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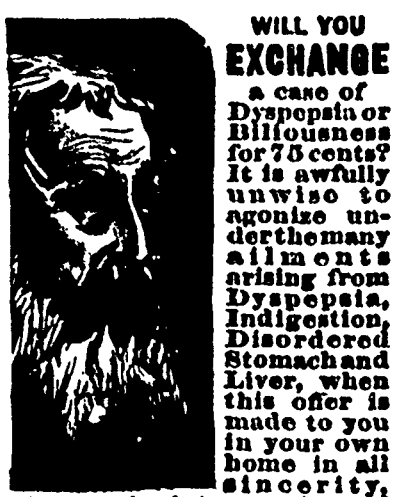
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BAKED QUINCES.—Wash and core ripe quinces, fill with sugar and bake in a baking dish with a little water. May be eaten hot or cold with cream and sugar.
SAUCE FOR GINGER PUDDING.—One cup sugar, half a cup of butter (less will do), two tablespoons of flour, made smooth with cold water, then stir in enough boiling water to make a quart of sauce. Let boil two or three minutes, and flavour with vanilla.
FROZEN PEACHES.—Pare and divide large, fresh, ripe and juicy peaches, sprinkle over them granulated sugar, freeze them like ice cream for an hour; remove them just before serving, and sprinkle with a little more sugar. Canned peaches and all kinds of berries may be prepared in the same way.
CHOICE FIG CAKE.—Take a large cup of butter and two and a half cups of sugar, and beat well together, one cup of sweet milk, three pints of flour with three teaspoonfuls baking powder, the whites of sixteen eggs, a pound and a quarter of figs well flavoured, and cut in strips like citron; no extra flavouring.
HAMBURG CREAM.—Stir together the rind and juice of two large lemons and one cup of sugar; add the well-beaten yolks of eight eggs; put all in a tin pail and set in a pot of boiling water (if you have no double boiler); stir for three minutes, take from the fire, and the well-beaten whites of the eggs, and serve when cold in custard glasses.
BEEF TEA.—A quick way to prepare this is to chop a pound of lean beef fine, and put it in a bowl, covering with a little cold water. Let it stand for fifteen minutes onward—that is, longer if you have time. Then boil inside of a bottle from fifteen to thirty minutes. Strain off the liquid and season slightly with salt. It is better to let it cool and take off the fat; also to let the beef soak a long time, as that draws out the juices. Soak in cold water.
TOMATO CATSUP.—A lady of taste and experience sends the following receipt: Take four gallons of ripe tomatoes and stew until perfectly soft, then strain through a sieve, and put it on to boil again with three tablespoonfuls of black pepper, three of cloves, three of ginger, three of horse-radish scraped up, four onions chopped fine, three spoonfuls of salt, two quarts of strong vinegar, one pound of sugar—all to be boiled to the consistency of batter and bottled.
GINGER PUDDING.—Two eggs, half a cup of sugar, one cup New Orleans molasses, one tablespoonful butter, one cup warm milk, one teaspoon soda (if sour milk is used, use two large teaspoons of soda), one tablespoon of ginger. Eat with warm sauce. If it is not convenient to bake this at meal time, it may be baked in the morning and heated at noon, or even the next day, by setting it in the oven when dinner is ready. Have the sauce made fresh.
FOOD.—A good complexion never goes with a bad diet. Strong coffee, hot bread and butter, heated grease, highly spiced soups, meats or game, hot drinks, alcoholic liquors, fat meats, are all damaging to its beauty. Strong tea used daily will after a time give the skin the colour and appearance of leather. Coffee affects the skin less, but the nerves more, and a healthy nervous system is necessary to beauty. Late suppers, over-eating at meals, eating between meals, candies, sweetmeats, pastry, preserves, etc., produce pimples and blotches.
DANDELION TEA.—Pull up six or eight dandelion roots, according to size, and cut off the leaves; well wash the roots, and scrape off a little of the skin. Cut them up into pieces and pour on one pint of boiling water. Let them stand all night, then strain through muslin, and the tea is ready for use. It should be quite clear, and the colour of brown sherry. One wine glassful should be taken at a time. The decoction will not last good for more than two or three days, and therefore it must only be made in small quantities. Good for bile, malaria, and skin diseases.
WATERING PLANTS.—Unless one has an abundant supply of water, so that its use, when once begun, can be continued, it is better, as a general thing, to not water at all. In the drought which we so generally have this month, a mere sprinkling of the leaves is worse than no watering at all. Still, we all may have, in the vegetable as well as in the flower garden, certain plants that we would like to favour. In such cases, instead of watering the plant, the water should be applied to the soil; draw the earth away from the plants, forming a sort of basin around them; then pour on water gradually, and let it soak in around the roots. Afterwards return the removed dry earth to its place, and this will act as a tanch to keep the roots moist.—*American Agriculturist* for July.

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, OCTOBER 11th, 1882.

No. 41.

NOTES OF THE WEEK.

DR. G. V. WELLESLEY, Dean of Windsor and Domestic Chaplain to the Queen, is dead.

A PROMINENT financier has estimated that Egypt will lose nearly £70,000,000 by the war. The cotton crop, which is entirely lost, would have been worth nearly £40,000,000.

THERE is a marked increase of attendance at religious services in Edinburgh, since a leading Presbyterian preacher induced many employers of labour to give mechanics a half-holiday on Saturday.

AN English journal says that "Mr. Moody's evangelistic campaign will not be forgotten while Scotland stands." It regards his work in that country as one of the greatest events in the history of Christianity.

THE late Rev. Dr. G. W. Musgrave, Philadelphia, bequeathed \$30,000 to Princeton College, to be invested till it reaches \$50,000, to found a Musgrave Professorship, and \$17,000 to other Presbyterian institutions.

A BROTHER of the late Bishop of Brechin believes that the Scotch Presbyterian Church will be disestablished within five years, and that the connection between Church and State in England will not continue much longer.

DR. JOHN HALL, of the Fifth Avenue Presbyterian Church in New York city, has returned from Europe, and is busily engaged in the duties of his pastorate, to which he has temporarily added the Chancellorship of the University of New York. During the Doctor's absence the audience-room was closed, but there was regular service in the lecture-room.

THE Theological Seminary at Princeton, N.J., commenced its session on Friday, the 22nd ult. The opening address was delivered by the Rev. J. C. Moffat, D.D., the Professor of Church History, on the subject, "The Spirit of Historical Progress." The attendance of students is large, and promises at least to be as great as last year—127.

THE Princess of Wales, now in her thirty-eight year, is described as looking scarcely a day older than when, on March 10th, nineteen years ago, she stood at the altar by the side of her young husband. Nor do advancing years change, save to deepen and strengthen the regard and affection in which she is held by the people of England and Scotland.

A TEMPERANCE organization, called the "League of the Cross," has been formed in England under the auspices of Cardinal Manning. He thinks that the temperance reform should be a religious movement. From a careful calculation he had found that in England thirteen million people consumed intoxicating drinks, and ten million persons were drinkers to excess.

REV. JOSHUA EDDY, aged eighty-four years, died at Philadelphia recently in a wretched state of squalor and misery in a shanty. He was a son-in-law of the late Bishop Allen. His wealth footed up to \$100,000. Among the real estate which he owned were thirty-seven houses in Philadelphia, nine in Camden, two farms in New Jersey, and some property in Frankfort and Chester.

A GENTLEMAN, who arrived in Winnipeg the other day from the west, states that the crops in the Prince Albert settlement were nearly all cut by the 27th of August, and the harvest is pronounced without exception the finest that has been reaped since the commencement of the settlement. Excellent crops are also reported from every portion of the remote North-West.

THE Sabbath desecration question at Ottawa has not yet ended. It is said that the corner grocers re-

cently fined for keeping their places of business open on the Sabbath day have laid information against some of the strong supporters of the Act for making their beasts of burden do work on the Lord's day, which they hold are mere works of convenience and not of necessity.

MR. FAWCETT, the Postmaster General, speaking at Hackney, said: "England has no selfish object. Her chief concern is to secure to the Egyptians the best government and greatest amount of liberty possible. The abuse connected with the late control will be avoided. In future the Egyptians will not have to submit to the injustice of an unduly large part of their revenue being appropriated for foreign officials."

THE Lord-Lieutenant of Ireland has been making a tour through Connemara, where he received a most enthusiastic welcome. A remark dropped by Earl Spencer at Westport, wishing that the Queen could go there, to have such a welcome and enjoy such scenery, has attracted some attention, since it has long been a reproach against the members of the royal family that they will not visit Ireland. The "Pall Mall Gazette," which takes this view, says that his observation will not be acceptable in high places.

THE ultimate fate of Egypt is now the chief topic of discussion in the Cabinets of Europe. Russia takes the lead in insisting that England shall not be suffered to settle the question without consultation with the European powers. In England a disposition prevails to reap the fruits of the victory she won unaided, and to assume the suzerainty of the country with the control of the Suez Canal, and the right to garrison the two entrances and Ismailia, the half-way station. It may be, however, that the antagonism of Russia and France will result in Egypt being made independent under a joint guarantee, as was done in the case of Belgium.

THE London "World" speaks as follows concerning the Rev. Phillips Brooks, who is now abroad: "The Rev. Phillips Brooks, one of the most eminent preachers in America and undoubtedly the most eminent one in Boston, is travelling in Europe, and will shortly be in London. When he was last here, the late Dean Stanley invited him to preach at Westminster Abbey, and his sermons were highly appreciated by those who were fortunate enough to hear him. Perhaps Dean Bradley will feel disposed to renew the invitation, as there are hundreds of persons in London to whom Mr. Brooks' fame is known and who desire to hear him preach."

THE Prussian Government alarmed at the continued tide of emigration, has been seriously considering what means to adopt for checking the steady drain upon the population and resources of the country; and it is now proposed to take the ground that persons who intend to emigrate must prove that, in doing so, they will not violate any contract obligation, public or private, express or implied, like those that may be construed to exist toward municipal and village communities, families and employers. Wherever it is possible to infer the existence of such obligations, the official authorities will doubtless be ingenious in spelling them out, and measures will be taken to prevent emigration in all such cases.

DR. E. STONE WIGGINS, of Ottawa, says: "A great storm will strike this planet in March next. It will first be felt in the Northern Pacific, and will cross the meridian of Ottawa at noon (5 o'clock p.m. London time) of Sunday, March 11th, 1883. No vessel smaller than a Cunarder will be able to live in this tempest. India, the south of Europe, England, and the North American continent will be the theatre of its ravages. As lowlands on the Atlantic will be submerged, I advise shipbuilders to place their prospective vessels high upon the stocks, and farmers having loose valuables, as hay, cattle, etc., to remove them to a place of safety. I beg further most respectfully to appeal to

the Honourable Minister of Marine that he will peremptorily order up the storm-drums on all the Canadian coasts not later than the 20th of February, and thus permit no vessel to leave harbour. If this is not done, hundreds of lives will be lost and millions' worth of property destroyed."

THE increase in the consumption of coffee is very striking. Twenty-five years ago the quantity grown was estimated at 338,060 tons, but in 1879 the total was 590,000. The consumption was greatest in the United States. The principal coffee producing country is Brazil, the crop of 1880 being estimated at 280,000 tons, but when the emancipation of the negroes is complete, as it will be in twenty years, the question is whether the coffee planters will be able to find labourers enough to keep up this high total. Next to Brazil come the Dutch Indies, (including Java and Sumatra, into which the cultivation of coffee was introduced by Van Hoor in 1669). It is only within the last quarter of a century that the coffees of Ceylon and the East Indies have been exported in any quantity, but at the present time the export of Ceylon coffee is 40,000 tons, and of East Indian coffee over 30,000. The coffee plant has been found to do well in some parts of Africa, such as the region of the Mozambique and the Cape Verde Islands; but it has not answered at Sierra Leone, on the Guinea coast, at Natal, or in the Cape Colony. Attempts are now being made to acclimatize it in the Fiji Islands.

ONE of the most complicated of the complicated Ritualistic cases in England has finally undergone a complication queerer than any of its predecessors. Rev. S. F. Green was proscribed under the Public Worship Regulation Act for refusing to abstain from such unlawful practices as wearing a chasuble when at the altar instead of a surplice, and eventually was sent to prison. There he has remained—contumacious or conscientious, as the reader prefers—until the three years after which a defendant in his position is deprived by effluxion of time having expired. He is no longer the incumbent of his living, nor can he thrust his unlawful ritual upon his congregation. Nevertheless he remains in prison, and there is no way of getting him out unless those who prosecuted him apply for his release. The matter is not mended by the fact that the law officials of the Crown held not long ago that if Mr. Green should resign his living there would be no reason for continuing his imprisonment. To all intents and purposes the same end has been reached by his deprivation, yet he remains in gaol, and there he is likely to remain for the rest of his natural life, in order to prevent him from offending a congregation with which he is no longer connected.

ACCORDING to Mr. John Fowler, for seven years consulting engineer to the Egyptian Government, the Nile in an average year conveys no less than 100,000,000,000 tons of water, and 65,000,000 tons of silica, alumina, lime and other fertilizing soils down to the Mediterranean. The river begins to rise about the middle of June, at which time the discharge averages about 350 tons of water per second, and attains in September a height of from nineteen feet to twenty-eight feet, and a discharge of from 7,000 to 10,000 tons per second. The cultivated lands in the provinces of Lower Egypt have an area of 3,000,000 acres, and to irrigate this effectually at least 30,000,000 tons of water per day would be required, an amount somewhat exceeding the whole of the Lower Nile discharge. At present the irrigation canals are totally inadequate to convey this quantity, and imperfect irrigation and consequent loss of crops are the result. In many instances a couple of men labour for a hundred days in watering by shadoof a single acre of ground, all of which amount of labour might be dispensed with if the barrage of the Nile were completed, and a few other works carried out, the whole of which would be paid for handsomely by a slight water rate per acre. Mr. Fowler does not think that the resources of Egypt have been fully developed, magnificent as they even now are, having reference to the size of the country.

OUR CONTRIBUTORS.

CONCERNING BAPTISM.—III.

BY REV. W. A. M'KAY, B.A., WOODSTOCK, AUTHOR OF "IMMERSION A ROMISH INVENTION."

From the *Christian Standard*.

MR. EDITOR,—In my last I showed that immersion in water can have no resemblance to the death, burial, or resurrection of Christ; and moreover, that the immersionist interpretation of Rom. vi. 4, and Col. ii. 12, involves the absurdity of making one and the same act symbolize, or show forth, no less than three such different things as a death, a birth, and a cleansing. This is an intolerable confusion of figures. A grave and a burial implied pollution to the mind of every Jew; while water, on the other hand, with the Jews, as with all other nations, was the symbol of purification, and of that only. Throughout the whole ministry of John it will not be pretended that "death, burial, and resurrection" are ever referred to in connection with baptism. The same may be said of the ministry of Peter, and of the whole history of the Church contained in the Acts of the Apostles. Not for a quarter of a century after the institution of baptism is there a single passage found where even the most imaginative theorist can pretend to find any connection between the pollution of the grave and water baptism. And this passage, I have already shown, does not refer to ritual or water baptism at all, but to the real baptism of the Holy Ghost, who makes us one with Christ in all He did and suffered. To make Rom. vi. 4, and Col. ii. 12, a water-dipping, is to materialize and degrade them, and to violate every rule of philology and true Scripture interpretation. The idea of baptism being a burial was not heard of (as far as the record shows) till after the first Council of Nice, A.D. 325, when, as every reader of history knows, both the sacraments of the Church became fearfully corrupted. No word of the "burial theory" can be found in the works of the ante-Nicene writers. The "Symbolum mortis" (symbol of death) of Tertullian, is the "grace of pardon which God grants, not the rite of baptism which man administers" (On Repentance, ch. 6). True, Tertullian dipped, and that three times, while the person was naked, and accompanied the act with many other Romish superstitions, such as the "sign of the cross," oil, spittle, exorcism, insufflation, etc., but he never claimed Scripture for his authority, but only "unwritten tradition." He never claimed that *baptizo* was a modal word, much less that it meant to dip or immerse. In his "De Baptismo," ch. 16, he speaks of "two baptisms (water and blood) poured from the Saviour's side." But why, you will ask, did he practise immersion? The answer is easy. Just because he was a strong baptismal regenerationist. He believed or fancied that the water of baptism was impregnated with a divine power (*vis baptismatis*) which, when applied to the body, reached to the soul and completely changed its condition; therefore he and others with him thought that the water must be applied to the whole body, naked, in order better to develop its baptizing power. They had the same reason for immersing men, women, and children naked that they had for immersing them at all. It took a great deal more than a dipping into water to constitute a Tertullian baptism. It is true, he says (*De Bap.* ch. 1), "We are born in the water like little fishes," but, fanciful, superstitious, and ritualistic as he was, he could not, like the editor of the "Standard," find a "burial" and a "washing" and a "birth" at one and the same time, and in the same act. He would at least have the birth precede the burial, instead of reversing the operation after the manner of the theory.

The Waldenses, prior to the Reformation, baptized in the Scriptural mode by sprinkling; they repudiated dipping as a "Romish invention," and they never gave the "burial theory" any place in their theology or practice for the same reason. The Mennonites, and all the best classes of Anabaptists of the sixteenth century, though they started their own baptism, baptized by pouring or sprinkling. The modern *single backward* dip originated at London, England, Sept. 12th, 1633; at which time and place John Spilesbury and seven or eight other unbaptized persons "revived the lost ordinance of immersion" (not, however, for the remission of sins) by dipping one another. A. dipped B., and then B. returned the compliment by dipping

A. If this is one of "McKay's exaggerations," Mr. Editor, you will please give your readers something more than your mere assurance of that wonderful fact by placing contrary proof before them in detail.

In your issue of March 4, you head your review of my book with these words: "Some Misrepresentations and Sophistries;" and although you did not intend it, your heading very well suits what follows as your review. You give an extended quotation from pp. 10, 11 of my book (for which I thank you), and then undertake a review of it. You say that my affirmation that "baptism symbolizes the Spirit's work in purifying the soul by applying the blood of sprinkling," is without proof, and that "to make baptism a symbol of the application of the blood of sprinkling, is to make it the symbol of a trope;" and this, you say, "comes as near to being nonsense as it is possible to get without entering on the possession of the genuine article."

A few words will, I imagine, enable the candid reader to determine who must father the nonsense—I or my critic. What saith the Scripture? In 1 John i. 7 we read: "The blood of Jesus Christ, His Son, cleanseth us from all sin." Now, does the apostle here speak figuratively, or does he speak of a real cleansing which is indispensable to salvation? The shedding of Christ's blood, we know, is indispensable to remission of sins (Heb. ix. 22). But blood shed and not applied is of no value; and the Word of God informs us as to the mode of application: it says, "By the sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). Here the inward spiritual grace is described by language borrowed from the outward visible symbol, just as elsewhere the baptism of the Spirit is always described as a pouring, a sprinkling, a shedding forth, etc. (Acts i. 5; ii. 17, 33; Ezek. xxxvi. 25-27; Isa. xlv. 3; Hosea xiv. 5; Joel ii. 28, 29). And as water is an element of physical cleansing or purifying, it came at an early age to be universally regarded as a fit symbol of purity or cleansing—never of death or corruption. And as water in symbolism was always applied by sprinkling (and the blood, too, when that was the element used—hence "blood of sprinkling"), it follows, as a matter of necessity, without proof to the contrary, that the use of water, in the worship of the New Testament is designed to symbolize the real cleansing of the soul by the "blood of Jesus Christ, which cleanseth from all sin." There is no "symbol of a trope" about it, but according to the Word of the Lord, the symbol of a glorious reality.

There is a sophistry in your statement that there is "no literal sprinkling of the blood of Jesus on the soul of the sinner." The fallacy is in the use of the word "literal" in the sense (as I suppose) of physical. There is certainly no physical application of the blood of sprinkling, but that there is a real application of that blood the apostle affirms in 1 John i. 7 (already quoted), and in Heb. ix. 14: "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" The apostle here uses, as in many other places, the words "cleanseth" and "purge," or purify; and I esteem that they are used literally, and that in order to the cleansing and purifying of the sinner, the blood of Jesus must be really applied, and in the sight of God viewed as applied to the soul, so that the Lord can and does say to every redeemed soul as he did of old: "When I see the blood I will pass over you" (Ex. xii. 13; and 1 Cor. v. 7).

All divinely appointed administrators of divinely appointed rites, with divinely appointed elements, performed those rites in a divinely appointed mode, and that mode was by affusion—sprinkling or pouring. Will the editor of the "Standard" please point out an exception? Will he give us one solitary instance where any administrator by divine authority put any other person into water, pure or mixed, or into blood or oil, for the purpose of cleansing, purifying, or washing that person? He will not. So, also, the blood of the Son of God is never represented, except in immersionists' hymn-books, as collected into any pool or place into which people are "plunged" for their cleansing from all sin. All religious washings were typical—not intended for a physical scrubbing, but pointing to the great soul-cleansing effected by the Holy Ghost applying the "blood of sprinkling." And they were all, so far as the record teaches, administered by the element being applied to the person; never the person plunged head and ears into and under the element. You, Mr. Editor, speak of the "great scholarship" of Moses Stuart. Well, what

says Moses Stuart? He tells us: "We find, then, no example among all the Levitical washings or ablutions, where immersion of the person is required" (see Biblical Repository, vol. iii. p. 341).

Any reader may see for himself that the washings of Exod. xxix. 4-6; Exod. xxx. 18-22; Lev. viii. 4-6; Lev. xiv. 8, were symbol washings, and could not have been administered by immersion. The word in the original is *rachats*, which denotes simply to wash, without any reference to mode. In Gen. xviii. 4, we read: "Let a little water, I pray you, be fetched, and wash (*rachats*) your feet." "Joseph washed (*rachats*) his face" (Gen. xliii. 31). In Job ix. 30 we have this word *rachats* put in antithesis to the word *taval*, which, in that and some other passages, signifies to plunge. Even *taval*, however, by no means uniformly means to plunge or dip. The LXX. render it in Gen. xxxvii. 31 by *moluno*, which, according to Liddle and Scott, never means to dip, but always "to stain, to sully, to defile, to sprinkle." *Moluno* is used three times in the New Testament (1 Cor. viii. 7; Rev. iii. 4; xiv. 4), and is always rendered to "defile." The *taval* of 2 Kings v. 14, rendered in our English version "dipped," is translated by the LXX. "baptized." Thus we see these seventy Greek scholars sometimes translating *taval* by *baptizo* and sometimes by *moluno*, "to sprinkle." I imagine they knew their own language at least as well as the Baptists and Disciples of the present day.

Did it ever occur to you, Mr. Editor, that all the washings, cleansings, purifyings of the ritual of the Old Testament were enacted, commanded, and first practised during the forty years' sojourn of Israel in the wilderness, where there was often such a scarcity of water that the people came near perishing for want of water to drink; and at least two miracles were performed by the direction of the Lord to supply water for drinking purposes; and where, on as many as two occasions, they had to buy water for their necessities? (see Exod. xvii. 1-7; Num. xx. 5-19; xxi. 5; xxxiii. 14; Deut. ii. 6; viii. 15). Now, amidst all this dearth and scarcity of water, even for drinking, the laws requiring water-cleansing as a religious rite were enacted and daily practised for years without any inconvenience. And yet, during these long years of scarcity of water in the wilderness, immersionists are compelled by their theory, derived from and supported by the Romish Church, to imagine the people dipping, immersing and dabbling every day in the water.

The essential thing in the purification of the law was performed by sprinkling, and hence we read: "Because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him" (Num. xix. 13). In Ecclesiasticus xxxiv. 23, this very rite of cleansing from the defilement consequent upon contact with the dead, spoken of in Num. xix. 13, and performed by sprinkling, is called baptism. And this itself distinctly proves that at least 200 years B.C. the rite of purification by sprinkling was by the Jews called baptism.

In at least thirty places in the Old Testament we have purification by sprinkling. And Paul (Heb. ix. 10) speaks of these symbol purifications as "divers baptisms," and in verses 13, 19, 21, he specifies some of these baptisms.

Where God says, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you" (Ezek. xxxvi. 25), he uses the words "sprinkle" and "cleanse" as synonymous. And yet you, Mr. Editor, affirm that for me to say that the religious use of water is to "symbolize the Spirit's work in purifying the soul by applying the blood of sprinkling," is without proof! Why, sir, if you open your Bible at John iii. 25, 26, you will find that a dispute about baptism is expressly said to have been a dispute about purification.

Again, in Luke xi. 38-41 you will read that a certain Pharisee invited the Saviour to dine with him; "and he went in and sat down to meat; and when the Pharisee saw it he marvelled that he had not washed (*ebaptisthe, baptised*) before dinner." "And the Lord said unto him, Now do ye Pharisees make clean (*katharisete, purify*) the outside of the cup and the platter," etc. "But rather give alms," . . . "and behold all things are clean (*kathara, pure*), unto you."

Let the candid reader examine this passage, and then say whether baptism is not here a purification. Will you, Mr. Editor, tell me what this passage means: "Sprinkled from an evil conscience" (Heb. x. 22)? And this other: "So shall He sprinkle many nations" (Isa. lii. 15)?

Jerome, who lived in the early part of the fourth century, and who certainly understood both Latin and Greek, commenting on Ezek. xxxvi. 25, 26, says: "Upon the believing and those converted I will pour out the clean water of saving baptism (*effunderem aquam mundam baptismi salutaris*), and I will cleanse them from their abominations" (v. 341, 342). The "clean water of saving baptism" Jerome declares is communicated by "pouring or sprinkling" (*aspergam*). He, too, was "ignorant" or "willfully blind" as to the meaning of *baptisio*, for does not the editor of the "Standard" know that it means to immerse, and never means anything else?

[To be continued if the Lord will.]

NOTES FROM MARITIME PROVINCES.

Fredrickton is the capital of New Brunswick, and contains between five and six thousand inhabitants. The city is beautifully situated on the St. John River, which for lovely scenery, tourists tell us, is only equalled by our own St. Lawrence, the Hudson, or the Rhine.

The St. John, which is navigable about eight months in the year, pursues a rather winding course, and is studded with little islands covered with soft green turf, and browsing cattle, whose sleek appearance would indicate that the beef raised in that section of New Brunswick is of a superior quality. The water is deep, and is capable of carrying large vessels as far as Aramcook, twelve miles from Fredrickton, which is in reality the head of navigation; as ships load and unload at this point. Strangers often inquire why this was not selected the seat of the young town, which in course of time became the capital of a large and flourishing province, and the principal answer which they receive is that in case of an invasion or war with the United States, "man-of-war" ships would be prevented from making their way to the city which was to be. Well, these parties took their course, and probably protected their city from other and important invasions, namely, that of capitalists and speculators, who might have made a crusade in the shape of building wharves, erecting manufacturing establishments, and to a still greater extent utilising their noble river, whose crystal waters flow so freely past their doors. Still, better be thankful for what we have than lament over what we have not. We have a beautiful little city nestling cosily at the base of the surrounding hills, which stand as the faithful sentinels of the people's rights and liberties.

Some of the buildings in the capital will compare favourably with any in the Dominion. The new Parliament Buildings, finished last year, the Normal School, and Post Office, and also the English Church cathedral which was built with English capital.

There are at present two fine churches in course of erection, one for St. Paul's Presbyterian congregation, and the other for the Free-Will Baptists, and which will not only be a credit to the congregations, but an ornament to the city. The cost of each will be in the neighbourhood of \$25,000. The Presbyterian Church will be after the style of St. Andrew's Church, St. John, in the interior, and that of Trinity Church, of the same city, in the exterior.

The surroundings of Fredrickton are of a picturesque type. Across the river are the villages of Gibson and Marysville, the former named after the "Lumber King," Mr. Gibson, who is a very wealthy man, and the latter named after his amiable wife, and where also is his own residence. Mr. Gibson is not only a liberal man, but his liberality flows in a right channel. He has at his own expense erected in Marysville a beautiful Methodist Church, furnished in every particular, even to the hymn books, and presented it to the denomination free of debt. The good people of this village can truly say, "We loved our nation and built us a synagogue." There are many men in our Church who without injury to themselves or families, could "do likewise," whilst there are not a few, who, if they could not build a church, could build a manse for the minister; and a still larger number who, if they could not build a manse, could give a suite of furniture, which would add much to the comfort and happiness of the often overworked pastor and his family. Next to a personal interest in the Saviour, and after fully providing for one's family, I can conceive of nothing calculated to give more satisfaction on a deathbed than to know that a man had given of his means to sustain a Church, whose history has been written in blood; on whose death-roll are names "of whom the world

was not worthy," and which is making such efforts to carry the Gospel into the dark places of the earth.

PRESBYTERIANISM

here has a long history, and yet a short one. It has been established for fifty years, but during all these years the Church has had only three pastors, with the exception of a colleague for a short time. The congregation will celebrate its jubilee in November. It was organized in 1832, the first minister being the Rev. Dr. Birkmire, who was ordained in November 1832, and on the same day elders also were ordained. Dr. Birkmire remained nine years, and was succeeded by Rev. Dr. Brooke, who was ordained in 1842, and who remained in the Church until recently, when he passed away at a good old age; and who had associated with him for a short period the Rev. Mr. Caven, who was succeeded by the present minister, Rev. A. J. Mowatt, in 1880. The congregation, which is known as St. Paul's, comprises about two hundred families, has a membership of about 240, and at present would seem to have taken a fresh start. They are repairing the manse for occupation by the minister, who was lately presented with an elegant parlour suit; nor is this all, the congregation have commenced building a new church, as stated above.

The Rev. A. J. Mowatt, the pastor, holds a prominent place among the maritime preachers. I send you a sermon which he delivered here in the ordinary course of his ministry, and which, I think, will well repay perusal; as the subject is an interesting one, and is ably handled.

THE SCOTT ACT.

This, I think, was the first city, and indeed the only one to carry the "Act," which has been in force for nearly four years, and was a decided victory for the temperance party, as it was carried by a good majority, and for a considerable time was a severe blow to the drinking customs of the place. A decided change was manifest, but within the last two years a reaction has taken place, and the Act will be submitted for repeal in October. As a matter of course, there is much conjecture as to the result—the friends of the Act think that it will be sustained again, but with a decreased majority; whilst the "Antis" think they will defeat it.

Opinion is also divided as to the moral effects of the law. The friends of the Act think that if they can only succeed in making drinking at "bars" disreputable, and driving the traffic into holes and corners, even though they should not be able to put it down altogether, they will have accomplished a good deal. A large and very influential meeting was held last night, to complete organization to sustain the Act, the various speakers referring confidently as to the result.

K.
Barker House, Fredrickton, N. B., Sept., 1882.

BIBLE CLASS WORK—ITS IMPORTANCE.

1. The importance of every living congregation having a flourishing Bible class connected therewith will be at once apparent when we observe *the relation it sustains to the Church*. The faithful instruction, early imparted at the fireside, mainly feeds the successful Sabbath school. Faithful work in the home and the Sabbath school feeds the Bible class, and the Bible class in turn replenishes the Church. It is the school, as it were, in which the catechumens are prepared for participating in the mysteries beyond—the stepping stone from the Sabbath school to the Church—from which it will be seen that it forms an important link in the chain of spiritual instruction between the fireside and the pulpit, which, if broken or impaired, just impoverishes the Church in exact proportion to the weakness of the link; or mainly so, as almost the only other way by which the Church is strengthened numerically, in these latter days, is through revival agency, always more or less fitful in its methods, though important in its place. It seldom builds up those strong, unswerving characters that have been fed on spiritual food from the cradle.

The whispers in the air of late, that many of our young people are drifting into other churches, are, perhaps, sorrowfully true. Some are attracted by apparent or real charms in the ritual of such, some by the life and spiciness of the services, and some by the voice of music; others leave us—we blush to say it, fearing it is too true—because our Church is *cold*, especially to strangers; and, saddest of all, some wander away amid the hazes of error, and more are hopelessly prostrated by the malarial miasma of indifference. We do not

say that any one of the above reasons is either valid or sufficient; we speak simply of facts, stern facts, which all good Presbyterians must deplore, and for which there surely is some remedy. Nor have we asserted that our Church suffers more than other Churches in this respect, but we do assert that it suffers much. Nor does it mend the matter by saying that "our Church loses little by parting with this class," as is often said. Such statements have a savour of uncharitableness about them, of unconcern both for the spiritual welfare of this class, and for the welfare of the Church. The Church of which Jesus Christ is the sole acknowledged Head, the Church for which our fathers bled, and the Church for which God is opening so wide a door of usefulness in many lands, cannot afford to part with any of her children without a vigorous effort to retain them. We claim that a vigorous Bible class in every Church is one of the most successful instruments in retaining them, as will be shown below. The history of this and other lands has proved to the world that Presbyterianism, in its purity, gives men that backbone and character which brings them to the front; so that if weak-kneed men are found amongst us, it is perhaps that we have neglected them.

2. It deals with the young at an *impressible* period—not so impressible as their past has been, but much more so than their future will be. Stamp the wax when it is soft, and a beautiful impression is made; but allow it to harden, and none can be made. So stamp the young heart, softened by the teachings of the home and the Sabbath school, with the impress of a Saviour's love, and time cannot obliterate it; but allow that heart to harden, and no impression can be made. Strike the iron when it is heated, and you can fashion it at will; but allow it once to harden, and your blows shall fall in vain. Transplant the tree at the proper age, and the work is easily done; but allow years to roll on, and the labour is increased a thousand-fold. The fish that sometimes swarm in our rivers are easily caught, but allow them to return to their briny home and we seek them in vain. So when our children get away from us into that sea of wickedness, the world, we too often search for them only sorrowing. Every faithful Bible class teacher is an engraver, engaged in writing in indelible characters, when sealed with the stamp of the Holy Spirit, the name and character of the Creator on the tender, impressible heart.

3. It reaches a *class* whose services cannot be spared without harm to themselves and loss to the Church. The services of the vigorous young have always been at a premium, both in the world and in the Church. While it is fitting that the aged sow seed in the evening, it is peculiarly fitting that the young sow it in the morning. Vigorous, enduring effort can only be expected from strong physical powers, such as are only allied with maturing youth. The Bible class is the primary school in which the Church's future workmen are instructed—the armoury whence they draw their supplies—giving them the weapons which the Church teaches them to wield. Let that Church, then, where the Bible class is weak, or dying, or dead, take heed to her ways. Decay is written on her walls—moss lies thick on all her borders. Let her ministers and office-bearers and all her members lay it to heart, for such things should not be. Stop the supplies, and dearth must soon come. Empty the reservoir, and the spring cannot flow. So take away all Bible class work from the Churches of to-day, and it is only a work of time till "Ichabod" shall be written on their walls.

Kingston, 18th September, 1882. RIVERSIDE.

It is easier to suppress the first desire than to satisfy all that follow it.—*Franklin*.

MR. GEORGE MULLER, of the Bristol Orphanages, is reported convalescent. He is slowly regaining strength, and intends taking a tour in Southern Europe, where he hopes to make more rapid progress, and also to preach occasionally.

NOTWITHSTANDING the general impression that the interests of the Papal Church are gaining ground in England, it is stated as a fact that there is not in the House of Commons a single Roman Catholic representative of an English constituency.

A WRITER in "Chambers's Journal" says: "A solid rock of opinion is rising against strong drink in every part of America, and I found it nowhere more pronounced than in the Tennessee Highlands. Coffee gives all the stimulant the climate requires."

PASTOR AND PEOPLE.

THE BOOK OF JUDGES.

The book of "Judges" is characteristic, presenting histories that certainly offend our sense of propriety; delineating characters far from those one would desire to see copied. Samson is decidedly one whose walk, judged by the morality taught in our day, is far from being commendable; and Jephthah's vow, by general consent named rash, is not an example to be followed. Of Barak not much appears, yet from Judges iv. 8 one would scarcely have chosen him as a representative of men strong in faith. Should it have required a woman's call to raise a man's courage that Israel might be gathered in a forlorn hope to beat back the foe? Yet the names do thus occur as manifestly present to the writer's mind in reviewing the great and faithful of Hebrew history; monuments of faith and toil, fit to be in line with Abraham, Moses, David; to stand among the great cloud of witnesses as it testifies to the steadfastness of faith.

Are our theologies too narrow? Are there to be found men within the overshadowing of the mercy seat that by those theologies would be hopelessly excluded? Must our standard be lowered to the end that Samson, whose life was not pure, may find his place among the heroes of Christian remembrance? Does God's grace live where we would not?

Let the history of these four of the judges of Israel be briefly told. The writer of the book of Judges writes in an apologetic tone; earnest, but apparently with regret at the wild and mixed character of his history. Mark that sentence so frequently repeated: Judges xvii. 6; xviii. 1; xix. 1; xxii. 25. The state of society then is difficult for us to realize now; there must have been some parallel in the condition of England under the frequent Danish invasions, when, *e.g.*, Alfred gathered his scattered friends together and eventually obtained the victory. The Canaanites were divided into tribes or clans of inconsiderable might, as is plain from the confession of Adoni-bezek that seventy *kings* (chieftains) were gathered under his table (ch. i. 7). Israel, too, was disunited; "Judah went with Simeon his brother" (i. 17), implying that all the tribes did not join in individual wars. Tribe would therefore live by tribe, Canaanite with Israelite, in a state of perpetual distrust. Israel the invader, and therefore the object of attack whenever the native inhabitants felt sufficiently confident of annoying, yet constantly pushing her way into the fastnesses of the place. Ch. i. 2, etc., tersely gives the true position of affairs. Nearly all the sea coast, the strongholds of the plain of Esdraelon, and the rocky fortress of Jebus were still in the hands of the older inhabitants of the land. Such a state of constant distrust and war was not fitted to nurture the kindlier graces of the heart. No central authority; each compelled to look after his own. Even in worship there was no temple. Deborah prophesied under "the palm tree of Deborah" (Judges iv. 5; comp. Gen. xxxv. 8). Bethel, Shiloh, even the sanctuary of Micah (xviii.), were diverse rallying points to the people. No wonder that the virtues manifested should be of the roughest kind. Barak's name in the Old Testament record is inseparable from that of Deborah, who, inspired with the spirit of patriotism, calls upon a chief in the far north to lead Israel's scattered forces against the enemy. The name Barak signifies lightning. Rapidly the tribes gathered unto him; there were exceptions (v. 23); yet it was a rising of the national spirit, and Deborah's almost

savage song of victory graphically describes the scene.

Gideon in like manner, at a time of future straitness, by special voice was called to champion his people. In the defeat of Sisera the last effort of the old inhabitants to regain their now lost territory appears to have been put down. Now from the adjoining desert the Midianites press on; the seed and growing time are allowed to be peaceful (vi. 3-6), but when the harvest is ready to reap the raids begin. Israel becomes impoverished. Gideon is now upon the scene; his stern faith, after having received special confirmation from God, is seen in rejecting all but three hundred of the thirty thousand that first gathered around his standard, and in hurling that little band in the name of Jehovah against the Midianitish host. In the earlier overthrow of Baal's altar he had manifested what so few really have—the courage of their convictions. Upon the whole, there seems less ground for an apologetic tone in the case of Gideon than in that of any of the other judges whose prowess is recorded. We can readily read the hero in him, though in the stern punishment measured out to the men of Succoth we discern the rough sternness of the time.

Samson is not a lovely character; save his great strength, ever used against the enemies of his people, there appears at first sight nothing specially heroic in his life. His life was not pure, and his fall was the direct cause of his weakness in virtuous ways. True, there was a grim humour pervading his life. The turning adrift into the Philistines' standing corn the foxes with the firebrands tied to their knotted tails, was not only vengeance, but a droll prank on the part of a giant. Indeed, the name Samson indicates "sunny," bright, and the jocular vein is seen in all his mighty doings. Yet the twenty years during which he judged Israel could not have been exhausted by the records we have regarding him, the inference plainly being that by those doings the Philistines were rendered comparatively harmless, and those twenty years of comparative peace were enjoyed through the means of one man. Peace presents few records; none the less is it truly great and good. The real history of righteousness is often that of uneventful sowing beside all waters. The connection of xvi. 1 with xv. 20 make plain that under Samson Israel had rest until the strong man, forfeiting his integrity, became weak as a child in the hands of his foes. Most frequently the cultivation of mere physical strength does not make sensitive the moral faculty; giants in muscle are not thereby made giants in heart and mind. Samson must therefore be judged by the rude times in which he lived, the situation of his tribe, and in light of those peculiarities of temperament most generally associated with possession of gigantic strength. Thus judged, we shall find much to commend, even follow. His strength was ever exercised upon his country's side, or in the redressing of a wrong; and we must not forget that in the absence of a central authority, each man becomes the avenger of his own wrong, and he who thus redresses a private wrong from a troublesome neighbour is really a public vindicator and benefactor: this was Samson.

Jephthah possesses more marked lines of heroism. The son of an unmarried woman, he was thrust out from his father's house as though a bastard had no rights others were bound to respect. Dwelling apart, his brethren sought him. The spirit of revenge at least is absent, and his—what we would call—diplomatic correspondence with the king of Ammon, with the final appeal to Jehovah as judge (Judges xi.), show moral strength and courage. His vow is an acknowledged difficulty, and yet the heroism of both father and daughter sheds a kindlier light than the

sacrificial fire. Our living poet has caught the spirit of the daughter, which is but the reflex of the father's:—

"My God, my land, my father! these did move
Me from my bliss of life, that nature gave;
Lowered softly with a threefold cord of love,
Down to a silent grave.

"When the next moon was rolled into the sky,
Strength came to me that equalled my desire;
How beautiful a thing it was to die,
For God and for my sire!"

The deed was hateful, but the spirit which yielded an only child—the entire surroundings show tender attachments—was a spirit of heroic trust.

I can account for the enrolment of these names on this roll call of faith upon the principle nominal Christianity is too prone to forget, and which pressed upon the narrow-hearted Rabbis the truth that "other" than Jewish outcasts are to be gathered in. For those of us to whom Christ is preached, and upon whose acceptance He is constantly pressed, no excuse can be urged that will free us from the dread responsibility of rejection. By our light we shall be judged. If you say, "I cannot believe," after having earnestly sought, I can only say, God demands not impossibilities; but if you spell cannot by a latent *will not*, you cannot complain if upon you should fall the weight of eternal damnation. But no man has a right to be as severe with another as with himself; not that he is to allow compromise with evil. Samson's lust is hateful exceedingly; it was the wreck of his life, and the tale of vengeance is simply told. We are not at all concerned with any attempt to render the proceedings narrated in "Judges" less hateful than they should appear; lust is debasing, superstition cruel; but the man born amid and moulded by such surroundings may be at heart loyal to truth and supremely trustful in the God they have made their own. 2 Cor. viii. 12 states a rule of God's judgment. The widow's mite weighs more in eternity's balance than the wealth of the wealthy heartlessly given; and the rugged, oft-times mistaken, faith of those whose entire surroundings are against moral growth may have a truer grasp upon God's mercy than the sleek respectability which has no sincerity or usefulness to commend it. Judged by their light and intent, Gideon, Barak, Samson and Jephthah have been deemed worthy of a place where names of worth alone are found. Judged by *our* light, "shall we among them stand?" Remember our outward standard is not theirs, but such as Christ hath left us. There is a king in Israel, known; His laws of love, mercy, truth are before us—"As ye have received, so walk," remembering that God judgeth not according to mere outward seeming. *Man* judgeth from outward appearances, *God* judgeth from the heart.

May we be enabled to stand that all-searching test!—*Canadian Independent.*

ASSURANCE.

Our salvation depends on the meritorious work of Christ, and His truth in telling us of it. But I cannot judge of Christ's truth by looking into my own heart! I may find whether I believe Him; but his worthiness to be believed is to me a matter of evidence, not of feeling. There is a serious mistake made here by many who have no assurance, because they are not considering "the record that God gave of His Son," but only their own feelings.

I have to cross a bridge. I have heard many conflicting reports about it. I have seen some who had utterly refused to trust themselves on it, while others assert they have gone over it. I am in sight of it, and my trouble increases. Shall I sit down, and ask myself, "Am I bold enough to go over it?"

Shall I risk it?" and stay there till I got my feelings wrought up to the pitch of rushing over it? No! I have taken up the wrong question. The only sensible question I ought to ask (and answer) is, "Is the bridge safe? Is it strong enough?" I shall not get those answers out of my feelings. I shall get them out of the right use of my senses and my judgment. I see people passing safely over it! Now, that is evidence the bridge is strong enough to bear others! I cautiously and carefully examine the foundations and the superstructure; and the evidence of my eyes pronounces it good. I get acquainted with the builder of it; and find he is a skilful and an honourable man. I take evidence as to dates, and I find it has not lasted yet nearly as long as it is intended to last. On every point, and at every turn, I find satisfactory evidence. Now I walk over with perfect confidence! I had, in fact, forgotten to think about my feelings. My feelings had to follow my judgment: and my judgment was satisfied!

So about Christ. If you think He is not a safe Saviour, examine His credentials; test His character; listen to those who have been saved by Him: find out what His work is, and how He does it.

As said an old man in Scotland, who had been converted in his old age, and was now dying: "You see, I'll tell you how it is; He says it, and I just believe it; and that's all there is about it!" This is Assurance. God says He will save me if I trust Christ. I do trust Him (I surely know that much about myself!), and I know He will keep His word! That is the "Assurance of faith," and it is the only kind of Assurance the Bible offers me. The modern "Master, we would see a sign of Thee," is to look for visions, and trances, and wondrous ecstatic feelings, and to rely on these.—*Rev. W. W. Smith, in Canadian Independent.*

THE LION SERMON.

Every year, in a certain London church, is preached a sermon known by this name, in commemoration of the remarkable deliverance of Sir John Gayer (afterwards Lord Mayor), in the desert of Arabia, 250 years ago. Alone and unarmed he was approached by a lion, and fell upon his knees and prayed to God. The savage beast looked at him a few moments, and then walked away. In observance of a vow made then and there, the rescued man appropriated a sum of money to provide for this annual sermon.

This is quite an interesting fact, but chiefly interesting to our minds as suggesting the thought that every sermon ought to be a Lion Sermon. The pulpit was founded with that intent. The sermon should be the outcome of a heart that has been in the deserts, and has looked into the very eyes of the lion, and has escaped. It should be the fulfilment of a vow, by the preacher himself, in the memory of his salvation, and in a lively realization of one who walketh about like a raging lion, seeking whom he may devour. This alone makes the Living Voice. All else is but sounding or tinkling instrumentation. Where the sermon is a mere "report" no wonder that men believe it not. Unless the Arm of the Lord has been revealed to the preacher, he cannot reveal it to others. When our young Davids come up to offer themselves for the championship, they must be able to say, "There came a lion and I went out after him and smote him; the Lord delivered me out of the mouth of the lion."—*Christian Intelligencer.*

If people only said and did what it was absolutely necessary to say and do, this would be a world of science and leisure.

THE LAST HYMN.

The Sabbath day was ending
In a village by the sea,
The uttered benediction
Touched the people tenderly,
And they rose to face the sunset
In the glowing, lighted west,
And then hastened to their dwellings
For God's blessed boon of rest.

But they looked across the waters,
And a storm was raging there;
A fierce spirit moved above them,
The wild spirit of the air,
And it lashed and shook and tore them,
Till they thundered, groaned, and boomed,
And alas for any vessel
In their yawning gulfs entombed!

Very anxious were the people,
On that rocky coast of Wales,
Lost the dawn of coming morrows
Should be telling awful tales,
When the sea had spent its passion,
And should cast upon the shore
Bits of wreck and swollen victims,
As it had done heretofore.

With the rough winds blowing round her,
A brave woman strained her eyes,
And she saw along the billows,
A large vessel fall and rise;
Oh, it did not need a prophet
To tell what th' end must be!
For no ship could ride in safety
Near the shore on such a sea.

Then pitying people hurried
From their homes, and thronged the beach,
Oh, for power to cross the water,
And the perishing to reach!
Helpless hands were wrung for sorrow,
Tender hands grew cold with dread,
And the ship, urged by the tempest,
To the fatal rock shore sped.

"She has parted in the middle!
Oh, the half of her goes down!
God have mercy! Oh! is heaven
Far to seek for those who drown?"
Lo! when next the white shocked faces
Looked with terror on the sea,
Only one last clinging figure
On the spar was seen to be.

And near the trembling watchers
Came the wreck tossed by the wave,
And the man still clung and floated,
Though no power on earth could save.
"Could we send him a short message?"
Here's a trumpet—Shout away!
'Twas the preacher's hand that took it,
And he wondered what to say.

Any memory of his sermon,
Firstly—secondly—ah, no!
There was but one thing to utter
In the awful hour of woe;
So he shouted through the trumpet,
"Look to Jesus! Can you hear?"
And "Ay, ay, sir!" rang the answer
O'er the waters, loud and clear.

Then they listened; He is singing,
"Jesus, lover of my soul!"
And the winds brought back the echo,
"While the nearer waters roll."
Strange indeed it was to hear him,
"Till the storm of life was past,"
Singing bravely from the waters,
"Oh, receive my soul at last!"

He could have no other refuge,
"Hangs my helpless soul on Thee;"
"Leave, ah, leave me not"—The singer
Dropped at last into the sea;
And the watchers, looking homeward
Through their eyes, with tears made dim,
Said, "He passed to be with Jesus,
In the singing of that hymn."

DELAYED ANSWERS.

We should wait upon God for the answer to our prayers. This is where many dear children of God fail, and lose the blessing. They pray awhile, and because their prayers are not answered they write bitter things against themselves, and then say that their prayers are not answered because they are so unworthy. None are worthy. Only Christ is worthy. The answer is delayed for other reasons. The promise does not say at what time or in what manner our prayers will be answered.

Our requests may be for such things as will injure us; or, God delays the answer in order to strengthen our faith. If all our prayers

were answered immediately, our faith would not have the exercise that would be necessary to strengthen it, and it would remain as at first. God is well pleased to have his children offer the prayer of Peter, "Lord increase our faith." And this delay is one of the means He uses to answer that prayer. If the answer is delayed, our patience is increased.

By delaying the answer, God prepares us for receiving the blessing. I myself have had thirty thousand answers to prayer immediately, or in the same day and hour that the prayer was offered. Sometimes I have had four or five answers in one day. At other times I have been obliged to wait months and years, sometimes many, many years, before an answer was obtained. One request was repeated at least twenty thousand times before the answer came.

While a student in the University the Lord showed me my sinful condition, and brought me to Christ. Soon afterward two of my University friends with whom I had been intimate, living a life after the code of the world, came to me, and I told them what the Lord had done for me a poor sinner. I exhorted them to repent of their sins, and ask God to have mercy on them. They replied that they did not feel that they were sinners. I fell on my knees and prayed the Lord to show them that they were sinners and needed a Saviour. After praying I arose from my knees, left them in my sitting-room, went into my bedroom, and there prayed for them again. At length I returned to my sitting-room and found them both in tears. While I had been praying for them the Holy Spirit had convicted them of sin, and they found the Saviour. One has since died after labouring many years in the ministry in Germany. The other is still preaching in Berlin. Thus, when just converted, the Lord answered my prayer immediately, while in other instances I have waited years for the answer.

It is thirty-six years and two months since I first began to pray for the conversion of five persons who seemed to be placed on my heart. The request was according to the mind of God. I continually offered the prayer in the name and for the sake of Jesus. I believed that God was able and willing to answer. I thanked God many times that He was going to answer the prayer. I prayed for this every day, sick or well, on land or on sea. I prayed eighteen months and one was converted. I thanked the Lord for the conversion of this one, and continued to pray for the other four. I prayed five years and another one was converted. I thanked the Lord for the conversion of these two, and continued to pray for the other three. I prayed for twelve years and another was converted. I thanked the Lord for the conversion of these three, and continued praying for the other two. I prayed fifteen years, twenty years, five and twenty years, thirty years, until now thirty-six years have passed, and two remain unconverted.

I am still praying for them.—*George Muller.*

LIFE is but short, therefore crosses cannot be long.—*Flavel.*

THE way to get out of self-love is to love Christ.—*Augustine.*

IF a man have love in his heart he may talk in broken language, but it will be eloquence to those who listen.

I AM well satisfied that if you let in but one little finger of tradition, you will have in the whole monster,—horns and tail and all.—*Dr. Arnold.*

THE soul may be compared to a field of battle, where the armies are ready at every moment to encounter. Not a single vice but has a more powerful opponent, and not one virtue but may be overborne by a combination of vices.

THE CANADA PRESBYTERIAN.
\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*
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TORONTO, WEDNESDAY, OCTOBER 11, 1882.

We understand that the Rev. James A. R. Dickson, of Galt, has successfully passed his examination in the first department for B.D., in the Montreal Presbyterian College.

A CASE came before one of the Courts in Osgoode Hall the other day in which the principal witness spoke Gaelic, and nothing but Gaelic. The commissioner appointed to take the evidence speaks Gaelic, and the solicitors on both sides speak Gaelic well. Who says that the Gaelic is dying out in Canada?

IT affords us pleasure to announce that the Jubilee Singers, from Fisk University, during the coming week, will give three of their unique musical entertainments in the Horticultural Gardens, commencing next Monday evening. No words of commendation are necessary; they will command full houses. For particulars, see advertisement in another column.

OUR minister is a dull preacher. Possibly. Does the following extract from a work by one of the Princeton professors throw any light on the matter?—

"An attentive and sympathizing congregation can hardly fail to develop speaking talents, and powers of eloquence in their pastor, of which in other circumstances he might never have become conscious, nor given any manifestation; whilst an inattentive, unsympathizing and stupid people will exert a strong influence to dwarf the faculties, and put out the intellectual light of their minister who might otherwise have attained to no inconsiderable excellence as a pulpit orator."

DR. SPEAR, of Brooklyn, gives his opinion of the "faith-cure" school in this pithy way:

"If you will take out the impostors, the Lord's silly people, and the Lord's singular people from the faith-cure school, I think you will have to shut up the school altogether. There will be nobody left either to preach or believe the doctrine."

Take away the "impostors," the Lord's "silly" people, and the Lord's "singular" people, and you break up a good many schools besides the "faith-cure" one. Nine-tenths of the erratic religious movements on earth are carried off by "impostors," God's "silly" people and His "singular" people. Ninety-nine out of every hundred men who give trouble in congregations belong to one of the classes mentioned. The hundredth is a known disturber, who should not have been allowed to trouble anybody.

A CASE of some interest to clergymen came before one of the Courts in Montreal the other day. Objection was made to the Rev. Mr. Roy, a Congregational minister, giving in evidence facts that were made known to him in his capacity as spiritual adviser. Mr. Justice Jetté held the objection good, according to the Quebec Code, and excused Mr. Roy. How would a similar case be decided in Ontario? Supposing a prisoner before trial should seek spiritual advice from one of our ministers, and in his confidential interview with that minister should acknowledge his guilt, in whole or in part, could the minister be put into the witness box and forced to tell what the prisoner told him? The same prisoner might tell his counsel anything, and no Court in Canada would think of asking the lawyer to reveal what he knew. Are the relations between a prisoner and his counsel more sacred than those between a prisoner and his spiritual adviser? We know now what the law is in Quebec, but may not know in Ontario until some Ontario minister refuses to reveal what some unfortunate conscience-stricken offender has told him.

CONGREGATIONS, like men, have a character. Here is one that has always been noted for unanimity,

liberality, activity, and general efficiency. Everybody knows it is a first-class congregation. Here is another that has always quarrelled. As long as any two of the "old set" are above the sod they must quarrel. They have quarrelled so long that they consider a meeting tame unless it ends in a row. Here is a third that has starved five or six ministers, and is trying how little they can get another to live on. There is a very peculiar congregation—they wear the knees out of their pants praying at special services during winter, and wear out another pair hacksiding during summer. Then there is the fault-finding congregation—the whining congregation—the mean congregation—the cold congregation—the congregation that never comes out, and the congregation that runs after every demagogue that comes into the neighbourhood. Do those people who are everlastingly talking about the different kinds of ministers, remember that there are different kinds of congregations? There are some poor enough preachers, but there are some poor enough congregations, and were it not that they have souls to save, no peace-loving, sensitive man should be asked to live among them. What is the character of your congregation?

THE late meeting of the Anglican Synod of Huron was brought to an untimely end by an irrepressible member calling the attention of the Court to the fact that there was not a quorum of the laity present. A member threw some light on the situation by this illustration:—

"A heavily-loaded waggon was being drawn up a steep hill by a tired team of horses, and had nearly reached the top when a man came along with a big donkey and hitched him on behind, drawing down hill, and so stopping all progress."

Do you ever see that donkey around your congregation? The *Manse* waggon is near the top of the hill, and a new house for the minister would soon be up, but the *donkey* hitches himself on behind, and draws the waggon back. The new *Church* waggon is moving up, and would soon gain the summit, but the *donkey* draws its back. The *Home Mission* waggon is making good progress, but the long-eared fellow stops it. The *Foreign Mission* waggon is moving on well, but the everlasting *donkey* hitches himself on and draws it back. Try to increase the minister's salary, and the donkey is sure to be there at his old business. Start any enterprise in your congregations, and the donkey is sure to hitch himself on the hind axle, and pull the congregational waggon back. Pulling down hill is always easy. Who is the donkey in your congregation? Are you?

ENDOWMENT OF KNOX COLLEGE.

IT is very satisfactory to know, as was announced by Principal Caven at the opening meeting last week, that a determined effort is about to be made to have Knox College fully endowed. For this purpose it is understood that an appeal will very shortly be made for subscriptions. What may be the sum to be asked for has not as yet been definitely stated, but we should think that it would not, in any case, be less than a hundred and fifty or two hundred thousand dollars. The latter sum in our estimation would be the one to be preferred, for it is quite necessary in order to make the work complete, and it is better in every way to say so at once, and thus to let everyone know what is aimed at, and what if once secured would make any second effort altogether unnecessary, at least for a long time to come. It is not necessary to dwell upon the necessity for such an effort. On that point there is happily an all but unanimous feeling among the friends and supporters of the College, not only in Ontario, but throughout the whole of the Church. "Knox" needs such an endowment, and at the same time richly deserves it. It has done, and is doing, noble work for Christ's cause in this Dominion, and if it were put upon a firm financial basis there is every ground for believing that it would do still greater good than it has yet been able to achieve. It has supplied for many years past a very large proportion of the ministers of our Presbyterian Church in Canada, and that proportion is not falling off, even in the face of all the other theological institutions with which the Church is now happily supplied. The very amount of its success, however, in one respect the cause of its embarrassment. The number of its students was never so great as it is now, and that very fact, with the demands necessarily made for an education, general and theological, suited in amount and character to the

exigencies of the times, necessarily involves an increasing expenditure, which it is generally felt can be more easily and more efficiently met by a large and liberal endowment than by collections gathered from the Churches from year to year. This has been long felt by many of the warmest and most liberal supporters of the College, and now the Senate of the institution is going to give everyone an early opportunity of showing what he is ready to do in order to make this endowment scheme an "accomplished fact." There is quite enough of wealth surely among the Presbyterians of Western Canada to make such an effort speedily and entirely successful; and we shall not believe, till forced to do so by hard facts, that there is not quite as much enlightened liberality as there is pecuniary power. The other theological institutions of the Church are either already fully endowed, or in the fair way of being so. The friends and well-wishers of Knox will not, we are sure, be behind in this honourable and brotherly rivalry, but will on the contrary show that though they have been somewhat late in entering upon the work, they can more than make up the leeway, by the real and liberal liberality with which they carry out the scheme of the College authorities as soon as it is laid before them. In this, as in every other work for Christ, all that is needed, is that everyone do something—that everyone do that something cheerfully—and that everyone do that something in the proportion in which God has prospered him. It is a prosperous time, and God has been abundantly blessing a very great number of the members of our Presbyterian Church. Let the thank-offering of all such be in correspondence, and all that Knox College needs will without difficulty and without delay be secured.

THE LICENSING POWER.

WHILE THE PRESBYTERIAN never has been, and never intends to be, either partizan or political, it must enter a strong protest against the crusade that has been proclaimed against the present licensing system, and that, avowedly, in order to secure a return to the old plan of leaving it all in the hands of the different municipalities. Very few who had any knowledge of how things were managed under municipal rule, need to be told of the many and great abuses which then prevailed, and of the little regard that was paid to the interests of morality, and the well-being of the neighbourhood. The Crooks Act is very likely not all that could be desired. We believe the number of licensed houses which it permits is far too great. The idea of allowing a drinking place for every 470 or so of the population is simply preposterous. If only "moderate" drinkers, in the sense in which intelligent people use that term, were patronizing those houses which are actually licensed, one-third of them would be bankrupt in three months. The statement lately made by Mr. Howland to the effect that TEN licensed houses in Toronto would amply supply all the wants of genuine "moderate drinkers," is not in the slightest an exaggeration. What are all the rest for? And how do their owners make a living? They are for making drunkards, and they exist simply to pander to the vices of the community.

But while all this is the case, it is something to have to add that it is of great consequence to have had any limit put to the multiplication of these houses, other and better than the caprice or interest of the self-seeking ward politicians, who to such an extent "run" our municipal institutions. This is what the "Crooks Act" has done; and let heated partisans say what they may, it is beyond all question that that Act has been helpful to a large extent in the cause of sobriety and general decorum. We should prefer something far more stringent, but better half-a-loaf than no bread; and we protest against such legislation being made the mere shuttle-cock of fierce unreasoning party politics, and against a wise and wholesome measure being denounced simply in order to have the "ins" turned out, and the "outs" let in. Party politicians had just as well learn sooner or later that this sort of work does not pay, and that the friends of temperance, whatever may be their opinions on general politics, are not prepared to "go it blind" at the order of any party, whether it call itself "Conservative," "Liberal," or "Reform."

At a late meeting of the Huron Presbytery, Rev. Robt. Thynne, of Kirkwall, declined the call tendered him by the congregation of Rodgerville. He has accepted the call to Port Dover.

FROM ANOTHER STANDPOINT.

MR. EDITOR.—An article appeared in your last number entitled "Our High Schools and Romanism," founded on an account taken from the "Globe" of a sermon delivered by Archbishop Lynch. I ask the liberty of adverting to it, as several positions are taken up in it which, in my humble opinion, are either untenable or doubtful, and which are therefore fitted to injure the cause in the interests of which they are put forth. I cannot help thinking, moreover, that the tone throughout is less calm and impartial than we have been accustomed to find in your editorial columns.

1. You complain that Archbishop Lynch has remonstrated with the Minister of Education against the use in the High Schools of Ontario of a book, "Marmion," offensive to the feelings of Roman Catholics, and that he has done this not as a citizen, which it is allowed he had a right to do, but as a Romish bishop and in his official capacity. "As a bishop," it is said, "he condemned the book—it was an official act; as a bishop he remonstrated." This is the front of his offence. Now, surely the right to condemn the book, and to remonstrate against its use (I say nothing of the justice of the ground of condemnation and remonstrance) is one which nobody, who gives the subject a moment's reflection, can deny to be possessed by the Archbishop as the acknowledged head of the Roman Catholic Church in this Province, and for that matter, by any bishop or priest, even as it is unquestionably possessed by the several Protestant Churches. If, for example, the Minister of Education were to give his sanction to the use in the Public or High Schools of a text-book containing anything at variance with Christian truth, or with good morals, any Church Court in the Province would be at once acting within its competence and discharging a plain duty in calling attention to the fact, and in seeking to have the book withdrawn. In any case, objection to the course of Archbishop Lynch in remonstrating against the use of "Marmion" in his "official" capacity, comes with strange effect from the organ of the Presbyterian Church, which has been sending not deputations of citizens, but delegations of ministers and elders, appointed in Synod, to remonstrate with the Minister of Education on the place assigned to the Holy Scriptures in our school system, and which within a few days is to appear by deputation before the Premier on the same subject.

2. You state that Dr. Lynch not only remonstrated, but that "as a bishop he asserted his right, and as a bishop he was obeyed," that "at once, at his dictation, the head of our Education Department takes action;" that it is a case of "abject submission to Romish dictation, and for political ends," viz., as you believe "to secure the adherence of the Roman Catholics to the party." Now all this may be true, and you may have the evidence to sustain the double charge of submission to dictation, and of corrupt motive on the part of the Minister. Only it is not forthcoming in the article, as it is assuredly not present in the prefixed extract. All that is affirmed is that the bishop condemned the text-book and remonstrated against its use in the High Schools. And we know that it was at least temporarily withdrawn. Now, it is at least possible that remonstrances came against the use of the book from other quarters and on other grounds. Mr. Crooks asserts that there were such, and it is conceivable that the Minister of Education was satisfied, on considering the matter, that the Roman Catholics had just cause for offence in the employment of "Marmion" as a text-book in schools which their young people were required to attend, and in that case its withdrawal would be due simply to proper consideration for the feelings of an important body of the people, and the charge of dictation on the one hand and of abject submission on the other would be groundless. Now, I am not required to prove that this, at least, possible explanation of the Minister's action is the true one. What I affirm is, that the evidence does not warrant the charge of obsequious obedience and corrupt motive on the part of the Minister of Education, and accordingly, in my opinion, it should not have been made, and least of all in a religious journal, in which, if anywhere, we would expect to find fairness and scrupulous justice, not to say "the charity which thinketh no evil."

3. You speak of the High Schools as *our* schools, as distinguished from his (Archbishop Lynch's); and the question is asked, "Why will he not let ours

alone?" Here again, in my opinion, another indefensible position is taken up. The High Schools and the National Colleges are attended much more largely by Protestants than by Roman Catholics, but they are supported by the moneys of both, or by the proceeds of the public lands. They are not ours as opposed to theirs—they are ours and theirs; and both parties have a right to be consulted in regard to their administration. The claim to exclusive possession and control of them by Protestants, implied in the use of "ours" and not "his," and expressed in the half-petulant question, "Why then will he not let ours alone?"—appears to me unjust, and, therefore, in the long run, injurious to the party making it.

Lastly, Mr. Crooks having declared himself "ready to give the Romish hierarchy the control of our schools," and the "Globe" having said that this is "the proper thing to be done," it is asked, "Will the Presbyterians permit this?"—and the threat is held out that it may be "necessary to test the matter at the polls." On this threat I make no remark. I leave you to say, on reflection, whether it was seemly and wise to have made it. I fully believe, indeed, that it is *not* made in the interest of any political party. In my opinion, however, its appearance in a religious journal of the standing of THE PRESBYTERIAN is not the less unfortunate.

It will be seen I have not attempted to discuss the main question. For this I have no time at present, even if I had the ability. I have not written to defend the Minister of Education, whose action in the premises is not conspicuously wise. Still less do I wish to be understood as meaning that there is a danger among us of a preponderating Romish influence. We know how wily, and persistent, and aggressive that influence is apt to be. Many are of opinion that there has been enough, and more than enough, of deference to the Archbishop and his conferees of late. It is satisfactory to think that Protestant sentiment is becoming watchful. It is all important, however, that in its utterances it should be wise, and fair, and impartial. I have written, because, in my humble judgment, the article which I have ventured with your permission to review so freely, failed somewhat in these qualities. We are not surprised to find statements similarly one-sided and extreme in the party journals. Their appearance is a matter of regret and disappointment in a journal in whose editorial columns so many of the best and soundest convictions of the Christian people have often found strong and moderate, and strong because moderate, not hysterical, expression.

Thanking you for the opportunity of addressing your readers on this subject, I am, etc.,
Toronto, Oct. 7th, 1882. JOHN M. KING.

"ARGUS" REVIEWED.

MR. EDITOR.—The letter of "Argus," which appeared in your issue of the 20th ult., represented certain professing Protestants, and especially some of his clerical brethren, as abusing their holidays away from home by neglecting public worship on the Sabbath day. And in one respect I agree with him, namely, in regretting the wrong conduct now spoken of. It were strange indeed not to regret it, aye, and not also to condemn it; for if so-called Protestants, and especially Presbyterian ministers, should be examples to others, they should certainly act an exemplary part in attending the public services of religion—not only at home, but as much so away from home: "The eyes of the Lord are in every place." I am much disposed to question, however, if "Argus" himself should escape reprehension. While referring to certain clerical delinquents, he has neither named them, nor given us any clue to learn who they are. And then he has not so much as hinted to us, whether, besides publishing their delinquency, he brought it before their Church Courts, or whether at least he had any dealings with them in private. If he did the one or the other of these things, I give him credit; he acted a proper part; he did "not suffer sin upon his brethren." But unless he had personal dealings with them, or took constitutional measures to have them admonished, I think it was indiscreet on his part (I shall not say cowardly) to make an attack upon them in print, and that without indicating who they are. By all means, let ministers remember, that if they would have their people conscientiously attend the sanctuary they should do so themselves, at Orchard Beach, or at Saratoga, or anywhere indeed, away from home as

well as at home. But if any of them fail in this matter, let them be spoken to and dealt with personally, or cited before their ecclesiastical superiors, and not indefinitely hit at through the medium of a newspaper. This latter method, without the former, may encourage godless people in their godless behaviour; but it will do little in the way of their reformation. PUDENS.

OPENING OF KNOX COLLEGE.

On Wednesday, the 4th inst., this College was formally opened for the business of the session. There was a good representation of students, as well as of the clergy and laity of the city. After singing the 132nd Psalm, and reading the 4th chapter of Ephesians by Prof. Caven, the Rev. Dr. Cochrane, Moderator of Assembly, offered a suitable prayer for the occasion. Principal Caven then addressed the students, referring to the probable increase of entrants this year, and giving them a few words of advice and encouragement in the prosecution of their noble calling. He hoped that soon matters would be in a better position financially, as the endowment at present did not meet the demands of the age for a thoroughly equipped theological hall in Toronto. The Rev. Professor Gregg then delivered a very eloquent and lucid lecture on the "Authorship of the Book of Daniel." He referred not merely to the book itself and other books of Scripture, but also to extra-scriptural proofs of no inconsiderable value. There is the strongest internal evidence in the *language* and *contents* of the book itself that it was no forgery, but the genuine production of the prophet Daniel, who lived in the times of Nebuchadnezzar and Cyrus. References to Daniel by Ezekiel and Zechariah in the Old Testament, and by our Lord in the New Testament, are conclusive testimony that Daniel was the writer of the book that bears his name. Professor Gregg showed very clearly that there is no valid ground for objecting to the possibility or the credibility of the *miracles* recorded in this book, whether one regard the *number* or *character* of these miracles. I like manner there is no weight in the objections to the *prophecies*, on the ground that they were *fulfilled precisely*, and must have been written *after the events took place*; or that the *minutes* of the eleventh chapter militates against Daniel as author of the book. These objections apply to other books of Scripture, and if we reject Daniel we must reject those also. But such objections are easily disposed of, and we have an overwhelming weight of evidence, as Mr. Gregg says, in the book itself, in other books of Scripture, and as most important extra-scriptural testimony from Josephus and others, to confirm the fact that Daniel was the inspired author of the book that bears his name.

FRENCH EVANGELIZATION.

The following amounts—in all \$467.30—were received by Dr. Reid from 7th August to 5th September. The list was sent with the amount received to Mr. Warden, Montreal, on 8th September, but had not reached him in time to be acknowledged in last "Record." The list is published in THE PRESBYTERIAN for the information of contributors: Napier, \$3; Bobcaygeon, \$18; Scarborough, St. Andrew's, \$65; Teeswater, Zion Church, \$12; Fairbairn, \$10.90; Kildonan, for 1881-2, \$50; Norwood, \$11; Winnipeg, Knox Church, for 1881-2, \$50; A Well-wisher (for Rev. C. Chiquiquy), \$2; Acton, Knox Church, \$14.65; Winnipeg, St. Andrew's, \$25; Waubausine, \$2.34; Sturgeon Bay, \$9.78; Hamilton, St. Paul's, \$56.63; Markham, St. John's, \$33; Dunwich, Chalmers Church, \$5; Brucefield, Unwa Church, \$30; Ekfrid, Knox Church, \$10; St. Catharines, Haynes' Avenue Sunday school, \$10; Maple Valley, \$5; Newcastle, Sunday school, \$6; Owen Sound, Knox Church, \$30; Thorold, \$8; total, \$467.30.

ASSEMBLY'S FOREIGN MISSIONS.

At the meeting of the Foreign Mission Committee, to us held on the 17th inst., Prof. McLaren will give a report of his late visit to the Mission Stations among the Indians in Manitoba and the North-West Territory. This report will necessarily call for the committee's consideration of several matters of much importance. It is desirable that all the members of the Committee should be in attendance when deliberation takes place on those matters, as well as on other important subjects connected with the Mission work in the other Foreign fields of the Assembly's Missions. If practicable, the members should calculate on spending three days at the ensuing meeting.

MISSION NOTES.

THE Fiji Islands form one of the many island groups which stud the South Pacific, and within the past few years have passed entirely into the hands of Britain. The islands number about 250, of which some 80 are inhabited. Their area is about 7,400 square miles, which is equal to the acreage of Wales. The native population is somewhat over 100,000, with about 5,000 foreigners. Two islands are specially prominent in comparative size, one being 80 by 55 miles in extent, the other about 100 by 25. These are maximum measurements. The islands are volcanic chiefly in origin, have still hot springs, and are subject to earthquakes; there are also coral reefs and debris, with indications of some geologically old land. The vegetation is tropical; cocoa-nut, banana and bread fruit trees abound; the yam is a staple product and occupies an important part in the domestic economy of the natives, the times of its culture and ripening giving names to several months of the year. The natives are, as a people, distinctly marked; of a negro type; are strong, cleanly, open-hearted, among the most comely of the Polynesian races, and more moral in their customs. Their religion had some well-defined beliefs—e.g., two classes of Gods, the immortals, who troubled themselves little with the affairs of earth; the deified heroes, whose spirits interfered considerably with the affairs of their race. The family was the unit of society, then came the tribes, then the nation. Tribal wars were frequent, and thus the worst passions became inflamed; neither age nor sex were spared. Especially were the Fijis dreaded on account of cannibalism. From whatever reason cannibalism may have arisen, whether from motives of religion, hatred or veneration, it was avowedly continued as an appetite. Not only were enemies slain, prisoners fatted for the slaughter, and ships' crews esteemed dainty bits, but strife would be encouraged that the appetite might be satisfied. No man or woman was safe if a powerful neighbour or chief lusted after his flesh. Polygamy prevailed, and on the death of a chief his strangled widows would provide meats for the funeral banquet. When a chief's house was to be built, some victim must stand in the hole made for the post, and as he clasped the same the earth was heaped upon him; when a canoe was to be launched, human rollers were used to enable it to find its native element; the sick were treated by being buried alive, perhaps to be afterwards dug up and cooked as puddings. Horrid details, strange monstrosities, to be endured and practised among people otherwise intelligent, and above the average savage life! What they might have been, had the intercourse with white men been with the common adventurers, we can scarcely imagine. A very pandemonium the Fiji Archipelago must have become, or a waste and desolation; but in the good providence of God some Wesleyan missionaries landed there in 1835 and planted the standard of the Cross. Let the mind rest for a moment upon this scene. Two men, strong in the faith of God, without those pioneers of Western civilization, the revolver and the bowie knife, entering alone upon these islands, hearing a language they had to learn, and witnessing such scenes as we have already hinted at. Think of the horror, the loneliness, the yearning for the grasp of a friendly hand these men must have experienced through long months of privation and toil; what wrestling in prayer lest faith should fail! what yearning of soul as they beheld the abomination. How long, O Lord, how long! What glimpses, may we not also say, of coming dawn tipping the far-off mountain peaks, harbingers of that day when the Sun of Righteousness should rise with healing in his wings.

And now the natives are Christian, and give! Let us hear the account of an eye-witness:—

"The first meeting of this sort at which I was present was held at the junction of two heads of the great Bawa river, the Wai Numboco and the Wai Nimala. On the first day the people of seventeen towns (or villages) assembled, and the crowd must have numbered fully 2,000. On the following day about ten more towns arrived, and, with slight variations, the programme was repeated. We sat under trees on the river-bank, facing the village green, and each town came up in turn in procession, all quaintly dressed up as if for a fancy ball, and marched slowly past us, every one carrying his offering in his mouth for greater security—a purse at once novel and self-acting; for, as both lands were often busy with spear and fan, it was a saving of trouble, and by no means

disrespectful, just to spit out the coin on the mat spread to receive offerings. Some had quite a mouthful to give—three or four shillings. The latter was a sum much aimed at, as the donors of such large contributions had the pride of knowing that their names would appear in a printed list!—an honour not wholly without attraction even in Fiji."

At another place the offering took place in the open air:—

"After lunch came what I may call the offertory, as every one brought according to his ability for the furtherance and support of Christian work. We now found our places set on the other side of the village green, lest it might seem as if the offerings now to be made were to the chief instead of the mission. First 1,000 women advanced single file, each bringing a mat, or a bunch of live crabs, or dried fish, or a basket of yams—one brought a ludicrous roast parrot; then as many men came up, bringing six or eight large turtle, seven or eight live pigs, fowls, yams, palm-cloth, etc. One tiny child brought a large cock in his arms. He was such a jolly little chap—well oiled, with scarlet *sulu* (kilt) of turkey-red, and white native cloth, and quaint, partially shaven head—they shave in such odd patterns, leaving little tufts and curls. Then followed all the usual very graceful dances, which I have so often described, and some new ones, in which every dancer carried a dried fish, let into a piece of a split cocoa-palm leaf, and waved it fan-like, just to mark them as fishers. Everywhere we note the same wonderful flexibility and marvellous time kept in most intricate ballet-figures. But coarse sticks take the place of the old carved clubs, and some ungraceful traces of British trade appear. Here one man was dressed in a large union-jack pocket-handkerchief! and a woman wore the foot and stalk of a broken wine-glass as an earring! The people appear to be very poor, and less tasteful in making their necklace-garlands and kilts. At sunset there was a pause, and then Mr. Langham gave the multitude what seemed to be a most impressive little address, and a few minutes later the whole 3,000 were kneeling prostrate on the grass. It was a very striking scene, remembering that these people are only just emerging from heathenism; but they are so very cordial to the mission, and so anxious to be taught, it seems hard that there should be such difficulty in getting native teachers trained, and this is greatly owing to the lack of white missionaries."

Another extract and we close:—

"To me one of the strangest things here is the unaccountable jealousy of the missionaries, and their marvellous influence with the people, which pervades all classes of white men, old residents and new-comers alike. To understand the position you must recollect that, forty years ago, two missionaries landed on these isles, to find them peopled by cannibals of the most vicious type. Every form of crime that the human mind can conceive reigned and ran riot; and the few white settlers here were the worst type of reprobates, who could find no other hiding-place; for the earliest founders of this colony were a number of convicts who, about 1804, escaped from New South Wales, and managed to reach Fiji, where, by free use of firearms, they made themselves dreaded, and the chiefs courted them as useful allies in war. So these desperadoes gained a footing in the isles, and amazed the Fijians themselves by the atrocity of their lives. One man, known as Paddy Connor, left fifty sons and daughters to inherit his virtues!

"Such men as these had certainly not done much to smooth the way for Christian teachers; yet in the forty years which had elapsed since the Wesleyan missionaries landed here, they have won over a population of upwards of a hundred thousand ferocious cannibals. They have trained an immense body of native teachers—established schools in every village. The people themselves have built churches all over the isles, each of which has a crowded congregation; and there is scarcely a house which has not daily morning and evening family prayer—a sound never heard in the white men's houses; and of course the old vile customs are dropped, and Christian manners take their place. Such is the system of supervision by the teachers, that any breach of right living must be at once known, and visited by the moral displeasure of those whom the people most respect.

"Thus (and the fact that besides feeding and clothing the native teachers, each village once a year contributes to the general support of the mission) is the ground which white men take as an excuse for decrying the excellent missionaries. You hear of 'their inordinate love of power,' and 'greediness;' their excellent moral influence is simply 'priestcraft;' and though the speakers are invariably compelled to acknowledge the good work they have hitherto done, I have actually heard men in high position (who have never been beyond Levuka, nor set foot in a native church) speak as if that work was now finished, and it was high time the contributions of the people should be diverted from the support of the mission to the Government treasury; in fact, as if every shilling paid to their teachers was so much of which Government is being defrauded. It is the old story of kicking over the ladder by which you have climbed. For,

most certainly, but for the missionaries and their work here, England would have had small share in Fiji to-day. A questionable gain, I confess! I must say I am greatly disgusted by the tone in which I hear this matter discussed,—not by any of our own party, however, for they, one and all, hold the mission in the very highest honour, and constantly attend the native services."

THE SPEED OF MODERN STEAMSHIPS.

In an illustrated article contributed by S. G. W. Benjamin to the September "Century," the author describes the improvements in ocean steamships, and says in part:

"Thirty years ago sixteen days was a fair allowance for the passage between England and New York by steam. By gradual steps the point was reached when eleven days was the minimum, and this startled the world. Then began a rivalry between the Inman and White Star lines, attended by a succession of runs showing a gradual increase of speed, which proved a great advertisement for these lines. In 1871 the average time of twenty-four crack voyages by these lines was eight days fifteen hours and three minutes. The *Adriatic's* best westward time was forty-three minutes less. It should be remembered that the westward passage is generally longer than in the other direction, owing to westerly winds and the Gulf Stream. In emulation of this speed, in 1877 the *City of Berlin*, of the Inman line, made the trip to Queenstown from New York in seven days fourteen hours and twelve minutes, and in the same year the *Britannic*, of the White Star line, crossed from Queenstown in seven days ten hours and fifty-three minutes. In 1879 a new rival appeared in this field, the *Arizona*, of the Guion line. This steamship made the eastward passage in 1880 in seven days ten hours and forty-seven minutes, and in one trip in 1881 she lessened this time about three hours. This seemed to be about the best that could be expected of these superb ships, when the new Guion steamer, *Alaska*, after a number of astonishing runs, accomplished the westward passage between the two ports, on April 18, 1882, in seven days six hours and twenty minutes, actual time, against heavy seas. In a subsequent trip eastward she ran the distance in six days and twenty-two hours, actual time. In this, the quickest passage ever made across the Atlantic, the *Alaska* travelled 2,895 knots, being about an average of 418½ knots per day, for seven successive days. It will be observed that the increase of speed has been graduated in proportion to the gradual increase of size. The ships of 1850 were rarely much over 2,500 tons, and were barely 800 feet long. Now the average length of ocean steamers is upward of 400 feet, while 500 feet is not uncommon. The *City of Rome* is 588 feet long, and registers 8,826 tons; the *Servia* is 580 feet, and 8,500 tons; the *Alaska* is 323 feet, and 6,932 tons. The *Austral*, intended for the Australian trade, is 474 feet long and 48 feet 8 inches broad, and registers 9,500 tons. The measurements of this vessel, and of the new Cunarder, *Cephalonia*, which is 440 feet long by 46 feet beam, indicate that the reaction against extreme length has already commenced in the great ship-yards of Great Britain, being in each of these cases less than ten beams to the length."

WHAT HAVE YOU DONE!

"I have been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness only one or two came to see me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them." Common enough is this sort of lop-sided religion. Quarrelsome people complain that there is no love in the world now, and unsociable folks murmur that everybody is so backward to speak up divine things. Many have a very wide eye toward the graces which they receive, but they are nearly blind when it comes to giving out—they do not see it. "It is hard to part," they say; and so they and their gold abide together.—*Sword and Trowel*.

WHAT the church wants is the under-propping of solitary prayer, the strength that comes from secret communion with heaven.

CHOICE LITERATURE.

GRANDMOTHER'S PSALM.

A TRUE STORY.

Ethel lived out in the country, just where a broad lane turned off from a dusty road. In the California winter the lane would be green again, but just now, in the hot summer time, the grass on either side of the way was dry and brown.

Behind Ethel's house was a barn, and down the lane a little way was another little house, where Mrs. O'Brien lived with her five children.

One day Ethel went out to play in the lane. First she climbed into an empty hay-wagon beside the barn, and had a frolic with the big dog, Bruno. Then she saw a squirrel farther down the lane, and ran down near Mrs. O'Brien's house to watch him.

Suddenly one of the windows in the house was raised, and Mrs. O'Brien thrust her head out and shouted, "Shure, an' is it blind that ye are, Ethel Perry? Go away wid ye! Don't ye see the small-pox flag?"

"What flag?" asked Ethel, looking around in alarm.

Mrs. O'Brien pointed to the roof, where swung a red cloth.

"An' shure, it's my Jimmie what was took with the small-pox yisterday mornin'," said she. "Run home to yer mother, Ethel, darlint, and don't ye be a'comin' near the house agin," and she slammed down the window, and Ethel ran home as fast as she could.

"O, mother," she said, bursting into the kitchen, "Mrs. O'Brien told me to run home quick. Jimmie's got the small-pox!"

Mrs. Perry turned pale and dropped the plate she was washing.

"The small-pox!" said she. "O, Ethel, have you been to her house?"

"No; only playing in the lane," said Ethel; "but she called to me out of the window, and told me to run home."

"What shall I do?" cried Mrs. Perry. "Now, just as likely as not, we shall all catch that dreadful disease, and some of us will die."

"Don't worry, daughter," said grandmother, from her seat by the window. "Don't you remember what David said: 'A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee?' I think that promise is just as much for us as for David."

But Mrs. Perry still looked worried that afternoon, and called in the doctor, and had all the family vaccinated.

Day after day passed, and still the O'Briens were sick, and one after another were all seized upon by the disease. Then one day a hearse went down the lane, and the Perrys learned that Jimmie O'Brien was dead.

"The wind keeps blowing directly from their house towards ours," said Mrs. Perry, as she watched the little funeral procession going by the window. "I wish that miserable family had never moved into this neighbourhood."

"I wonder," said grandmother, "if the poor creatures have enough to eat."

"If they hadn't," said Mrs. Perry, "no one would ever dare to go there with anything."

"Well, said grandma, "it seems as though the neighbours might put things down not far from the house, and call Mrs. O'Brien to come and get them. Anyway, I can't help worrying for fear they haven't enough to eat."

So next day, before Mrs. Perry knew anything about it, grandmother went out into the lane with some bread, and called Mrs. O'Brien to the window.

"Bliss ye for your kind heart," cried Mrs. O'Brien. "Shure, its hungry enough we are, an' me wid me two hands so full of worruk that I can't git time to make bread, let alone havin' no yeast nor flour. Bliss ye!"

Grandmother put the bread down in its paper bag outside Mrs. O'Brien's gate, and after she had gone Ted O'Brien came and got it. Mrs. Perry was much alarmed when she heard what was done, but grandma insisted on repeating her errand of mercy every day or two, for she could not bear to think that the sick people were suffering for lack of food.

"Grandma," said Ethel, during one of those anxious days when the disease was spreading through the neighbourhood, and no one knew who would be seized upon next, "What was that verse that you said when you first heard about the O'Briens having the small-pox?"

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee," repeated grandma.

"Is that true?" asked Ethel.

"Yes," said grandma; "I'll show it to you in the Bible." And so grandma took her big red-covered Bible, that was never very far away, put on her spectacles, and showed Ethel the seventh verse of the ninety-first Psalm. "Look at this next verse, too, Ethel," said she. "Because thou hast made the Lord, which is my refuge, even the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

"Why, then, it's all true," said Ethel, confidently. "We needn't worry any more about the small-pox. I know we won't get it." And so days passed, and bad news came from one and another house near by that had been visited by the dreadful disease. Ethel used to read those verses again and again, and pray that they might prove true to them. And the promise was fulfilled, for though many died during that sad summer, yet Ethel's home was excepted.

"I shall always believe that Psalm," said Ethel, afterwards, "for I've proved it, and I know it is true."—*The Watchman*.

THE TORPEDO-FISH.

Upon a sandy beach a fisherman had landed, and among the funny game was a rare fish—the torpedo. "I don't want any more of them in my net," said our informant. "I couldn't calkerlate what I had. My hands got numb-like

when I was pullin' of it in, but when I took hold on't to heft it, wall! I thought I'd been struck by lightnin'. I've heered on 'em, but never seed one afore. Jest touch him right here." But we declined the invitation.

The torpedo is often found on Cape Cod, but rarely up in this section. It belongs to the ray family, and fishermen are often made painfully aware of its presence in their nets, the shocks passing up the lines, and even following up the splashes of water, completing a current in this way, and giving the men a violent shock. A specimen, half dead, gave shocks when handled by Dr. Atwood, and in handling others in good condition he experienced hard usage, and many shocks that threw him upon the ground as quick as if he had been knocked down by an axe. He also received shocks by taking hold of the pole of a harpoon when at the distance of eight feet from the fish, and felt numbness while holding the rope attached to the harpoon. Even when cutting the fish, the fingers were so affected that he with difficulty grasped the handle of the knife.

The largest specimens of torpedo found in our waters weigh nearly two hundred pounds. The liver of this fish yields, in the largest, about three gallons of oil, which is regarded as of superior quality for burning.

An experiment has been made in giving the torpedo a shock, which was evidently unpleasantly affected, swimming out of the way, and shaking its body with a peculiar motion, and opening its gills spasmodically, thus proving that it could be caught with its own weapon. The battery, if it can be called such, occupies a position between the skull and the pectoral fins on each side, and is the most wonderful and complicated provision of nature. It is composed of a large number of upright columns, each of which is covered and enclosed by an extremely thin membrane. These columns are again built up of flat discs, separated by a delicate membrane, which seems to contain fluid. This structure may be roughly imitated by piling a number of coins upon each other, with a bladder between each coin—in fact, a kind of voltaic pile. The length of the columns, and consequently the number of discs varies according to their position in the body. The columns extend almost through the creature, from the skin of the back to that of the abdomen, and are clearly visible on both sides, so that those at the middle are necessarily the longest, and those at either end become gradually shorter. In many large specimens more than 1,000 columns were counted, and the number of discs on an average a hundred to an inch. It seems from the best researches, that the growth of this organ is produced, not by the increase of each column, but by a continual addition to their number. A vast amount of blood-vessels pass through the electric organ, and it is permeated with nerves in every direction.

The use for this formidable weapon is obvious, as the fish is extremely slow and clumsy in its movements, and were it not for this assistance it would stand a poor chance of obtaining food. In ancient days the animal was pressed into use for medicinal purposes, and was the original electro-therapeutic medium. Dioscorides, the physician who attended Antony and Cleopatra, is said to have made use of its powers.—*N. Y. Evening Post*.

THE MIDSHIPMAN AND SIR JOHN FRANKLIN.

Sir John seemed never to be happier than when speaking of his former voyages, and he encouraged me to converse freely with him as we strolled over the grounds together or rode out into the country. He had a complete and most perfect and elaborate set of charts of the Arctic regions, so far as they had then been explored, upon which his own operations and those of Captains Parry and Ross and other Arctic explorers were distinctly marked out; and it was the greatest pleasure of an evening to display these charts and point out the spots he had visited; also tracing the courses he would endeavour to pursue, if it should ever be his "good fortune," as he expressed himself, again to be employed in what was the great hobby of his life. There was not a point he had discovered, nor a spot that he had visited respecting which he had not some anecdote to tell or some narrow escape to relate. And to me it was delightful to listen to these anecdotes from the lips of a man who had bravely dared and overcome the perils of which he spoke, and who had already rendered his name famous as one of the boldest and most energetic and persevering of Arctic discoverers. Besides, I confess that it was flattering to my pride to hear a post-Captain and a Lieutenant-Governor conversing thus freely with a young midshipman and encouraging me to express my own opinions and listening to them kindly and attentively. I spent a pleasant visit at the Penns, and was sorry to return to the ship. While we lay in port an emigrant ship and a female convict ship arrived—the latter one of the last, if not the last, female convict ship that left the shores of England, and Sir John and Lady Franklin visited them both immediately on their arrival. It was her ladyship's chief pleasure, and she seemed to regard it as a duty, to exert herself to the utmost for the benefit of younger female convicts as had conducted themselves well during the voyage, and whose offences against the laws of their country were such as afforded hope that, removed from temptations of vice and poverty, they might yet redeem their characters and prove useful members of society. It must be recollected that in those days, when there was a scarcity of females in the Australian colonies, young women were often transported for offences which would nowadays be punished by a few months' or even a few weeks' imprisonment.—*Chambers's Journal*.

FRESH outbreaks against the Jews are reported from all parts of Russia.

It seems to be well sometimes to have some knowledge of two professions—especially for missionaries. Rev. J. W. Graybill, who is a missionary of the Southern Presbyterian Church in Mexico, and who studied medicine before he went to that country, went to Brownsville, Texas, where the yellow fever broke out. He himself suffered from the fever, but when he recovered went to work healing others, having had as many as two hundred patients at one time. His beneficent work has given him great influence over all classes.

BRITISH AND FOREIGN ITEMS.

GENEVA, with its death-rate of 17 per 1,000, is said to be the healthiest city of Europe.

It is exceedingly probable that the Duke and Duchess of Albany will spend the winter in Italy.

THE Emperor of Austria has subscribed 100,000 florins for the sufferers by the floods in the Tyrol.

BARRIOS, the President of Guatemala, has issued a proclamation declaring entire liberty of religious worship.

MR. SPURGEON recently pronounced drunkenness as "in itself an awful sin—one of the worst of sins—in short a dreadful crime."

A LONDON lunatic fasted twenty-one days, and then died, while food was being forced down his throat, of excitement and exhaustion.

FIVE men who were formerly Brahmin priests are now engaged in Christian work in connection with the Santhal Mission in India.

ASTRONOMERS have been intently studying the movements of a comet apparently rushing towards the sun, and that is visible by daylight.

THE cheering news from Egypt has had a marked beneficial effect upon Lady Wolsley, who had been staying at Hamburg for her health.

CETEWAYO'S portrait, which has been painted for the Queen, is to be placed in the Long Gallery in the private apartments at Windsor Castle.

ALEXANDER III., Czar of Russia, has surprised his people, as well as Europe, by appearing with the Empress in Moscow, and establishing the Imperial Court in the Kremlin.

AFTER his long absence in exploring Africa, H. M. Stanley has returned to Europe. The world may now expect another valuable chapter of information about the Dark Continent.

JOHN FOWLER, who for seven years was consulting engineer to the Egyptian Government, says that the Nile in an average year conveys 65,000,000 tons of fertilizing soil to the Mediterranean.

THE fast Guion steamer "Alaska" keeps on reducing the length of her ocean trips. In her last voyage she passed Fastnet Light in 6 days, 15 hours, and 19 minutes, or four hours quicker than ever before.

DAMIETTA, the last stronghold of the Egyptians has surrendered to the British, and the latter are now the actual rulers of Egypt, though nominally they are but the protectors of the Khedive's authority.

REV. DR. SHELDON JACKSON'S valuable illustrated article on Alaska is published by the National Bureau of Education, who will send it free to any applicant. Address Hon. J. Eaton, Washington, D.C.

THE Austrian Government has granted permission to nine Protestant Christian Bohemians to form a "Vereia," or close corporation, with authority to buy or build in Prague a house for Bible Lecturers. The world moves.

COL. JUDD, the Chamberlain and Secretary of King Kalakaua, arrived in New York last week, with six promising young Hawaiians who are to be educated in the United States and in Scotland at the expense of their government.

LADY FLORENCE DIXIE is doing more than merely talking and writing in behalf of the poverty-stricken inhabitants of the west coast of Ireland. She is soliciting contributions for their relief, and has received as much as \$25,000 in a single week.

THE Dowager Countess of Rosebery, who is dead in London, was in the eighty-sixth year of her age. She was married to the fourth Earl of Rosebery, the grandfather of the present Earl, in 1819, and was his second wife. By her he had two daughters, both of whom are now dead. The Earl himself died in 1868.

MADAGASCAR is in trouble. Queen Emma prohibited the export of ebony, rosewood, and other valuable products to the United States. Some of her chiefs refused to obey, and the Queen sent a large force to compel obedience. Several skirmishes have taken place. Emma's troops are dying by hundreds of fever.

AT Rotherham station the other day a porter promptly offered the Bishop of Sodor and Man all possible assistance with his luggage. "How many articles, your lordship?" "Thirty-nine," said the Bishop, with a sly twinkle in his eye. "That's too many, I'm afraid," replied the man in good faith. "Ah," said the Bishop, "I perceive you are a Dissenter."

THE British Ambassador has communicated to the British Foreign Secretary a note from the Porte thanking Great Britain for re-establishing order in Egypt, and expressing the hope that the bonds of friendship at present subsisting between Turkey and England will be drawn still closer. The Secretary replied expressing satisfaction at the sentiments of the Ottoman Government.

THERE died at Pau, last week, the Baroness Lejeune, aged 102 years. Her husband, whom she had survived for thirty-four years, was one of Napoleon I.'s most trusted officers, and assisted his master to escape across the Danube after his defeat at the battle of Esaling. The old lady retained her faculties to the last, and possessed the most varied recollections of events that happened under the First Empire.

THE farmers in Nairnshire, in Scotland, have been greatly annoyed by rooks and wild pigeons, and early in the season formed an association for their destruction. In order to pay the cost of killing these birds they assessed themselves 2s. 6d. per plough, and then offered rewards of a penny per head for rooks and three farthings for pigeons. It is estimated that some 4,000 rooks and 1,000 pigeons have in consequence been killed by the gamekeepers of Nairnshire.

MINISTERS AND CHURCHES.

THE congregation of St. David's, in St. John, have extended a call to the Rev. G. Bruce, St. Catharines.

COMMUNICATIONS intended for the Presbytery of Bruce should be addressed to Rev. James Gourlay, M.A., Port Elgin.

THE Rev. D. J. Macdonnell has gone to Britain for his health. Dr. Jenkins, of Montreal, will occupy the pulpit part of the time.

THE new manse in course of erection at Ayr for Rev. Mr. Thompson is progressing rapidly. The brickwork is finished, and is of commanding proportions.

THE S. S. Teachers' Association in connection with the River Street Presbyterian Church, Paris, have presented Miss Mary Robertson, one of the members, with five volumes of Frances Ridley Havergal's noble works, in a neat case, on the occasion of her departure from the town.

THE Rev. H. McKay, who for seven years has been laboring and successfully doing the work of an ordained missionary, last week delivered an interesting address in College street Presbyterian Church on the satisfactory results and hopeful prospects of missionary enterprise on Manitoulin Island.

THE Rev. Robert Moodie has received from the Presbytery of Barrie leave of absence for three months, in expectation of making a visit to the North-West. The Presbytery appointed that during his absence the Rev. John Gray, M.A., Orillia, should act as clerk, and the Rev. A. Findlay, as convener of its Home Mission Committee. Parties who have business with the Presbytery during that time will please address Mr. Gray or Mr. Findlay, as the nature of their correspondence may require.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met at Coldsprings on the 3rd of October, according to adjournment. There were nine ministers and one elder present. Mr. Bell reported that he had declared the pulpits of Cartwright and Ballyduff vacant, as instructed by Presbytery. Mr. Windell was appointed Moderator of Session of Cartwright and Ballyduff during the vacancy. Mr. Ewing's name was added to the list of the Committee on Arrears of Stipend. The date of the induction at Norwood was changed from the 12th to the 19th October, at 11 o'clock a.m. The Rev. Mr. Beattie, of Brantford, being present, was invited to sit with the Presbytery. The Home Mission Committee gave in their report, ordered at last meeting in Port Hope. After discussion, the report was received and its recommendations adopted. The trials of Mr. Cooke, prior to ordination and induction, were sustained. At 2 o'clock the Presbytery entered upon the services in connection with the ordination of Mr. Cooke. Mr. Beattie, of Port Hope, presided, Mr. McCrea, of Cobourg, preached, Mr. Cleland addressed the minister, and Mr. J. M. Douglas, late of Indore, the people. At the close of the services Mr. Cooke received the congratulations of the congregation, being introduced to each when passing out of the church by their late pastor, the Rev. F. R. Beattie, of Brantford. Presbytery adjourned, to meet at Garden Hill on the 10th of October, at 2 o'clock p.m., for the induction of Mr. Jamieson.—W. BENNETT, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met on the 26th Sept., in St. Paul's Church, Walkerton. Mr. Scott was granted leave to withdraw his resignation, as the main reason for his tendering it did not now exist, and his health has been restored. Mr. McLennan gave a very interesting report of his visit to the mission stations at Bruce Mines, St. Joseph's Island, Manitoulin, etc., for which he was thanked, and his report handed over for the use of the Home Mission Committee. The Presbytery also recorded thanks to Messrs. James Cameron, Charles Cameron and J. Somerville, for the service rendered by them in the same fields, while on a holiday tour, and expressed the hope that their example might be followed by other ministers interested in the mission work of the Church. Regret was expressed that the state of Mr. Hugh McKay's health necessitates his withdrawal from Manitoulin Island, where he has done excellent work. It was resolved to ask ordained missionaries and grants for the following fields: Two for Manitoulin, one for Bruce Mines district, and one for Sault Ste. Marie, and also to ask the usual grant for Kinloss and Ber-

rie. The resignation of his charge by Mr. Forbes was accepted, to take effect on the second Sabbath of October, and Mr. Wardrope was appointed Moderator of Session. Mr. Tolmie was appointed Moderator of Session of Knox Church, Paisley. A Presbyterial certificate was granted to Mr. Forbes, who has received an appointment to Minnesota, from the American Presbyterian Church. Mr. Gourlay was elected to the office of Clerk. The Presbytery appointed its next meeting to be held at Chesley on the 19th Dec., at 2 o'clock p.m.—JAS. GOURLAY, *Pres. Clerk*.

PRESBYTERY OF SAUGEEN.—This Presbytery met in St. Andrew's Church, Mount Forest, on the 19th Sept. Commissioners from St. Andrew's Church, Proton, also from Ayton and East Normanby, appeared before the Presbytery, requesting a rearrangement of stations, so that they might all have regular supply, and be self-sustaining. The Presbytery, after long deliberation, agreed to take no definite action in the meantime. Messrs. Sommerville, Gaudier and Hall, students, each gave a report of his work during summer, and read a discourse. The Presbytery expressed their satisfaction with the same, and instructed the clerk to grant them the necessary certificates. The Presbytery accepted of the resignation of Mr. Eakin, expressed their esteem for him, their sorrow in parting with him, and their wish for his prosperity in the future. Mr. Morrison was appointed to preach in Dundalk and Fraser Settlement, and declare the pastoral charge vacant, and Mr. Wilson was appointed Moderator of Session. Mr. Straith, with his Session, was appointed to ordain elders in St. Andrew's Church, Proton, and then to act as Moderator of Session. Mr. Brown, with his Session, was appointed to a similar duty in Black's Corners and Gaudier Station, and also to act as Moderator. Mr. Niven read a carefully-prepared report on statistics, showing the average contributions per member and per family. The report was received, and ordered to be printed. The Presbytery agreed to make application for supplements to Dundalk, etc., South Luther, etc., North Luther, etc., Ayton, etc. The next ordinary meeting of Presbytery was appointed to be held in Knox Church, Mount Forest, on the 19th December, at 11 o'clock a.m.—S. YOUNG, *Pres. Clerk*.

OBITUARY.

Died Sept. 19th, 1882, Mr. Adam Martin, an elder of West Flamboro' congregation, in the eighty-second year of his age.

The subject of this notice was born in Scotland, near Hawick. He came to Canada in 1840, and settled on the farm on which he died. He at once connected himself with the congregation here, and in 1850 was elected to the office of ruling elder, being ordained on the 8th December; and had thus been a member of Session for nearly thirty-two years.

Of him it could be truly said, "He was a good man." He loved the ordinances of God's house, and was regular in his attendance, even when greatly enfeebled by infirmities incident to old age. During his short illness he was cheerful and confident. He spoke of heaven, and his anticipation of its joys, with most pleasing simplicity and assurance. He forgot all the anguish of separation from children and friends, while his faith took hold of Christ. His death was peaceful. "He died in a good old age, an old man, and full of years, and was gathered unto his fathers."

At a meeting of Session, held in the church on Sabbath, 24th, the following resolutions were adopted, and a copy ordered to be sent to the surviving daughters of the deceased:

"Whereas it hath pleased God that death should again (for the third time in five months) enter this Session and remove our venerable father and brother, Mr. Adam Martin,—

"Resolved: That in the death of our venerable father and brother, we have lost a judicious and wise friend, an earnest Christian, and a father and brother beloved. Yet we submissively bow to the Divine will, and heed the repeated warning, 'Be ye also ready.'

"Resolved: That our sympathies are with the relatives and friends of our deceased father and brother, especially with his two daughters, his only surviving children."

West Flamboro', Sept. 29th, 1882.

A CHRISTIAN is like a statue of glass lighted up within—the smallest flaw is apparent.

BOOKS AND MAGAZINES.

GAGE'S SCHOOL EXAMINER AND STUDENT'S ASSISTANT for this month is a very useful publication, and cannot but prove very helpful to teachers and students. Address—W. J. Gage & Co., 11 Wellington street, Toronto.

THE PROOFS OF CHRIST'S RESURRECTION—FROM A LAWYER'S STANDPOINT. By Charles R. Morrison. (Andover: W. Draper.)—This is a masterly work on a vital question of evidence which concerns everyone. "If Christ be not risen our preaching is vain, and your faith is also vain," says the apostle. The author has been at great pains to collect testimonies and arguments from ancient and modern authors, and events which throw much light on the subject, especially on those points challenged by infidels and sceptics. The book is written in a clear, convincing style, and is creditable alike to the head and heart of the learned lawyer.

GOSPEL WORK.

SWANSEA.—Messrs. Moody and Sankey have returned to Britain, and begun work in Wales.

On Thursday the evangelists paid a flying visit to Neath, a town at a few miles' distance. The Market Hall was crowded, and on the platform were the Venerable Archdeacon of Llandaff and many other clergymen and ministers.

The Vicar of Swansea (Rev. S. C. Morgan), and many of the clergy and ministers of Swansea and the surrounding districts, took a very active interest in the work, helping in the meeting and in the inquiry room.

People from all parts of Wales, north, south, east, and west, came to the meetings. Many of these were Christians, and we know of several instances in which a day with Messrs. Moody and Sankey have stirred them up wonderfully to work for Jesus, so that not only Swansea but the whole of Wales will be blessed by this visit.

At first there was a hesitancy on the part of inquirers to avail themselves of the privilege of quiet converse with Christians in the after meeting. Nevertheless, the workers were cheered and encouraged by the number of anxious ones. The first inquirer was a German sailor, who knew nothing of Jesus and His love. The way was explained to him, and he, simple as a little child, accepted Jesus as his Saviour. One night a worker was asked to speak to a woman who had been the subject of many prayers. For a long time he earnestly and persistently pressed the matter home, and at last he had the joy of seeing her unreservedly cast herself, body and soul, at the feet of Jesus, asking and receiving pardon. He heard next day that this woman's husband, who had been a member of the Gospel Temperance Union for the last nine months, had broken the pledge,—the very night on which his wife had been converted. Alas! he had not taken Jesus as his strength and guide. The home was visited and a sad scene was presented.

The poor woman's heart seemed almost broken. When spoken to, she burst into a fit of weeping, and rocked herself to and fro in agony of spirit. She had returned from the meeting overflowing with love and gladness. She would tell her husband of the great change that had been wrought in her heart, and try to win him for Jesus. But it was not until the early hours of the next morning that he appeared, and then it was in a state bordering on idiocy. He had been induced to drink, and on his return home he commenced to abuse his wife. Let us pray that God may bring this poor man to see that neither ribbon nor pledge, but only the grace of God, can save him and keep him from falling.

In the meeting one evening a baby began to cry, and Mr. Moody, noticing the forbidding looks that were directed from all parts of the hall towards the little offender, endeavoured by a few kind words to put the mother at ease. Her heart was touched, she remained to the inquiry meeting, and left rejoicing in her Saviour.

One striking feature of the work has been the number of elderly persons who have entered the inquiry room. These people have attended churches or chapels all their lives, but the tidings of salvation in its simplicity, when explained to them, have appeared like a new revelation. One night an old man asked Mr. Moody how he could be saved. The way of sal-

vation was pointed out to him, and he left apparently decided. The next morning he called at Mr. Moody's hotel with tears in his eyes, and said, "Do you really mean to tell me that all I have to do is simply to trust in Christ as my Saviour? I have sinned all my life, and now can I be saved by trusting God's Word?" Mr. Moody told him that that was the way, and he left with a heart full of joy.

The large crowds who have gathered nightly at these meetings have evidently been stirred to the very depths of their hearts, and many cases of heart-working, especially in the matter of restitution, have come under the notice of the ministers. There is one result that we cannot too fervently hope will be brought about by this visit to Wales, and that is, that the painfully evident breach between churchmen and chapel-goers may be filled up. That we love the brethren is a sign that we have passed from death unto life (1 John iii. 14). In carrying on this mission we rejoice to say perfect harmony seems to have existed amongst the Christians of all denominations who took a part in the work. If the same spirit of Christian love and sympathy be encouraged and strengthened, and the same amount of support be given by the clergy and ministers to the Rev. Mr. Cleworth, and those who continue the meetings, the movement will not only be kept up, but extended, and Swansea will be richly blessed.

The blessing as yet may be said to have been mainly confined to Christian people; but if the Swansea committee rise to the occasion and follow up the work with spirit, very great results may undoubtedly be secured. They are fortunate meantime in having Mr. Cleworth to remain in Swansea for another fortnight; the development of the work will be watched with the greatest interest.

The South Wales "Daily News" thus notices the meetings of these evangelists in Cardiff:—The grand reception and the enthusiastic welcome which these great evangelists have received during their visit to the Principality will no doubt be held long in remembrance by them. In no town with a similar population have such immense audiences, day after day, and several times during the same day, been drawn together as at Cardiff. The excitement which the evangelists have aroused spread not only to those who had a desire to hear Messrs. Moody and Sankey, but to those who desired to assist them in the great work they had undertaken. At every meeting the committee, on whom devolved all the arrangements, exerted themselves in a way that could not have been expected of men whose extensive business occupations made time of even greater importance than money. All considerations of personal wealth were thrown aside, and they seemed to have no other pursuit than that of clearing away the obstacles which prevented the evangelists from teaching the masses.

It is also remarkable that with buildings so thoroughly unsuited for large assemblies, where, at meeting after meeting, hundreds had to be excluded and the doors closed long before the proceedings commenced, where the audiences were packed as closely as human beings could stand, where nearly a hundred thousand persons had repassed the several entrances, with the anxiety of thousands to enter the buildings as soon as the doors were opened, that not a single accident has occurred of any kind.

As the excitement grew through the week, fresh meetings were organized. Lady Hope's meetings at the assembly-room of the Town Hall were very successful. Every day the room was filled, and often inconveniently crowded. The meetings at the Tabernacle Chapel, where Professor Drummond delivered addresses every evening, were equally successful, and while Lady Hope had hundreds of ladies, Professor Drummond had an equal number of young men listening to him. When Mr. Booth, the American temperance advocate, visited Cardiff, a considerable amount of enthusiasm was evinced by the inhabitants, but the excitement then bore no comparison with that which has been experienced by the residents of Cardiff during the past week. That excitement has not been confined to particular sections of the Christian community, but thousands of Churchmen and Nonconformists have attended the meetings held at Wood street Chapel and the Circus, and the one question besides that of the war in Egypt has been, "Have you heard Messrs. Moody and Sankey?" The daily meetings have, no doubt, to a large extent, been attended by men and women who are connected with some one of the Christian Churches; but the evening meetings

have in the same way been attended by men and women who rarely enter a place of worship.

The eagerness to hear these evangelists was so great that a special late train had to be run to accommodate the multitudes from adjacent towns.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Member of Mount Forest congregation, for Home Mission, \$2; Foreign Mission, \$4. M. G., Pictou, N.S., for Foreign Mission, China, \$10. A Well-wisher, Toronto, for Rev. C. Chiniquy's Mission, \$2. Member of Presbyterian Church, Wroxeter, Home Mission, \$20. Anonymous (money unexpectedly got), for Foreign Mission, \$1. A Friend, for Home Mission, \$5; for Foreign Mission, \$5; and French Evangelization, \$5.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIII.

Oct. 22, } THE AGONY IN THE GARDEN. { Mark 14 :
1882. } 32-42.

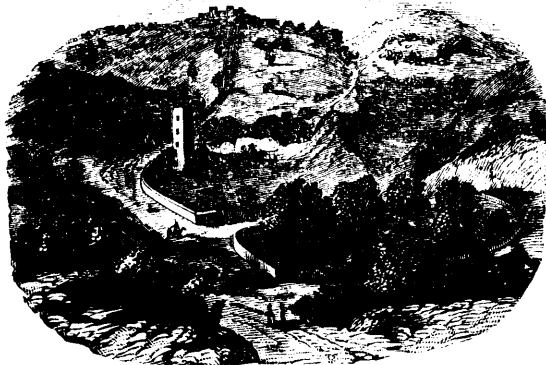
GOLDEN TEXT.—"Surely He hath borne our griefs and carried our sorrows."—Isa. 53: 4.

TIME.—Towards midnight, after the institution of the Supper.

PLACE.—Gethsemane.

PARALLEL.—Matt. 26: 36-40; Luke 22: 39-46.

Notes and Comments.—Ver. 32. "Gethsemane:" John says (18: 1), "over the brook Cedron (black brook, so called from its dark waters), where was a garden:" it was on the western side of the Mount of Olives. Gethsemane means oil press; it was probably an enclosed yard containing a press for oil. As it was a place of resort by Jesus, it likely belonged to some friend. Judas knew of it, and correctly supposed that Christ would be found there. "His disciples:" eight—three went in with Him. "While I shall pray:" in this supreme crisis He felt the deep need of His Father's support.



Ver. 33. "Peter," etc.: the innermost circle of His friends. "Sore amazed—very heavy:" REV., better, "sore troubled:" the former words refer to the disclosure of the infinite burden He had to bear—the sins of the world; the latter, that the darkness of solitude and desertion was closing around Him.

Ver. 34. "My soul:" then Jesus had a human soul, capable of passion, conflict and suffering; it was this that was troubled with the sufferings of the body, and reacted upon that body in increasing suffering and weakness. "Unto death:" the horror and anguish would have killed Him but for angelic ministrations (Luke 22: 43). "Watch:" Matthew, "with me:" not "pray with me," for His disciples could not enter into those prayers, but He would have their presence and sympathy.

Ver. 35. "Forward a little:" Luke, "about a stone's cast." "Fell:" or as Luke, "kneeled down:" prostrated Himself, as in the East, with the head bowed forward to the ground. "If it were possible:" if consistent with His Father's will and the work He had undertaken. Jesus could have ended His sufferings then if He had so determined (Matt. 26: 53). "The hour:" in next verse, "cup:" the sufferings then before Him.

Ver. 36. "Abba:" Mark preserves the Hebrew word, showing us that the prayer was in that language; "Father" is the explanation, but very soon the two words came into general use as an address to God—Rom. 8: 15; Gal 4: 6; and we use the old Hebrew word ourselves,

"And Father, Abba Father, cry."

"This cup:" so Christ elsewhere calls His sufferings—Matt. 20: 22; John 18: 11—among the ancients meant a portion, whether of pleasure or suffering. "Not what I will, but what Thou wilt:" grand victory of faith and trust in the Father, in that hour of supreme trial and agony. In this, as in everything, our Divine model.

Ver. 37. "Findeth them sleeping:" the three, we think, from the address; Luke says, "for sorrow:" it was now near day-dawn, and they had not slept for twenty-four hours. Did this show indifference, apathy? Barnes says, "Just the reverse; it was proof of their great attachment, and their deep sympathy in His sorrows. Their grief was so great that they naturally fell asleep. Multitudes of facts might be brought to show that this is in accordance with the regular effects of grief." And yet the Saviour was at any rate disappointed, for He said to Peter—late so boastful and ready to do great things—"couldst not thou watch one hour?"

Ver. 38. "Watch and pray:" an old admonition repeated afresh; always needful, never more so than now, when so great calamity was nigh—"temptation:"—which they certainly would do if they ceased from watching. "Spirit-willing:" or as REV. "ready:" lit. eager. "Flesh—weak:" the Master graciously drew from the experience through which He had just been passing an excuse for His wearied disciples. His flesh was weak, but the willing spirit was victor; in the disciples the spirit also was willing, but the weak flesh prevailed. Like our Lord, by watching and prayer, our willing spirit may conquer the flesh. In this, also, He hath left us an example.

Vers. 39, 40. "Same words:" the form slightly changed, but the same expression of resignation to the Father's will. The agony returned, and it was now that marvel of mental suffering—the bloody sweat—took place (Luke 22: 44). Again Christ finds the disciples asleep. "Eyes were heavy:" the idea is of drowsiness, not deep sleep. "Wist not:" the natural thought is that in the dazed, uncertain state they were in, they could not think what to say, in excuse for themselves or sympathy for the Master.

Ver. 41. "The third time:" Matthew gives for the third prayer the words above which Mark gives for the second, "saying the same words." "Sleep on now:" words, not of reproach, but of indulgence; the Master saw and sympathized with the weakness of His disciples; the time for watching was past, "the hour is come" of darkness and apparent triumph for the foes of the Saviour. "Is betrayed:" perhaps even now His eye caught the gleam of lanterns, and the shadowy forms of men emerging from the eastern gate of the city, and He knew that it meant betrayal and death.

Ver. 42. "Rise up:" Jesus will not send them away, although He knows that they will soon forsake Him. "He that betrayeth:" no name, yet they would remember the prediction.

HINTS TO TEACHERS.

Prefatory.—If in any lesson the admonition to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," should be felt as peculiarly appropriate, surely it is here. The name "Gethsemane" has been for more than eighteen hundred years the embodiment of the deepest anguish, the most intense agony, the bitterness of the load of sin, all joined to the sublimest self-sacrifice, and the most perfect submission to the will of God. Teacher, will you not drink into the spirit of that hour, and with words of love and sympathy show your class that this cup was taken for them, and that for their salvation Christ drained it to the dregs? Show by your whole teaching how deeply you yourself feel the spirit of the lesson.

Topical Analysis.—(1) The Saviour's Agony (vers. 32-34). (2) The Saviour's Prayer (vers. 35, 36, 40). (3) The Sleeping Disciples (vers. 37-39, 40-42).

On the first topic, teach that the Saviour's agony was mental. The physical sufferings, the scourging, thorns and cross had not yet begun, but there entered into it, we may reverently suppose, a view of the sufferings so near at hand. He knew what He would have to bear, and into that hour was crowded, by anticipation, the cruelty, the shame, the tortures of the scene upon which He was just entering. There was the sense of loneliness; was not one of His disciples even then on the way to betray Him? Would not another deny Him with oaths and cursing, and all would forsake Him in the supreme moment of suffering; and, above all, was there not the falling of that shadow which culminated in the horrible darkness that wrung from Him the cry, "My God, My God, why hast THOU forsaken Me?" Was there not also the renewed temptations of Satan? He who had left the Saviour in the wilderness for a season, doubtless now returned again and made his fiercest final assaults upon the Holy One, tempting Him, may be, to rise in His power, confound His enemies, deliver Himself from their power, and prove thus that He was the Son of God; and—leave unfinished the work He came to do. There was the weight of sin. Sinless Himself, He yet was bearing the sins of a sinful world—a burden we cannot understand, having with it a sense of its infinite hatefulness to God, and the weight of His Divine displeasure against it.

On the second topic you may point out that the Saviour's prayers were brief: the whole is contained in two verses. The more intense and deep the feelings, the fewer, as a rule, will be the words. The prayer was earnest—intensely so. Three times does He pray almost in the same words—deeply, passionately earnest. It was submissive. Over and above all there was this—out of all the tears and agony and sweat of blood He rises with this grand sacrifice of submission, "Not what I will, but what Thou wilt."

On the third topic we may direct attention principally to the Saviour's gentleness and sympathy with the disciples. His "couldst not thou watch one hour?" is more of warning than reproach. He recognizes that they were "ready" in the spirit, and only weak in the flesh. There is tenderness in every tone; He knew their infirmities, and forgave where a mere human master would have resented.

Incidental Lessons.—That in times of temptation and suffering we may gather strength by looking to God.

If we should find a Gethsemane, let it be a place of victory over self.

Alone, with no human sympathy, the Saviour trod the winepress of sorrow and agony.

Gethsemane a terrible manifestation of the evil of sin.

Prayer leads us to the source of strength and power.

To will only what God wills—the triumph of faith.

That God may answer prayer as really by giving strength to bear, as by removing the suffering—Luke 22: 43; 2 Cor. 12: 8, 9.

That prayer brought the helping angel.

That Jesus taught us forbearance with weak friends.

That we have the same powers to overcome temptations Christ used so successfully.

That those who are most like Christ will have His sympathizing spirit.

Main Lesson.—Submission to God's will one of the great teachings of Christ's life and death—Matt. 26: 39; Mark 8: 35; John 4: 34; 5: 30; 6: 38.

OUR YOUNG FOLKS.

CHESTNUTS.

Down in the orchard, all the day,
The apples ripened and dropped away,
Tawny, and yellow, and red they fell,
Filling the air with a spicy smell.

There were purple grapes on the alders low,
But the jays had gathered them long ago;
And the merry children had plundered well
Hedge and thicket and hazel dell.

But the sturdy chestnuts over the hill
Guarded their prickly caskets still,
And laughed in scorn at the wind and rain,
Beating the burly limbs in vain.

"Hush!" said the frost; "if you'll hold your breath
Till hill and valley are still as death,
I will whisper a spell that shall open wide
The caskets green where the treasures hide."

Close at the door of each guarded cell
He breathed the words of his wonderful spell
And the bristling lances turned aside
And every portal flew open wide.

Up sprung the wind with a loud "Ho! Ho!"
And scattered the treasures to and fro;
And the children shouted, "Come away!
There is sport in the chestnut woods to-day!"

BORROWING A QUARTER.

Three city boys were on their way home from school, and as there were at least two hours before dark (and before supper time) they were quite ready to stop and look at anything, from a circus to a dog-fight.

"O, boys, just look!" cried Charlie Thorn.

"What? where?" exclaimed his companions. They were in front of a second-hand book store; and pointing to a thick, green-covered volume in the window, Charlie exclaimed:

"Why, there's the 'Arabian Nights'—real good, not torn a bit, marked 'Only twenty-five cents!' Full of pictures too!"

"Oh!" said, or rather sighed, Edgar Denny and Will Farnham.

Three faces were pressed close to the bookseller's window, three pairs of eager eyes gazed over the treasure; for to what ten or twelve-year-old is not "The Arabian Nights" a treasure?

Neither Edgar, Charlie nor Will had ever read the wonderful book; but one of the latter's cousins had done so, and had related one or two of the stories to Will, and he in turn had repeated them to his two friends.

"I say," remarked Edgar, doubtfully, "has any fellow got a quarter?"

No fellow had; what was worse, the united wealth of the three "fellows" amounted to just seven cents.

"Perhaps, if I tell papa about it, he'll buy it for us," suggested Charlie.

"Pshaw! Somebody'll snap it up before you can get to your father's store. A bargain like that isn't to be had every day."

"If Tom Baker sees it, he'll buy it, sure pop! He's always got money," sighed Edgar. "If he hadn't been kept in, like as not he'd have bought it before this."

Suddenly Will's face brightened. Putting his hand in his pocket, he drew out a one dollar bill, and announced his intention of buying the book.

"A dollar! Where did you get it?" asked Charlie in amazement.

"Tisn't mine: it's Aunt Mary's. She gave me a dollar this noon and asked me to pay fifty cents that she owed to Mr. Jenkinson, the apothecary, you know. She will not be home till late this evening; and in the meantime I can run up to grandma's and get a quarter she owes me for some eggs I sold her—my little bantam's eggs! Aunt Mary will not mind, if I do borrow a quarter from her for a little while."

So the treasury of marvels passed into Will Farnham's possession, and the three happy boys made immediate arrangements for reading it aloud, turn and turn about. At every street corner they paused to look at "just one more picture," and it was with a violent effort that Will tore himself away to "run up to grandma's."

"But you boys may look at it while I am gone, if you'll bring it to me before supper," he remarked, graciously, as he left them.

Unfortunately he got to his grandmother's just a little while after she had left home for a two days' visit to one of her sons; so the little bantam's eggs could not be paid for then.

"Oh well, it can't be helped now," Will said to himself. "Grandma is certain to give me the quarter in a day or two, and I'll tell Aunt Mary about it as soon as she comes in."

When he got home, his mother told him to put his aunt's change on her bureau and then run to the grocer's and get some sugar for tea. After supper he betook himself to his new book, and was a thousand years and a thousand miles away. He dimly heard some one ask him about Aunt Mary's money, and he gave her a dreamy answer; and his father had to speak to him three times before he realized that it was bed-time.

Of course he for the moment forgot all about the borrowed quarter. Conscious of "good intentions" he felt no anxiety about the matter.

* * * * *

"Isn't it too bad, Will, that our new cook, who makes such nice cake and pie, is not honest, and mamma's got to discharge her?" said his sister Jennie the next morning.

"Yes, it is a pity! What has she taken?"

"Not very much; but, as mamma says, it shows that her principles are not good. She or some fairy (for there was not a person but her in the room from the time you went there until mamma went in and discovered it) took a quarter out of Aunt Mary's room. You put the change on her bureau?"

"Yes, on a little blue mat."

"That was where I saw it," said Mrs. Farnham.

"Then it was lucky for your purse, Aunt Mary," said Will, with a laugh, "that I had borrowed a quarter of you, or you would be fifty cents poorer instead of twenty-five."

"What do you mean? I lent you no quarter!" was the surprised reply.

"No, but I borrowed it."

"Did you, then, lay but one quarter on the bureau?" asked the mother.

"Yes, ma'am. I borrowed the other."

"Oh!" exclaimed Mrs. Farnham, with a

sigh of relief. "Then the cook is not dishonest, and I have unjustly suspected her."

"I am very sorry I did not explain sooner," said Will, earnestly.

"So you ought to be! But suppose you explain now," interposed his father, a little sternly.

And Will told the whole story, adding: "You see, Aunt Mary, I didn't know that grandma was going away, and I thought I could get the money at once."

"Oh, it is all right. You were welcome to the money," answered his aunt.

"I disagree with you, Mary," exclaimed Mr. Farnham, quickly. "I think there is a great principle at stake, and that Will did not do right. There is but one step, one very little step, between borrowing a thing without its owner's permission, and stealing."

"O, papa!" cried Jennie, horrified at the word, "our Will wouldn't steal!"

"I sincerely hope and firmly believe that he would not; but no one can tell what he may do under strong temptation. The clerk who borrows his employer's funds fully intends to restore them. Yet how often we read of a clerk or cashier involving himself beyond recall just by 'borrowing' a few thousands to speculate with. I once knew a gentleman, highly educated and very intelligent, whom I would have trusted with my whole fortune, such implicit confidence did I and all who knew him have in his thorough integrity. He had a few hundred dollars invested in real estate and felt himself honest (as our Will did), and he 'borrowed' a less sum from his employer's funds to invest in some stock that was sure to sell at a high price. Even if he lost all, he knew he could repay it in a day or two, long before his employer needed it. Unluckily, he did not lose. So he 'borrowed' again, and won, and yet again. And so on, until one fine morning the tables turned, and he lost—lost seven thousand dollars!"

"Poor man! what did he do?"

"What could he do? He confessed his dishonesty, but he could not make restitution. So he was sent to the State prison, and died there, overcome with humiliation and contrition. You see, Will, what an honest man may be led into doing, by borrowing another's goods without permission."

"Father, I am very sorry I did it; I felt so sure of being able to pay it at once. But I can understand now why you say there is such a little step between borrowing without leave and stealing. O, mamma, did you accuse cook?"

"No, I only suspected her. I waited to be very sure."

"There it is, Will! You came very near being an innocent cause of great injustice to cook, and of great trouble to your mother. It is easy to commit an apparent trifling fault, but difficult, nay, impossible to foresee what calamities may result from it. 'Abstain from all appearance of evil,' is a good motto for boys, as well as men."

To learn much, we must learn a little at a time, and learn that well.—Locke.

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At Manotick, on the 3rd inst., by the Rev. J. Munro, B.A., assisted by the Rev. C. Boyd, B.A., brother of the bride, W. J. Fenton, Esq., of Gloucester, to Rebecca, third daughter of the late Archibald Boyd, Esq., Manotick.

At the residence of the bride's parents, Parkhill, on the 28th Sept., by the Rev. J. Rennie, of Ailsa Craig, Peter Stewart, Esq., Reeve of West Williams, to Martha M., second daughter of Donald McLeod, Esq., Merchant.

At the residence of the bride's father, Sept. 26th, by the Rev. J. W. Cameron, B.A., Lasky, John Crawford, to Lavinia Maud, eldest daughter of T. Robertson, Esq., both of Schomberg.

At the residence of the bride's father, Sept. 27th, by the Rev. J. W. Cameron, B.A., Lasky, Simon Ellis Tecumseth, to Janet, only daughter of A. Crawford, Esq., Schomberg.

At the residence of the bride's brother-in-law, 42 Nassau Street, Toronto, by the Rev. Mr. Wilray, assisted by Rev. E. McKay, brother of the bride groom, Rev. A. McKay, pastor of the First Church, Gramosa, to Annie Mark, third daughter of Mr. George Mark Strichen, Aberdeenshire, Scotland.

MEETINGS OF PRESBYTERY.

WHITBY.—At Oshawa, on Tuesday, 17th October, at half-past ten o'clock a.m.

OTTAWA.—The next regular quarterly meeting will be held in Knox Church, Ottawa, on Nov. 17th, at ten a.m.

LINDSAY.—At Uxbridge, on the last Tuesday of November, at ten a.m.

SARNIA.—In Sarnia, on the third Tuesday of December, at three p.m.

HURON.—At Clinton, on Tuesday, Nov. 14th, at ten o'clock a.m.

KINGSTON.—In St. Andrew's Church, Belleville, on Monday, 18th December, at half past seven p.m.

OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, Nov. 21st, at half past one p.m.

BRUCE.—At Chesley, on Tuesday, December 19th, at two p.m.

GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of November at ten o'clock a.m.

BARRIE.—At Barrie, on Tuesday 28th November, at eleven o'clock a.m.

MONTREAL.—In St. Paul's Church, Mon. 11. 00 Tuesday, the 13th of January next, at eleven o'clock a.m.

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