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Contributors and Correspondents.

NOTES FROM THE NORTH-WEST.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—My last letter was hurriedly brought to a close, as we were approaching Winnipeg on Monday last. I embraced a few moments leisure, before starting on a visit to several of our Mission Stations, to continue my notes up to the present date.

I am sorry to say that my fears regarding the failure of the crops in and around Winnipeg are more than realized. The grasshoppers have left nothing behind. In many cases the farmers saved nothing of importance whatever—in other cases their labor has been in vain. The destruction is limited to the vicinity of Winnipeg. At Portage La Prairie, and other districts 80 or 100 miles from Winnipeg, the crops are said to be remarkably good, but around Kildonan and Winnipeg there are no crops whatever. The season otherwise gave promise of more than usual abundance. While in Ontario we have suffered from want of rain, here in Manitoba they have had more than usual. Notwithstanding the great disappointment and severe loss, the people are in good spirits, and hope that for some seasons to come they may not be free of this terrible visitation. It is a sad drawback to newly arrived emigrants, and cripples the pecuniary resources of our Mission Stations. Several of them, that would have been self-supporting at an early date, are thus rendered entirely dependent upon the resources of the Church at large, and must remain so for some time to come.

On Tuesday we made a visit to Kildonan parish, where Mr. Black has labored so faithfully and successfully for the last 22 years, and also to the college and school. The road from Winnipeg to Kildonan is very beautiful, and the houses of the settlement are for the most part delightfully situated on the banks of the Red River. The farmers at and around Kildonan are very comfortable, and will feel the loss of this year's crops less than perhaps in any other part of the district. The church is a substantial stone building, rough cast, accommodating some 400 or 500 people. Around it, enclosed in a stone wall, is the burying-ground. When the church was begun some 20 years ago, it was agreed that the patriarchy of the congregation should dig out the foundations. Accordingly they assembled with spade and axe, and prepared the way for the erection of the walls. Now these godly men have all passed away; their dust depositing peacefully around the building which was so sacred in their eyes.

When Mr. Black's church at Kildonan was built there was no other near it, and no indications of the great future of Manitoba. Now, at a distance of only 5 miles, Winnipeg has sprung up within the last 5 years, and other localities are being rapidly populated. The future of Winnipeg depends very much on the direction of the railway. If made one of the principal termini along the route, its rapid growth is assured; but if, as some predict, Little Britain (where Mr. Frazer now preaches) be selected, Winnipeg may not fulfil all the expectations of its inhabitants, and become the great city of the North-west, as is now predicted. In any event, as the seat of government, it will always be a place of importance, and must of necessity have lines of railway communication into the interior of the country.

Our first impressions of Winnipeg are favorable. Everywhere there are indications of amazing energy and commercial activity. Houses are building in all directions, and inhabited before they are half finished. The prices asked for land are fabulous, and house rents are at least triple what they are in Ontario. The cost of living is great—eggs from 25 to 30 cents per dozen; butter, 40 to 50 cents per lb.; sugar, 18 to 25 cents per lb.; butcher meat from 20 to 25 cents; tea about the same as in Ontario; fish, abundant and cheap; wearing apparel some 20 per cent in advance. It is said, that but for the flat-boats that come periodically from Minnesota, selling all sorts of groceries and fruits, living would be even much higher. The competition between these flat-boat men and the merchants helps to keep things somewhat below the line of extortion.

The Wesleyan-Methodists have built a very neat church and parsonage at the end of the town. The Church of England and our own Knox Church worship in rather shabby structures. About a mile and a half down the river side, on the way to Kildonan, stands the cathedral and residence of Bishop Machray, with St. John's college close at hand. The Methodists

have also commenced a High School, intended to be the nucleus of a College. Already the ground for the building and materials have been purchased, and in a short time the College will be in operation. The Baptists have just sent out a colony and a missionary, who preaches in a school house in Winnipeg, and at other points in the neighborhood. So far as I can gather, our own denomination is as yet in advance of all the others.

It is to be regretted that the government have not seen their way clear to the establishment of a Provincial unsectarian College at Winnipeg or some other convenient place. Already there are as good as established 3 denominational colleges, neither of which can possibly be efficiently equipped by their respective Churches, and which are struggling for the pre-eminence. In a new country like this, where sectarianism has already been productive of so much evil, and where there is the greatest necessity for the evangelical denominations working harmoniously together, such a state of things is, to say the least, unhappy. I presume matters are too far advanced to admit of any radical change in collegiate education, but the necessity of a national system, in which all can unite, without sacrificing their respective tenets, will sooner or later force itself upon the powers that be, and compel action.

On Wednesday we met with the Presbytery of Manitoba in the Kildonan Church, and had the pleasure of meeting Bishop Machray at the house of Mr. Black. The members of Presbytery were all present save Mr. McNab, who was detained by sickness, and Mr. Vincent, whose distance from the place of meeting precludes the possibility of attendance, unless at very rare intervals. The business before the court consisted in reports from the various Mission Stations, as to the sums promised to aid in the support of their ministers, and arranging for the Commission to visit as many places as possible during their stay, and a conference on the college question. On Sabbath first we begin public labors in Winnipeg and Kildonan. Next week we hold conferences, with the College Committee, and extend our visits to Little Britain, Portage La Prairie, Palestine, and other districts, holding missionary meetings and preaching as far as practicable. We hope, in addition to our special duties connected with collegiate education in Kildonan and Winnipeg, to meet with all the brethren and address most of their congregations.

Passing from ecclesiastical to agricultural matters, our observation so far as regards the richness of the soil, agrees with all that has been written. It is of a heavy black clay, yielding, we are told, very large harvests for the space of twenty years in succession, without the aid of manure of any kind whatever. Indeed the manure is hardly in any case taken to the fields, but is buried or destroyed in the easiest manner possible. The average crop of wheat runs from 40 to 50 bushels to the acre, and other cereals and roots in proportion. Old settlers (in spite of the grasshoppers) testify that it is the richest and most fertile soil anywhere to be found, and that where, through the grasshoppers, the entire crop may be lost one year, in the next they are certain to have a double crop, more than making up for their previous loss. The richness of the soil, however, has its drawbacks, especially after 5 or 6 hours of rain. To say that the rains are impassable, gives but a faint idea of the actual facts. The mud is of the toughest and most adhesive nature. Unless provided with top boots of the largest pattern, walking is out of the question; and even then the weight increases at every step, making the journey exceedingly irksome and exhausting. It is so in the town of Winnipeg as much as in the country, for sidewalks are few and far between. A Red River cart—certainly not the most approved and easy mode of locomotion, for it has no springs—is in such circumstances a perfect luxury. As Archbishop Tache is reported to have said to Dr. Lachin Taylor, "If you do not stick to the country, the country will stick to you." Although but 3 days in Manitoba, we have experienced the literal truth of the remark.

On Wednesday the town and neighborhood was visited by a severe thunderstorm, and torrents of rain, which continued for several hours. As in Ontario we cannot equal the facility of soil in the North-west, neither can we approach its rain storms and tempests. To look over these boundless prairies and see the forked lightning leaping madly from cloud to cloud, while the thunder peal, crash upon crash, roars out with all intensity of volume in describable, and the sky is dark as night, and the foundations of the great deep are broken up, and the windows of heaven

opened, is a sight at once grand and solemnizing. In the winter season also high winds are prevalent, and cause great alarm among the residents of balloon frames, situated on the verge of the prairie. There being nothing to break its force, it sweeps over the town with a terrible power and destructiveness. As the country begins to fill up, the violence of these prairie winds will be much less felt, and possibly the rigor of the climate rendered less severe.

Coming along the river to Winnipeg, we passed on either side numerous houses of the French half-breeds, of the most primitive style of architecture. These people seem destitute of all ambition. If they simply exist from day to day it is enough. As the few crops they had sown last spring are a total failure, the coming winter must be one of peculiar hardship, and render them entirely dependent on public charity. In the town of Winnipeg and neighborhood the "poor Indian" is seen in all his natural barbarism and repulsiveness. On Tuesday they had a procession to their hunting grounds; a motley crowd of men, women, and children, fantastically dressed, uttering the most unearthly sounds, and accompanied by the most wretched music. It does seem that efforts to Christianize these people, in this country as elsewhere, have but little results, compared with the missionary labor in other directions. The English half-breeds are a very different people, and in many cases equal in intelligence and industry our Canadian population.

Near the town, there was pointed to us on the banks of the river, Father Richard's Church and parish; then the former residence of ex-President Riel; then, near the landing, St. Boniface, where Archbishop Tache holds sway; and lastly, the spot where poor Thomas Scott was brutally murdered by the rebel government. No Canadian can visit this spot without intense indignation, and a desire that the guilty parties may yet be brought to justice. We are still hopeful that measures may be taken in this direction. Recent events have shown that in the person of Lieut. Governor Morris the new Province has found a man not afraid to execute law. By all parties, he is spoken of in the highest terms.

Winnipeg has been greatly excited during the past week with the case of the so-called "Lord Gordon," which is still before the court. Full particulars from day to day have been telegraphed, the Ontario press, in regard to his being violently taken from British to American territory. It may be that "Lord Gordon" is all that his American bondsmen represent him; but he is the greatest scoundrel that ever lived, he has civil rights which ought to be respected. Our American neighbors are indeed a great nation, but to kidnap British subjects on British soil, without due process of law, is a little too much for neck Canadians to tolerate. Nothing has happened for a long time better fitted to teach our friends across the lakes that the strong arm of British law will be thrown around every subject, until guilt is proved and proper measures taken for his transference to foreign soil. Attorney General Clarke and Mr. Cornish have certainly very ably prosecuted Mr. Gordon's captors, and no doubt of their guilt remains. It is expected that no bail will be accepted for the prisoners, but that they will be committed to Fort Garry to await a regular trial. Rumours are also prevalent that the government in Ottawa will demand the recall of the American consul at Winnipeg who has very imprudently mixed himself up with this high-handed outrage. Long before this reached you, however, the case will have closed for the present and the result be known in Ontario.

Yours very truly,
W. C.

WINNIPEG, Manitoba, July 18, 1873.

A VISIT TO THE TOMBS, N. Y.

(COMMUNICATED.)

Along with an esteemed clergyman whose Christian sympathies led him to this abode of criminals I visited the Tombs. We alighted before a large stone building, which occupies a whole block, having a street on each side and quite unconnected with any other building. It is a massive structure; no window opens on any other street, externally all is plain dead walls, relieved by a few recesses and a cornice with pillars at the corners. Besides the main entrance on the north side, there is a side entrance on the west, and at the south-west corner another gate leading into the prison grounds. The corresponding gates on the east side are not used, but the recess of one of them

is filled up with a shed fitted up as a barber's shop. Passing through an iron railing we ascend the solid stone stairs and find ourselves in a spacious hall, among a motley crowd of vicious-looking men, and degraded or dejected women, officers of justice and ordinary citizens. On the left hand are officers where evidently lawyers are busy; in front is the court of Sessions; on the right hand the Police Court. We make inquiry and are informed that in order to see the unfortunate subject of our inquiry we must go to another part of the building. Accordingly we go by the side entrance into a passage or small hall where everything that meets the eye is stone or iron. Here are a few people waiting, and on the left hand a desk where a record is kept of all commitments. Having ascertained that our man is here we must see the Marshall and get permission to visit him in his cell, No. 116. Then we turn to an iron railing which separates the hall from another passage—within the railing sits a powerful keeper, of not unpleasant aspect, but who never smiles, and several assistants. He opens the gate and when we are safe within he gives us a ticket each, saying, "Show these when asked, take care and keep them to me." Others are passing in and out, every one showing a permit before coming in. Just before we entered a man in a blue coat and cap passed through, and we saw him no more. Across the stone passage a turn of stairs leads to a heavy iron wicket gate and as we pass it just wide enough to let one person pass at a time it; gates on its hinges, opens for us, and showing our tickets we pass through. We are in the prison yard; stone walls on every side, but a few plants and flowers flourishing even here, to remind us that God's rain and sunshine have not quite abandoned even the worst. Prisoners are lounging around and among them visitors. Following our guide we enter the ward for male convicts. We pass through the iron gates, each one locked and locked again behind us, showing our tickets every time. We reach the lowest tier of cells. On the left secured by an additional strong iron railing are those cells where the condemned murderers are confined. Up a stair and through a gate; up another and a second gate; and then another stair, for cell 116 is in the fourth tier. And now while my companion is engaged in his errand of mercy I take a survey, and ask a few questions of the keeper. A long narrow corridor has cells on each side in four tiers. A gallery passes quite round each tier, and ventilating shafts go up through a skylight in the roof and the stoves and stove-pipes are seen in the centre of the corridor, nothing else. I count nineteen cells on each side, and four tiers, in all one hundred and fifty-two cells. I examined from the gallery one of the cells. Each is intended for two prisoners. They are about 9 feet square, lighted from behind by a narrow, horizontal slit of a window in the solid masonry, properly protected and at the top of the cell. Stone above, stone below, stone on the sides. Kept clean, with a faucet supplying water, a tin dish to drink out of, a coneystone fixed on a large ring pipe, an iron bedstead with a straw bed and coverlid, and two benches. That is all. The doors are double and of iron, the inner solid, the outer of strong grating. The inner door is open during the day. Besides some of the doors on the gallery are plain wooden seats, and on these some women are sitting; sad sight! They are visiting some of the inmates of the prison. They speak through the grating. Some look sad and distressed; yet I do not see a tear, some are hardened and indifferent, none are laughing. One spreads her handkerchief on the grating and lays her cheek against the cold iron, while she speaks and is beside the man whom she cannot forget even in his guilty misery. I look into several cells. Some of the criminals are lying carelessly on their beds, others are reading papers and books, some are sleeping, some looking curiously through the gratings to see what they can, two are fooling and playing in their cell, and one of them rudely accosts me as I pass. The appearance of most of them is not repulsive, sharpness and a kind of intelligence are indicated and most of them are young; that is to say, they have not got far enough in crime to have long Pentecostal commitments. Some old men there are, however. As I am looking, the gate on the gallery below is opened, the officious young man comes out and goes to be tried. And now we are through. Back we go; again at the iron gates are unlocked and clank behind us and are locked again as we pass wicker after wicker, we feel that but for these tickets we too were prisoners and escape impossible. We pass through the court, through gate second and gate first, are once more in the open passage and

breathe freely on Franklin street—we go to see the lawyer.

After investigation my friend concludes that the evidence against the prisoner is so strong that it is not his duty to interfere further. Still for our satisfaction I return in three days to hear the trial. The court is to meet at 10 o'clock a. m. I take a seat as far forward as possible at ten minutes before the hour. About a quarter after ten the Court Room was nearly full, several lawyers are on hand, and the "Hats off" indicates the arrival of a Judge. The Clerk of Sessions takes his seat, but the Judge waits on a side seat. There is no dock for prisoners. They enter by a side passage behind an iron railing and if found guilty go out by the same, if discharged come out into the open Court Room. Now the judges, three in number, have taken their seats. No robes, but plain clothes, morning dress for gentlemen. They are three fine looking men, and as the work of examination goes on prove themselves shrewd, wise, firm, benevolent and just. "Silence" and their eyes are called with amazing rapidity; very often the prisoner appears only to be told "you may go," that is when the prosecutor does not make appearance, or the Judge has been satisfied out of court. Again the lawyer asks doily and the prisoner is remanded till Saturday. No case occupied more than twelve or at most fifteen minutes, and that case was protracted by the principal witness being a German boy who had to be examined by an interpreter, and was stupid besides. There is no Crown or I should say State prosecution. The process is very simple. If an officer is a witness, he is sworn and states what he knows and then any other witness is heard. If a defence is attempted the panel goes to the witness box, or rather chair, and tells his story; the lawyer for the defence makes his plea. Then judgment is summarily passed and the thing is ended. Some cases of assault, many of larceny, were tried. In many cases the issue whether of discharge or condemnation seemed unexpected. A snail was visible on the face of some who were acquitted but not one that was condemned showed any feeling. Some trifling cases were dismissed, such as stealing a peach from a stand, I presume the incarceration already suffered being deemed punishment sufficient; and two or three were found not guilty. Among those last, to my surprise, was the man in whom I was interested. Of his guilt (on inquiry) my friend had no doubt, and my attempt, however slight, on the part of the prosecution to commit him must have proved successful. As it was, there appeared against him only one witness, testifying to having found the stolen goods on the man. Her evidence was conclusive. The only defence put in by the lawyer was, that he had learned from a highly respectable friend of the prisoner's, who had conversed with the prisoner, that the goods were given him by another party and that he did not know they were stolen; that prisoner was, as counsel was informed, a respectable young man, religiously brought up, whose parents were all that was good; and that his character was excellent, as he had been informed by prisoner's friend. In a word, the lawyer told a parcel of untruths, of which he did not pretend to personal knowledge, and on this evidence, said to be the opinion of an absent gentleman, of known purity and worth, the prisoner's story was believed and he was acquitted. I have no doubt such failures of justice must often occur. The Court sat just two hours, and fifty cases were disposed of, of which as many as a dozen were sentenced to the penitentiary for two, three, or six months. One pleaded guilty and was fined—some repulsive-looking children were sent to the Reformatory or the Refuge.

I left the Tombs with a sad heart. Vice is rampant; these are little better than wild beasts held in check by the wire cage, the baton and the revolver. Much is being done; but what is it when we know that in New York City there are more than 50,000 people who live by crime directly, besides the multitudes who aid and abet them. It is easy to criticize, but I would rather admire what is good and cherish the hope that in some way or other some means may be found of drying up the foundations of crime and preventing the development of such repulsive looking specimens of human nature as I witnessed here. The good people of this city have much to bear and much to do, and theirs is an arduous, thankless, unromantic struggle with wickedness such as God's people in other places know nothing about. The Tombs with its gloomy cells, its officers, and Courts of Justice, is indeed a sad witness to man's depravity; but it is also a testimony to the earnest, resolute determination of the better classes to save their city and country, if possible.

New York, July 29, 1873.

PRESBYTERY OF MONTREAL.

This Presbytery held a special meeting at Valleyfield on the 31st July last, and agreed—1. To translate the Rev. Donald Stewart from Lancaster to the Presbytery of Ontario, for induction into the pastoral charge of the congregation at Emiskillee and Cartwright. 2. To induct the Rev. Alexander Young into the pastoral charge of the congregation of St. Louis and Valleyfield, on the 4th inst. 3. To ordain and induct Mr. James Wellwood, licentiate, at Cote des Neiges, on 16th Sept. next. Mr. Wellwood, along with Messrs. R. D. Fraser, A. M., D. H. McLennan, B. A., J. McIntyre, G. M. McKay, and Hugh McGregor, was licensed by the Presbytery of Montreal on the 10th July last.

CHRISTIAN EXPERIENCY APPLIED TO THE TEMPERANCE QUESTION.

BY THE REV. A. WALLACE.

The duty of christians to abstain from the use of a beverage, of all intoxicants, appears from the law of love and christians' expediency. We are taught in Scripture that it is the duty of christians to abstain from that which is injurious to society, and by which others may be led into temptation, to their injury. In Rom. xiv. 21, this principle is fully set forth by the apostle Paul. He reminds us that we must give an account to God for our influence on earth, and that we should not therefore put a stumbling block or an occasion to fall in a brother's way, and enjoins to follow the things whereby one may edify another. Would this be done by setting an example that might prove a snare to a weak brother? Hence adds the general principle intended to regulate the conduct of christians in this matter of influence and example, "It is good neither to eat flesh nor drink wine nor anything whereby thy brother is offended or made weak." We are here taught that God expects the full force of our example to be used in the edification of our brother. Again, in 1st Cor. vii. 9, 13, Paul sets forth the same principle, and says that he could have eaten the meat offered to an idol without injury, because he knew that an idol is nothing, and the meat thus offered is not regarded as unclean. But many others consider it sinful, and if he set the example he would be leading them into sin. Then he warns all christians not to do that which would be lawful for them if it would offend or injure others. They will be held accountable by God for doing not only what is sinful in itself, but that which leads or encourages others in sin, that is for the influence of their example over others. Hence Paul says, "All things are lawful for me, but all things are not expedient and edify not."

Influence and Responsibility go together. I do not believe that the drinking of wine is a sin in itself, but I do believe that the christian who is known by precept or practice to be an advocate of the use of the cup takes upon himself a fearful responsibility. The effect of such precept or example is felt far beyond the circle of those with whom such christian comes in contact. The higher the position of the man the wider will be the influence of his word and deed. Who can say how many of the thousands yearly swept to ruin by alcohol have been influenced by his example? Before God we are responsible for our influence in the case of all to whom it extends. God emphatically says to each and all "Destroy not him with thy meat, and therefore wine, nor whom Christ died." It is not right—it is wrong—it is sin—sin against a brother and sin against Christ, to put a stumbling block or an occasion to fall in a brother's way. God demands of the christian to give up his liberty in this matter if it endangers the welfare of another. This is the noble self-sacrificing spirit of the Gospel which teaches us not to look every man on his own things, but also on the things of others, and in the spirit of the loving Master to seek not to please ourselves, but to promote the glory of God and the good of our fellow men. Certainly love is a diviner, more Christ-like thing than lawfulness, and we are thus taught that actions in themselves lawful should be abstained from if they encourage others in sin.

We believe this principle forms a sufficient foundation for the Total Abstinence Societies, and for enjoining total abstinence from all intoxicants, as the duty of all christians is our duty. It is admitted on all hands that a fearful amount of guilt, crime and misery, is brought upon our fellow man by the liquor traffic and drinking usages of the present day. What heart can contemplate, unmoved, the sufferings caused to wives and children by drunken husbands and fathers? Often they have to endure life long misery, poverty and privations—together with abuse and shame that rend the hearts and lacerate the affections. Many and sad are the cases reported; ministers of the Gospel and doctors know that many other cases are carefully concealed from the public notice. How many parents are called to mourn over hopes blighted in the case of some darling son of fair talents and amiable disposition, who has been led to conform to the customs of good society, but has not strength to remain at the point which they approve—fashionable tippling.—Let any father pass through the fiery ordeal of seeing such a son besotted, disgraced and ruined, and at length in the drunkard's grave, and then ask him will he uphold the right of any man to manufacture, sell or give that which has caused the ruin of his beloved son? Nay, he will solemnly denounce the whole traffic as the most mendacious business on earth. We might point to the 600,000 habitual drunkards in Christendom and to the 250,000 slain yearly by this monster vice, and ask shall we stand by with folded arms and cold indifference, and do nothing to stem the tide of evil which is thus sweeping away such multitudes to a drunkard's fearful doom? If 100,000 christians, or even 10,000 were martyred yearly by any Pagan power, what an outcry would be raised to prevent the evil. Yet professing christian men can stand by and see this fearful misery inflict on society in christian hands, and make no effort, and submit to no sacrifice to prevent this evil, and remove this blot from the face of modern christianity. All these were once moderate drinkers, and were encouraged in their downward course to eternal death by the example of those that were enabled to continue moderately drinking. Let not such persons say, "We are not responsible for the drunkenness of others." You are responsible before God who enjoins on us all to abstain from that which leads others into sin. To affirm that the drunkenness of others is nothing to you, is just to ask again the question of the first murderer, "Am I my brother's keeper?" Yes, you are; we all are bound to see our influence only on the side of God and goodness, only in ways that will bless and not mislead our fellow men.—God holds us responsible not only for our own sin, but also for any encouragement we may give to the sin of others. He says, "Be not partakers of

other men's sins." Any one that gives any countenance to the drinking usages of modern society, and enters such unutterable sin and misery, becomes more or less a partaker of this sin, and contributes to this misery. In order to be clear on this subject we must take up some particular cases, become familiar with those, and try to realize the misery that is thus caused to the human family, and then lift up our hands in our own upholding the liquor traffic. How christians can defend, and even engage in that traffic, I cannot comprehend. If then Paul considered one soul so precious that he would on no account allow himself in any indulgence that tended to endanger a brother's soul, should we not still more feel ourselves constrained to act on the same principle in the presence of the vast multitudes that are constantly going down to death slain by the demon alcohol? Besides, we must bear in mind that the "flesh and wine" spoken of by Paul are "good creatures of God." They are not intended to designate things evil in themselves. The wine in this case was not forbidden because it was intoxicating, but because both flesh and wine being offered to heathen deities would bring guilt upon the conscience of a weak brother. Whereas the wines we obtain are not the pure juice of the grape—the unadulterated wine approved in Scripture—but almost invariably drugged, adulterated, and such wines the Scriptures never condemn, and distilled liquors, a modern invention, have greatly increased immorality, so that it has become the leading sin of the age, probably destroying more souls and causing more misery than all the other vices put together.

If then it was the duty of christians in Paul's day to abstain from meats and drinks offered to idols, as a prominent evil by which christians were endangered, how much more should all christians in our day feel constrained to abstain from a greater evil which is actually destroying greater numbers, and causing a much greater amount of misery.

There is another aspect of this duty which places it, if possible, in a stronger light. Paul does not speak of personal danger to those whom he exhorts to abstain from the use of meats. He rather supposes that they, like himself, might use them with perfect safety. He has his great argument on pure benevolence, the duty of abstaining for the sake of others. But our position is much stronger in applying this principle to the duty of total abstinence from all intoxicants, in view of the fact that every man who uses these liquors is in danger of himself becoming a victim, and of exposing himself to the drunkard's doom. How many moderate drinkers have laughed to scorn the idea of danger in their case, have boasted of their ability to take care of themselves, and to keep within proper bounds, and yet have at length found in their sad experience that "wine is a mocker, strong drink is raging, he that is deceived thereby is not wise." A certain proportion of moderate drinkers will become drunkards, and will any wise man or any christian man that has any regard for Divine glory, or his own salvation and usefulness, run the risk of becoming a prey to this monster vice? But even suppose there were no danger to themselves, it would still be the duty of christians to abstain from all that intoxicates for the sake of example to their fellow men, and in order to do what they can to arrest this giant evil, and prevent injury to others. This principle laid down by the great Apostle is the Scripture charter for total abstinence from all that can intoxicate, and will remain so as long as the world endures.

If there was no other statement in the Scriptures bearing on the subject, this would be sufficient to show that it is the duty of christians to set an example against intemperance, the leading sin and snare of the age.

The Scriptures also lay down the law of love, that we should love our neighbour as ourselves, and do to others as we would that they should do to us. Is it love to a brother man that may be weak, that may have already fallen under the power of strong drink, to use his destroyer in his presence, or even within his knowledge? If you were in the same danger would you not in your best moments intensely desire your neighbor to show you an example of abstinence, and thus strengthen your faltering resolution, and help you to regain your lost happiness? "Whatever ye would that men should do to you, do ye even so to them." Now the Scriptures most solemnly denounce giving intoxicating drinks to others as a violation of this law of love. Everyone therefore that manufactures, sells or gives intoxicating drinks to his neighbor addicted to intemperance, violates this law, and exposes himself to this woe. Let this matter be brought home to each one's case or family, and will he not feel it to be a violation of this fundamental law of christianity? If the natural love of him would revolt against any one enticing your own son or daughter or relative, should you not also condemn the same conduct with reference to all others?

Nay, more, this law of love demands that we should use all our influence to save our fellow men that are ensnared by this vice, and as the most efficient means to this end, that christians should combine together to put down the liquor traffic, the great source of this fearful evil. It is not enough to abstain ourselves, our christian love must be active like that of Christ, who "pleased not himself," nor sought his own safety, ease or comfort, but the general good of mankind. Thus it is that we set the part of the good Samaritan towards our fallen neighbors, not passing them coldly by, nor turning merely a pitying, while unavailing look on what; on deem his hopeless case. Instead of this go to him personally, and say to him, as Paul to the jailer, "Do thyself no harm." Plead with him to give up this ruinous habit, and as a help towards perseverance, get him to sign the temperance pledge, and bring him under the influence of kind sympathizing friends who will take him by the hand and cheer him on his career of new obedience to God's law. Let us remember that none of us liveth to himself, that we are the Lord's, and bound to follow him in doing good unto all men, and in trying to save the lost.

Those whom our blessed Lord denounced

most severely were the men who by their conduct led others astray, and thus stood between them and salvation. So if we would be like Him, or faithful to Him, we must denounce those in our day who uphold and defend the liquor traffic, thus bearing the way to multitudes who might otherwise enter into the Kingdom of Heaven. We say to those, in God's name stand out of the way and let poor sinners come to the arms of a loving and pitying Saviour. We are told that there is no express command in the Bible for total abstinence. Slavery, polygamy and heathen amusements of most barbarous descriptions, were common in the days of our Saviour, yet no specific command is given for their suppression. But christians, animated by the Holy Spirit, soon learned that the general principles of the Gospel and especially Christ's law of love, required the suppression of all these evils, as opposed to the Divine glory, and the highest well-being of mankind. As Dr. Duff asks "where in all the Bible is there any prohibition against the habitual use of arsenic and prussic acid? It is enough that the Bible condemns all murder, whether it be that of ourselves or that of another. And drunkenness leads to the murder of both body and soul.

Parents, Sabbath School teachers and ministers should unite in setting before the young the evils of the drinking usages of the day, and the fearful dangers that beset the paths of those who use as a beverage the intoxicating cup, and one way in which they may be helped is by inducing them to join Bands of Hope or other Temperance Associations.

Parents should especially avoid the dangerous practice, which is too common, of using intoxicants in the family and even giving them to their children. "The judgment day alone will declare how many children have been thus misled and ruined by the example of their own parents.—Drinking habits have thus been formed in the case of thousands who might otherwise have lived happy and useful lives on earth, and then have joined the glorious company of the Redeemed instead of bringing misery on themselves and their relatives, and going down to the lost, the victims of their parents' selfishness. One of the first literary men in the United States said to a temperance speaker, "There is one thing which, as you visit different places, I wish you to do everywhere, that is to entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life, and all my days, to keep from dying a drunkard, because I was fed with spirits when a child. I acquired a taste for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of it for anything. Warn every mother, wherever you go, never to give a drop to a child."

Brethren, God's smile rests upon our labours, and they must succeed, "Work done for God it dieth not."

Let each christian abstain for his own sake and for the sake of example to others, and let all unite in earnest efforts to check and at length put down this monster evil of the day.

HAPPINESS IN WORK.

It is written, "in the sweat of thy brow," but it was never written, "in the breakage of thine heart," thou shalt eat bread; and I find that, as on the one hand, infinite misery is caused by idle people, who both fail in doing what was appointed for them to do, and set in motion various springs of mischief in matters in which they should have no concern, so, on the other hand, no small misery is caused by over-worked and unhappy people, in the dark views which they necessarily take up themselves and force upon others, of work itself. Were it not so, I believe the fact of their being unhappy is in itself a violation of divine law, and a sign of some kind of folly or sin in their way of life. Now, in order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense or rather knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it. So that, in order that a man may be happy, it is necessary that a man should not only be capable of his work, but a good judge of his work.—Ruekin.

GIVING HEARTILY TO GOD.

It is related of Andrew Fuller, that on a begging tour for the cause of missions, he called on a certain wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety. After he had stated to him the object of his visit, his lordship observed that he thought he should make him no donation. Dr Fuller was preparing to return, when the nobleman remarked that there was one man to whom, if he could see him, he thought he would give something for the mission, and that man was Andrew Fuller. Mr. Fuller immediately replied, "My name, sir, is Andrew Fuller." On this the nobleman, with some hesitation, gave him a guinea. Observing the indifference of the donor, Mr. Fuller looked him in the face with much gravity and said, "Does this donation, sir, come from your heart? If it does not, I wish not to receive it." The nobleman was melted and overcome with this honest frankness, and taking from his purse ten guineas more, said, "There, sir, these come from my heart." Men should give to the cause of missions cheerfully. They should do good with a good motive. "The Lord loves a cheerful giver."

Remember that in receiving the memorials of his death, or in any contemplation of it, you receive Jesus crucified, only to crucify yourself with him, that you may identify form and live with him. His presence, his meekness, his submission, his deadness to the world, his love to God and transferred to our hearts—these are the true fruits of his cross, whenever rightfully contemplated.—Frost.

KEEPING CHRIST'S WORDS.

BY THE REV. THEODORE CUYLER.

The twenty-third Psalm and the fourteenth chapter of St. John are probably the oft-quoted of any chapters in God's Word. The last tender, pathetic, and profound chapter contains a portion of our Lord's address to his disciples in the "upper chamber" at the paschal supper. That address contains the very core of Christian doctrine, and it is fragrant with the divine spirit of the Founder of Christianity. When we read these words which Jesus uttered on that memorable night we discover what Jesus expects from all his followers and what he promises to be to them and to do for them. It is not surprising that to every true believer this sweet chapter is inexpressibly dear. It would be a Bible in itself.

In this touching and profound conversation with his disciples Jesus gives the definition of what it is to be a Christian, and he presents the touchstone of Christian character. "If a man loves me," he says, "he will keep my words." A little further back he had said, "If ye love me, keep my commandments." And he still emphasises this touchstone of sincerity by adding, "He that hath my commandments and keepeth them, he it is that loveth me."

All will agree that the person who believes in and loves the Lord Jesus Christ is a Christian. This is the simplest and clearest definition possible. A Mussulman is a man who believes in Mohammed and obeys his teachings. A Christian is a man who trusts in Jesus Christ for salvation and loves him as his Redeemer, his ruler, and his infinite friend. It is not love for an abstract truth simply. It is love for an infinitely lovable Person. It is not attachment to the doctrine of the atonement merely. It is the soul's clinging trust to him who made the atonement. "I lay down my life for my sheep," said Jesus, "The sheep for whom Jesus laid down his life and whom Jesus sought and found loves the Shepherd. A personal love for a personal Saviour underlies all genuine Christian piety. Paul preached not so much a system of faith as a divine Person, on whom the system rested. Christ was the corner-stone. To trust Christ and to love Christ was to be saved. Neither is there salvation in any other.

There is no other being who ever trod this planet about whom we know so much as about Jesus Christ. None has been so perfectly portrayed to us and preserved to us. We know the whole marvellous story from the hour when his earthly mother gave him her first kiss to the moment of his sublime ascension to glory. His words, too, we possess in ample measure. Four divinely-directed penmen have written them down and they have been multiplied into millions upon millions of editions through the ages. These words of Jesus constitute the creed of Christianity. What he said in person and what he spoke through his inspired apostles constitute the law of the Christian life. To know the words of our divine Lord and Saviour is to possess the most vitally important knowledge. To keep these words of Christ is the most vital of all duties. Nay, more, the keeping of these words is the real test of sincere love to him. This is the touchstone. Do I endeavor every day to keep the commandment of Christ Jesus? Then I give the best possible proof—the very proof that he himself asks for—that I do honestly love him. Then am I a true Christian, even though I be an imperfect one. "He that keepeth my words loveth me."

If we look carefully into this short but all-comprehending sentence, we find that it epitomizes both faith and works, both the inward heart and the outward conduct. Love is an emotion of the heart. It is an inward affection and a principle. To love Jesus requires a change of heart. No unconverted person in his native state of depravity loves Jesus Christ. The beginning of a trust and love for Jesus is the first mark of conversion. And the proof of such a heart love is to be found in the endeavor to keep Christ's commandments. In other words, the obedience to what Jesus says to us is the grandest and strongest evidence of the new birth. If we sincerely love our Redeemer, we will cherish his words and live and act in constant submission to his will. Not one of his injunctions must we trifle with. Our memory must be the sacred storehouse of his holy words; our will must choose those words as the rule of our hourly conduct. What a glorious conception this gives of the Christian and the Christian life. To have the very words of the Son of God carved, as it were, upon our conscience, and then to carve out the daily life in conformity and likeness to the heavenly injunctions, this is the very beautiful ideal of true religion. He who attains the nearest unto that has reached the "higher life."

We must not limit these "words" of Christ to the positive commands which he issued—such as "Repent ye," "Come unto me," "Take up my cross," "Go preach my Gospel," and similar short directions. We should take in the whole scope of his wonderful and beautiful teachings of humility, truthfulness, self-denial, honesty, sympathy with the poor and suffering, and submission to the will of God. When Jesus bound the napkin about his hands and stooped down and washed the soiled feet of a dozen fishermen and publicans, he taught us how a man can become greatest by becoming "the servant of all." His treatment of the penitent woman teaches us how to pity the fallen and to restore such in the spirit of meekness. His command "always to pray and never faint" is the sufficient answer to those evil-doers who impudently offer to us "prayer-gauges" of their own fashioning. His golden rule to do unto others just as we would that others should do unto us is the charter law of all social justice and all business integrity, and all brotherly benevolence.

Let no man dare to deny that Jesus Christ demands of his followers the strictest and the purest morality. On the heart side Christianity is love to a divine Person; on the life side it is obedience to a perfect code of right doing. And the underlying principle on which it founds all right action,

all noble deeds, all truthful utterances, all heroic self-sacrifices, and all acts of worship, and every possible virtue and grace of conduct is the divinely implanted principle of love to the Son of God. Never does he command us to do right from "policy." Never does he hold out heaven as a bribe. Never does he make Hell to be the supreme motive for renouncing sin. He invites every man to flee from the wrath to come and to follow him. The touchstone is "Follow me." "If a man love me, he will keep my words." The highest conception I can have of Heaven is to "follow the Lamb whither soever he goeth."

GROWTH IN VICE.

It is a sad truth, that left to ourselves we tend in the direction of wrong doing. From childhood, while physically growing up, we are morally growing down, unless there is some greater power than ourselves restraining and correcting us. This is sad enough, and ought to be humiliating, especially when we think of our great endowments, opportunities, and possibilities. But it is all made worse by the fact, that added to the natural predisposition, there are many kinds of education which, constructing us in methods of sin, stimulate us more and more to love and cherish it.

Nor are all born alike. "Blood will tell in this as in other of life's phenomena. Some children are born at a point in vice at which others only arrive after practice and training. They have inherited propensities, which, accommodated with the methods of after years, make them masters in vice when it would seem they might only be beginners. And if all circumstances tend to foster their natural bent in the direction of evil, how rapid must be their growth, and how fearful must be their end! If under careful training the viciously begotten boy is barely saved, or perhaps not saved at all, can we wonder that nurtured and stimulated in some hot-bed of vice he grows hastily into a monster.

This suggests the need always existing of the most careful youthful instruction and training. In any case, he who is indifferent with respect to his child is exposing him to fearful risks. His prayers, lessons, and examples, are all needed from the boy's infancy up to manhood, in order that he may be saved from his propensities and temptations. With all this the exemplary parent may endure the anguish of failure. As a rule, the Scripture stands proven: "Train up a child in the way he should go, and when he is old, he will not depart from it;" but 'tis exceptions that have wrong many a pious parent's soul with indescribable bitterness. Knowing this to be so, we are astonished at the amount of youthful profligacy which exists in city and country under a family training that is often absurd.—United Presbyterian.

VALUE OF THE RELIGIOUS PRESS.

One thought, uttered in plain words, and practically carried out, is of incalculable value to the world. The beneficial results of a good thought cannot be estimated by dollars and cents—its effects on society are felt and recognized for ages. Much as the Presbyterian Church is indebted to Dr. Archibald Alexander for his valuable services on its behalf, in no respect, perhaps, is it and the world more indebted to him than for conceiving the plan of reaching the masses through the medium of a religious newspaper—a thing at that time not known to the world. Numbers, however combined, cannot calculate the good that has been done from that day to this through the religious press.

Next to the pulpit, it is the most potent instrument of good to the Church and to society. Through the well-stored columns of a judiciously conducted religious paper the family receive more solid information on a vast variety of subjects than from any other source. When the members of a family will not, perhaps, read a good book once in a quarter of a year, each of them will pick up the newspaper and devour its contents readily. Hence the head of a family who, from a mistaken notion of economy, refuses to subscribe for a good religious newspaper, is "penny wise and pound foolish," because he not only keeps his family ignorant of many things they ought to know, and which cannot be acquired from any other source, but he also excludes himself from information, often-times contained in a single number, which might be worth to him infinitely more than the subscription price for the whole year. A church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benevolence and enterprise, to say nothing of practical piety.

And a church not regularly supplied with the weekly ministrations of the Word could perhaps do no better work than to get together and raise a sufficient amount to supply each family with a well-conducted religious paper. This would be a weekly medium of communicating to them instruction, and be the means of reviving their drooping graces, or of stimulating them to make efforts to have the Word steadily preached to them, as well as keeping them informed in regard to the crying wants of the Church. Indeed, it might be a matter of Presbyterian, of even Synodical inquiry, whether all the families within their bounds are supplied with good religious papers.

A well conducted religious paper is worth a hundred fold more than what it costs. It is the cheapest, easiest, and most interesting means of conveying instruction to the Church and to society, and deserves the liberal support and hearty co-operation of every Christian.—Christian Observer.

Let the end of thy argument be rather to discover a doubtful truth, than a commanding wit; in the one thou shalt gain substance, in the other, froth; that first strikes the steel in vain that propagates no sparks; sovet to be truth's champion, at least to hold her colors; he that pleads against the truth, takes pains to be overthrown or if a conqueror, gains but vain glory in the conquest.—Quarter.

Sabbath School Teacher.

LESSON XXXIII.

August 17, 1873.

TEACHING TO PRAY.

Matt. vi. 5-15.

CONVICT TO MEMORY VS. 9-13.

PARALLEL PASSAGES.—Isa. xxvi. 20; Luke 12. 4

With vs. 5 and 6, read Matt. xiv. 22; with v. 7, 1 Kings xviii. 26; with v. 8, Isa. lxx. 21; with v. 9, Gal. iv. 6; with v. 10, Ps. xl. 5; with v. 11, 1 Tim. vi. 8; with v. 12, 1 John i. 9; with v. 13, John xvii. 15; with v. 14, 15, Eph. iv. 32.

CENTRAL TRUTH.—God is the hearer of prayer; all flesh shall come to Him. Ps. lxxv. 2.

INFORMATIONAL TEXT.—But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. vi. 6.

Prayers and almsgiving make up most of the religion of many persons. They are both most important in their place; because so important, likely to be abused, and the corruption of them likely to be extremely bad. Hence our Lord gives so much attention to them in his sermon.

Having shown the evil of giving for the sake of the credit to be had among men, in vs. 1-4, and laid down a principle which we fear is often disregarded, our Lord gives two cautions, with corresponding counsels, and follows them up with the motif of prayer which bears his name.

THE FIRST CAUTION.—Be not as the hypocrite, pretenders, who, looking like praying to God, were really looking for men's attention to their religiousness. The sin was not *at all* in the Jews often stood in prayer (Luke xviii. 11-13); nor in choosing the synagogue, for it was meant for prayer, though more particularly for united prayer; nor even in the street corners, for one could and often should pray in the streets; but in choosing places and ways where man's notice would be gained. This is to mock God; treat Him as if he did not know the heart, and to put man's favor above His.

The boldness of our Lord's teaching deserves notice. His hearers had often no doubt seen this very display. They who made it, got all they really sought. They did it to be seen; and they were seen.

THE SECOND CAUTION.—"Enter into thy closet," that is, a quiet, retired place, under one's own control, free from observation, in which we can be alone, and from which we can shut out others. The Lord makes this method the very opposite of the hypocrite's plan. In the closet, alone with God, who is there also "in secret," "pray to thy Father." The point of the counsel is—that we must have a closet (many have not it; it is a loss: one of the evils of the crowded houses of the poor is that retirement is out of the question), but that we must withdraw from man's attention. To require prayer, so offered, God gives an answer as open as the nature of the case admits. See Jer. xvii. 10, and the account of the judgment in Matt. xxv., where we may see the force of "openly," (in vs. 34-40).

THE THIRD CAUTION is against "vain repetitions." It is one word in Greek, made "babble" by some. These abound in the East. Parrots are trained in Calcutta to say "Ram Ram" and fill the evening air with the word. So Baal's priests cried (see readings) We regret to say Roman Catholic books of devotion have these frequently; thus in the "Rosary of the Virgin," the direction is "Our Father," &c. (once). "Hail Mary," &c. (ten times.) And in the "Liturgy of Jesus," the name is repeated ten times at each petition; and in the "Rosary of Jesus," we have, "O Jesus, Son of David, have mercy on us" (ten times.) The Lord regards with detestation the imitation of the heathen in the worship of Himself. All such service becomes mechanical, and the offerer may be seen, with lips and hands engaged, and eyes and mind otherwise occupied. See a specimen in Acts xix. 34.

THE FOURTH CAUTION suggests the opposite plan, for God is not to be won over by the quantity of our words or ceaseless shouting. He knows what we want, and while, for wise reasons—explained elsewhere—he requires us to pray for what we desire, it is to Him as a loving Father who regards us as children (Ps. ciii. 13), and not as a god who according to the sarcasm of Elijah, "may be talking, or pursuing, or on a journey, or asleep and requiring to be awaked." (See Readings.)

In continuation of the same counsel our Lord gives a model of prayer, suitable for them; brief, simple, including the elements of all the disciples wanted, and by imitating the style and manner of which, all the "vain babbling" might be avoided. That this is the meaning, and not that it is to be the constant and least of all, the only prayer, appears from the words, "After this manner pray ye." That no slavish adherence to it is commanded for all Christians, is clear from its lack of formal reference to Christ Himself, as the Mediator in whose name we pray. Instead of following and explaining the causes of this remarkable lesson in order, let us notice the features of it; the illustration of which will equally well bring out the meaning of the words.

(a) It begins with God's glory. He is "our Father"—if we are in Christ—or disciples—in a sense deeper and greater than being our Maker. He is reconciled to us and counts us His children. We pray to Him in common—"we," not "I"—all the rest have rights in Him as well as I. He is "our Father in heaven," high and exalted, with whom we can take no liberty, as with a creature. (Isa. lxxvi. 1; Eccl. v. 2). We ask that His name as Jehovah, which marks Him off from all gods, and which shows Him as the God of His true Israel, may be honored, and treated as holy. It is dishonour to God that men do

not fear His name. It is honor that they know, love, and reverence it. So the next petitions run, "Thy kingdom come," &c. This had a distinct meaning to the disciples—in relation to Christ. It has meaning, however, like the next clause, for all time, for men always need to come under the sway of Christ.

(b) It ends with God's glory: "for thine is the kingdom," &c. "We come to thee, and go not to idols," because the right to reign is thine ("kingdom"), and the power to answer is thine; and the "glory," the honor, or credit, is justly thine. This is a doxology taught of Christ, and men who hear it, are to join their "amen," a common word for strong affirmation, as we say "Very true," or "That is so," and so coming to mean at the end of a petition, "May it be so!"

(c) It puts the things of God before those of men—even of good men—of God's children. We are not the great object to be considered, but God. We are to think, first of honour to his name; and the setting up of His kingdom; the doing of His will; and next of our wants. This is reasonable.

A true soldier of David's army would say, "great thing is not that I get off with my life, but that David gets his rights." So David felt as to God before the Philistines. 1 Sam. xvii. 45-47.

(d) It asks for things needful to our welfare: (1) "Daily bread," our simplest want, without which we cannot live and therefore cannot serve—"bread," not luxuries, "daily," not stores in advance. (2) Pardon (Rom. iv. 4) of sin, called "debt," meaning as v. 14 shows, transgression. (3) Grace, i. e., preservation from falling into sin, "Lead us not" is same as keep us out of the way of evil—sin; and deliver us, keep us near thee from evil, the deeds and the fruits of sin.

(e) It asks for things agreeable to God's will, see in proof of, as to its six petitions, (1) Ez. xxxvi. 28; (2) Psalm ii. 8; (3) 1 Thess. iv. 8; (4) Psalm xciii. 15; (5) Eccl. iii. 4; (6) 2 Peter ii. 9.

(f) It requires a mind in harmony with its terms and spirit, so we are to understand v. 14, 15. (See illustrations.)

EDUCATION IN INDIA.

The progress of education in India is most reassuring. In 1870 more than a million youths were receiving education in British India. As more than three-fourths of the people are too poor to spare time to send their children to school, and as school discipline is almost completely novel as an institution, this result is remarkable. All classes of schools exist under the auspices of the Government. Among these are private schools; schools aided by Government grants; vernacular schools; colleges for the education of youth in law, medicine, and civil engineering; and schools for the education of native females. These latter cannot fail in time to exercise an enormous influence on the households and character of the Hindus and Mohammedans. In Bengal alone there were in 1869 240 girls' schools, showing a daily attendance of 9,085. There were at the close of 1869 in Bombay no less than 167,004 youths and girls receiving education. The schools of the North-Western Provinces contained at the same time 201,090 boys and 10,000 girls. The Central Provinces have in a few years drawn together as many as 80,000 in quest of learning. The University of Calcutta, which is modeled on that of London, had 1,500 students in 1866, and has increased its *alumni* largely since then. Similar results have followed the foundation of the Universities in Madras and Bombay. Perhaps the most thriving institution in India is the Medical College of Calcutta, founded in 1834, during the administration of Sir William Bentinck. Its advantages led soon to the abandonment of religious caste, and prejudice on the part of the Hindu youth. As a consequence, native professional ability of a high order can be supplied to the public service. When within living memory it was usual to be compelled to take a letter ten miles in India in order to find a messenger who could read it, the above facts and figures indicate gratifying, if not astounding improvement.

WHAT WE WEIGH.

Upon the average, boys at birth weigh a little more and girls a little less than six pounds and a half. For the first twelve years the two sexes continue nearly equal in weight, but beyond that time males acquire a decided preponderance. Thus, young men of twenty average about 143 pounds each, while the young women of twenty average 120 pounds. Men reach their heaviest bulk at about thirty five, when they average about 152 pounds; but women slowly increase in weight until fifty, when their average is about 128 pounds. Taking men and women together, their weight at full growth averages about twenty times as heavy as they were on the first day of their existence. Men range from 78 to 320 pounds, and women from 55 to 207 pounds. The actual weight of human nature, taking the average of ages and conditions—nobles, clergy, tinkers, tailors, maidens, boys, girls, and babies, all included—is very nearly 100 pounds. These figures are given in avoidance of weight; but the advocates of the superiority of women might make a nice point by introducing the rule that women be weighed by Troy weight like other jewels—and the men by avoirdupois. The figures would stand; young men of twenty, 143 pounds each; young women of twenty, 160 pounds each, and so on.

Young men are slow to enter the ministry for the privilege of sitting up, or which is the practical equivalent for the privilege of seeing how near the edge of starvation a man can keep a family. Most salaries are plainly designed for a celibate clergy, and yet we insist on a married minister. An adequate support means a promptly paid salary, which shall enable a minister to live respectably as a professional man, to purchase books, to take an occasional tour to educate his children, and to save something every year for sickness and old age. Nothing less is justice to man or obedience to God, in ordinary cases.

Our Young Folks.

THE FOOLISH FRIENDS.

In the depths of a forest, there lived two foxes who never had a quarrel with each other. One of them said, one day, in the politest fox language, "Let's quarrel."

"Very well," said the other, "as you please, dear friend. But how shall we set about it?"

"O, it cannot be difficult," said fox number one; "two-legged people fall out; why should not we?"

So they tried all sorts of ways, but it could not be done, because each one would give way. At last number one fetched two stones.

"There!" said he, "you say they're yours, and I'll say they're mine, and we will quarrel, and fight, and scuffle. Now I'll begin. Those stones are mine!"

"Very well," answered the other, gently, "you are welcome to them."

"But we shall never quarrel at this rate!" cried the other, jumping up and kicking his tail. "You old simpleton, don't you know that it takes two to make a quarrel, any day?"

So they gave it up as a bad job, and never tried to play at this silly game again. I often think of this fable when I feel more inclined to be sulky than sweet.—*Children's Hour.*

SPEAK GENTLY.

"Please to help me a minute, sister."

"Oh, don't disturb me; I'm reading."

"But just hold this stick, won't you, while I drive this pin through."

"I can't now, I want to finish this story," said I, emphatically, and my little brother turned away with a disappointed look in search of somebody else to assist him.

I thought of this in the fifteen minutes after he had left, and the book gave me no pleasure. It was not intentional unkindness, only thoughtlessness for I loved my brother and was generally kind to him, still I had refused to help him. I would have gone after him and afforded him the assistance he needed, but I knew he had found some one else. Yet I had neglected an opportunity of gladdening a childish heart.

He was a bright boy of ten years, and my only brother. He had been visiting a young friend, and had seen a wind mill, and as soon as he came home his energies were all employed in making a small one, for he was always trying to make tops, wheelbarrows, kites, and all sorts of things such as boys delight in. He had worked patiently all the morning with saw and jack-knife and now it needed only putting together to complete it, and his only sister had refused to assist him, and he had gone away with his young heart saddened.

In half an hour he came bounding into the house exclaiming, "Come Mary, I've got it up; just see how it goes!"

His tones were joyous, and I saw that he had forgotten any petulance, so I deter mined to atone by unusual kindness. I went with him, and sure enough on the roof of the wood house was fastened a miniature wind-mill, and the arms were whirling around fast enough to suit any boy. I pressed the windmill and my little brother's ingenuity, and he seemed happy and entirely forgetful of any unkind word, and I resolved, as I had many times before, to be always loving and gentle. A few days passed by, and the shadow of a great sorrow darkened our dwelling. The joyous laugh and noisy glees were hushed, and our merry boy lay in a darkened room with anxious faces around him, his cheeks flushed and his eyes unnaturally bright. Sometimes his temples would moisten and muscles relax, and then hope would come into our hearts and our eyes would fill with thankful tears. It was in one of these deceitful calms in his disease that he heard the noise of his little wheel and said, "I hear my windmill."

"Does it make your head ache?" I asked. "Shall we take it down?"

"Oh, no," replied he. "It seems as if I were out of doors, and it makes me feel better."

"Don't you remember, Mary, that I wanted you to help me fix it, and you were reading, and told me you could not? But it did not make any difference, for mamma helped me."

Oh, how sadly these words fell upon my ears, and what bitter memories they awakened!

How I repented, as I kissed little Frank's forehead, that I had ever spoken unkindly to him. Hours of sorrow went by, and we watched his couch, hoping growing fainter and anguished deeper, until, one week from the morning on which we spoke of his childish sports, we closed his eyes, once so sparkling and folded his hands over his pulseless heart.

He sleeps now in the grave, and home is desolate; but his little windmill, the work of his busy hands, is still swinging in the breeze just where he placed it upon the roof of the old woodhouse; and every time I see the tiny arms revolving I remember the lost little Frank, and I remember also the thoughtless and unkind words.—*The Little Sower.*

To some purpose is that man wise who gains his wisdom at another's expense.—*Plautus.*

To how a block of marble from the quarry, and carve it into a noble statue,—to break up a waste wilderness, and turn it into a garden of flowers,—to melt a lump of iron stone and forge it into watch-springs;—all these are mighty changes. Yet they all come short of the change which every child of Adam requires. Man requires a change as great as a resurrection from the dead. He must become a new creature. Old things must pass away, and all things must become new. He must be born again, born from above, born of God. The natural birth is not a whit more necessary to the life of the body, than is the spiritual birth to the life of the soul.—*J. C. Hyle.*

A STORY OF THE INDIAN MITINY.

When the cry from India in 1857 obliged our authorities to raise and send out large forces for the relief of our suffering fellow-countrymen and women there, it reached a small town in the West of England, and three young men came forward to join the list of recruits. In a short time they sailed for India, and on their arrival were ordered to the country. On their march two of them, Matthew and James, were left sick in the hospital and there became acquainted with a Christian lady. She says.—"James very readily told their history, asking for news of the beleaguered garrisons of Cawnpore and Lucknow. After conversation on the subject of his enquiry I proposed reading a few verses in my Bible. He said I might read if I liked, he didn't care. I repeated some suitable verses to him, and then referred to death and eternity; I tried to make him feel the awful consequences of scorning the Saviour who will be our Judge hereafter. He would hear no more, so I turned to his companion, who agreed in the reasonableness of my advice, and quietly allowed me to read and speak to him. James was soon well, and in a few days left the hospital. I saw him in the verandah just before he left, when he said, 'You see I was right; I told you I was young and hearty; that I had nothing to do with these things, (death and eternity). Yes, there's time enough. I'll be up and have a hand in wiping off some of them black niggers.' I was much grieved, and tried to win him over then to Jesus. 'You know,' I said, 'that health cannot always last. No medicine can always baulk the tomb.' He turned away. Reader, when next I heard of James he was a corpse. Only a few hours had intervened. He had gone to the bazaar, and indulged in drink with some comrades; he was suddenly arrested by the hand of death. He fell down senseless, and was borne back to that bed which he had so lately left. On reaching it he lived only just to open his eyes, and, calling Matthew to him, said, 'I find her words true. Too late! I am lost!' What an awful end for a well-prepared sinner! Reader, it may be you are careless about your son's best interests; but this day too may be a corpse. O look to Jesus; trust in His blood, and you shall be saved.—*Rev. J. W. Carter.*

FACTS IN NATURAL HISTORY.

The rattlesnake finds a superior foe in the deer and black snake. Whenever a buck discovers a rattlesnake in a situation which invites attack, he loses no time in preparing for battle. He makes up to within ten or twelve feet of the snake, then leaps forward and endeavors to sever the body of the snake with his sharp bifurcated hoofs. The first onset is most commonly successful; but if otherwise, the buck repeats the trial till he cuts the snake in twain. The black snake is also more than an equal competitor against the rattlesnake. Such is the celerity, both in running and entwining itself around its victim, that the rattlesnake has no way of escaping from its fatal embrace. When the black and rattlesnake are about to meet for battle, the former darts forward at the height of his speed and strikes at the back of the neck of the latter with unerring certainty, leaving a foot or two of the upper part of the body at liberty. In an instant he encircles him with five or six folds; he then stops and looks the strangled foe in the face to ascertain the effect produced upon his corseted body. If he shows signs of life the coils are multiplied and the screws tightened, the operator all the while watching the countenance of his victim. Thus the two remain thirty or forty minutes; the executioner then slackens one coil, noticing at the same time whether any signs of life appear, if so, the coil is resumed and retained until the incarcerated wretch is completely dead. The moccasin snake is killed in the same way.

Random Readings.

Those who are anxious to appear wise among the ignorant, usually appear ignorant in the company of the wise.

To be amended by a little cross, afraid of a little sin, and affected by a little mercy is a good evidence of grace in the soul.—*Leigh Richmond.*

You may do what you like, mankind will believe no one but God; and he only can persuade mankind who believes that God has spoken to him.—*Soubert.*

Although men are accused for not knowing their own weakness, yet perhaps as few know their strength. It is in men as in seeds, where sometimes there is a vein of gold which the owners know not of.

A sign of divinity in the Bible is the way in which it never falls into mysticism while keeping close to the edge of the deepest feeling, and rises at the same time above materialism when it is dealing with the plainest practicalities.

The men who have succeeded best, have been the men who grasped their opportunities. That martial bull dog, Frederick the Great, defied nearly all Europe to conquer him for seven long years, simply by his intutions of the right moments, and his prompt use of them. His most famous pupil—Napoleon—was a king of opportunities. He used to say "There is a crisis in every battle, a ten or fifteen minutes on which the fate of the battle depends. To gain this is victory; to lose it is defeat." In nearly every battle of life there are pivot-occasions on which the greatest interests are depending. The loss of them never can be retrieved. There are merchants who never buy until the wares have gone up, and never sell until they have gone down. They complain of their "bad luck"; but it is always the luck of loitering stupidly to be just a little way behind the point where all the successes are won. The secret of success is to secure life's opportunities. Ten minutes of sharp striking when the iron is hot, is worth days of tire-some hammering when it has grown cold.—*Dr. Chubb.*

Scientific and Useful.

SUBSTITUTE FOR QUINA.

A French apothecary has discovered an excellent and very cheap substitute for quina in powdered lavender-leaf. The leaves of the lavender (*Laurus nobilis*) are slowly dried over the fire in a close vessel and then powdered. One gramme (15 grains) is a dose and is taken in a glass of cold water. The drug so taken produces no bad effects, and soon, it is said, breaks up the most obstinate intermittent fevers.

HARD VS. SOFT WATER.

Dr. Lethely, after devoting many years to an investigation into the properties of the water introduced into English cities, and to a study of the sanitary reports on subject, comes to the conclusion that moderately hard water is safer and more healthful than soft water. Hard water is not only clearer, colder, more free from air, and consequently more agreeable to the eye and to the taste than soft water, but is less likely to absorb organic substances, to sustain the life of zymotic organisms, or to exert solvent properties upon salts of iron or upon leaden conducting pipes. The lime salts exert a beneficial influence upon the animal economy, and even protect the system from dangerous outward influences. Dr. Wilson, of Edinburgh, has also collected much valuable material on the subject, and comes to the same conclusion as Dr. Lethely.

COUGH SYRUP.

We give a couple of receipts for cough syrups, said to be excellent:—1. Take one teaspoonful of flax seed and soak it all night. In the morning put into a kettle two quarts of water, a handful of liquorice root split up, and a quarter of a pound of raisins broken in half. Let them boil until the strength is exhausted; then add the flax seed which has been previously soaked. Let all boil half an hour more, watching and stirring, that the mixture may not burn. Then strain and add lemon juice and sugar. 2. Boil one ounce of flaxseed in a quart of water for half an hour; strain, and add to the liquid the juice of two lemons and a half a pound of rock candy. If the cough is accompanied by weakness and loss of appetite, add half an ounce of powdered gum arabic. Set this to simmer for half an hour, stirring occasionally. Take a wineglassful when the cough is troublesome.

A HEN STORY.

The Country Gentleman suggests a way to prevent hens from eating their eggs. It is to fill an egg with a solution of pepper, and put the egg back in the nest. A Danbury man has tried this, and says it works like a charm. He put a pretty good dose of pepper in the egg, and placed it in the nest of the criminal. Pretty soon the hen came round and took hold. It was a brindle animal, with long legs, and somewhat conceited. It dipped in its bill, and inhaled the deluge. Then it came out doors. It didn't gallop out, we don't mean—but walked out,—came out to take a look at the scenery, and see if it was going to rain. Its mouth was wide open, and the feathers on the top of its head stood straight up. Then it commenced to go round the yard like a circus-horse. Once in a while it would stop, and push out one leg in a tone of astonishment, and then holler "fire!" and start on again. The other hens came out to look on. Soon the hens from the neighbors came over the fence, and took up a position of observation. It was quite evident the performance was so acting entirely new and unique to them. There is a good deal of human nature in hens. When they saw this hen dance around, and have all the fun to itself, and heard it shout "fire," and couldn't see the conflagration themselves, they filled up with wrath, and of one accord sprang upon it, and before the Danbury men could interfere, the brindle hen with the long legs was among the things that were. He says the recipe is effectual.—*Danbury News.*

HOW HUBER DISCOVERED THE MARAUDING HABITS OF ANTS.

He was walking in the environs of Geneva, between four and five o'clock in the evening, when he saw a regiment of great red ants crossing the road. They were marching in good order, with a front of three or four inches, and in a column eight or ten feet long. Huber followed them and crossed a hedge with them, and found himself in a meadow. The high grass plainly indicated the march of the army, yet it did not disband; it had its object, and reached it. This was the nest of another species of ants, blackish-gray ones, whose hill rose in the grass twenty steps from the hedge. A few blackish-gray ones were scattered about the hill; as soon as these perceived the enemy, they darted upon the strangers, while others hurried into the galleries to give the alarm. The besieged ants came out in a body. The assailants dash upon them, and after a very short but spirited struggle, drive the black-gray ones back to the bottom of their holes. One army corps presses after them into the galleries, while other groups labor to make themselves an opening with their teeth into the lateral part of the hill. They succeed and the remainder of the troop makes its way into the besieged city by the breach. Peter Huber has seen battles and exterminations of ants before this; he supposed they were slaughtering each other in the depths of the caverns. What was his amazement, after three or four minutes, when he saw the assailants issue hurriedly forth again, each holding between his mandibles a larva or a nymph of the conquered tribe! The aggressors took exactly the same road again by which they had come, passed through the hedge, crossed the road, at the same place, and make their way, still loaded with their prey, toward a field of ripe grain, into which the honest citizen of Geneva, respecting another's property, refrained, with regret, from following them.—*Popular Science Monthly.*

That which is most pure in man is most divine.—"Blessed are the pure in heart, for they shall see God." That which is most tender in God is most human.—"Like as a father pitieth his children, so the Lord pitieth them that fear Him."

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NOTES TO CORRESPONDENTS.

R. C. Montreal.—The Jan. 8. Guthrie, next week shall be glad to receive the other papers alluded to. R. A. Orms.—Your letter has been mislaid; but will try and find it before next issue.

British American Presbyterian

FRIDAY, AUGUST 8, 1878.

TOPICS OF THE WEEK.

Still "the Scandal," to the exclusion of everything else.

Every prospect of an abundant Canadian harvest.

Cholera is threatening to pay Canada a visit. Let every one do his utmost in the way of cleanliness and temperance, and the danger will be materially lessened.

The Nonconformists are becoming more and more alienated from Mr. Gladstone and his government. It would not be at all surprising if Disraeli were raised to power at the next election, and in the name of conservatism carry measures that the so-called Reformers will regard as revolutionary and preposterous.

The difficulties between England and Russia are expected to be mitigated if not removed by the Royal marriage now on the tapis. Royal marriages are now not so important political events as they once were. There is a good deal of grumbling about the allowance voted to the Duke of Edinburgh on his marriage, and no wonder.

With the exception of the 'Scandal' matters are peculiarly quiet. All that possibly can be away holiday making. Country quarters are in demand. Steamers and Railway cars are crowded with passengers, intent upon an entire change for a few weeks and therefore determined to leave business and politics entirely alone for the time being.

Spain is in all the agonies of a civil war, and has before it the prospect of years of suffering and confusion, before rest under a stable government will come. It would seem as if this were the necessary curse with all nations, especially of the Latin race, who have been crushed for ages under the heel of civil and ecclesiastical despots. The air of liberty makes such as have long dwelt in dungeons light headed when they first come under its power.

We are glad to notice that an increasing number of ministers can take a week or two of relaxation. Every one of them ought to be able to do so. A minister that fags on from year to year, without rest and without change will, very soon do neither himself nor his congregation justice. Surely there are in every congregation some few sensible people who can understand all that, and who have liberality and public spirit sufficiently combined with a sense of personal advantage to make them try and send their minister away to play himself for a week or two every year. If this were done more there would be fewer complaints of dailiness, and fewer disheartened and disappointed men among our pastors.

THE REV. DR. WILLIS.

We are pleased to hear that the Venerable ex-Principal of Knox College, is devoting a portion of his time to the preparation of a volume of "Miscellanies" for the press. It will consist of "Pulpit Discourses, College Addresses, &c." We trust that some of his speeches may find a place in the volume, particularly those delivered on the "Scott Case" which gained a noted celebrity at the time.

The work will be published by Nisbet, London, and we doubt not, will find a good circulation in the West as well as in the Old World.

NATIONAL INTEGRITY.

We don't seem to say much more in the meantime about the "great scandal" that is present upon every one's lips. Every true Canadian must feel mortified and ashamed that such charges could be made, and still more, if they can be proved, as at present they seem in a fair way of being. It is in the last degree discreditable to us as a nation that the wholesale bribery of the electors of our country should be taken by so many as a matter of course, and be looked on in the light of a legitimate commercial transaction, involving necessarily a certain amount of legitimate outlay. But alarming as the revelations are in themselves, they are still more so when one thinks of them as symptomatic of a malignant and wide-spread disease. It is bad, no doubt, that there should be so many prominent and influential men among us ready to bribe; but equally bad that there should be so many so willing to be bribed, and at prices so insignificant and unworthy. No doubt single votes in the contest last year went as high as fifty or a hundred dollars; and in some instances at even higher figures; but large numbers could be got for five, while a dollar or two with not a few made all the difference. Openly and ostentatiously has it been argued that a man would be a fool to give his vote for nothing when he might dispose of it advantageously at a handsome price; and not a doubt of it great numbers held off on polling days for a rise, counting on the necessities of the closing hours putting up free and independent electors for a premium. What can be done with creatures like these? Necessity had nothing to do with it. In hundreds, if not thousands, of cases men were bought who had plenty, some with good farms and others with good trades. Apparently they believed they were doing no wrong, and certainly they felt no shame. Nay, the very outcry at present made against corruption only renders them indignant. It is only a week or two since half a congregation left a church—not a hundred miles from South Ontario—because the minister denounced the wretched immorality of giving and receiving bribes at elections. No doubt they professed indignation at his bringing politics into the pulpit, when all the mischief was that he touched their tender parts, and the "galled jades winced" accordingly. They were like the young woman in Scotland with an illegitimate child in her arms, who protested against the minister preaching on the seventh commandment as legal. "Let him up w' his cauld morality! Let him gang and preach the gospel."

But the evil goes farther even than this. We have referred before to the bribes given to Reeves and Deputy-Reeves in order to get bonuses voted for railways; and the miserable log-rolling that is so common in almost every township council, when one member votes for the pet project of his neighbor not because it is the public interest, but because it will secure the vote of that obliged public servant for some personal convenience that the ready voter wishes to secure. Every one knows that such cases are abundantly common and thought little or nothing of but as mere matters of course. And then is there not a great deal of the same false morality and more than questionable practices in the whole system of presents from tradesmen to servants who bring a certain amount of their employer's custom to their establishment, or who have the receiving and examining the supplies which may be made under contract? Perhaps it is all right, but "a gift blindeth the eye," and what reason that can stand examination can be given for such doings on the part of those who protest that they never bribe, and would not for the world be guilty of fraud? Then have we no reason to look at those cases where honorable men formally make a business of disposing of their influence in securing orders on condition of sharing the profits. What shall we say of doctors getting the prescriptions they give to patients made up by certain druggists on condition that they get a handsome per centage. They pocket their fees for their advice and prescriptions. That slip of paper containing directions is the absolute property of the patient when it has passed into his hands. Yet are there not all imaginable ways taken for getting it into the hands of certain parties, not because they make up the drugs better, or charge a less price, but because the doctor shares in the spoil. If the druggist can afford this, then he charges too much from the drug buyer. If he cannot, then he allows himself to be blackmailed by that practitioner, in order to secure his continued favor and recommendations in the future. Is all this right? Is it not all of the same character with what has culminated in the miserable scandals of the past weeks?

We say all this not to extenuate in the least the gross iniquity of the "Pacific" proceedings, but only to show that we must go a great way farther in the work of reformation and practical uprightness, than many of us, perhaps, have any notion is necessary.

Will anyone say that all this trickery, corruption, sharp practice, and black-mailing is confined to the "world," and that none in the Presbyterian or any other denomination could be guilty of anything like such dishonorable proceedings? It so, he only shows his ignorance of the world in which he lives, and of some of the men with whom possibly he comes into daily contact. And such we say that all such doings are confined to one side of politics? That would be too absurd and too far from the point. This scandal is a matter for the church as much as the world to lay to heart, if not more so, and if it awakens in individuals a greater sensation of conscience than they have hitherto thought necessary to cultivate about their own little practices it will in the end be rather to be looked upon as a blessing than the finger of scorn has been pointed at one public man and that Canadian statesmen have become a hissing and a byword to other nations. Such things could not be, had the tone of general and commercial morality been high, and had practices in business not been hinted at which differ only in degree, not in the kind from those which have recently attracted so much attention to our country, and given so many of our public men a most unenviable notoriety.

Book Notices.

THE CANADIAN MONTHLY FOR AUGUST

Has no article that calls for special notice except "Current Events." We have an eight page notice by Dr. Wilson, of Dr. Scadding's book on Toronto, containing the minimum of idea and information with the maximum of words; in the usually mildly grandiloquent style for which the learned Professor is even increasingly remarkable; the usual allowance of verse; an instalment of Undine; a very readable account of "Papal Conclaves" with a good many interesting extracts and notices of some of the publications of the month. The paper on "Current Events" is really the one to float the number; and it will do this very well. At least it ought. It is rigorous, outspoken and honest. The writer frankly acknowledges that he has been mistaken in the estimate he formed of Canadian Ministers,—their morality, their honour, and their prudence. He had fondly persuaded himself that they could not be "such fools" as act in the way they were represented to have done. He has now no choice but to confess that he had not adequately comprehended the probabilities of Canadian baseness when he formed so charitable an opinion of what could be done, and what could not. It is exceedingly likely that the paper will please neither party. Nor is this surprising. In his diseased hostility to "party" the writer is practically trying to form a third the evident effect of whose open abuse if successful, would be confusion worse confounded, rivalling all that even took place in England in "Days gone by, when members of the same Government were not only personal enemies, but influenced by personal opinions and feelings wide as the poles asunder. The "Current events" reviewer writes well and vigorously, but his judgment is not equal to his style, while his honesty is much superior to his political sagacity and practical wisdom.

Sir Hugh Allan is sketched in the following terms:—"With regard to the case of Sir Hugh Allan there can be neither doubt as to the material facts, nor difference of opinion among any in whose breast honor and patriotism have not ceased to reside; and therefore it is as needless, as it would be painful, to accumulate censure upon the head of a man of whom but yesterday we were most proud. He who, if Canada owes him much, owes her everything—princely wealth, high social position, royal friendship a title of Imperial honor—stands convicted by his own explicit confession, or having attempted to add another heap to his vast store by corrupting her constituencies, her public men, her press, in concert with a ring of foreign speculators into whose hands he was ready to throw the great Canadian enterprise and with it the very destinies of his country. "Accursed hunger of gold!" Will no millions gorge that devouring appetite or bribe the millionaire to keep the path of virtue?"

"One excuse, one palliation at least, may be pleaded on behalf of Sir Hugh Allan. We have spoken of him as having a country, but in fact he has none. The feeling of patriotism which restrains the excited cupidity and props the tottering virtue of a member of the pettiest or meanest nationality, of the Dane, the Portuguese, the Mexican, has in his heart no place. His character and aims, to use his own expression are 'cosmopolitan.' He is a citizen of the money market, a patriot of the world of wealth and pleasure. The land in which he lives is only a place for steam boat and railway enterprise, for getting up companies and manipulating stocks. The title of honor which he wears through he is indebted for it to Canada comes from another country to which also his royal friendship and great social connections belong. When his fortune has been made in Canada he and his heirs will spend it in Belgravia amidst the aristocracy of England, careless of the fate of the dependency and anxious only to forget, and make the fastidious society around him forget that their origin was colonial."

"There is little need however of pleading excuses. It is not to be feared that a man of Sir Hugh Allan's wealth and position will

hour the crown of costly, or suffer any of the consequences which might attend a similar stroke of pecuniary enterprise on the part of a clerk in the Merchant's Bank. Sir Hugh Allan is at present only a Knight, he may live to be a Baronet. We would wish, however, honorable wealth if we may, but at all events wealth. It is reported that since the disclosures Sir Hugh Allan has had a member of the Government for his guest, and, though indignation has been expressed at the report, for our own part, we see no moral incongruity."

This is well and forcibly put, and it is substantially true, we are afraid, quite as much in reference to society as to Sir Hugh Allan. These are the days when money, far more than charity, hales a multitude of sins, when the great thing to be ashamed of is, not that vile courses have been followed, but that these have been found out and exposed.

We have not much room, but we must spare as much as will allow us to give a sentence or two on Sir John and the position he occupies:—"A system of Government by corruption, carried on more or less in darkness, and with consequent impunity for many years, has at last exposed itself to the light of day. In this there is nothing preternatural or even startling. But we must confess that we have been at fault, and that we owe an apology to those whom we have criticised with regard to the character of Sir John A. Macdonald. Not that even in this case we have received any moral shock from the present revelations. On the one hand, there is nothing, even now, to show that Sir John A. Macdonald has ever taken a cent for himself; and on the other hand we have always believed and avowed our belief that he was unscrupulous in the pursuit and retention of power. But we gave him credit for too much sense to be putting his character into the hands of railway speculators and telegraphing to them for money to be spent in bribing at elections. It is the NEXUS of his system. His long experience has not yet taught him how little honor there is among thieves. He has not measured the danger of being first the accomplice and then the enemy of unprincipled men. Though he telegraphs in his own name for the means of electoral corruption, he did not reckon on the callousness which led Sir Hugh Allan to talk and write of wholesale bribery to his commercial partners as a common matter of business, and in the language of the ledger. Probably he did not know the exact relations existing between Sir Hugh Allan and the Americans, or the perilous consequences involved in forcing Sir Hugh to fing them overboard. With the exceptions of the Lord Chancellor Macclesfield, the South Sea Bubble offenders, and Lord Melville, Sir John A. Macdonald is the first, we believe, since 1688, who has brought the stain of corruption on the name of the British Privy Council. In his case, considering what the connections of Sir Hugh Allan were known to be, the dark hue of corruption is deepened by a shade of treason."

LIFE OF REV. WM. ANDERSON, L. L. D., GLASGOW, BY REV. GEORGE GILFILLAN, LONDON, HODDER AND STOUGHTON, 1878.

It is not yet a year since Dr. William Anderson died, so there has been no time lost in letting the world have the benefit of the story of his life. That story has evidently been written hurriedly as if every one were so impatient for its appearance that time could not be taken to do it well. Of course there is in it more or less of nothing rant as must be in all George Gilfillan's writings, but really there is less of it than could have been expected. The story of his friend's life is told in a long reverential manner, and our risos from its perusal with a tolerably fair and distinct idea of the man Wm. Anderson. There are even two or three hints at what might be looked upon as blemishes as if it had been determined to give us the worst and all the ravages of the small-pox of the actual fact, rather than the clear, unexceptionable, though somewhat insipid features which generally meet us in works of modern biography. It is exceedingly likely that Mr Gilfillan over-estimates the weight and significance of Dr. Anderson's life and is inclined to give him a place among Scottish worthies which general opinion will not eventually endorse. No one can doubt, however, that the late pastor of John street U. P. Church was no ordinary man, and that he served his day and generation vigorously and well. Many will no doubt turn with eager interest to this record, and as a whole they will not be disappointed.

HAEPER'S MAGAZINE FOR AUGUST

Is a more than usually interesting number. "The Little Laborers of New York City" gives an account of the child workers of large cities which pains while it interests. "The Telegraph" supplies a popular account of what has now become the most common and yet not the less wonderful of the appliances of science to the business and convenience of every day life. "Harval Isle" is the first of a promised series on the Sandwich Islands. "The Republican Movement in Spain." &c. &c.

Blackwood for July

Gives us another instalment of the Parisians and other six exceedingly readable articles. Of course, as might be expected, the one on Spain strongly sympathizes with the Carlist and passes a glowing eulogium on the venerable Carr, Santa Cruz, who has been already suspended, if not disgraced. All this is in Blackwood a way. We read and we don't believe, but somehow we like it, notwithstanding. In their day the writers in Blackwood's have advocated more earnestly all unpopular despotic courses, defended more frequently what was quite indefensible, and confessed with greater coolness that they have been quite mistaken, than any others we ever heard or knew of; yet we take kindly to Macg, all the same, as still about the best as well as the oldest of modern magazines.

THE QUIVER

Is not so widely circulated in this country as it deserves to be. It always contains a large amount of profitable reading, both for Sabbath and week days. The number for July, both in its prose and verse, is quite up to the usual mark.

Ministers and Churches.

St. Andrew's Church, Paisley, is to have an organ.

The Rev. C. Chiniquy addressed large audiences in Charlottetown on Sabbath last. The collection, we believe, amounted to \$60.

Mrs. Moore was recently presented with an address, together with a valuable oil painting of her husband, the Rev. Wm. Moore, the popular minister of Bank Street Presbyterian Church, Ottawa.

The Rev. Gustavus Amuro, B. A., who has been supplying the pulpit of the Canada Presbyterian Church, Beaverton, during the past three months, left on Monday last for Embro, where he will shortly be settled.

The Rev. J. A. McRae, of Drummondville, preached last Sabbath in the Canada Presbyterian Church, Beaverton, morning and evening, to large and attentive congregations.

The Rev. Mr. Herald, of St. Andrew's Church, Dundas, at the request of Rev. Mrs. Hoskin, preached in Knox Church on the morning of Sabbath, the 24th ult. Both congregations joining in the service. This is as should be in such circumstances.

At a meeting of the congregation of Columbus and Brooklin, in the Presbytery of Ontario, on Tuesday evening the 29th ult. it was unanimously agreed to add to the salary of the Pastor, the Rev. John B. Edmondson, the sum of two hundred dollars.

The Rev. Dr. Waters, of St. Mary's, is spending his holidays in New Brunswick. A keen observer of men and things, it is not impossible the rev. gentleman may furnish the readers of the PRESBYTERIAN with his impressions of the sister Province and its people.

The Chronicle says that Mr. Arch. Hunter has presented the Presbyterian Church of Durham with a handsome communion service. Rev. Mr. Park, the minister of the church, has been presented by the ladies of his congregation with a purse containing \$65.

A meeting was held a few days ago for the purpose of organizing a Presbyterian Congregation in Keith; and also to form committees to provide for the erection of a suitable place of worship for the congregation. Rev. Mr. Gray, of Windsor, preached an appropriate sermon which was attentively listened to by the whole congregation. After the sermon a committee of management, composed of Messrs. Geo. A. Scott, N. Carscallen and Jas. Duncan, also a building committee composed of Dr. McInnis, A. McVean and Allan McDonald was formed. It is, we believe, the intention to commence work at once.

We deeply regret to learn that the Rev. R. H. Hoskin, of Knox Church, Dundas, has been compelled to resign his charge. The Banner, writing in this connection, remarks:—"Mr. Hoskin, during his brief residence in town, has endeared himself not only to the members and adherents of his own church, but to all who have had the pleasure of his acquaintance, and we trust he will before long be fully restored to health, so as to enable him to engage actively in the work of the church, of which he has proved himself to be an able and eloquent minister."

A meeting of the members of Knox Church, Lindsay, was held Wednesday evening week at the instance of the Rev. Mr. Dawson, of Ashburn, and Rev. Mr. Murray, of Woodville, pointed by the Presbytery to enquire into the condition of the congregation; and it was unanimously resolved to take the action necessary to maintain the church with increased efficiency. A gratifying desire was evinced to support the church, and a considerable subscription was at once taken up. This has been largely increased. The services of the Rev. Mr. Hodson have been accepted. Mr. Hodson is spoken of as being an eloquent

THE MORALS OF JOURNALISM.

In the absence of journalism which have been started by editorial conventions and the establishment of journals in one or two academic institutions...

Nor is this all. The crimes which are thus spread before the public for its daily food are often treated like anything but crimes. Some of our papers have a way of doing up their columns of local crime...

The daily paper has now become a visitor in every family of ordinary intelligence. It has become the daily food of children and youth all over our country...

We do not expect the press to be much in advance of the people either in morality or intelligence. It is quite as much the outgrowth as the degeneration of civilization...

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

THE PERSIA OF TO-DAY.

The Magazine of Foreign Literature contains a brief description of Persia, drawn from the reports of the secretary of the British Legation at Vienna...

Persia is about as large as Great Britain and France together, but it has no more inhabitants than Ireland alone...

Although there are high mountain ranges, it never rains enough, because the heights are destitute forest and there exists no work of irrigation...

The present capital, Teheran, sits in itself nearly all possible degrees of cold and heat. In mid-winter missionaries skate to the amusement of the Shah and his ministers...

Travelling is not everywhere without danger, for here there are wild, nomadic horde, who attack and plunder single travellers as well as caravans...

Passargada, the oldest capital and residence of Persia, near the frontier of Karmania, contained in a fine park, the tomb of Cyrus...

MURMURING—A TIME-DESTROYING SIN.

The murmuring spirit is much prevalent in our times. It is a sin which is not only a time-destroyer, but a soul-destroyer...

THE NEW PROFESSORSHIP.

Dr. BUSSELL and others are suggesting a new professor in our theological department, whose department it is to be what he calls the "faith power" of Christianity...

It is a characteristic fact, that in modern preaching those truths which are most offensive to the natural heart are kept mostly out of sight...

Unaccompanied by this the cross of Christ will have little power to save. But where are they heard with the fearful pungency of Paul, Edwards, Wesley, Payson?

Sermons have become essays—learned it may be, and pleasing, attractive and eloquent. But the pungent, square, earnest dealing to "save that which is lost" is not the prevalent style of preaching the gospel...

For the "faith power" of the first Christian century, we are substituting the "wisdom of this world," and hope to secure the adoption of Christianity by clothing it in the most fascinating—and if money permits—most brilliant dress...

If new professors in our seminaries will restore the Christian ministry to the scriptural condition and power, no time should be lost. But would the churches sustain them?

Then will come salvation, and not till then. Pride, worldliness, cowardice, display, big titles, ambition, formality, impetuous religion, superficial revivals or nois: spiritual death and a sinking land—these appalling features extend from pulpits to pews—from church to state...

A PRETTY KETTLE OF FISH.

Men in some parts of the country have peculiar modes of deciding the ownership of a prize to which several attack an equal claim. We have heard of divers, some of them quite original and very quaint...

Why yet see, said one of the men, "one on his back for a kettle, and we been a trying who can tell the biggest lie to it." His lordship was shocked, and proceeded to read the men a lecture, telling them, among other things, that he had always been taught that lying was an awful offense...

THE STORY OF RODGERS.

One of our family papers preaches a strong temperance sermon, by simply telling the story of a woman who, after struggling with the preternatural strength of a loving wife and mother for years against the demon of drink...

One day, as Rodgers was creeping to the nearest bar for his morning bitters, a man, whom he barely knew by sight, took him by the elbow and walked with him into a quiet street. "They tell me you are Richard Rodgers's son," he said.

"Your friend was a wealthy man, no doubt, and so able to give both time and money to your case?" "On the contrary, he is but the owner of a small hat-store, and supports his family out of that."

LITTLE MISERIES.

Many men take delight in their troubles, and generally these are the people who have really nothing to complain of. It affords some men, for instance, infinite delight to grumble at their dinner—that is, not, perhaps, to find fault with the thing as a whole...

by some mischance, you enter the room and forget to close the door after you? Just as familiar is the individual who flies into a passion if anyone meddles with his books or papers. When such a man has a garden it is to him a source of endless annoyance...

It is a significant fact that many people feel as deeply concerning the insignificant trifles of life as ever an Alexander or a Napoleon did regarding his great campaigns. It is not so much the work which one is engaged in as the spirit in which one is engaged upon it...

An aimless, do-nothing life has an unmistakable tendency to make man become effeminate and a general whiner. He may, at the commencement of his career, be affable and agreeable, but having, unfortunately, too much time to develop that love of carping and grumbling which seems inherent in us all...

MARS.

A brief sketch of the topography of Mars cannot be uninteresting. An icy cap surrounds each pole, varying in extent according to the progress of the season; and around each of these polar caps extends a polar sea. Four great continents occupy the equatorial regions...

On the earth the oceans are three times as extensive as the continents. On Mars the proportion of land and water is about equal, and so strangely mingled that a traveller could visit every part of the planet without leaving the element on which he commenced his journey...

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HASTY CONSUMPTION CURED BY FELLOWS
HYPOPHOSPHITES.
 CARBONAR, NEWFOUNDLAND, Jan. 3, 1871.

MR. JAMES F. FELLOWS.
 DEAR SIR: I came to this country in May, 1869. I
 found a countryman of mine laboring under some
 affection of the lungs. I recommended your Syrup,
 and he tried it at the Druggists. He said, but they
 thought I was inventing this name at their expense.
 However, in April, 1870, Mr. Edgar Joyce rapidly
 wasted away with every symptom of quick con-
 sumption, so that he was unable to walk across the
 room, having no appetite, pains in the left side,
 nervous system, and a hacking cough. I at once
 procured a bottle of your Syrup, and he immediately
 gained at Dr. Deavin's, in St. John's, and imme-
 diately procured some (showed one to W. H.
 Thompson, who ordered a supply from you at
 once). This was Tuesday afternoon; at night he
 took the prescribed dose, and in the morning he
 felt better. He was very much surprised, and he
 took the very results notified on the wrapper.
 His appetite soon began to return, and a voracious
 one it was, too; the dry, hacking cough changed
 into loose but violent attacks, finally disappearing
 altogether; pains left his side, his head assumed
 its usual position, and before he finished ten bot-
 tles his usual strength and vigor returned, and to-day not
 a more healthy person is to be found on our streets;
 and it is the opinion of all, had he not been fortu-
 nate in getting your valuable Syrup of Hypophos-
 phites, he would now be in the grave.
 He happened to call on W. H. Thompson's the day
 your shipment arrived, and took at once four
 bottles to the Labrador, which he was very anxious
 to do, but had no occasion to use them himself.
 No other medicine will he ever prescribe, recom-
 mend, or give; but yours.

GOOD THINGS
 Good Things will address itself to the young of all ages,
 from the little beginner, who can just read a picture, to
 the big boys and girls who study at the desk or about in
 the playground; and so onwards up to the veterans who,
 after all their learning, turn to the children for a teacher.
 The old games over again in their heads. "GOOD
 THINGS" hopes, as a periodical, to have its margins well
 thumbed and dog-eared; and when the binder has
 rimmed, hose and made it fit for the library, the volume
 will try for a fixed place there in good company. The
 avers of a multitude of "goodies" cannot be
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 of the day, are among the topics which will be illustrated
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 will contain seven or more finely executed engravings."
 In the literary department, Dr. C. S. Robinson, whose
 original sketches have been an acceptable feature of the
 paper the present year, will furnish a new series, de-
 scriptive of life and customs in the East. In the con-
 clusion of John S. C. Abbott's fascinating "History of
 William the Conqueror" other historical sketches from
 the same masterly pen will be forthcoming. S. E. Todd
 will give us designs of well-known houses and show
 how to build them cheaply. Contributions may also be
 expected from Rev. Drs. Beecher, L. Chyffers, Howard
 Crosby, J. G. Trahena, and Cyrus Hamlin. F. Rankin,
 Prof. M. B. and W. C. Wilkinson, Jacob Abbott,
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WILLIAM COCHRANE, Convener.

Brantford, August, 1873.

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TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such immigrants as may desire the same, regarding the most eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers, namely:

G. McMICKEN, Asst. Receiver General

M. A. McARTHUR, Manager Merchants' Bank

A. McARTHUR, Banker

The Hon. PROFESSOR BRUCE

JOHN EMSLIE, Custom House

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