more recently he has been editor-in-chief of the CANADA PRESBYTERIAN, the organ of the Presbyterian Church in Canada. Both of these gentlemen are men of ability and power, but it will be better for all concerned if they confine themselves to the requirements of the Church and leave politics to others."

Who told the Brantford "Courier" or the Toronto

"Mail" that politics had nothing to do with the interests of the Methodist or Presbyterian Churches, or that either Dr. Dewart or Mr. Inglis, or any other minister of the Gospel in Canada, meddled with or took an interest in the civil and social concerns of the country only at his peril? It is very obliging and considerate of our secular confederates to warn off all ministers of religion and all editors of Church newspapers from those special political preserves which they claim as their own peculiar property. We refuse, however, to be so warned. Everyone has to judge for himself as to the extent and the way in which he may prudently and profitably discuss the secular politics either of his own country or of the world at large, and as to how far he may becomingly take an active part in local contests and political campaigns. But that a minister of the Gospel, or the editor of a religious newspaper, is foreclosed by the mere fact of his being what he is, from expressing any opinion on the current questions of the hour, or from taking any active hand in its struggles, is an idea so absurd and untenable that it is scarcely worthy of serious discussion at all. In many a serious crisis of a country's history the person who would consent to be thus muzzled and disfranchised would be unworthy of the name either of a citizen or a man. He not only might have talked politics and acted in correspondence with his talk, but he would have been criminal in no ordinary degree had he done anything else. What has been Dr. Dewart's course of political action during all the past years of his vigorous career we do not know. But this we do know that he never stood higher in the respect of the general community, nor in the confidence of his own Church, than he does to-day. And right sure we are that if Dr. Dewart believed that his continuing to occupy the place he has held so long, with such credit to himself and such advantage to the community, involved any circumscription of his liberty as a citizen, or any obligation to silence in reference to some kinds of iniquity because they were called political, or some classes of sinners because they were known as politicians, he would very speedily and very decidedly "step down and out."

For ourselves we have merely to say, "We are not careful to answer anyone in this matter." It so happens that we never even once made a political speech, unless one on the Fenian raid could be so characterized. It also so happens that we never once occupied the platform at a political meeting even as a silent adherent, and never were even present at any such assemblages except as a silent and undemonstrative listener in the crowd, anxious to ascertain, and often in very difficult and unpropitious circumstances, with but meagre success, what the oracles, to whose management it seems the political concerns of the country ought to be made exclusively over, either thought or proposed. It will thus be seen that the charge of meddling in the Toronto elections is totally and absolutely unfounded. But though it had been true, what then? While all this has so happened, and while what we have said and done as Editor of THE PRESBYTERIAN is on record and can be judged of as everyone sees fit, if it were understood that to be the Editor of a religious newspaper involved the surrender of one political right, the concealment of one political opinion, or neutrality in any one political crisis where neutrality was believed to be a sin, then we hope we should be found ready to "step down," and also with as cheerful alacrity, as ever our sturdy brother of the "Guardian" could be. It is all very well for ostentatiously secular gentlemen to say, "Now you professedly religious people attend exclusively to your religious concerns and we shall take full charge of all your political interests and manage them with far more wisdom and conscientiousness than you could possibly pretend to." But somehow religious people are going less and less into that idea. It is not necessary, they feel, that they should be trading politicians or bustling, unscrupulous partisans, but they are sure that it is necessary, and never more so than to-day, that whether they occupy the hearer's pew, the preacher's pulpit, or the Editor's desk, they shall bring an enlightened and interested intelligence to bear upon the secular concerns of the community of which they form a part, and use their influence so to direct its political action that that action shall more and more "make for righteousness" and truth.

THE pulpit of the Florence Presbyterian church has recently been filled by Rev. Mr. Mann and Rev. J. Fotheringham.

**MORE SYMPTOMS OF PROGRESS.**

WE have already noticed the present attitude of the London "Times" in reference to the question of "prohibition" and "local option" in England as not so much of importance in itself, as indicative of the marked and healthful progress of public opinion in reference to the temperance movement. The proposition to make the influence of intoxicating liquors on the physical system a distinct branch of instruction in some of the public schools in Britain, points also very distinctly in the same direction, while here in Canada the keen discussion of the whole question both on public platforms and through the press, with all the usual exhibitions of affected candour, bitter hostility, and earnest admiration, leads unerringly to the conclusion that in this respect what is true of Britain is equally true of our Dominion. The crusade against intemperance gathers strength, and as it does so, in the estimation of many, gains also in respectability.

Some short time ago we noticed, a great deal more in sorrow than in indignation, though the latter feeling was by no means absent, the offensive exhibitions which too many make of themselves at public entertainments, and especially some very conspicuous instances of the kind which had recently taken place in connection with the closing exercises of some of our educational institutions. It had long for instance been a matter of painful notoriety that the Convocation dinners in connection with our Provincial University too often ended in a fashion neither creditable to the institution nor conducive to the moral well-being of those "cultured youth" of whom we have all heard so much. As so far representing the views of many in a religious denomination which is insignificant neither in numbers nor intelligence, it was surely at once our right and our duty to criticise such proceedings and to protest against the undenied and undeniable excesses which had too long been characteristic of these and other "good fellowship" meetings. All would have gone well, the hint would have been quietly taken, and amendment no doubt would have been the result, had not a very omniscient and very supercilious monthly contemporary with that ludicrously patronizing air, which as one has phrased it "would be offensively insolent in an archangel to a mollusc," chosen to proclaim the fact that there was no excess at all, but simply good wine on the table and good fellowship among the guests, while it was at the same time insinuated that the editor of this paper "having been all his life committing breaches of charity and poisoning the social atmosphere around him," was certainly not in the way to gain anything like sainthood by "scenting debauch" where there was nothing but "good fellowship." All this was very foolish and very offensive, the more especially as the "debauch" was as notorious as anything well could be. In a subsequent issue we said this in very plain and unmistakable terms, and surely we were not taking an unpardonable liberty in doing this also. It seems, however, that we were; for our magnificent and immaculate censor in his last issue gives us very unmistakably to understand that we have been very naughty and very presumptuous in "persisting to force" ourselves on his "notice," though how we have done this, except by issuing THE PRESBYTERIAN as usual, passes our comprehension. How far we "scattered imputations of beastly excess" or fancied that by doing so we were "displaying superior Christianity" our readers are quite able to judge. We stated nothing but facts which could easily be verified by many competent witnesses, while as to "forcing" ourselves upon the notice of our "tremendous" neighbour, all we can say is that nothing could be more whimsically remote from our desire or intention. Indeed it must have required a vanity so consuming and exigent that nothing short of mental aberration could either account for it or excuse its exhibition to lead any one to entertain or express the grotesque idea that his "notice" was so important that every one must be anxious to secure a part of it, were it only to be pitied, patronized, or condemned for his trouble. We are quite willing to have Bolingbroke's sneer reproduced as original for our special benefit, and have not the slightest objection to any number of additional illustrations being given of how one of that peculiar class whom Sydney Smith describes as having discovered at an early stage in their upward struggle that the "crum" in "crummet" was long and the "pet" short, eventually disport themselves. All the foolish

talk about "malignity," "the marriage of Cana," and the "wine bibber of Galilee" has long, long since become old and stale. Yet it can never be repeated even by a tenth rate or a first rate *litterateur*, who may fancy that he always carries a ground plan of the universe in his waistcoat pocket, and can occasionally patronize Jesus Christ as a "very respectable party," though somewhat destitute of educational advantage, without its supplying another illustration of that progress in thought and feeling we have spoken of, though not in the direction this oracle would either follow or approve.

**TURKISH FAMINE FUND** — Previously acknowledged, \$183. "A Friend," Woodstock, \$4. Total, \$187.

THE Rev. Dr. Patton, of New York, will, it is expected, preach the sermon at the formal convening of the Presbyterian Council, at Philadelphia, on the 21st inst. Dr. Adams, as all know, was appointed to this work, and on his removal by death no more appropriate substitute could be thought of than the present Moderator of the General Assembly of the Presbyterian Church (North).

THE Queen's printer, in London, Macmillan, has spent over \$100,000 on the new version of the Bible, which has been preparing for several years. The New Testament has been completed, and very soon large numbers of copies will be shipped to all parts of the world where the English language is spoken. The old divisions of chapters and verses and the running head lines are gone. Some of the excisions and changes made by the revisers will certainly be the occasion of no small amount of learned controversy.

THE Pope has been representing to the Belgian Government that he did not approve of the opposition of the Belgian bishops to the law on education, while, at the same time, he was secretly urging them to oppose it. The letters on both sides are published, and, as a contemporary aptly observes, it raises the question on which side the infallibility lies, or whether it lies on both sides. It certainly lies. All is not peace and quiet in the Romish Church. Even the French nuns, to the number of several hundreds, have been standing out against infallibility and kindred dogmas of their Church.

THE statistical reports made to the English Wesleyan Conference shewed that a net decrease had taken place during the year of 934 members. An analysis of the items shewed that the Church had suffered a positive loss of not less than 37,000 members; that is, that number of persons whose names had been on the rolls had ceased to appear there. This is the third year in which the Church has had to face a decrease, and it is only natural that the fact attracted the serious attention of the Conference. The discussion which took place on the subject did not, however, throw any great light on the causes of the decrease, further than that the habit of making regular contributions was declining, and those who neglected it failed to be registered as members, although they attended the services regularly. This was particularly the case in Cornwall, one of the districts where the decrease was most marked. Many, also, had emigrated.

**THE SABBATH CONCERT CASE.**

On the 30th ult., at the Court of Queen's Bench, before Chief Justice Hagarty, Justices Armour and Cameron, judgment was given in the application on a writ of *certiorari* to quash the conviction of the Police Magistrate against Lucien Barnes, late Manager of the Royal Opera House, in Toronto, for holding a "Grand Sacred Concert" by a "Comic" Opera Company there, on Sabbath evening, February 22nd last, contrary to the English statute, 21 George III., chap. 49.

The Chief Justice in stating the facts of the case said that the conviction was based upon a well considered judgment given by Mr. Denison, the Police Magistrate, and which might well be added to the judgment now rendered by this Court. So far as he was aware, the Act 21 Geo. III., chap. 49, had never been called in question in this country before, and the importance and utility of its provisions made it desir-

able that they should be widely known. The Act is entitled "An Act for preventing certain abuses and profanations on the Lord's Day," and after reciting that certain public entertainments and debates had of late been held in the cities of London and Westminster, etc., it enacts "that from and after the passing of this present Act, any house, room, or other place which shall be open or used for public entertainment or amusement, or for public debating on any subject whatsoever upon any part of the Lord's day, called Sunday, and to which persons shall be admitted by payment of money, or by tickets sold for money, shall be deemed a disorderly house or place." The Act then provides that "the keeper thereof shall be liable to a penalty of £200 for each Lord's day such place was opened or used for the purpose aforesaid to any person who shall sue for the same, besides being liable to be prosecuted and punished as for keeping a disorderly house." A penalty of £100 is also imposed on the manager of such entertainments, and £50 upon the door-keeper who collected the money or tickets, provided that no action shall be brought for such penalties unless within six calendar months next after the offence committed. Persons acting as manager of such entertainments are declared to be liable as keepers of such house; and it is finally provided that nothing in the Act contained shall interfere with the free exercise of their religion by His Majesty's dissenting subjects under the Toleration Act of William and Mary.

The Chief Justice then proceeded to remark upon the wide application of the Lord's Day Act of this Province prohibiting tippling in taverns, playing ball and other games, gambling, hunting, fishing, bathing in exposed situations, holding political meetings, and restraining all persons from exercising the worldly work or labour or their ordinary calling on the Lord's day, and he asked Mr. Fenton why the prosecution was not based on the Lord's Day Act?

Mr. Fenton replied that he thought the rule *ejusdem generis* excluded the manager of a theatre from the operation of the Lord's Day Act.

The Chief Justice—This question at any rate did not arise in the present case, in which the offence charged and proved was for violating the statute of George III. The objection urged that this Act was applicable to England only, because its preamble recited that it was passed to remedy abuses in the cities of London and Westminster, was met by the answer that the general terms of the enacting clauses, and the general utility of its provisions, made it of universal application. It was objected that this statute was not introduced into or in force in Canada, because our own Legislature had passed law (the Lord's Day Act) on the subject. But to this it was well answered that the Canadian Acts were not inconsistent with the English statute, and the decisions of Chief Justice Draper and the Court of Queen's Bench in the cases of Reid v. Inglis, and Dunne v. O'Reilly, and Marshall v. Platt, and of Chief Justice Robinson in Cronan v. Winner, shew conclusively that English statutes, passed before the English law was introduced into Canada, remain in force here unless repealed or superseded by Canadian statutes inconsistent with English Acts. The old decision of this Court in the case of Doedern Anderson v. Todd, that the English Mortmain Acts were not introduced into Canada by the Canadian Act of 1800 (40 Geo. III. chap. 1), was relied on by Mr. McCarthy as shewing that only such of the laws of England as were applicable to the conditions of the colony were introduced into Canada by the latter Act. He could not understand, however, the propriety of the decision given in Anderson v. Todd. He believed the Mortmain Acts were applicable to the conditions of this colony, and were introduced into Canada with the body of the English law, and he concurred in the opinion of Chief Justice Draper and other judges to that effect expressed in the later case of Whitby v. Liscombe, in appeal, 23 Geo. I. In the present case the Act of 21 Geo. III., chap. 49, which promoted the observance of the Lord's Day must be held to be of general application, and to be in force in Ontario. And the Court holds that the conviction of the defendant Barnes by the Police Magistrate for holding a concert in a theatre on Sunday evening, February 22nd last, was valid, and the application for the rule to quash the conviction is refused.

Justices Armour and Cameron concurred.

It is understood that this decision will be final, as no appeal is to be taken.

## CHOICE LITERATURE.

## AS OTHERS SLE US.

BY MRS. MARY K. F. HATCH.

"Oh, wad some power the giffie gie us,  
To see oursel's as ithers see us!"

"I really wish, Dora, you could have coffee fit to drink once a week," said Edward Taylor to his wife. "Why not try my method—pour 'n cold water and let it just come to a boil?"

"I did this morning," answered Mrs. Taylor pleasantly, "and this is the result. I knew you would find fault with it."

"Dora, any one would think to hear you speak that I was in the habit of finding fault. Thank heaven, that isn't one of my failings. I never find fault. I make a suggestion now and then. But," and he tasted his coffee again, "this is certainly better than we usually have. The flavour is excellent, but mild."

"Very mild," said his wife.

"Are these fritters, or are they lead?" asked Mr. Taylor shortly after.

"They are fritters, Edward, and excellent ones, too," said his sister, Mrs. Fred Hastings, pitying his wife's mortification.

"I am glad if you can eat them," said Mr. Taylor. "Here, Fred, try a hot one; perhaps it will be a trifle better;" passing the plate to his sister's husband who was also Dora's brother. The two friends had exchanged sisters when they married five years before.

"Now please excuse me, I have important business down town that takes me away earlier than usual." He put on his hat and gloves and—pulled off a button.

"Dora, why can't you sew on a button so it will stay?"

"Those gloves are the ones you bought yesterday, Edward," replied Mrs. Taylor.

"The more reason why you should have looked at them. Sale work isn't intended to be permanent. But no matter, I can do very well without buttons," said he with an injured air.

"Leave them at home and take your others, do," urged his wife: "I will sew on the buttons so that you can have them this afternoon. Stay, I will do so now. It will take but a minute."

"I am in a hurry, as I told you; and I should not have bought new gloves at all if my old ones had been fit to wear. But a matter of one missing button is nothing for me." Mr. Taylor's tone implied that nothing less than half a dozen could disturb his equanimity.

"Dora," exclaimed Mrs. Hastings, after he was gone, "does Edward always find as much fault as he has this morning?"

"Not always," replied Dora. She omitted to say that he often did much more. "Edward doesn't mean half he says. It is a habit and one that he doesn't know he has at all."

"I can plainly see he thinks himself a martyr. What an abominable combination!" said his outspoken sister. "One might take him to be an idiot, but I know he isn't, and he is kind-hearted and loves you dearly."

"Yes, Kate," spoke up Fred. "Ned is a good fellow, and would be the first one to condemn in others what he does himself."

"Oh," said his wife eagerly, "I have an idea."

"Keep it, my dear, till you get another to go with it," said Fred, teasingly. But Kate did not notice the interruption.

"Dora, let us shew Edward up to himself as he is, using Fred for a mirror, you know."

"How? I don't think I understand exactly," replied Dora.

"Why let Fred find fault with me just as Edward does with you; and then he can see how he likes it. Of course, he must not suspect that it isn't Fred's real manner. He won't, for you know that it is five years since we met, and we only came last night. Fred is capital at theatricals, and I will do my best to be as meek as you are." And bright, talkative little Mrs. Hastings kissed her sister-in-law, while a sympathetic tear stood in her eye.

"I will agree to it, if Dora does not object," said Fred, for he was fully as indignant as his wife at Dora's treatment.

Dora was as straightforward and conscientious as she was gentle; however Kate overruled her objections, and so the matter stood when Mr. Taylor returned in the evening. He was unusually pleasant, and disagreeably surprised at Fred's fault-finding manner. Seemingly, Kate could do nothing without being called to account by her husband.

"Kate," as his wife took up a book they were both reading, "will you or will you not leave that book-mark where I placed it?"

"Way, I haven't touched it!" said she, "it is at the ninth chapter. Isn't that the place?"

"How do I know? If I did, should I be apt to need a book mark?"

"He ought to be sufficiently interested not to need one, ought he not, Kate?" said Mr. Taylor, pleasantly.

"Yes,—but Fred—" and she stopped and looked away.

"But Fred—what?" asked her husband gloomily. "If you have any fault to find with me, don't hesitate, I beg."

"Well, I was only going to say that you seemed to like to find fault," said Kate.

"No, thank heaven; that isn't one of my failings, I only make a suggestion now and then. But what were you saying, Ned, when Kate interrupted us?"

"I've forgotten. But suppose we have some music. Do you remember how fond we used to be of singing 'Annie Laurie,' 'we four'?"

"Yes, indeed," said Kate. "Let us sing it to-night."

"Where is the music, Dora?" asked Mr. Taylor.

"I'm sure I don't know, I haven't seen it in a long time."

"I do wish, Dora, that you had your senses about you a little oftener. My mother used to say that she could go in the darkest night and find any article in the house. But perhaps we can sing it from memory."

"But for Bonnie Annie Laurie,  
I would lay me down and die."

hummed Mr. Taylor, in his melodious tenor.

"How much easier it is for a man to die for woman—in song—than it is to live for her, and make her want to live, too," said Kate.

"Pour sis," thought Mr. Taylor, looking kindly at her, "no wonder she feels the difference! Will you play the accompaniment, Kate?"

"She replied by seating herself at the piano and playing a beautiful prelude. "You are playing horribly out of time, Kate," said Fred, complainingly. "You know my ear is perfect, and yet you will persist in spoiling the harmony."

"I didn't know."

"No, that's it, if you did you might possibly get to be, in time, a tolerable player. But play on, since Ned asked you. I can endure a good deal."

Kate continued.

"Horrible! wretched!" exclaimed Fred.

"Odd chords, you know," explained Mr. Taylor.

"Yes, the oddest ones I ever heard," said Fred, sarcastically.

Mr. Taylor said no more, but inwardly thought his brother-in-law's conduct detestable. But the others knew that it was almost an exact repetition of Mr. Taylor's the evening previous, when Dora, instead of Kate, had played the piano. After their guests had retired, Mr. Taylor said to his wife,

"I pity poor Kate."

"Why?" asked his wife, unconcernedly, as she began putting up her hair in curls.

"Why?" he echoed. "Can't you see that Fred is a perfect bear? But of course you can't, you never see anything." But his wife did not reply, and he said presently, "How long will you stand at that glass, frizzing your hair that looks a great deal better plain?"

"I thought you liked it better crimped; you said so last week."

"You are the most exasperating woman, throwing a man's speeches back at him in that way! I may have said so last week, but now I think you look better with your hair plain. You are just like Fred. You want to find fault all the time and then make it appear I am to blame."

"Very well," said his wife briefly; and she turned down the gas that he might not see her tears.

The four sat down the next morning at an excellent repast, but Mr. Taylor said, as he cut his steak, "I wasn't aware before, Dora, that you considered sole-leather a fit substitute for beef."

"It is not very good, I know, Edward, but it was too late to exchange it when I found it was not the sirloin I ordered."

Fred elevated his eyebrows expressively. "Ned, if you call this tough, you should see the steak Kate treats me to. Sole-leather! why sole-leather is tender by comparison. Ours is more like rubber. I assure you this is choice eating to me, accustomed to so much worse."

Kate bit her lip and her face flushed in her efforts to avoid laughing at Fred's extravagance, and her brother's surprised look. Finally she burst into a hearty laugh.

"You can see how little she cares for my comfort," said Fred.

"Hysterics!" thought her brother, "no wonder." He ingeniously changed the conversation to more agreeable topics, but his manner to Fred was a trifle cold and constrained.

Thus matters continued for two or three days. Whenever Mr. Taylor "made a suggestion," as he delicately expressed it, Fred zapped it by finding fault with Kate, until, without thinking himself in the least to blame, yet out of pity for his sister, he began to be more prudent of "suggestions." Fred, however, found plenty of margin for complaint. "Kate," said he, coming from his room where he had been tumbling over the contents of his valise, "I have a dozen shirts here and not a single button on the whole dozen."

"Very true," said his wife, "you asked me to remove them, fancying studs would be better."

"Where are the studs, then?"

"Why, I don't know, I am sure."

"No, you never know where anything is. My mother used to say she could find any article she wanted in the darkest night. Would it be asking too much of you, Mrs. Hastings, to offer a suggestion?"

"I would suggest," said Mr. Taylor, sarcastically, "that they are in the one you have on."

"O thank you, Ned, so they are. You see I have to look out for myself entirely. Kate is so indifferent. As for the buttons, I did ask her to remove them, for they might as well all be off as only half. Never mind one missing button."

"Don't you think, Fred," asked Mr. Taylor, as they walked down street together, "that you are a little hard upon Kate?"

"Hard upon Kate?" echoed Fred. "What can you mean?"

"Finding so much fault with her."

"Why, I never find fault, I only offer a suggestion now and then."

"Forcible ones, Fred, or so they seem to me. Kate never used to be so careless and indifferent as you now seem to consider her."

"You don't know her as well as I do," said Fred, shortly.

Mr. Taylor flushed with anger. "Well, it is not creditable either to your heart or manners to speak of your wife and my sister in that manner."

"Humph," muttered Fred.

"Kate is very sensitive, Dora."

"Exactly," said Fred, dryly.

"And she is so good a sister I am sure she cannot be other than a good wife. That you cannot appreciate her does not alter facts," said Mr. Taylor, incensed still more by Fred's indifferent manner.

At this point, however, it changed. "Ned, you are right, Kate is all and more than you say of her, and I appreciate her fully. I would not wound her feelings for the world."

"Then, I must say, you shew you affection for her in a peculiar way," said Mr. Taylor, drily, "that's all."

"Do you appreciate your wife?"

"I hope so," said Mr. Taylor, surprised at the question.

"Is she a good wife?"

"Certainly she is. When I married her five years ago," said Mr. Taylor, "she was the one woman in all the world for me, and I have never changed my opinion regarding her."

"Sensitive?" asked Fred again, briefly.

"Yes, rather. Why?"

"Only this, I have been trying lately to shew my appreciation and love for Kate in the same manner that you shew yours for Dora."

"I don't understand you," said Mr. Taylor, stiffly.

"Nor I you," retorted Fred. "You say you have a good wife and that you love her as well as you did five years ago; yet you constantly find fault with her; so much that Kate noticed it and suggested that I imitate your manner, and let you see how you admire it."

"You don't mean to say—"

"I do mean to say that I have copied your manner faithfully, as much as possible literally."

Mr. Taylor walked hastily forward some distance in advance of his friend. He was mortified and angry, but just enough to own, after due reflection, that Fred's words were true and justifiable. He had taken Fred to task for what was but a copy of his own manner. It will seem strange, but Mr. Taylor never considered himself a fault-finder. True it is that "men are more apt to use spectacles, to behold other men's faults, than looking-glasses, to behold their own." At last he waited and Fred caught up with him.

"Is this true?" he asked.

"Yes, my dear fellow," said Fred, "you found fault with Dora almost constantly from the very evening of our arrival."

"I believe you are right," said Edward, frankly; "I have, but I never intended it. It is a miserable habit I have got into."

They reached the office just then, and no more was said until they reached home in the evening. Dora met them at the door, with her hair combed smoothly back, a fashion detested, and one that was very unbecoming to her.

"Dora, why will you—never wear your hair always that way, it is so becoming?" said Edward, recollecting himself just in time not to find fault, but violating truth so manifestly that a general laugh followed.

Edward did not promise his wife that he would mend his ways, but he did himself; nor did he from "that time forward" do altogether different. Old habits have too strong a hold to be loosened at once. His lapse into fault-finding had been gradual; his reform was also gradual. But in five years more, when Fred and Kate visited them a second time, he had become as remarkable for being easy to please as he once was difficult, and Dora looked far happier, as might be supposed.

## SILENT INFLUENCE.

"I have no influence," said Elsie Lee to her friend, Miss Tomson. "Why, I am so timid when in company with others that I hardly dare raise my eyes or open my lips."

"That may be," replied the older lady, "and yet you are always exerting influence wherever you go. You cannot help yourself. An hour ago I bought a bunch of violets from a German flower girl, and I set them on yonder shelf, beside my dear mother's picture. It is a very tiny bunch, and a person entering the room would very likely not see them, for they do not challenge attention. But every nook and corner of the apartment feels their presence, for their fragrance is pervading the atmosphere. So it is with you, my dear. You love your Saviour; and you try to serve Him. You think you cannot speak for Him, but if you live for Him, and with Him, in gentleness, patience, and self-denial, that is better than talking. It does more good. The other evening Jerry Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture in your hearing. You wished to protest against his act, and tried to do so, but the words would not come. Yet your pained look, your quick blush, your instinctive indignant gesture, spoke for you, and the young man turned and said, 'I beg your pardon, Miss Elsie.' Was not this a proof that he saw and felt your condemnation?"

"Silent influence is stronger than we sometimes think for good and for evil. Let us not underestimate it.—*Christian at Work.*"

## STIMULATING THE INTELLECT.

Sir William Gull, one of the most distinguished of living English physicians, in his testimony before the committee on intemperance appointed by the House of Lords, said:—

"Many people believe that intellectual work cannot be half so well done without wine or alcohol. There I should join issue at once. I should deny that proposition. I should hold the opposite. As to whether a moderately temperate person might be benefited by a slight use of wine or alcohol—I should hold the opposite as regards the intellect; all alcohol, and all things of an alcoholic nature, injure the nerve tissues, *pro tempore*, if not altogether; you may quicken the operations, but you do not improve them. Therefore the constant use of alcohol, even in a moderate measure, may injure the nerve-tissues, and be deleterious to health. It is very common for the effects of alcohol to be quite manifest, although there has not been any outrageous drinking or obvious excess. I should say that one of the commonest things in our society is that people are injured by drink without being drunkards. It goes on so quietly that it is very difficult to observe even. The effects are perfectly marked and distinct to the professional eye, although in many cases even the man's nearest friends will not know it. I might mention that on one occasion I was called to see a medical man who was so injured by drink that he was yellow like a lemon; he was in a state of *delirium tremens*, and his system was saturated to the last degree with alcohol. I was surprised that I should be sent for, but coming down—

stairs I said to his wife, "I need not trouble you by saying what is the matter with your husband." She said, "Sir, I do not understand you." I said, "Your husband is a habitual drunkard." She said, "Drunkard, sir, you never made a greater mistake in your life; he only drinks water," which was plain evidence to me how quietly a man may drink day by day, and almost kill himself with drink, and even his near friends not know it. He was a sly drinker, drinking all day, most likely in a sly way. There is a point short of drunkenness in which a man may injure his constitution very materially by means of alcohol. I should say from my experience that it is the most destructive agent that we are aware of in this country. Setting aside the drunken part of the community altogether, great injury, I think, is being done by the use of alcohol in what is supposed by the consumer to be a most moderate quantity. I think that, taken as a whole, there is a great deal of injury done to health by the habitual use of wines in their various kinds, and alcohol in its various shapes, even in so-called moderate quantities. That remark applies to both sexes, and to people who are not in the least intemperate; also to people who are supposed to be fairly well. I think drinking leads to the degeneration of tissues; it spoils the health, and it spoils the intellect. There is also a certain amount of degeneration of the nervous system where drinking is carried to excess.

SELF-LOVE.

Oh, I could go through all life's troubles singing,  
Turning earth's night to day,  
If self were not so fast around me, clinging  
To all I do or say.

My very thoughts are selfish, always building  
Mean castles in the air;  
I use my love for others for a guiding  
To make myself look fair.

I fancy all the world engrossed with judging  
My merit or my blame;  
Its warmest praise seems an ungracious grudging  
Of praise which I might claim.

In youth, or age, by city, wood, or mountain,  
Self is forgotten never:  
Where'er we tread, it gushes like a fountain,  
Its waters flow forever.

O miserable omnipresence, stretching  
Over all time and space,  
How have I run from thee, yet found thee reaching  
The goal in every race.

Inevitable self! vile imitation  
Of universal light,—  
Within our hearts a dreadful usurpation  
Of God's exclusive right!

—F. W. Faber.

HOW TOM SIGNED THE PLEDGE.

While speaking, one night, at a series of meetings in B——, I saw in the back of the church Tom Hill. Now, Tom kept a place about two miles out of town, known as the "Fish Ponds." It had, at one time, been a favourite resort for myself, as well as many of the boys, in our drinking days, for Tom was a sociable, jolly fellow, kept good liquors, and could always give us a good trout supper. Knowing our meetings were taking from Tom his best customers, we looked for little sympathy from that direction. With a prayer in my heart that he might be reached—a prayer that I fear had but little faith in it, for in those days I was a new convert, and had seen but little of the wonderful working of the Holy Spirit among men—as the meeting progressed, and man after man stood up and expressed a determination, with God's help, to lead a new life, I watched Tom, and saw that he paid close attention. At the close of the meeting, when we called for pledge signers, to my astonishment Tom began to elbow his way through the crowd until he stood before the Secretary's table, and with a trembling hand took a pencil and began to sign his name. Before he had finished I was at his side, and as he turned round, taking both his hands, I said, "Tom, what does this mean? are you in earnest?"

With a laugh, he said, "Why, yes; what is the good of keeping a rum-shop if you boys all sign the pledge?"

But I knew when I looked into his eyes and saw them glistening with tears he was trying to keep from shewing that something had touched his heart. Putting my arm on his shoulder, I said, "Yes, but there's something more; tell me what it is."

"Well, Doc, you know my little Liz; last night she did not come home, and staid in town with a schoolmate, and came to your meeting, and all day to-day I have been hearing of the excitement down here, how the 'blue ribbons' were as thick on the streets as flies in summer-time. I had been drinking a good deal to-day; when I saw Liz coming down the road with a blue ribbon tied to her jacket, I was mad, and when she came in, I said, 'What have you got that thing tied in there for?' Drooping her head, she said, 'Papa, I've signed the pledge, and this is my badge.'

"Don't you know, child, you've disgraced me? don't you know your father sells rum? what right have you to sign?" Her little lips quivered as she said, "Yes, papa, I know it, for when the children get mad at me in school, they call me the rum-seller's daughter, and tell me my father gets drunk; and, papa, I thought if I signed the pledge and put on a ribbon, they'd know I didn't like to have you do so, and would not say so any more." I turned and went into the bar-room and began to think the matter over; you know I love that girl, and I never thought before I was a disgrace to her, and I always meant to get out of the business before she grew up. I never liked it, and only sold it for the money there was in it, but I've thought it all over. I've done wrong.

I've wronged myself. I've wronged you boys, and God helping me, I'll never do it again."

The boys had gathered about us, and when Tom had finished, with a shout, they took him in their arms, placed him on the platform, the meeting was called to order, and Tom, with tears running down his face, told the audience the story. I wish you could have heard the audible "Thank Gods and hallelujahs," and seen the men crowd forward to sign, until 380 were enrolled. "A little child shall lead them."

Who shall say, "'Tis foolish for children to sign the pledge?"

Several years have passed, and Tom stands a temperate man, and has done grand work for the Master. Little Lizzie is budding into womanhood. God grant it may be such a fair, sweet, living example, as her childhood gave promise of. I know both will forgive me for making public this little incident, so precious to us, and so fruitful of good results.—Dr. H. S. Rankine.

MY LITTLE WOMAN.

A homely cottage, quaint and old,  
Its thatch grown thick with green and gold,  
And wind-sown grasses;  
Unchanged it stands in sun and rain  
And seldom through the quiet lane  
A footstep passes.

Yet here my little woman dwelt,  
And saw the shroud of winter melt  
From meads and fallows;  
And heard the yellowhammer sing  
A tiny welcome to the spring  
From budding shallows.

She saw the early morning sky  
Blush with tender wild-rose dye  
Above the larches,  
And watched the crimson sunset burn  
Behind the summer plumes of fern  
In woodland arches.

My little woman, gone away  
To that far land which knows, they say,  
No more sun setting!  
I wonder if her gentle soul,  
Securely resting at the goal,  
Has learnt forgetting?

My heart wakes up, and cries in vain;  
She gave me love, I gave her pain  
While she was living;  
I knew not when her spirit fled,  
But those who stood beside her said  
She died forgiving.

My dove has found a better rest,  
And yet I love the empty nest  
She left neglected;  
I tread the very path she trod,  
And ask—in her new home with God  
Am I expected?

If it were but the Father's will  
To let me know she loves me still,  
This aching sorrow  
Would turn to hope, and I could say,  
Perchance she whispers day by day,  
"He comes to-morrow."

I linger in the silent lane,  
And high above the clover plain  
The clouds are riven;  
Across the fields she used to know  
The light breaks, and the wind sighs low,  
"Loved and forgiven."

—Good Words.

LUNCHING WITH GLADSTONE.

A few hours spent in the home and company of Mr. Gladstone was a glimpse of English life not to be forgotten. The invitation to a lunch at Hawarden Castle, which our little party of Americans had so gladly accepted, suggested three in the afternoon as an hour when Mr. Gladstone's carriages could be in waiting for us at the little railway station, sitting by itself in the meadows, two or three miles from the castle. Turning from the highway into the magnificent park in which the castle stands we drove for about a mile along its perfect road, overhung with grand old trees, through which we caught charming pictures of vale and slope studded here and there with the finest oaks and beeches. Approaching the castle, a large structure overhung with ivy and tipped with turrets and battlements in Tudor style, heavy oaken doors swung open to admit us to the court. A bevy of dogs—hound, collie, mastiff and I know not what other breeds—studied the visitors with dignified interest as they alighted at the door, and footmen shewed the way inside. Whappings laid off, we were ushered into what seemed to me, in Yankee term, the family sitting-room, where we found Mrs. Gladstone and other members of the family, including one of her sons, the Rev. Stephen Gladstone, who is the earnest and esteemed rector of Hawarden parish.

The room was richly but not showily furnished, the two features which most quickly attracted the visitor's eye being, perhaps, the glistening candelabra holding scores of wax tapers which did service instead of gas, as in most English mansions, and the full book cases that had taken possession of all otherwise occupied space upon the walls, even to the back of the swinging doors which opened into the dining-room, to which they hung like barnacles. One door, through which the grand old commoner—surely the greatest commoner of his generation, to say no more—by-and-by came in to greet us, opened into the library, the shop in which so much wonderful literary work has been done. Here again book-cases

ruled supreme upon the walls, while up and down the long, wide room were table-topped cases filled with the scholar's tools and treasures. One table was an odd exception to the rest, for on it lay nearly a dozen axes of varying English and American patterns. Mr. Gladstone's penchant for wood chopping is well-known, and this table was to him something what stables and kennels are to so many Englishmen. We recalled the familiar story told of him to the effect that he never lost but one night's sleep in his public life, and that was because of his anxiety lest a high wind should blow down a tree—which he had partly felled the previous day—before he should have the pleasure of finishing his task. He laughingly confessed to its substantial correctness. He dwelt with the interest of a connoisseur on the merits and defects of the various patterns in his kit of axes, and shewed us his favourite—a bit of Yankee make, with a waxed end wound around the cracked helve!

If my feminine reader asks what we had for lunch, I have to plead that I could hardly have told an hour afterward. I only know that the company was broken up into little groups at round tables; that Mr. and Mrs. Gladstone would not take their own seats until they had helped to serve every guest; and that thenceforward the wide-ranging, delightful conversation of the great scholar and statesman was more than meat and drink to all who sat near him. None of the pictures which I have seen of Mr. Gladstone do justice to the genial spirit that plays over his face at such a time, no picture could do justice to a certain light and depth in his eyes, which I shall always remember as the finest thing in his fine face.—Good Company.

"NOW I LAY ME DOWN TO SLEEP."

By virtue of its age and value and previous associations, this little prayer has become a classic. It must be very ancient, for who can tell when or by whom it was written? Thousands, from the silver-haired pilgrim to the lisping infant, sink to nightly slumber murmuring the simple petition. It has trembled on the lips of the dying. One instance was that of an old saint of eight-six years, whose mind had so failed that he could not recognize his own daughter. "Very touching [says the relator] was the scene one night after retiring, as he called his daughter as if she were his mother, saying like a little child, 'Mother, come here by my bed and hear me say my prayers before I go to sleep.' She came near. He clasped his white, withered hands, and reverently said:

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take;"

then quietly fell asleep and woke in heaven."

A distinguished judge, who many years ago died in New York in extreme old age, said that his mother had taught the stanza to him in infancy, and that he never omitted it at night. John Quincy Adams made a similar assertion; and an old sea-captain declared that, even before he became a decided Christian, he never forgot it on turning in at night. An eminent bishop, in addressing a Sunday school, said that every night since his mother taught it to him when a babe at her knee he was accustomed to repeat it on retiring.

There is an *addendum* (by whom unknown), which brings in the Intercessor, giving a distinctively Christian tone to the lines:

"And now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take,  
And this I ask for Jesus' sake."

From another unknown source is a companion prayer for morning, which may be welcome to some of our readers:

"Now I wake me out of sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before the eve,  
I pray Thee, Lord, my soul receive,  
That I may with my Saviour live. Amen."

—The Churchman.

MINISTER VS. LECTURER.

A Boston paper has raised the question which other journals are discussing, "Why don't people go to Church?" There is another question to be answered—Why people do go to church; answer that first, and then an answer can be given why some people don't go. The truth is, nothing attracts like the pulpit. A rationalist will come to New York and lecture to a full house, and go away carrying his honours; and some people say, "See what a success! what a crowd he draws! if only the ministry drew as well!" But notice that this lecturer, sharp and shrewd as he is, keeps away from New York for a whole year. He knows people will not come to hear him twenty, ten, or even five times a year. Yet the thousands fill the Christian pulpits fifty-two days in the year, and send of their substance to the heathen. Cold as religion is to-day, it is yet the one thing that lives and burns in the hearts of men; before its shrines the world delights to assemble and worship. Why don't people go to church? Tell us why they do, please, and then we will tell you why some don't.—Christian at Work.

SIGHT will not gladden him in his home whom faith consoleth not by the way.—St. Augustine.

LET friendship creep gently to a height; if it rush to it, it may soon run itself out of breath.—Fuller.

WE are upheld by the truth that God once walked on the earth and that a man sits on the throne.—H. G. Weston.

OLD, inbred habits will make resistance; but by better habits they shall be entirely overcome.—Thomas a Kempis.

EVERY day is all noon, every month is harvest, every year is a jubilee, every age is full of manhood, and all this is our eternity.—Baxter.

## MINISTERS AND CHURCHES.

REV. DR. COCHRANE, of Brantford, has returned from a trip to Cincinnati, Louisville, and Chicago.

ONE-FIFTH of an acre has been purchased by the Fergus Presbyterians on which to build a church.

REV. D. D. MCLEOD, of Paris, has been asked to take charge of the classes in the Young Ladies' College in Evidences of Christianity and Natural Theology.

THE Rev. J. J. Cochrane, M.A., Thornton, moderated in a unanimous call from Second Innisfil, on the 1st inst., in favour of Mr. John King Baillie, licentiate. Stipend \$700 and a manse.

THE Rev. Dr. Mackay, on Sabbath, the 29th ult., gave very interesting addresses on the mission work in Formosa in the two Presbyterian churches in Paris. The attendance was very large and the interest manifested all that could be desired.

THE Rev. G. F. James, who preached in Knox Church, Hamilton, last Sabbath, is a brother of Dr. James, the pastor of that church, and is one of the delegates from Scotland to attend the Pan-Presbyterian Council at Philadelphia. Dr. Gould, of Edinburgh, another delegate, preached in McNab street Church.

THE Rev. W. Armstrong, M.A., pastor of the Daly street Presbyterian Church, Ottawa, who attended the Raikes centenary celebration in England, has recently returned home, and was given a welcome social on Tuesday evening of last week. A very cordial address of welcome was read by Dr. Thorburn, and altogether the reception accorded Mr. Armstrong was most hearty, and gratifying in the extreme.

A CORRESPONDENT of the Philadelphia "Presbyterian" writes of Knox Church, Winnipeg, in terms following: "Knox Church deserves special mention. The pastor is the Rev. James Robertson, a native of Scotland, who holds a very responsible and influential position in the capital and Province of Manitoba. The little congregation of a few years ago has grown to metropolitan dimensions, and the frame building in which it first worshipped, after frequent enlargements, has been succeeded by an edifice which is a credit to Presbyterianism, and by far the most prominent and impressive building of any kind in the city. The membership is somewhat over three hundred, and is steadily increasing. This church has a commanding influence in Winnipeg, and Presbyterianism is making rapid progress throughout the Province."

THE corner stone of the new Presbyterian church, at Bridgen, was laid on the 1st inst., by Rev. Dr. Mackay, of Formosa, several other clergymen, of various denominations, being present. After the ceremony was over the audience repaired to the Methodist church, where for an hour and a half they listened with rapt attention to the doctor, who exhibited a few of his Chinese curiosities. His address was intensely interesting, and all were sorry when he got through. The church is advancing towards completion as rapidly as the unfavourable state of the weather will allow, and it is expected to be opened about the first of November. The main body of the building is 35x60 feet, with a basement the same size; cost about \$4,000. This church, when built, will be an ornament to the village and a standing testimony to the enterprise of the Presbyterians of the locality, as well as to the energy and ability of their pastor, Rev. John A. McDonald, late of Wallace town, who seems to combine these qualities with unuring industry in the work of his congregation, and sincere interest in the cause of Christ.—CON.

PRESBYTERY OF BRUCE.—At a meeting of this Presbytery, held at Hanover, on the 22nd July last, Mr. James J. Patterson, under call to Hanover and North Normanby, delivered his public trials on prescribed subjects; was examined on the usual subjects, and, these having been sustained as highly satisfactory, he was ordained and inducted into the pastoral oversight of that congregation. Mr. John Ferguson preached an excellent discourse from 1 Cor. 23, "We preach Christ crucified." Mr. Moffat presided and addressed the people, and Dr. Bell addressed the minister. At the close Mr. Patterson received a hearty welcome from the people of his charge in the usual way. Mr. Patterson enters on his labours in this interesting field under very cheering circumstances of success. At a subsequent meeting, held at Walkerton, on 10th August last, Mr. William Gallagher, student, delivered the

public trials prescribed to him, was examined on the usual subjects, and, these having been sustained as highly satisfactory, he was licensed to preach the Gospel. At a still later meeting, held at Paisley, on the 30th ult., Mr. Gallagher was ordained as a missionary, and designated to the mission field at Sault Ste. Marie and neighbourhood.—A. G. FORBES, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—This Presbytery met in St. Andrew's Church, Lindsay, on Tuesday, 31st August, and was constituted by the Rev. J. Hastie, Moderator *pro tem*. The minutes of the 25th of May were read and sustained. Reports were given in of the administration of the Lord's supper at the mission stations. An extract minute was read from Peterboro' Presbytery, and the Clerk instructed to reply. An extract minute was read from the General Assembly in regard to Mr. A. McLeod. Mr. McLeod, being present, delivered a discourse on Matt. xi. 28-30, which was sustained, and the Clerk instructed to certify Mr. McLeod to the College. Considerable time was occupied by a case from Fenelon Falls session, which was remitted to them with instructions. The Rev. Mr. McLennan's resignation of Kirkfield and Victoria was accepted, and a member of Court appointed to read the intimation of vacancy on Sabbath, 5th Sept. Mr. Paul was appointed to cite these congregations and Balsover to appear at next meeting to arrange for future supply and consider suggestion of Home Mission Committee. The severe illness of Mr. McGregor was mentioned and a letter of sympathy ordered to be sent. Mr. McNabb was appointed to attend to the matter of supply for his pulpit if necessary. Session records and certificates of elders requested to be forwarded next meeting. It was moved by Rev. E. Cockburn, seconded by Rev. W. Lochead, and carried, "That Rev. A. Mackay, M.A., be Moderator for the ensuing year." Students, Messrs. A. G. McLachlin and A. B. Dobson, gave in discourses, which were commended and sustained, and certificates ordered. Rev. E. Cockburn, with Leaskdale session, was appointed to organize a Presbyterian congregation at Zephyr in connection with Leaskdale, and inquire into pecuniary matters of both places and report next meeting. Home Mission and other business deferred till next meeting. Adjourned to meet at Woodville, on Tuesday, 14th September, at eleven o'clock a.m.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Court met at Alexandria on the 13th ult. There was a full attendance of members. The convener of the committee appointed at last meeting to watch the Bill to legalize marriage with a deceased wife's sister, reported verbally that the committee had done nothing, as said Bill was defeated in the Senate; whereupon on motion of Rev. J. Fraser, the committee was discharged. The Presbytery then took up consideration of Mr. Binnie's notice of motion given at last meeting anent the election of commissioners to the General Assembly; whereupon it was moved by Mr. Binnie, and seconded by Dr. McNish, "That the clerical commissioners to the General Assembly from this Presbytery in future be appointed as follows: one-half to be taken from the top of the roll and the other half by open vote, and in the event of there being an odd number, it be taken from the Roll." It was moved in amendment by Mr. Burnet, seconded by Mr. Lang, "That this Presbytery shall hereafter appoint its clerical commissioners to the General Assembly by rotation in the order in which their names stand upon the roll, this rotation, after first taking in those who have not yet been appointed delegates, to commence at the top of the roll." The motion and amendment having been put to the meeting, the motion carried. In reference to the appointment of lay delegates, Dr. McNish moved, seconded by Mr. Burnet, "That hereafter there shall be a roll of Presbytery in which the position of members shall be determined according to the time in which they have entered the Presbytery, and that this roll be followed in the appointment of Moderator of Presbytery and of commissioners to the General Assembly." Mr. J. R. McKenzie moved in amendment "That the representative elders for the General Assembly be elected by open vote." The Rev. Wm. Ross seconded the amendment, and the same having been put to the meeting, the motion carried. In the matter of arrears due by the congregations of Finch and Roxborough to the Rev. N. McPhee, probationer, the Clerk was instructed to correspond with the parties with a view to immediate settlement. All the com-

missioners present reported their attendance at all the diets of the General Assembly. The Rev. Mr. Peltier, minister of St. Hyacinthe being present, was asked to sit and deliberate with the Court. The Clerk read a letter from Mr. Charles McLean, student in divinity, to be taken on trials for license. It was agreed on the suggestion of Dr. Lamont to defer consideration of this matter until a later stage. The Rev. John Fraser, or his lawful substitute, obtained leave to moderate in a call to a minister at Roxborough. Mr. John Simpson, treasurer, read an abstract of receipts and disbursements, and was publicly thanked for his efficient discharge of the duties devolving on him. A committee consisting of Dr. McNish, Mr. Burnet, Mr. Wm. Mack, M.P.P., and the treasurer, was appointed to take charge of the matter of arrears and the rating of congregations, and report to next meeting. The Rev. J. S. Burnet read a report on statistics, which was received, and the committee—especially the convener—thanked for their diligence. In reference to that portion of the report bearing on arrears of stipend at Indian Lands, Mr. McGillivray, seconded by Mr. Ross, moved, "That the Presbytery learn with regret that the congregation of Indian Lands were in arrears to their minister at the last annual meeting; at the same time they note with satisfaction that since the report was compiled these arrears have been nearly paid; at the same time this Presbytery would strongly urge upon the congregation of Indian Lands the propriety of not allowing arrears of stipend under any circumstances." The further consideration of this report was deferred until the evening sederunt. Session records were produced and examined, and the Clerk was instructed to attest the same in terms of the reports of the several conveners. A petition from certain parties connected with the East Lochiel mission station was received, read and considered, and its prayer granted on the understanding that they unite with the East Hawkesbury congregation and form one charge. The Rev. D. H. McLennan was appointed Moderator of East Lochiel and East Hawkesbury. The Rev. D. L. McCrae read a valuable report on the State of Religion. The committee, especially the convener, was thanked for their diligence in the preparation of this report, and on motion made they were reappointed. The report on Sabbath schools being called for, the convener of this committee was not present. It was ordered to be forthcoming at next meeting. The Presbytery having resumed consideration of Mr. C. McLean's application, Mr. Burnet moved that the Presbytery adjourn to meet at Cornwall to hear Mr. McLean's trials, and the Moderator was appointed to prescribe these. Mr. Fraser, convener of the committee appointed to visit the various congregations made a statement in regard to the character of the work and the action they propose to take. It was agreed that the matter of arrears be referred to this committee and the Clerk was instructed to furnish them with extracts of the deliverance of Presbytery last year in regard to the various congregations. The Committee on Statistics was appointed a Standing Committee. The Clerk was instructed to note the fact that several members had left the Court without leave of Presbytery.—HUGH LAMONT, *Pres. Clerk*.

## BOOKS AND MAGAZINES.

VICK'S ILLUSTRATED MONTHLY. (Rochester, N.Y.: James Vick.)—The September number greets the eye with a full average allowance of floral beauties.

THE PREACHER AND HOMILETIC MONTHLY. (New York: I. K. Funk & Co.)—The thoughtful reader will find in the September number of the "Preacher" much that is suggestive, stimulating and instructive.

MONTHLY NOTES AND SUGGESTIONS FOR BIBLE READINGS. (Toronto: S. R. Briggs, Willard Tract Depository.)—The numbers for June, July, and August, with supplement by Rev. H. M. Parsons, are on sale at the Depository and will be found useful.

INTERNATIONAL S. S. LESSON expositions for the current month are abundantly supplied by the "Westminster Teacher" (Philadelphia: Presbyterian Board of Publication), and the "National S. S. Teacher" (Chicago: Adams, Blackmer & Lyon Publishing Co.).

ROSE-BELFORD'S CANADIAN MONTHLY. (Toronto: Rose-Belford Publishing Co.)—A lucid and comprehensive paper read before the (U.S.) National Conference of Charities and Correction, at Cleveland,

Ohio, on 1st July, 1880, by Mr. J. W. Langmuir, of this city, appears in the September number of the "Canadian Monthly" under the heading "The Asylums, Prisons and Public Charities of Ontario and their System of Management." In the article headed "Morality and the Gospel Once More," Rev. F. Stevenson, D.D. (Congregationalist), Montreal, defends Christianity against the attacks of one of the magazine's most regular contributors. "Olympia Morata" by *Fidelis*, of Kingston, is an instructive biographical notice of a young lady of great learning and piety who lived in Reformation times. The remaining contents comprise not a little that is even more than usually attractive.

THE TREATIES OF CANADA WITH THE INDIANS OF THE NORTH-WEST. By the Hon. Alexander Morris, P.C., late Lieutenant-Governor of Manitoba, the North-West Territories and Keewatin. (Toronto: Belfords, Clarke & Co., 1880.)—Centuries hence this book will probably be in demand as a standard historical authority, furnishing particulars of important transactions connected with the founding of extensive (and by that time populous) provinces; but, apart from its position among the archives of the Dominion, and its prospective value to generations yet unborn, it possesses no small interest even to the reader of to-day. In view of the rapid settlement of those vast territories which cannot much longer be properly called "the great lone land," it is of the utmost importance that the relations of the Indian tribes to the Canadian Government, and their claims upon it, should be correctly understood on all hands; and authentic information on these points can be found in an accessible form nowhere else than in "The Treaties." In view also of their claims upon their Christian fellow-subjects, it were well that the mental and moral condition of the Indians should be studied; and nowhere are their views of life, their ideas of right and wrong, their modes of thought, their forms of speech, more vividly portrayed than in the full reports which Mr. Morris supplies of the proceedings at the numerous conferences which preceded the signing of the more recent treaties. These reports, containing evidently faithful translations of the speeches of the chiefs, councillors and head men, with the simple grandeur of their natural eloquence carefully preserved, do much to enliven the book and render it attractive to the casual reader. Prior to Confederation, three treaties had been in existence, viz., the Selkirk Treaty, made in 1817; the Robinson Treaty, in 1850; and the Manitoulin Island Treaty, in 1862. In the first of these the contracting parties were the Red River Indians (fragments of the Saulteaux and Cree nations) and Lord Selkirk, but the surrender of the Indian title was to King George III. The others were made with the Indians of the north shores of Lakes Superior and Huron, and the Manitoulin Island Indians, respectively, in behalf of the late Province of Canada. Under the authority of the Dominion Government seven treaties have been made with as many different detachments of the tribes inhabiting Manitoba, Keewatin and the North-West Territory. The last five of these were negotiated by Lieutenant-Governor Morris, in person, assisted by Dominion Commissioners. Their provisions manifest far-seeing statesmanship prompted by an ardent desire to secure, at once, the furtherance of the red man's best interests and the undisturbed peace and safety of the white settler; and the *viva voce* addresses in which, during the course of the negotiations, the Lieutenant-Governor brought the principles of social order and industrial activity down to the comprehension of the untutored savage, are studies for the popular educator. The appendix contains the text of all the treaties, with the names of the contracting parties and witnesses attached. In closing, Mr. Morris addresses a few earnest words to the Churches, calling their attention to the great work before them, of conveying the blessings of Christianity to the Indians of the North-West, and pointing out the necessity of increased effort for the accomplishment of that object. In the form of a well-proportioned octavo volume, in tasteful binding, the book presents an appearance creditable to all concerned.

THERE have undoubtedly been bad great men; but, inasmuch as they were bad, they were not great. Their greatness was not entire. There was a great piece of it omitted. They had heads, legs, and arms; but they wanted hearts, and thus were not whole men. —Leigh Hunt.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVIII.

Sep. 19, 1880. } REVIEW OF LESSONS. } Psalm cv. 1-15.

GOLDEN TEXT.—"He hath remembered His covenant for ever, the word which He commanded to a thousand generations."—Ps. cv. 8.

HOME STUDIES.

- M. Gen. i. 1-3; ii. 4-8.....Lesson I.
- Tu. Gen. iii. 1-15; iv. 3-15.....Lessons II., III.
- W. Gen. ix. 8-19; xi. 31-32; xii. 1-10.....Lessons IV., V.
- Th. Gen. xiii. 1-8.....Lesson VI.
- F. Gen. xv. 12-24; xv. 1-18.....Lessons VII., VIII.
- S. Gen. xviii. 16-33.....Lesson IX.
- Sab. Gen. xix. 12-26; xxii. 1-14.....Lessons X., IX.

HELPS TO STUDY.

The blank left in the International Scheme at the end of the second quarter was filled up with a lesson on Missions under the following heads:

Lesson XXVI. Missions.—Rom. x. 9-17. Golden Text, Rom. x. 14.

1. Our own salvation. (a) Confession on the lips. (b) Faith in the heart. (c) Holiness in the life.
2. The salvation of others. (a) The heathen. (b) The missionary. (c) The senders.

THE LESSONS OF THE QUARTER NOW CLOSING

were occupied with what may be called the opening chapters of the history of redemption—God's manifestations of Himself to the world and His dealings with His people from Adam to Abraham.

Lesson XXVII. The Creation.—Gen. i. 1-3; ii. 4-8. Golden Text, Gen. i. 1.

1. The universe created. (a) The idea of creation obtained from the Bible alone. (b) "In the beginning"—indefinite as to time.
2. The earth prepared for man. (a) How we know that the account given in Genesis is true. (b) "Without form." (c) "The Spirit of God moved upon the face of the waters." (d) "Let there be light"—where from? (e) "These are the generations of the heavens and the earth"—no other way of accounting for them.
3. Man created and placed in Eden. (a) Lowly origin of the body. (b) "Breathed into his nostrils the breath of life;" lofty origin of the soul; in the image or moral likeness of God, and therefore His son. (c) Eden.

Lesson XXVIII. The Fall and the Promise.—Gen. iii. 1-15. Golden Text, Rom. v. 12.

1. Temptation. (a) The serpent. (b) "Yea, hath God said, ye shall not eat of every tree in the garden?" (c) Eve's version of the terms of the covenant of life. (d) "Ye shall not surely die."
2. Sin. (a) Humanity favourably represented in Eden. (b) Wherein did Eve's sin consist? (c) "And when the woman saw"—limits of human reason.
3. Shame. (a) Eccles. vii. 29. (b) "And the eyes of them both were opened" shame follows sin always; will catch up sometime.
4. Trial and conviction. (a) "Where art thou?" In a state of spiritual death, and therefore exposed to death eternal.
5. Promise of salvation. (a) The seed of the woman to bruise the head of the serpent. (b) Christ gave Satan his death-blow on the cross.

Lesson XXIX. Cain and Abel.—Gen. iv. 3-15. Golden Text, 1 John iii. 15.

1. The accepted and rejected sacrifices. (a) Heb. ix. 22. (b) No acknowledgment of sin, and no expression of the need of atonement, in Cain's offering. (c) God accepted the penitent believer, but rejected the self-righteous disciple of natural religion.
2. Cain's envy and hatred of his brother. (a) It was not because Abel's offering was accepted that Cain's was rejected. (b) Judgment, not by comparison but by a divine standard.
3. The first murder. (a) 1 John iii. 12. (b) Danger of indulging in envious feelings. (c) 1 John iii. 15.
4. The curse of Cain. (a) "Where is Abel, thy brother?" Cain was right in supposing this question to imply that he was responsible for his brother's safety. (b) "Am I my brother's keeper?" He ought to have been.
5. Remorse, but no repentance. (a) Cain's lament is only for the severity of his punishment.

Lesson XXX. The Covenant with Noah.—Gen. ix. 8-19. Golden Text, Gen. ix. 13.

1. The covenant. (a) Not the covenant of works. (b) Not the covenant of grace. (c) Like the covenant of temporal blessing (Num. xxvi. 4-13). (d) God to be trusted as the God of nature. (e) God to be trusted as the God of Grace.
2. The token. "I [have] set my bow in the cloud?"
3. The brotherhood of man. (a) Acts xvii. 26. (b) All descended from Noah. (c) Unity of the human race not so much questioned now by scientists as formerly.

Lesson XXXI. The call of Abram.—Gen. xi. 31-32; xii. 1-10. Golden Text, Gen. xii. 3. (1) Departure from Ur of the Chaldees. (2) Sojourn in Haran. (3) Death of Terah. (4) The call. (5) The promise. (6) Abram's faith and obedience. (7) Arrival in Canaan. (8) An altar erected. (9) No continuing city.

Lesson XXXII. Abram and Lot. Gen. xiii. 1-18. Golden Text, Gen. xiii. 8. (1) Strife between brethren. (2) The way of peace. (3) A good chance and a bad choice. (4) A blessing to the liberal soul.

Lesson XXXIII. Abram and Melchizedek.—Gen. xiv. 12-24. Golden Text, Heb. vi. 20. (1) The capture. (2) The rescue. (3) The King of Salem. (4) The King of Sodom.

Lesson XXXIV. The Covenant with Abram. Gen. xv. 1-18. Golden Text, Rom. iv. 3. (1) Abram's encouragement. (2) Abram's complaint. (3) Promise of descendants and inheritance repeated. (4) Abram justified by faith. (5) Sacrifice and vision. (6) Egyptian bondage and return therefrom foretold.

Lesson XXXV. Abraham's Intercession. Gen. xviii. 16-33. Golden Text, Heb. vii. 25.

1. God's purpose to destroy Sodom revealed to Abraham. (a) A lesson of God's wrath against sin. (b) Sins of communities as such punished here. (c) Important that Abraham and others should understand God's dealings with nations. (d) Abraham the friend of God (Isaiah xli. 8; James ii. 23). (e) Value of parental training. (f) The cry of Sodom.
2. Abraham's pleadings with God in behalf of Sodom. (a) God continued to grant as long as the supplicant continued to ask. (b) Examples of intercession; Judah for Benjamin, Moses, Samuel and David for Israel, Stephen for his enemies. (c) Christ the great and only Intercessor between God and man (Isaiah liii. 12; Rom. viii. 34; Heb. vii. 25; 1 John ii. 1).

Lesson XXXVI. Lot's Escape from Sodom.—Gen. xix. 12-26. Golden Text, Luke xvii. 32. (1) The warning. (2) The Escape. (3) The destruction of the cities. (4) Lot's wife. Almost saved means lost.

Lesson XXXVII. Trial of Abraham's Faith.—Gen. xxii. 1-14. Golden Text, Gen. xxii. 12. (1) Abraham commanded to sacrifice his son. (2) Abraham's obedience. (3) The substitute provided.

REVIEW HINTS.

A review, to be good for anything, must be something else than a repetition. It must not be a mere going over again of the facts and teachings already considered. It ought rather to be a perspective view of the whole field thus far traversed, with a recognition of the salient points of the landscape in their relation to each other and to a common whole.

A quarterly review ought to be one lesson; not twelve lessons—or eleven. All that it includes ought to be looked at under one general head or topic; with two or three, or more, sub-heads, as completing its outline. Every quarterly review can be thus conducted; for all Bible lessons have a fitting relation to each other, and to some common central truth. Only by such a plan can the lessons of a quarter stand out in proper unity in a scholar's mind. To rehearse the quarter's lessons on review day in the form and order of their original study, is simply to take the lessons as separate bricks and set them up in a row. But to shew how these lessons fit to each other according to the plan of the Great Architect, is to do just so much toward spiritual house-building—or "edifying." In review work as in all other Bible work, "let all things be done unto edifying."

Different ways of looking at any series of lessons will best suit different classes. Each teacher must decide for himself or herself what plan to adopt for the particular series and class in hand. A few hints of various methods of review for the now closing quarter may suggest to one teacher or another the method best adapted to his or her class.

These eleven lessons may be looked at under the topic of God and Man; with the outline of God's Love and Care; Man's Sin and Folly; Man's Faith and Obedience. The scholars may be asked to say under which of these sub-divisions each lesson comes, and why it is to be put there. Or again the main topic may be called: God, Man, and the Devil; Man's Relations to God, Man's Relations to Man, Man's Relations to the Devil. Again it may be looked at as God's Plans for Man; Satan's Purpose for Man; Man's Course—Right and Wrong. Or: Man's Duty; Man's Danger; Man's Possibilities.

In the general questioning on these lessons it might be asked: How many years are supposed to be covered by these eleven lessons? What man's beginning is told of in the first lesson? What man's trial of faith is described in the last? What three principal patriarchs are named as having a part in God's new beginnings with man? What is the peculiarity of the promise to, or the covenant with, the first of these patriarchs? What, of that with the second? The third? Or, the questions might call for a mention of the principal tokens of God's love for sinners here disclosed; the principal tokens of his wrath against sin; the principal men named as having favour; the principal men named as incurring his displeasure; the evidences of man's lost state; the evidences of God's provisions of grace.

Again the main practical teachings might be brought out by asking: Which lessons have shewn you your personal danger? Which have reminded you of any folly to which you are liable? Which have shewn you the duty of trusting God always? Which have shewn you the wisdom of this course in contrast with the attempt to take care of yourself? And so on in an endless variety of methods.—S. S. Times.

CONSCIENCE and the consciousness of God are one.—Felix Adler.

MAHOMET said to one who fled with him and remarked, "We are but two." "Nay, we are three, for God is here!"

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A MAN'S opinion of danger varies at different times, in consequence of an irregular tide of animal spirits; and he is actuated by considerations which he dares not avow.—Smollett.

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## OUR YOUNG FOLKS.

### THREE PAIRS AND ONE.

FROM THE GERMAN, BY G. M. D.

You have two ears—and but one mouth:  
Let this, friend, be a token—  
Much should be heard, but not so much  
Be spoken.

You have two eyes—and but one mouth:  
That is an indication—  
Much you must see, but little serves  
Relation.

You have two hands—and but one mouth:  
The hint to you would hobble—  
For labour two, but only one  
To gobble.

### NELLIE DUTTON'S LAMB.

LITTLE Nellie Dutton was only seven years old when she lost her father, who had been a shepherd to a rich sheep-master on the Cheviot Hills. His widow was very sad and very poor, and had a hard struggle to support her one orphan, Nellie, who was too young to help her much. But Nellie knew the Good Shepherd who gave His life for the sheep, and prayed to Him to make her one of the lambs of His flock.

She and her mother lived in a little cottage on the outskirts of the moor, where she kept a goat and a few hens. Mrs. Dutton knitted stockings for the farmers' wives, and sometimes helped in their dairy work in the busy summer time, and in the evening she taught Nellie to read in her father's Bible. Nellie used to help her by picking up firewood and herbage for the goat, and by winding the wool for knitting. When she was between nine and ten years old, she was sweeping away the snow from the doorway one very cold morning in February, when a drover passed the door with his flock, and in his arms was a poor little weak lamb, just born, that looked ready to die with cold.

The drover had known Nellie's father so he spoke kindly to her, and seeing how pitifully she looked at the little lamb, he said: "Here, Nellie, take this poor thing, it won't live an hour, but it will make a stew for you and your mother;" and so saying, he put it in her arms, and hurried on to his flock, which the sheep-dog was driving through the snowy road to market. Nellie was filled with joy at the thought of having the lamb for her very own, and she hurried into the cottage to her mother.

"O mother," she said, "see what I have got! Sandy, the drover, gave it to me to make a stew. He said it was dying; but if we warm a little milk for it, and keep it by the fire, maybe it would recover." Mrs. Dutton had just boiled some milk and poured it on some bread for Nellie's breakfast, and she said, "I have no more milk, Nellie."

"O! I'll share my breakfast with my little pet," said Nellie; and so saying, she sat down by the blazing wood fire, on her stool, and wrapping the lamb in a warm old shawl, she took it on her lap, opened its mouth with her finger, and by degrees got a few spoonfuls of the warm milk down its throat, and after a little the heat and food revived it, and it opened its eyes and gave a feeble little "ma-a." This was sweet music to Nellie's ears; and

squeezing her bits of bread out of the basin, and eating them herself, she kept the milk by the fire, and every half hour gave a spoonful or two to little Flossy—as she called her pet—and by evening it was able to stand on its legs without nursing; at night it was wrapped up warmly by the fire-place. Her care was successful; for every day it grew stronger, and soon followed her about like a little dog, and by the time the summer came, it was beginning to pick the blades of tender, sweet grass.

It would make our story too long to tell you of all the lamb's pretty gambols, and the delight of kind Nellie Dutton when it skipped about after her wherever she went. The next summer it had a good fleece to be shorn, that, when it was spun, made plenty of warra stockings for Nellie and her mother, as well as some to sell; and the next spring after that, lo and behold! there were two more little lambs, and the kind farmer, Mr. Mayfield, who knew Mrs. Dutton, and helped her in many ways, gave Nellie grass on his sheep-walk for her little flock, and offered to buy them all from her. Nellie sold the two babies, but the mother she would not part with. The lamb brought prosperity to the widow and her child.

Kindness to animals is the sign of a gentle, loving disposition, and it is pleasing in the eyes of Him whose "tender mercies are over all His works."

### SEVEN TIMES.

"SEVEN times one are seven—seven times one are seven, seven times two are fourteen," sang little Mary as she sat on the doorstep studying her lesson. Just then she felt something crawling on her neck, and jumped up, thinking it was a spider, and she was so afraid of spiders. But it was only her brother Robbie, who stood laughing as hard as he could, with a long straw in his hand.

"Now, Robbie," said Mary, "if you do that again I'll slap you."

Robbie ran away, and Mary sat down and began again: "Seven times two are fourteen; seven times three are twenty-one;" and then she screamed. She was sure it was a spider this time, but it was Robbie again; and Mary rushing up to him and with her face flushed with anger, slapped him so hard that he screamed with pain.

Mamma came to see what the matter was, and took Robbie up stairs with her. By and by she came back and asked Mary what she was doing.

"Studying my 'seven times,'" Mary replied.

"Seven times?" said mamma. "That reminds me of a story in the life of Jesus. One of His disciples came to Him and said, 'My brother has sinned against me; how often shall I forgive him, Lord? Seven times?' But Jesus, His whole face lighted up with a sweet, tender smile, answered, 'Not seven times only, but seventy times seven.'"

Mary stopped a moment, then hid her face in her mother's lap and sobbed: "I know you mean me and the way I treated Robbie a little while ago; but O, it's so hard to be good, and he did tease me so!"

"Let us ask Jesus to help you, dear daughter, and keep asking Him till all this quick temper goes away."

Mary learned a new lesson that day, and she has often thought of it since when she has said, "Seven times one," or "Seven times two," or "Seven times seven."

Mamma talked to Robbie too about teasing his sister and trying to make her angry, until the poor little fellow, who was rather thoughtless than bad, came and asked her to forgive him. Mary kissed him and made it all up, and went to bed that night a happy little girl, forgiven, and forgiving others.

### A CHILD'S HEART.

THE other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down upon a curb-stone on a fashionable street to rest. She was curious because her garments were neat and clean, though threadbare, and curious because a smile crossed her wrinkled face as the children passed her. It might have been this smile that attracted a group of three little ones, the oldest about nine. They stood in a row in front of the old woman, saying never a word, but watching her face. The smile brightened, lingered, and then suddenly faded away, and a corner of her old calico apron went up to wipe away a tear. Then the eldest child stepped forward and asked:

"Are you sorry because you haven't got any children?"

"I—I had children once, but they are all d—dead!" whispered the woman, a sob in her throat.

"I'm awful sorry," said the little girl, as her own chin quivered. "I'd give you one of my little brothers here, but you see I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever!" sobbed the old woman, and for a full minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child: "You may kiss us all once, and if little Ben isn't afraid you may kiss him four times, for he's just as sweet as candy!"

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her, were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go.

"Oh! children, I'm only a poor old woman, believing I'd nothing to live for; but you've given me a lighter heart than I've had for ten long years!"

"I WOULD never speak to her again. I would be angry with her as long as I lived," cried one little girl to another under my window. What poor advice, I thought. Somebody had hurt the other little girl some way—hurt her feelings, or struck her, maybe. But would she take this advice, and be angry as long as she lived? "No, Lou," she answered in a grieved tone; "I would not do so for anything. I shall 'forgive and forget' just as soon as I can."

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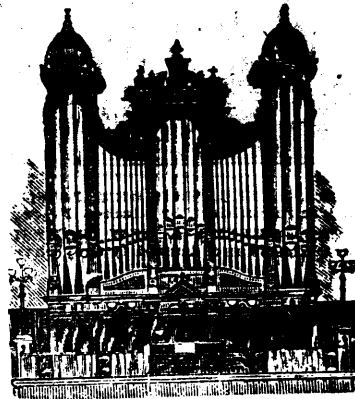
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MEETINGS OF PRESBYTERY.

- KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, September 21st at three o'clock p.m.
PARIS.—At St. George, Sept. 20th, at half-past seven p.m., for Congregational Visitation; at Glenmorris, September 21st, at eleven a.m., for business, and at half-past seven p.m. for visitation.
WHITBY.—At Whitby, on the third Tuesday of October, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the third Tuesday of September, at two p.m.
GUELPH.—In First Presbyterian Church, Guelph, on the third Tuesday of September, at ten a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 5th October, at eleven a.m.
BRUCE.—In St. Paul's Church, Walkerton, on the second Tuesday of September, at two p.m.
PETERBORO.—At Cobourg, on 28th September, at half-past ten a.m.
HURON.—At Seaford, on the second Tuesday of September, at eleven a.m.
SAUGREN.—In St. Andrew's Church, Mount Forest, on the 14th September, at eleven a.m.
MANITOBA.—In Knox Church, Winnipeg, on the third Wednesday of September, at ten a.m.
TORONTO.—On the 7th September, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, 28th September, at eleven a.m.
OWEN SOUND.—In Knox Church, Owen Sound, on the third Tuesday of September, at half-past one p.m.
OTTAWA.—In St. Andrew's Church, Ottawa, on 21st Sept. at two p.m. Regular meeting on the first Tuesday in November, at two p.m.
STRATFORD.—In St. Andrew's Church, Stratford, on September 28th, at ten a.m.
MAITLAND.—In Melville Church, Brussels, on the third Tuesday of September, at two p.m.
BROCKVILLE.—At Waddington (Mr. Morrison's church), on the 14th September, at three p.m.
CHATHAM.—At Bothwell, on the 14th September, at one p.m.
QUEBEC.—In Morris College, Quebec on the 2nd of November, at ten a.m.
HAMILTON.—In Central Church, Hamilton, on the third Tuesday of September (21st), at ten a.m.
LINDSAY.—At Woodville, on Tuesday, 14th September, at eleven a.m.
GLENGARRY.—In St. Andrew's Church, Williams-town, on Tuesday, September 21st, at two p.m.

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By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 16th August, 1880.

Change of Firm.

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