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# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, OCTOBER 21st, 1881.

No. 42.

## NOTES OF THE WEEK.

PROPOSALS to settle in Syria Jews expelled from Russia are under the consideration of the Ottoman Government.

DEAN STANLEY left a bequest of £3,000 to remunerate the guides who conduct visitors over Westminster Abbey, thus abolishing the system of fees.

A FINE monument of Aberdeen granite, with a neat epitaph, has been erected to the memory of the late Rev. Professor Mackerras, in Cataract cemetery.

THE London Church Missionary Society has received an anonymous donation of £1,000 for sending the Rev. T. H. Canham as a missionary to the Mackenzie River and the Polar Sea.

REV. WM. ARTHUR says of the work in Paris: "I have addressed more people in evangelistic services during the last four years than ever I saw collected together in religious services during all the previous years I have known Paris."

THE London Missionary Society issues a sketch of ten years' work at Lisu, one of the Loyalty Islands. The population of the island is now entirely Christian. Out of the 6,576 inhabitants, 5,636 are Protestants and 940 Roman Catholics. The nine churches have a membership of 2,085.

MR. GRANT DUFF, the new Governor of Madras, received a few days ago a deputation from the Foreign Missions Committee of the Free Church, who presented an address representing the importance of working in a more catholic spirit than hitherto Lord Halifax's despatch of 1854 with respect to education in India.

THE "Chronicle's" Rome correspondent says: "The eventual departure of the Pope from Rome still forms part of the programme of the Vatican. Should the agitation in favour of the abolition of the guarantees continue, the Pope will probably seek counsel, not only from the College of Cardinals, but from the Catholic bishops in all parts of the world."

IN a compact sentence Mr. Gladstone lately announced that the two main principles of his foreign policy were that "every foreign country should be credited with the same good motives as ourselves until it shewed the contrary, and that every Power was entitled to the same rights and privileges, irrespective of size." Here, certainly, politics rose into the sphere of morals, and good morals at that.

IT is said that the first tenant to come before the Land Commission to have his lease revised, will probably be Mr. Charles Matthew West, of Mount Avon, Rathdrum, who holds under lease from Mr. Charles Stewart Parnell, M.P., and will seek to be relieved from the covenant in which his landlord contracted him out of the benefits of the Land Act of 1870, and obliged him to forego all "claims for improvements, past or future, disturbance or otherwise."

REFERRING to the decrease in the membership of the United Presbyterian Church in Scotland, the Rev. Principal Cairns, while admitting a slight falling off, says in his opinion the Church never was in a better state, with brighter prospects for the future. The contemplated visitation of all the congregations of the Church was to stimulate the people in all good works, and he has no doubt that the means being adopted will secure that object. It might be said that this visitation has been arranged to infuse new life into the membership, because it has slightly decreased. This has not been the primary object, though he has no doubt that object, too, will be attained.

THE step taken by the Gladstone Ministry in apprehending Mr. Parnell will be generally approved of by

every true friend of unhappy Ireland. Nothing else could have been done unless the Government had been willing to abdicate in favour of men who live upon mischievous agitation and preach the Gospel of anarchy and plunder. It is a curious state of things for a large number of people to allow themselves to be terrorized into the declination of a mighty benefit. They ought in fairness, at any rate, to be at liberty to give the Land Act a fair trial. If this, then, is only the first of a series of vigorous proceedings on the part of the British Ministry, every true friend of liberty will have every reason to rejoice.

THE Secretary of the British and Foreign Bible Society, in a letter to the Toronto Auxiliary, says: "The Revised New Testament has been undergoing such a fire of criticism in this country that our Committee have not thought wise to apply to the general body of our supporters to modify law I sufficiently to permit of its being sold concurrently with the authorized version. But the Committee have authorized translators or revisers to adopt such derivations from the Greek *Textus Receptus* as are sanctioned by the text of the Revised English Version, and further steps must follow ere long." From the above it appears that vernacular versions, hereafter to be published by the B & F. Bible Society, are to be based upon the Greek text adopted for the Revised English Version, and that further steps in recognition of the Revised Version "must follow before very long."

DR. DIO LEWIS says that from the most reliable data it has been found that during the last sixteen centuries the average length of human life has very nearly doubled. Diseases which at one time swept away whole peoples, have either disappeared altogether, or now merely attack individuals. The "Black Death," "The Sweating Sickness," "The Plague," etc., which once and again almost desolated Europe, for the last century or two have scarcely been known, and where the last of these appears, it has now very little of its former virulence. From 1604 to 1682 the births in London were 699,075, and the burials 964,882, or about 100 births to 137 funerals. From 1851 to 1860 the births in the same city were 869,263, and the funerals 610,473, or 78 deaths to 100 births. Such has been the result of sanitary improvement: nor has this improvement as yet by any means reached its limit.

A TRUSTWORTHY writer states that the habit of opium smoking is common all over China, but that it is in the west, in the comparatively unknown half of China, west of the one hundred and tenth meridian, that it is most prevalent. In some parts of Western Hu Pei and Eastern Szechuen it is all but universal; there are few adults in any station of life who do not take an occasional whiff, and the very streets of the towns and villages reek with opium fumes. The practice there, he says, is indulged in in the most open manner, and no more stigma attaches to it than to smoking tobacco. This puts a very different construction on a most important part of the influence for the worse usually asserted as exercised, primarily, by Western nations on Chinese civilization. The opium habit is most prevalent where Europeans have little or no access, and the inference is obvious that beyond and above any display of outside force the opium trade was an invited one.

PROFESSOR CHRISTLIEB, of Bonn, has been visiting Scotland. On a recent Sabbath evening he addressed a meeting in Edinburgh, and gave a most interesting account of the revival of religious life in Germany. He mentioned the gratifying fact that whereas a generation ago there was a comparatively small percentage of orthodox and evangelical preachers, about seventy per cent. of the pastors may now be said to be evangelical, preaching the Gospel more or less fully. There were many things in Germany which earnest men could not but deplore, such as the sad want of Sabbath observance and the lack of anything like general attendance at public worship in such

cities as Berlin, etc. Still there was too great a tendency in this country to see only the evils that exist in the fatherland, and a want of knowledge and appreciation of the hopeful indications that were to be met with, though not heard of, at hotels frequented by travellers, and to be known only by those who themselves mingle with the more earnest classes of the people.

THE Annual Synod of the Waldensian Church was held at Torre Pellice, Italy, in the early part of September. The most important discussion was upon the report of the commission to which the revision of the Liturgy was referred, and was participated in by several speakers with much interest. A part favoured the retention of the old Liturgy; but the friends of revision carried the day, and the commission was reappointed, in the anticipation that it would complete its work by another year. Dr. Robertson, who visited the Synod as the representative of the Free Church of Scotland, announced that the friends of the Waldensians in Scotland had completed the \$50,000 which they had proposed to raise as an endowment for complementing the stipends of the pastors. A similar amount is to be raised in England. M. August Meille, of the Synod, has become agent in Italy of the British and Foreign Bible Society, and M. Bart. Pons, of Venice, succeeds him as agent of the Religious Tract Society, both pastors retaining their standing with the Waldensian clergy.

WHAT all who were in any degree acquainted with the antecedents of the Boers in South Africa, and especially of those of the Transvaal, anticipated, is taking place. These men are anxious to repudiate the terms of the Convention entered into with Britain when peace was made a few months ago. They are especially disgusted with the idea of Britain taking any care of the natives, or reserving any right to interfere between them and their lordships the Boers. That has been the sore place all along. These Boers and their fathers have been all along enslaving the native children, while shooting and plundering their parents, and naturally they don't like any prying eyes to be allowed around, watching their proceedings. They banished the missionaries on this account, and for the same reason they fancy that the British Resident might be troublesome if had any right to interfere with their little game. Mr. Gladstone will be wise if he insist on the terms of the Convention being carried out, even though this should issue in the renewal of the war, and apparently he is going to do it.

THERE is electricity in the air over the land question throughout the whole of the United Kingdom. Statesmen of all parties, in dealing with public affairs, now usually devote about a third part of their speeches to the agricultural position of our islands. The farmer is everywhere uppermost in home politics. He is preached to, prophesied to, he turns up in sermons, he engrosses newspaper articles, he is the angry factor, the unit that will not add up—indeed he is just now the most unmanageable man in the country. His time was a long time in coming, but it has arrived at last. He has come to displace or fracture political creeds, and raise mischief generally where all was as smooth as a sea of glass before. After mutterings of discontent indulged in for several years, the land question has assumed the dimensions of an agitation in England and Scotland. Drafts of Land Bills have been prepared and published, and the only apparent objection to them is that they do not go far enough. The Scotch farmers especially are everywhere holding meetings, and organizing a systematic and peaceful agitation for land law reform. Merely eleemosynary concessions on the part of the landlord, in the shape of temporary reductions of rent, will not satisfy them—though that is insisted upon also. On one estate, at least, in the north of Scotland, the tenants, on meeting the land agent on last rent-day, quietly refused to pay anything unless there were a reduction of twenty-five per cent., and upon the agent refusing, there was a universal shutting up of purses, and a speedy departure for home.

## OUR CONTRIBUTORS.

### WHY ARE YOU A PRESBYTERIAN?—VIII.

BY REV. JOHN LAW, M. A. INDIAN.

The only time enjoined in the New Testament for public worship is the Lord's day. The Jewish Sabbaths, feasts and holy days, are no longer of obligation; they belong to a ritual that is now, under the dispensation of the Spirit, abolished. At the same time, the reformed churches have approved of holding divine worship on other proper occasions, such as days of humiliation and fasting, or days of thanksgiving, whether appointed by the authority of the Church or of the State. Nevertheless, the obligation to observe such festivals as Easter, Christmas, etc., has always been denied. In some reformed churches these days are observed, but not as of Divine or Scriptural appointment. There is no Scriptural warrant for such observance. The day in which our Lord was born is uncertain, and it is all but certain that the 25th of December is not that day. It was fixed upon not earlier than the third century, and for this reason: The observance of a heathen festival about the time of the ninth solstice, in honour of the new sun, was regarded as a good opportunity for the establishment of a Christian festival which might occupy the minds of the converts, and prevent them from taking part in the pagan festivities. In like manner Easter is unknown to the Scriptures. The passage in the authorized version where the word Easter occurs (Acts xii. 4) ought to have read the Passover, as it is now found in the revised version. This festival was also established at the season in which the heathen kept the spring feast of love to Aoster or Easter. There can be no doubt that Good Friday is the anniversary, according to Jewish reckoning, of the death of Christ, but there is no warrant for its observance. Besides, it has been found by experience that the observance of these days of human institution, accompanied with more than usual display and solemnity, tends to lessen respect for the Lord's day, by attaching to the former more honour than to it; and the habit of taking communion, as it is termed, on these high days, tends to bring the Lord's supper, as ordinarily observed, into less esteem. For these reasons, chiefly, Presbyterians do not observe holy-days.

The particular parts of New Testament worship are:

1. The reading and preaching of the Word. This has always been a prominent part of reformed worship indeed sometimes the preaching has been made too much of, to the neglect of other parts of worship. The Reformers have always excluded the Apocryphal books from public reading. They do not regard them as part of the inspired Word of God, and therefore do not acknowledge the reading of them as worshipping God.
2. The singing of praise. The Reformers having made an end of the unintelligent music and chantings, and choral services, by which the medieval Church professed to worship, introduced in their stead the singing of praise by the assembled congregation. Translations from the Psalms were used at an early period, and in many churches, from the first, hymns of human composition were also used. Whether the sacred songs used are translations or paraphrases of sacred Scripture, or the productions of uninspired men, is a question of no importance, but stress is to be laid upon singing with the understanding and the heart.

The use of musical instruments in the service of praise has in many churches been the cause of strife and dissension. There can be no doubt that under the former dispensation the Jewish worshippers used instruments, not only in the temple service but at other times—(Exodus xv. 20; 1 Sam. xvi. 16; 2 Kings iii. 15; Ps. cxxxvii. 2). But there is no New Testament precedent for such use. Nevertheless, Presbyterians generally regard the use of instrumental music, not as worship in itself, but as an accompaniment, helpful in the rendering of intelligent and heartfelt praise, and therefore proper in the worship of God.

3. Prayer. Public and united prayer is, both by example and precept, enjoined in worship. At the time of the Reformation every Protestant church had its liturgy, or order of common prayer, and prayers for special occasions and the dispensation of the sacraments. It was, however, generally admitted that free or extemporary prayer was also proper. There is no Scripture warrant for a liturgical service; and the enforcing of a liturgy to the exclusion of free

prayer would be an unwarranted interference with, and restriction of, Christian liberty. For the last two centuries the churches of Scotland and Ireland, and most of the reformed churches of America, have not used a liturgy. But in other countries and churches liturgies have always been used, and there is nothing contrary to Scripture or Presbyterian principles in the use of read prayers.

### "LORD, I BELIEVE—HELP THOU MINE UNBELIEF."

When days are dark, and nights are long,  
And hard the way, and sad the song,  
We ask: Where is our God?

We blindly grope, and strive, and strain  
For what we think the greatest gain,  
Not knowing our real want.

Oh! creatures mean, and small, and weak,  
Why should He answer when we speak  
And make our selfish moan?

If we had faith as mustard seed,  
It would suffice our greatest need,  
And smooth the roughest way.

Shame shame, false hearts, fresh courage take,  
Rise up, and through the net-work break  
Of folly, pride, and doubt.

Oh! God, our hands in Thine we place,  
In humble faith content to trace  
The path where Thou dost lead;

Close following, though we cannot see,  
Believing there is light with Thee  
Sufficient for our day.

—GRATA.

### HOME LIFE IN INDIA.—XI.

BY M. FAIRWEATHER.

(Concluded.)

From the earliest times down to the present, domestic slavery has been recognized as legal by both Hindu and Mohammedan law. No doubt the practice had its origin in the great scarcity of famine times, and was often the only alternative which starvation left the children of the poor. We nowhere read of any public sales of slaves ever having occurred in India. The traffic always seems to have been carried on by private and individual bargain, and consists chiefly of children who are brought up to perform the menial services in wealthy houses.

The Lucknow and Cawnpore districts stand out prominently in this trade, although it is said to be practised to a greater or less extent in almost every province in India.

The system is much more mild and humane than was the negro slavery of America, yet they are essentially the same in that a master purchases his slave with money, and he has no rights of possession independent of his master. There is no redemption under the old code, except the master is willing, but he may not resell one so purchased, and he is liable for the maintenance of his slaves during their natural life. Any appeal to British authority of course settles matters at once; the owner is forced to accept the ransom and set the captive free. Cases have been known where poor parents have wrought diligently for weary years to ransom with their scanty savings a child whom they had sold in times of dire necessity.

In Central India kidnapping is practised by mendicant priests, in order to obtain supplies of money by their sale. There are profligate castes also, to whom the cares of a family are distasteful and inconvenient, who do not scruple openly and unblushingly to trade away their progeny for money or grain. It is not unusual in South Bahar for a man to mortgage himself to labour for a term of years in order to raise money to satisfy some pressing need. In some cases the term of servitude may be for life, except the relatives conclude to emancipate him by such advances of money as satisfy the owner.

Next in rank above the slave is the concubine, who holds a position which, if not honourable, is at least respectable. The "Upasthi," or concubine, is seldom of the same caste with her husband, and their children are supposed to belong to one of the mixed races from which the mother comes. They are legitimate, yet do not inherit property equally with the children of the married wife. The marriage ceremony also is conducted with much less splendour and eclat. Hindu law, strictly considered, only sanctions one wife; she is of the husband's own caste, and is called by the others the "great mother," the "united," etc. The

right to rule and control the household rests with her, and her children alone are the legal heirs of their father's possession. Princes, Brahmins, and the very wealthy please their fancy as to the number of their women in the home; but take it overhead, the large majority of Hindu men have but one wife. This lady is apt to be somewhat imperious at times, and exhibits any characteristics rather than those of a slave. In many large houses there is a most sensible and convenient apartment, denominated the "chamber of anger," where aggrieved ones may retire until the emotional has exhausted itself and they are ready to return to the work-a-day world on matter-of-fact principles. The head-wife has her seasons of seclusion as well as her inferiors. These are especially frequent when she imagines another has become the favourite of her lord, and has more influence in obtaining jewels, apparel, etc., from him.

The system of relationship cannot fail to be one of infinite danger to the peace and order of a home. Not unfrequently it happens that in a family of many daughters of good castes, some of them may be married to men of inferior station in the same caste. In these circumstances she may assume an attitude which he can by no means appreciate. A good story is told of the noble "Chief of Sadri," a celebrated soldier of Rajasthan, who had obtained the hand of a princess of Mewar. To the courteous request, "Ranawaty (my royal lady), fill me a cup of water," he received a contemptuous refusal, with the remark that "the daughter of a hundred kings would not become cup-bearer to the chieftain of Sadri." "Very well," replied the plain soldier, "you may return to your father's house if you can be of no use in mine." A messenger was instantly sent to the court, and the message, with every aggravation, was made known; and she followed on the heels of her messenger. A summons soon arrived for the Sadri chief to attend his sovereign at the capital. He obeyed; and arrived in time to give his explanation, just as the Rana was proceeding to hold a full court. As usual, the Sadri chief was placed on his sovereign's right hand, and when the court broke up, the heir apparent of Mewar, at a preconcerted sign, stood at the edge of the carpet performing the menial office of holding the slippers of the chief. Shocked at such a mark of extreme respect, he stammered forth some words of homage, his unworthiness, etc., to which the Rana replied: "As my son-in-law, no distinction too great can be conferred; take home your wife; she will never again refuse you a cup of water."—("Buchanan's Annals of Rajasthan.")

When Arungzebe, the Mohammedan conqueror, demanded the hand of a princess of Marwar, he never dreamed of refusal, but sent with the proposal a "cortege of two thousand horse" to escort her to his presence. The haughty Rajpootui, furious at his presumption, sent her family priest to the Rana, the then head of the Rajpoot race, stating her case and offering herself as the reward for punishing so bold and precipitate an offer. The message sent was this: "Is the swan to be the mate of the stork?—a Rajpootui, pure in blood, to be wife to the monkey-faced barbarian?"—concluding with a threat of self-destruction if not saved from dishonour. These are historic incidents which do not at all confirm the report that all Indian ladies fill the position of subordinates and slaves. To come down to an incident of our own time. About three years ago the Holkar of Indore and his eldest son had serious disagreements with one another, which placed the then prime minister in an exceedingly embarrassing and critical position, as whichever side he took ensured the enmity of the other. On the occasion to which I refer he supported the Prince against his father. In consequence, that gentleman had to take refuge in the British camp for a time, and the minister was put to the blush and insulted by His Highness in the open Durbar, whereupon he immediately resigned office. The Maharani, on becoming acquainted with the matter, took immediate steps to prevent the resignation taking effect. She wrote privately, requesting him to withdraw his resignation, "not for His Highness' sake, nor for her's, but for the well-being of the people of Malwa." She next interviewed His Highness, and was the means of at least a partial reconciliation. She is a beautiful woman, and very powerful in her own sphere. She is one of the haughtiest women I have ever known—a patroness of all that advances her sex. Although utterly intolerant of our foreign religion, she is a proud and rigid follower of the ancient faith of her fathers.

**WHAT THE PRESBYTERIANS IN CANADA COULD DO.**

MR. EDITOR,—I have just been seeing in one of your late papers that the world may be evangelized in twenty years; that by the year 1900th the Gospel may be preached to every soul; and I think the Presbyterian Church in Canada may do its part in this great work.

I see by the statistics of the Church that there are about 113,000 members in the Presbyterian Church in Canada, and if they would do their part in supporting the schemes of the Church, they may contribute in the following way annually: Supposing that 5,000 members would each give \$12, that would amount to \$60,000; and another 5,000 would each give \$10, that would amount to \$50,000; and another 10,000 would each give \$8, that would amount to \$80,000; and another 10,000 would each give \$6, that would amount to \$60,000; and another 10,000 would each give \$5, that would amount to \$50,000; and another 10,000 would each give \$4, that would amount to \$40,000; another 10,000 would each give \$3, that would amount to \$30,000; another 10,000 would each give \$2, that would amount to \$20,000; and another 10,000 would each give \$1, that would amount to \$10,000; that would be a total of \$400,000 from 80,000 members, and the other 33,000 may give as they best can, and the adherents also.

I think the Presbyterian Church in Canada should not be slack in duty, but set its shoulder to the wheel, as it might do, and give it a push forward, so I hope there will be few drones in the hive.

"Shall we whose souls are lighted  
With wisdom from on high;  
Shall we to men benighted  
The lamp of life deny?"

JAMES LAIDLAW.

Chellenham, Oct. 10th, 1881.

**MISSION WORK IN MUSKOKA AND PARRY SOUND.**

The Rev. Mr. Findlay, of Bracebridge, has sent in to the Presbytery of Barrie, and the Home Mission Committee, a long and interesting report of mission work done in the Muskoka and Parry Sound districts during the half year ending 30th September, 1881. We give it almost in full, as follows:

Beginning at the most southerly point in the field, we have a group of three stations,

DRAPER (UFFINGTON), OAKLEY AND RYDE.

These stations are this year for the first time under the care of the Missionary Association of Queen's College. Of these, Uffington is comparatively an old station, having been organized in August, 1876. It was first united with Gravenhurst, but being too far removed to be advantageously worked in this connection, it was disunited, and in 1878 became a part of the Baysville group. A further change in the interest of the field was made last year, when it was again disunited, and became the centre of a new group, passing from the care of the Missionary Association of Knox College to that of Queen's. On my visit to this field, on the 2nd and 3rd of July, I found the cause in this station in a very healthy condition. The people have resolved to "arise and build." A site for their church has been gratuitously given by Mr. John McCulloch—one of the elders—and the materials are partly on the ground. We hope to see the building opened for worship early next season. Several additions to the membership were made both by profession and by certificate.

At the same time I visited the new station in Oakley, some eight miles distant. The settlement here is comparatively new, and somewhat sparse as yet. But as the land is reported to be generally good, the number of settlers may be expected to increase. I organized the station, receiving eight persons into the membership of the Church. The attendance on ordinances is reported good, while the people are in the best of spirits, viewing hopefully the future of the cause in their midst.

The station in Ryde, which is some fourteen miles distant, I did not visit, as it was not judged ready for organization as yet. These stations have been very fortunate in having for their supply this season Mr. Charles L. Herald, who has proved himself most zealous in the discharge of the arduous duties devolving upon him in this wide field. The people have resolved to petition the Society for his return next year.

Immediately north of this field lies the group of stations known as the

**BAYSVILLE**

field, consisting of two organized stations, Baysville and York's, and a preaching station—Robertson's. Here Mr. A. B. Meldrum, under the Students' Missionary Association of Knox College, has rendered very effective services during the past summer. Hitherto while under the Society they have received but four months' supply each season. At the earnest request of the people, the Society made the appointment this year for six months—a change which, together with the fact that Baysville received service every Sabbath, has been highly appreciated by the people. The attendance at the Sabbath service is reported larger in all the stations this year than ever before. I visited Baysville and York's on the 18th and 19th of June.

On the 20th of the same month I visited the field in the Township of Franklin, at the head of the Lake of Bays, known as

**ST. PETER'S.**

This field, as the Presbytery and Committee are aware, has enjoyed the fostering care of the Ladies' Aid Association of St. Peter's Church, Rochester, N.Y. Mr. A. Macdonald, who spent some weeks with them last year, returned again this season, giving them service for six weeks during the months of July and August. As a matter of convenience, our meeting, on my visit, was held at one end of the field, in the house of Mr. G. F. Marsh, who has taken a lively interest in the welfare of the cause here. A goodly company was found assembled to hear the Word, and to commemorate for the first time in this new settlement the dying love of our blessed Redeemer. From what I saw, and from the reports of the missionaries who have laboured in this field, the prospects for the future are most encouraging. They have reached a point now when something more than has been attempted in the past must be done for them. They are prepared, if a small grant be made them from the Home Mission Fund, to receive a student missionary for six months of the year. It will be for the Presbytery to decide what their future supply shall be. Fourteen persons in all were received into the membership of the Church here, and there are others holding certificates who were unavoidably absent. Mr. H. Knox, who, through the kindness of the Presbytery of Guelph, spent a second term of three months in our Muskoka field, laboured here and in the adjoining Township of Sinclair during the whole period.

Immediately north-west of this field we have

**HUNTSVILLE,**

which has always been considered an important centre, and the associated stations of Allansville to the south, and Knox Church, Chaffey, to the north. I visited Huntsville and Allansville on the 4th and 5th of June. There is nothing in their condition at the present time calling for special note. With the exception of a few services given by Mr. Knox during the past winter, the congregation at Huntsville has been without service since the departure of the missionary in September last. At Allansville the friends held service among themselves during the winter months, one of their number reading a sermon each Sabbath. It is extremely desirable that this important point should receive more regular supply than they have hitherto. For the coming winter a very suitable arrangement might be made whereby Huntsville and Port Sydney would receive supply together; but to enter upon this would be to anticipate the action of the Presbytery, and of the people in those stations. Mr. C. J. Cameron, of Queen's College, has been the supply at Huntsville during the past summer.

Passing from Huntsville we have; the

**STISTED**

group, consisting of Hoodstown, Stisted, Stanleydale and Axe Lake. The first two of this group I visited on the 21st and 22nd of May. As they had enjoyed but one or two services from the summer supply at the time of my visit, they had scarce emerged from the lethargy which supervenes a winter of quiet Sabbaths. This applies more especially to the former of these stations, as at Stisted they had enjoyed, during the winter, a fortnightly service, conducted by Mr. C. B. Hemming. I understand that the attendance at both stations has been highly satisfactory this season, the services of Mr. Jacob Steel, student missionary, proving very acceptable. At Stisted they are preparing to erect a place of worship, which is very much needed. They have received gratis a site of an acre of land for church and burial ground, and we hope by another season to find them worshipping in their own church.

At Hoodstown a church building, which is very much needed, has long been talked of, but they have not succeeded as yet in talking it up.

The other stations of this group, Stanleydale and Axe Lake, were visited on the 11th and 12th of June. Axe Lake was organized, this being the first year that it has received regular supply. The settlement here is comparatively new, as it is not more than four years since the first settlers began to go in, but with the opening of the Cardwell and Monteith road, which passes through the settlement, it may be expected to advance more rapidly. The land is of fair quality; many of those who are settled here are succeeding very well.

On the 29th of May I dispensed the ordinance at

**PORT CARLING AND DEEBANK.**

The attendance at the former station was very unsatisfactory. On Saturday it was *nil*, and on Sabbath we had the smallest congregation I have ever seen at Port Carling. The weather was showery, but not so wet as to prevent any who were really anxious from attending the means of grace. We pray that the gracious influences of the Spirit may descend upon this field, that it may bring forth fruit to the Divine glory. The attendance at Deebank on these days was comparatively good, and the interest evidently much deeper. Mr. W. H. Hunt, of Knox College, has occupied this field during the past summer, and we trust that his labours, which have been appreciated, may be also blessed to those who have enjoyed them.

On the 10th of July I visited the station at

**RAYMOND,**

which is also in connection with Port Carling, and Bethel Church, Macaulay, which is in connection with Port Sydney. These stations are both weak, comparatively, being composed of a few families who are faithful to the Church, and who earnestly strive to keep up the supply of ordinances in their midst.

**ROSSEAU AND TURTLE LAKE**

were visited on the 16th and 17th of July. At the latter place things were found pretty much as usual, the friends here being content thus far to worship in a private house. It would be very much better were they to erect a church for their own use, even were it only a plain log building; it would contribute very much to the prosperity of the cause here, and there is no doubt as to the ability of the people to do so.

At Rosseau I found that things were progressing harmoniously. This pleasant state of affairs may be attributed in no small degree to the energy and zeal of our missionary here, Mr. W. A. Mackenzie, B.A., of Montreal College. The attendance on Sabbath services has been larger than on former years, and, better still, the spirit animating all seems to be one of harmony. The church, which has been for some years in process of construction, is now completed even to the trimming of the pulpit, which has been very tastefully done by the ladies, and, so far as we know, they are without debt. Seven names were added to the roll of membership, six of these being by profession, which may be taken as an evidence of spiritual growth. Mr. Mackenzie, during the latter portion of his term of service, conducted public worship on alternate Sabbath evenings, which were well attended.

(To be continued.)

THE Rev. Dr. McKay, of Formosa, assisted at the sacrament of the Lord's supper, in Clifford, on the 18th ult. He also addressed a union meeting of the Sabbath schools in the afternoon. All his addresses were deeply interesting, and will be long remembered by all who had the pleasure of hearing him. Collection, \$55.

INSTRUMENTAL music is forcing its way into the Church of Scotland. At a late meeting of the Established Presbytery of Dundee, the Rev. Mr. Wright, of Lochec, reported that a movement for the introduction of instrumental music into his church lately became so strongly expressed that the elders and managers issued voting papers to the congregation. Between 400 and 500 were returned favourable, while 100 were unfavourable. A meeting was held on Monday evening to give an opportunity for objectors to come forward, but none appeared. This was what had been anticipated, for although some of the older members would have preferred the present state of matters, they were willing to acquiesce in the decision of the majority. The Presbytery, which was presided over by the Rev. Dr. Grant, Moderator, under these circumstances resolved that they saw no reason to interfere in the matter.

## PASTOR AND PEOPLE.

### THE CONSECRATION OF THE TEACHER.

BY REV. J. R. HARRISON, F. C. S.

The spirit in which any work is done determines very largely the character of that work. It matters not in what realm the work may lie, whether in the physical or spiritual realm, the nature of the spirit's energy that has produced it will be clearly traceable in it. The best work is always that which is done in the noblest spirit—a spirit of love, and self-forgetfulness, and self-sacrifice, and consecration. What the teacher needs in his service, just as every other Christian in any department of duty to which he may be called, is, the noblest spirit; a spirit of entire consecration to the Lord.

There can be no doubt that much Christian work is done in a very low, unworthy, imperfect state of heart, without any delight in it, without any interest in it, without any sympathy with it—done merely that it may be done—not for any grand end, but simply to quiet an uneasy conscience. It need not be said that from such sowing a poor harvest must be reaped. The instruments used of God for the good of others are generally those who are in full sympathy with Himself—men and women who have consecrated themselves to the Lord, who have purged themselves and made themselves vessels "unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (Ex. xxxii; 2 Tim. ii. 21). A glance at the workers of the past puts this beyond all question. Paul's life purpose is uttered in these words: "I determined not to know anything among you save Jesus Christ, and Him crucified." John Calvin's acceptance of Christ, followed by conscious reconciliation with God, led to immediate consecration, which was expressed in his having a seal engraved, with a hand holding out a burning heart, surrounded by the words: "I offer my heart as a sacrifice to the Lord." John Knox's prayer uttered this spirit, "Lord, give me Scotland, or I die." The spirit of entire consecration exhaled from all the life of Robert Murray McCheyne as aroma from an opening rose. Richard Baxter, famous not only for the noble books he wrote, but also for the work he did in Kidderminster, has enshrined his earnest and devoted spirit in these two lines:

"I preached as never sure to preach again,  
And as a dying man to dying men."

Samuel Rutherford, whose life was one singularly devoted to God, addressed his ministerial brethren around his death-bed in these words, which are a clear call to consecration: "Dear brethren, do all for Him; pray for Christ, preach for Christ, feed the flock committed to your charge for Christ, do all for Christ; beware of men-pleasing, there is too much of it among us." John Albert Bengel, prelate in Württemberg, author of many works of great excellence, particularly his *Gnomon of the New Testament*, was a man of saintly character and life. Addressing the students of Tubingen, in 1748, he said: "The main concern is to be continually in an appropriate frame of mind before God. As for any good we have done, this is safely deposited among His treasures; while the ill we have done may all be repaired by one drop of the precious blood of Christ. Therefore, the less I feed upon what I have done, the better; for it only hinders me from reaching on to the things which are before. We live every day upon God's fatherly goodness and mercy. This is my answer to those who complain that they enjoy only now and then a glimpse of Divine grace."

This spirit of consecration is that which ensures success. It is the presentation of the heart to God. Harriet Martineau, in her brief biographical sketch of Lord Macaulay, says: "Thomas Macaulay wanted heart; this was the one deficiency which lowered the value of all his other gifts." And it is this same lack in Christian workers that vitiates all they do, making it unacceptable to God and unprofitable to men. The heart must be offered in sacrifice to the Lord. If we seek for the living roots whence this act is to spring, we shall find them in a strong love and an unflinching faith in a personal and present Saviour, who says to the soul, "Lo, I am with you alway, even unto the end of the world." This is always its source. It has no other that is vital. And when it exists, it breathes through all that is done. It gives freshness, flavour, point, and power to all that is said. It invests it

with unction. It awakens the soul to unwonted activity. It does not induce indolence, it rather inspires the whole being with desire to accomplish great things for Christ. It regards all parts of His service as equally noble and worthy of the highest powers. Dr. Newton, that prince of preachers to children, on one occasion told the now glorified Alfred Cookman, that he devoted as much time and labour to his "children's sermons" as to those which he prepared for the great congregation. And as Alfred Cookman himself observes: "The reason why it has come to be a received truth that so few are adapted to talk with children, is because so few take the time and thought necessary to prepare themselves for the work. Then after thorough preparation they must put themselves in sympathy with their youthful hearers, and should aim rather to talk to them than address them." The consecrated teacher feels this deeply, realizes it in a very vivid way, and he is careful of his own spirit, and of his mental condition, and of his fitness every way for work.

1. *He looks well to the state of his heart.* He keeps it with all diligence, knowing that out of it are the issues of life. He labours to have it constantly under the sanctifying influence of the cross. He is like one of the old Scotch worthies in this—Robert Bruce. "One time," says Mr. Livingstone, "I went to Edinburgh to see Robert Bruce, in the company of the tutor of Bonnington. When we called on him at eight o'clock in the morning, he told us he was not for any company; and when we urged him to tell us the cause, he answered that when he went to bed he had a good measure of the Lord's presence, and that he had wrestled with Him about an hour or two before we came in, and had not yet got access; and so we left him." How careful of the spiritual condition were these old worthies! This reminds us of Hugh Binning, another of that honourable band, who, when called upon, on a sudden, to preach, stepped aside a little to premeditate, and implore his Master's presence and assistance, for, says John Howie, "he was ever afraid to be alone in his work."

2. *He labours to have himself thoroughly equipped for his work.* He lays everything under tribute to supply him with materials for it. As the polyp takes out of the sea the matter needed to build up the reef, and as the bee extracts the sweets from the flowers that are necessary for the production of honey, so the consecrated teacher seeks in all the circumstances and advantages of his life for that which will fit him for service. And it is surprising how everything is transmuted into serviceable ware. He is like William Carey in this. When Andrew Fuller visited Scotland, in 1813, he called on Dr. Chalmers, at Kilmany. A few weeks after Fuller's return to Kettering, he wrote to Chalmers thus: "I never think of my visit to you but with pleasure. After parting with you, I was struck with the importance that may attach to a single mind receiving an evangelical impression. I knew Carey when he made shoes for the maintenance of his family, yet even then his mind had received an evangelical stamp, and his heart burnt incessantly with desire for the salvation of the heathen; even then he had acquired a considerable acquaintance with Hebrew, Greek, Latin, and French; and why? because his mind was filled with the idea of being some day a translator of the Word of God into the languages of those who sit in darkness; even then he had drawn out a map of the world, with sheets of paper pasted together, besmeared with shoemakers' wax, and the moral state of every nation depicted with his pen, even then he was constantly talking with his brethren on the practicability of introducing the Gospel to all nations."

3. *He teaches the truth as one who feels its power,* as one who has had personal experience of it himself. He longs to make it known. He cannot but speak the things he has seen and heard. He utters his thoughts out of a burning heart. It is with him no ordinary every-day duty. It is a time of overwhelming moment, and a theme of transcendent importance. He is speaking for eternity. He has a deep sense of the beautiful and striking message Dr. Payson sent to the students in the theological seminary, when the Secretary of the American Education Society asked him for a message to them. "What if God should place in your hand a diamond," said Dr. Payson, "and tell you to inscribe on it a sentence which should be read at the last day, and shewn there as an index of your own thoughts and feelings? What care, what caution, would you exercise in the selec-

tion! Now this is what God has done. He has placed before you immortal minds, more imperishable than the diamond on which you are about to inscribe, every day and every hour, by your instructions, by your spirit, or by your example, something which will remain, and be exhibited for or against you at the judgment day."

4. *He follows his teaching with watching and prayer.* Watching over those who have received his instructions for any indications of good impressions, or repentance unto life, or growth into the image or likeness of Christ. Praying that the good seed may not lie unquicken and unhelpful to the souls to whom it has been spoken. He, like the husbandman, looks for a harvest; for God's word is "my word . . . that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The consecrated teacher must see fruit. He expects some unquestionable results from his labours. He watches for souls, precious souls. He is unsatisfied unless he see the harvest as it may be seen here.

### YOU CAN DO YOUR BEST.

President Tuttle of Wabash College closed Baccalaureate with words of inspiring counsel to the graduating class. We commend them to all young men who may chance to read them:

For several years you have been working for the honours of graduation. As you reach the coveted goal, you meet the crowds of the unemployed. The case is not one to inspire hope. Is there anything you can do about it? There is something you *cannot* do—you cannot change the fact. In spite of your wishes, the professions are overcrowded, or at least seem to be. But there is something you *can* do—"you can do your best," and that is something.

A select few do it. Thousands do not. We sometimes speak of aristocracies. Those based on wealth and family are not the noblest of the class. This aristocracy, composed of those who "do their best," is the noblest. The professions are not overcrowded with this sort, but with the other. To be this sort of a man, one that "does his best,"—is as easy as to be a Milo, a Michael Angelo, or a Paul.

Do you grant it? What then? This: In that difficult, but splendid personal trait (if you have it), you have the strong presumption—I had almost said prophecy—of success. The man who "does his best" has a passport, sealed with a king's signet, to some worthy field. There certainly is a place somewhere for such a man.

You are about leaving the college for other scenes. Has the college done anything for you? Has it made you stronger and fitter for honourable and useful work in the world? I look at you one by one and answer these questions affirmatively. You are stronger men than when you came. Every one of you is. To say this is to say much. Have you won a place among those "who have done their best?" Standing here and looking back over years spent in this college, what is *your* judgment? Do you ask for mine? You have done well, but "nine" in all that makes up college life is a very high grade!

I can say this, that very rare is the exception among the multitudes that pass through college who do not recall some things which he wishes had been different; sins of omission and sins of commission. Lawrence Sterne thought the recording angel would with a compassionate tear blot out Uncle Toby's mild oath uttered with a benevolence that was too energetic. A better Friend is ready with infinite pity to blot out the faults of your past if you sincerely deplore them, and this is a good time for "the lavation of blood." Suppose it done. The reversed stylus has erased the unwelcome records from the waxen tablets of memory. They are ready for new and better ones. Now, if, in the exercise of thought-force, will-power, and moral affection, if henceforth, in every plan and act, you inscribe on the tablet of grateful memory this true record, "he has done his best," I am sure you will not find all the avocations of life so crowded as to crowd you out; nor the world's fields so preoccupied as to deny you a field in which to work and to succeed. If you desire it so hard as to be willing to pay the price so often named, you will win the prize. The college starts out on a new career, and commands you to do your best in every exigency, first of all for Him whose you are, and then for yourselves, your race, and your country, as the proof in your life that "the university

is instituted and continued for religion." It may seem a very homely phrase with which to close this address, but I will venture with brotherly affection to assure you that, at least when life is closing, you will feel glad to have those who shall survive you say this of you—"He did his best; he was one of the Lord's wise men, who by wisdom are deliv'ring the whole creation that groans and travaile in pain together until now."

### ONE WAIF.

"Any mother?"

"No, ma'am."

"Any father?"

"Yes, ma'am."

"What does your father do for a living?"

"Sings, ma'am."

"Sings!"

"On the corners, ma'am; the street corners."

"What else does he do?"

"Gits drunk, ma'am."

The little mite stood shivering, white and pinched and cold, as she answered these questions.

"Are you sure you're hungry?"

"I ha'nt had anything to eat to-day but a mite of old cake a lady gave me."

"Do bring the child in," said Aunt Betsey, who usually called such beggars little monsters and horrible nuisances.

I did not know she had heard this dialogue at the door, so I brought the child in.

How the great, dark eyes—her only beauty—opened at the sight of the comfort and luxury within, and how much bluer and more wizened and starved she looked in the midst of the light and colour!

"I think it's a shame and a sin for children to suffer like that!" said Aunt Betsey, "for want and neglect are written all over that poor little thing. Tell Bridget to put something on the table in the kitchen, and let her eat and be satisfied for once."

I led the child out and seated her near the fire, to Bridget's disgust, for Bridget shared my aunt's prejudices.

"She's another, is she?" asked the girl. "Sure an' she's hungry, though."

Children in such circumstances do not generally talk, unless you draw them out. I noticed that this little one coughed occasionally, and I thought I saw signs of a fell disease in her eyes and cheeks and the bloodless appearance of her fingers.

"What did your mother die with?" I asked.

"Consumption, ma'am," was the answer. "She had to go to the hospital, 'cause father got so bad."

"And does your father treat you well?"

She looked up at me. Oh, that hunted, piteous look in the eye of a child! The look that at once accepts and reveals everything. It was as patent to me as scars or wounds, that she had been beaten all her life, and I felt a choking in my throat when I saw that she accepted this as her dower, and looked for nothing but neglect and unkindness.

"We must see if we can't find you something warm to wear," I said, as I went rummaging in a closet where we kept cast-off articles.

When I turned to her again, she was sitting looking into the fire with something as near as possible to a smile on her face.

"It's real warm!" she said, and the words and the voice were proof that she seldom knew what it was to be anything like warm.

"Don't you have thick bedclothes?" I asked her.

"Sometimes I have papa's coat," she said, quietly; "but the windows is broke, you know, and we don't never have no coal."

"What do you have then?"

"Sometimes bits of broken boxes, and I pick up things, and papa brings home sticks, sometimes; but mostly we don't have no fire at all."

Mostly!—through the cold, long, dreary winter, when we shiver in sealed houses and under thick furs!—Mostly no fire at all; mostly no food; mostly no clothing; mostly no education; mostly beatings, hunger, and famine!

"Oh, dear! I haven't got any patience!" cried Aunt Betsey, and her voice was thick with tears. "They'll sell rum to any miserable creature that has strength enough left in him to go home and beat his family, and they wouldn't give that child a penny to save her life. Where do you live?" she asked.

"In Skittles Alley," replied the child.

"Yes, I know where it is; it's a horrible place, too. I wish I could keep the child and make her comfortable for a day or two."

"I couldn't leave father, ma'am," spoke up the child, half sadly; "he aint got anybody to take care of him."

"I should think he ought to take care of you," said Aunt Betsey, almost savagely, as the door opened into the dark street, and the child, with a warmer shawl upon her shoulders, and a thicker stockings covering her feet, set out for home, leaving us to muse over the sufferings of the poor and friendless.

"I declare if I didn't dream about that girl all night," said Aunt Betsey next day at the breakfast table. "I do hope she'll never come here again, for we can't help her while she has such a father."

"She'll never trouble you again, Aunt Betsey," I said solemnly.

"Why not?" she asked. And she looked at me in silent astonishment. I for answer took up the morning paper and read the following:

#### "A DRUNKEN FATHER KILLS HIS CHILD."

"Last night, about eleven o'clock, the neighbourhood of a disreputable part of the city, called Skittles Alley, was disturbed by the pitiful shrieks of a child crying, 'Don't kill me, papa, don't kill me!' When the house was entered, it was too late; the terrible deed was done. A child, aged somewhere about eleven years, was found quite dead. The man who had done the deed earned his living by singing in the streets, and it is said that he was once connected with a respectable concert troupe, but lost his position through intemperance. He was committed to gaol."

"Poor little thing!" murmured Aunt Betsey, with trembling lips. "Poor little thing! Oh, if we could only have saved her from this!"—*Youth's Companion.*

### OVER AGAINST THE TREASURY.

Over against the treasury this day  
The Master silent sits; whilst, unaware  
Of that Celestial Presence still and fair,  
The people pass or pause upon their way.

And some go laden with his treasures sweet,  
And dressed in costly robes of his device  
To cover hearts of stone and souls of ice,  
Which bear no token to the Master's feet.

And some pass, gaily singing to and fro,  
And cast a careless glim' before his face,  
Amo'n' the treasures of the holy place,  
But kneel to crave no blessing ere they go.

And some are travel-worn, their eyes are dim,  
They touch his shining vesture as they pass,  
But see not—even darkly through a glass—  
How sweet might be their trembling gifts to Him.

And still the hours roll on; serene and fair  
The Master keeps his watch, but who can tell  
The thoughts that in his tender spirit swell,  
As one by one we pass Him unaware?

For this He who, on one awful day,  
Cast down for us a price so vast and dread,  
That He was left for our sakes bare and dead,  
Having given Himself our mighty debt to pay!

Oh, shall unworthy gifts once more be thrown  
Into His treasury—by whose death we live?  
Or shall we now embrace His cross, and give  
Ourselves, and all we have, to Him alone?

—*London Christian.*

### THE INTERNAL WITNESS.

The wonderful skill of Christianity to meet all the deeper needs of human nature has been often proved. There have been few greater spiritual intellects than Augustine, few more honest or capable in their search after Divine truth, with a larger acquaintance with other systems of thought, or a deeper knowledge of all sides of human experience. Blessed with a pious and devoted mother, who early instructed him in the faith and love of Jesus Christ, he yet long resisted the solicitation of all her prayers and example, and gave himself to the investigation of the claims of the conflicting philosophies of his day. He studied diligently in the schools of rhetoric, and passed rapidly from one phase of thought to another. For some time Manicheism enthralled him. Its doctrine of two principles—one of good, and one of evil—seemed to answer to the wild confusion of his own heart, and the conflict of higher and lower impulses that raged within him. It seemed to solve the mysteries which perplexed him in his own life and in the world. But so soon as he began to test it, and came in contact with its highest teachers, he found its insufficiency. The study of Plato then attracted him by its noble

lessons, but still a void remained in his heart. The mental rest after which he sought did not come. "To-morrow," he said to himself, "I shall find it. It will appear manifestly, and I shall grasp it." Happily, Plato led him on to St. Paul, and Ambrose, the Bishop and great preacher of Milan, awoke by his powerful sermons the deeper chords of his spiritual nature. Gradually as he studied the Pauline Epistles, the unrest of his mind revealed its true character. The thought of Divine purity struggled in him with the love of the world, and the flesh, and the glory of mere intellectual ambition, till one day he sought refuge in prayer, and with strong emotion and tears poured out his heart before God. A voice was heard amid his emotion bidding him to read on, and as he read the whole truth and reality of the Divine life was flashed upon him in the words, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." He says: "I had neither desire nor need to read further. As I finished the sentence, as though the light of peace had been poured into my heart, all the shadows of doubt dispersed." He shut the volume, and carried the joyful tidings to his mother, who rejoiced in her turn. She had received more than an answer to all her prayers. "For Thou hadst converted me unto Thyself," he adds, "so as no longer to seek for other hope in the world."—*John Tulloch, D.D.*

### SIGNS OF SPIRITUAL DECLINE.

1. When you are averse to religious conversation or the company of heavenly-minded Christians.
2. When from necessity, and without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than honouring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonouring Christ.
5. When you trifle with temptation or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.
7. When you are impatient and unforgiving toward the faults of others.
8. When you confess, but do not forsake sin; and when you acknowledge, but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.
11. When the sorrows and cares of the world follow you further into the Sabbath than the savour and sanctity of the Sabbath follow you into the week.
12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or to the opinions of your neighbours.
13. When you associate with men of the world without solicitude of doing good, or having your own spiritual life injured.—*Christian Week.*

THE ecclesiastics in the suite of the Minister of the King of Abyssinia have made a visit to Jerusalem, writes a correspondent of the "Record" from that city; and Bishop Barclay availed himself of the opportunity to send a beautifully bound copy of the English Liturgy, translated into Amharic, as a present to King John. From the conversation of these visitors it would seem that the King is decidedly opposed to the admission of missionaries into his dominions. If the French are admitted, he says, political complications will arise, and if the Protestants come they will teach the people not to worship the Virgin, which cannot be allowed. "We want only one religion, that is, our own;" but secular schools and schoolmasters would be welcomed.

THE following correspondence, which has arisen out of a proposition to allow gambling with a small stake attached at a Liberal Club in Oldham, has passed between a member of the club and the Bishop of Manchester. The statement was made at a club meeting that the Bishop approved of such games, whereupon a member, under date the 15th ult., wrote to his lordship. The Bishop replied as follows: "You are quite at liberty to contradict in any way you please the statement that I ever expressed approval of cards or other games with a small stake attached being introduced into working men's clubs. Many strange utterances have been attributed to me for which I am not responsible, but this is almost the strangest and most absurd of them all."



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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 21, 1881.

### OUR HOME MISSION WORK.

THE Home Mission Committee met for three days last week, to make the necessary arrangements for carrying on evangelistic work in Quebec, Ontario and Manitoba during the next six months. Every part of the immense field was carefully gone over, and the circumstances of each particular case minutely investigated, so as to enable the Committee to come to the most judicious conclusions as to what course was to be adopted for the upbuilding of the cause in each locality. The work grows continually in extent and interest, and, of course, the demands upon the liberality of the Church increase *pari passu*. The one great object ever kept in view by the Committee has been to stimulate to self-help by the assistance given, not to encourage the feeling of continual dependence upon the central fund. And while all that is desirable or possible in this direction may not, as yet, have been secured, a very great deal has been accomplished. In many instances the grants are being cut down without any injury to efficient working. In not a few self-support has been attained, while in others those who were assisted in times past are paying back what they received in missionary contributions for the help of those who are still feeble and struggling. We see that one gentleman, who carefully conceals his name, offers \$500 per annum for the next five years, in order to support a missionary in Muskoka or on the Hastings Road. Such an example will, we make no doubt, be speedily followed by others whom God has blessed with abundance, and who cannot forget that, besides, "they owe their own selves" to that blessed Saviour whose cause they desire to strengthen and advance. It is comparatively, as yet, but "the day of small things" with the Church of Christ in all its branches. But the tide of feeling and liberality is everywhere rising, and not least noticeably so in our own Presbyterian Church in Canada. During the last ten years this advance has been very marked and very encouraging. Who shall say what will be in the next decade? Professor McLaren, at the late meeting

in Woodstock, expressed his opinion that by that time the yearly income for the Foreign Missions of the Church might very possibly reach a hundred thousand dollars. We don't see why it should not, and that not only without injuring any of the other schemes of the Church, but to their positive and unmistakable advantage. We are glad to learn that the Rev. James Robertson, the lately appointed Superintendent of Missions in the North-West, proposes to spend two or three months during the coming winter in Ontario and Quebec, for the purpose of stirring up the church to an increased interest in the work being carried on in the Great Lone Land, by telling, as he so well can, what has already been achieved, and what still remains to be attempted.

In that North-West the large proportion of the settlers are Presbyterians, and wish to continue in connection with the Church of their fathers. Liberal and well-directed efforts among these at the present time, will, under the blessing of God, in a few years, build up a very large number of prosperous and self-sustaining congregations, and surely when the nearest and dearest relatives of so many of the members of our churches in the East have gone, or are going, to that land of mighty dimensions and wondrous capabilities, neither the men nor the means will be wanting to effect such blessed and desirable results.

### OUR SABBATH SCHOOL WORK.

OUR readers, no doubt, noticed, and we hope carefully perused, a communication in our last issue from the Rev. Mr. Parsons on the Sabbath school work of the Church. The statements made in reference to the great and growing neglect of parental instruction on the part of many professedly Christian parents, are as unquestionable as they are perplexing and depressing. With many it is apparently supposed that the entire work of instructing the young in religious matters has been handed over to the teachers in the Sabbath schools, so that parents very complacently fold their hands and do nothing. A grievous mistake is thus made, and a corresponding sin thus committed. But while everything ought to be done to disabuse these parents of this idea, and to arouse them to a proper sense of their duty, it is very evident, as Mr. Parsons urges, that seeing the facts are as they are, there ought to be special efforts made to raise the standard and tone of teaching in our Sabbath schools, and surely the plans suggested by the Assembly's Committee ought not to be lightly set aside as of little or no value.

### SABBATH DESECRATION.

ANOTHER step has been taken in the work of Sabbath desecration in Canada by the regular despatch on the Lord's day morning of a through train for Chicago by the Credit Valley Railway. This is a new departure, so far as we are aware—in Canada at any rate. The usual excuse for Sabbath travel on Canadian railways has been that it was merely to complete journeys that had been commenced some time during the previous week, and this because it would be very inconvenient and unpleasant for the passengers to stay over Sabbath by the way. We say nothing about the validity of this excuse, and have not a word to advance about its honesty. Time was, and that not long gone by, when journeys begun on Saturdays were not continued on our railways during Sabbath hours. But in any case such journeys have not hitherto been commenced on the first day of the week. This is the case now, and the Credit Valley is the first to initiate the bad and uncalled-for practice, which, once established, will be speedily followed by the other railway companies, and improved upon. One train from each end will speedily be found to be quite insufficient, and besides, a principle will have been established; and if there is nothing wrong with one, it will be contended, and very logically, that there is as little wrong with half a dozen. So things will drift, if there is no effective opposition, till the Sabbath rest, with railway officials at any rate, and with all the country through which the lines pass, will have become a thing of the past. If, besides, railways can ply their ordinary work on Sabbath, why not other carriers? Why not farmers? Why not everybody? Will any one say that such a change, if effected, will eventually be for even the secular advantage of the community, to say nothing of higher and better interests? We scarcely think so. The question, however, is upon us in all its breadth

and far-reaching practical issues, and it is for the Christian people of Canada to say how they propose to act in the premises. It was recently proposed by the Rev. Mr. McMullen, the Convener of the Assembly's Committee on Sabbath Observance, that a Sabbath Defence Association should be formed with the view among other things of prosecuting all legal infractions of the Sabbath law. This has commended itself to the minds of not a few, and there ought to be no time lost in setting about putting it into practical operation. One gentleman has sent to our care the sum of \$3 as his contribution to this object. We scarcely know how to dispose of this money, but we hope that we shall speedily be able to transmit it to the treasurer of such an organization as we speak of.

It surely is not improper for us to add that it would be well if all who profess to be friends of the Sabbath, not merely as it is a mere benefit to man, but as it is an ordinance of God, should bear in mind that they are closely watched, and that any inconsistencies in their mode of keeping that day holy are eagerly laid hold of by those who are only too anxious to have excuses or arguments for setting it aside altogether. The drift is evidently toward Sabbath desecration, not only by those who have no regard for either its secular blessings or religious requirements, but by too many who still profess to do it reverence, and to hold that its observance rests on nothing less and nothing else than a "Thus saith the Lord." How many professing Christians are there, however, who cannot say that they even try to make their Sabbath observance correspond with the acknowledgedly correct description which they adopt: "A holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is taken up in the works of necessity and mercy."

### OBSCENE PUBLICATIONS.

A CONSIDERABLE amount of very foolish and very uncalled-for declamation has lately been indulged in over the seizure by the Collector of Toronto, of certain books, on the ground that they were "indecent and obscene." That they are both the one and the other, could not, we think, be reasonably doubted by any one who has ever even casually glanced over their pages, and as long as the law against the introduction of such publications is on the statute book, the official in question seems to have no business.

It would have been better and more becoming had nothing been said on the subject, for certainly the discussion has given a good deal of gratis advertising to very unsavoury productions,—productions that are as feeble as they are unsavoury. At the same time it surely will not be contended in the name of liberty that "obscene books, pamphlets and pictures" ought to be freely circulated through the post-office. If not, then the only question is, were those referred to of the character described? We have not, as yet, seen even one attempt made to prove that they were not, and till this is done, and effectually, all the talk about "liberty" is mere sound and fury signifying nothing. By the way, what about the "Police Gazettes," etc.? Is it persecution to confiscate them also? On the principle apparently advocated by some who ought to know better, it would be; but we doubt if any decent man or woman in the country would in cold blood endorse such an idea. If the circulation of immoral and indecent literature ought to be made as free and unrestricted as it is possible to conceive, let this be boldly and frankly avowed. If not, how is such circulation through the post-offices and custom-houses to be prevented, except by the officers doing what the Collector in Toronto has done in the case under discussion? If they overstep their duty and attempt to do what the law never meant they should meddle with, they can be brought to book. In short, the only questions in the premises are, "Is the law in dispute right or is it wrong?" "If right, has it in this case been rightly carried out?" "If wrong, why not abolish it forthwith?" It seems, in fact, the very *plus ultra* of idiocy to say that a law is right and yet that every official who attempts to carry it into effect in the only way possible must necessarily be a fool for his pains. Nobody in his senses would say that any or all of the Government officials of a country are to be entrusted with absolute power in such matters; but how is a man to stop an obscene book, or plate, or pamphlet, *in transitu* if he is not allowed to have any

opinion whatever on what constitutes *obscenity*? We are quite aware that in past times, as well as in the present, many books and publications of the best and most useful character have been denounced as "indecent," and their circulation forbidden on this plea. It does not follow from this, however, that there is really no such thing as "obscenity" any more than that a foul-mouthed virago should not be silenced because it would be wrong to put a decent Christian woman in prison for seeking to persuade a fallen sinner back to the ways of purity and hope. Each case, in short, must be judged on its own merits, and public opinion, in this country at any rate, will soon expose and punish the official who oversteps the limit of the law, and the proper range of his duty. But to tell anyone to stop "indecent publications" and yet to give him no guide, direction or discretion as to what such may be, is hard indeed, and as unreasonable as hard. Would, then, those who have raised all this outcry be pleased to define their position, and condescend to give their opinion on what was meant by the law in question, and what is implied by "obscenity?" If they think that every kind of printed matter is to have free unrestricted transmission through the customs and post-offices, let them say so. If not, let them tell us how they would have officials act, seeing these gentlemen, it appears, are to no extent and under no pretence to exercise their own judgments in the matter. If it is affirmed that the publications in question are neither indecent nor immoral, and ought not therefore to have been meddled with,—all right. The ground thus taken is, as a matter of argument, then perfectly sound, but the great mass of the decent religious people of Canada will, we are persuaded, come to a different conclusion, and will form a very different estimate on the merits of the case.

#### THE COFFEE HOUSE MOVEMENT.

WE are delighted to know that the coffee house movement lately started is likely to be a very great success in every way. At least those who have taken it in hand are determined to push it forward with becoming energy and liberality. Already the most of the required capital has been subscribed, and one or two places, fully equipped, will, we understand, be speedily opened. Every friend of sobriety will wish this movement all success.

We have often wondered, by the way, that in this country, where the principles and practice of total abstinence are so widely diffused, there should scarcely be such a thing as a decent hotel conducted on the principle of keeping no intoxicating drinks; while in Britain, where there is so much more of these liquors consumed, there are so many large, first-class, and successfully-conducted places of public entertainment established and maintained on strictly total abstinence principles.

Let us hope that this coffee house movement will issue in the establishment and prosperity of such hotels, where those who wish the quiet and comfort of private houses, combined with the freedom belonging to those established for the entertainment of the public, may be satisfactorily accommodated.

#### BOOKS AND MAGAZINES.

THE SOUTHERN PULPIT for October (Richmond, Va.) has the usual allowance of sermons and sketches. The "Biblical Illustrations" are, as usual, exceedingly good. The subject of these this month is "Saving Faith."

THE GOSPEL IN ALL LANDS for October. (Bible House, N.Y.: Eugene R. Smith.)—This number deals chiefly with "The Mohammedans and Missions Among Them," but there are also a large number of other articles on various missionary matters, all of which will be found both interesting and instructive.

S. S. LESSON HELPS.—Among the most practically useful aids in the preparation of the International Lessons are the "Westminster Teacher," published by the Presbyterian Board of Publication, Philadelphia, and the "National S. S. Teacher," issued by the Adams, Blackmer and Lyon Publishing Co., Chicago.

HARPER'S YOUNG PEOPLE. (New York: Harper and Brothers. Price 4 cents per number, or \$1.50 per year.)—Illustrated monthlies for the young are quite numerous, but "Harper's Young People" is an illustrated weekly. It is well-fitted to please and instruct

the more advanced boys and girls, as well as the very young children of a family, and its low price places it within everybody's reach.

THE PRESBYTERIAN REVIEW, Oct., 1881. (New York: Anson D. F. Randolph & Co.)—This is a more than usually excellent number of a now happily fully established and prosperous Review. The five leading and somewhat lengthy articles are all excellent in their way, while the reviews of recent theological literature very profitably occupy about fifty pages at the close. In the absence of a Canadian review of a similar kind, we should think that an increasing number of the ministers and more thoughtful of the members of our Church will subscribe for this.

#### HOME MISSION COMMITTEE.

The Home Mission Committee (Western Section) met in St. Andrew's Church, Toronto, on Tuesday, 11th October, and continued in session till Thursday evening. All the members, with one exception, were present, including the Rev. James Robertson, of Winnipeg, the recently appointed Superintendent of Missions for the North-West.

Claims to the amount of about \$18,000 were passed for services rendered during the last six months.

The Committee carefully considered the state of all the supplemented congregations and mission stations in the several Presbyteries, and made grants for the ensuing twelve months as follows:

(1) To fifty-three mission fields, grants ranging from \$1 to \$4 per Sabbath, aggregating \$136 per Sabbath.

(2) To fifty-four mission fields, supplemented by ordained missionaries, grants ranging from \$100 to \$1,200 per annum, aggregating \$18,150 per annum.

(3) To eighty-six supplemented congregations, grants ranging from \$50 to \$400 per annum, aggregating \$12,750 per annum.

In addition to the above, there were reported to the Committee twenty-seven mission fields where the entire expense of supply is met by the people themselves, and to which consequently no grants were made. From the above figures a fair estimate may be formed of the liabilities of the Committee for the year beginning 1st October, 1881.

For mission fields supplied by students and catechists, \$136 per Sabbath, or \$7,072 per annum. As, however, supply is not given regularly every Sabbath to other fields, probably \$5,000 will suffice for their supply during the year.

For the fifty-four mission fields to which grants are promised for supply by ordained missionaries, \$15,000 will likely be sufficient instead of the \$18,150 promised, as several of them may not be able to obtain suitable ordained missionaries, while others may not require the full grant.

For the eighty-six supplemented congregations, \$12,000 will probably suffice, as some of the grants are conditional on settlement, and will not be drawn in full.

A sum of \$32,000 will thus be needed for the above mission fields and weak charges. If to this is added the amount required for new fields opened up during the year, the grant to Manitoba College, the salary of the Superintendent of Missions and other necessary expenses, it will be found that at least \$40,000 will be required to carry on with efficiency the Home Mission work of the Western Section of the Church for the year beginning 1st October, 1881.

Included in the lists above referred to, there are in the Presbytery of Manitoba seven supplemented charges with grants aggregating \$2,200 per annum, and twenty-six groups of mission stations with grants aggregating \$9,915 per annum. In addition to these, there are now four self-supporting charges in the Presbytery of Manitoba—a number which will almost certainly be largely increased in the next twelve months.

It is most encouraging to know that the contributions from the fields in this Presbytery have been very materially increased during the past year, and the grants from the Home Mission Fund proportionately decreased, thus enabling the Committee to occupy many new fields and largely to increase the staff of missionaries in the North-West without adding very greatly to their liabilities.

The following appointments were made to Manitoba by the Committee: Rev. A. Rowat, of W. Winchester, Ont.; Rev. J. Ferris, recently from Scotland; Messrs. D. McCannell, J. Farquharson and J. C. Tibb, licentiates of the Church, and Dr. Collins.

Regulations for the guidance of the Superintendent of Missions were considered and adopted, subject to the approval of the General Assembly.

It was agreed to grant \$500 to wipe out arrears due certain of the missionaries in the North-West.

Intimation was received to the effect that a gentleman who does not wish his name known is prepared to give \$500 per annum for five years to aid in supporting a missionary in the Muskoka Nipissing or Hastings Districts. The matter was remitted to the Executive Sub-Committee, consisting of Dr. Cochran, Messrs. King, Macdonnell, Laing, Taylor and Warden.

The new Superintendent of Missions gave much valuable information concerning the work in the North-West, and presented an interesting report of a large number of the fields recently visited by him.

Montreal, Oct. 15th, 1881.

R. H. W.

#### HOME MISSION FUND—CORRECTION.

MR. EDITOR,—In my letter of last week I am made to say that, in addition to a large expenditure since the Assembly, "an additional \$1,000 must be borrowed this week, to pay our missionaries and supplemented ministers for the past half year." It should read \$10,000 (ten thousand), not \$1,000. The claims passed by the Committee on Wednesday last amount to nearly \$12,000, so that when this amount is borrowed the Committee will be some \$17,000 in debt.

The claims will, however, all be paid at once, as money has been secured for this purpose, but the interest will be materially reduced by congregations sending in contributions at as early a date as possible.

Brantford, Oct. 15th, 1881.

WM. COCHRANE.

#### WOMAN'S FOREIGN MISSIONARY SOCIETY—OTTAWA AUXILIARY.

The annual meeting of the Ottawa Auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada was held in St. Andrew's Church in that city on the 11th inst. The Rev. D. M. Gordon, B.D., occupied the chair, and there was a goodly attendance of the members of the society.

After devotional exercises, the reports of the corresponding and the recording secretaries and of the treasurer were submitted and approved. From these it appears that the number of members is at present seventy-five. The receipts during the year have been, from membership fees, \$60; donations, etc., \$88 88, which, with balance from last year of \$33.17, gives a total income of \$182.05; and the outlay, \$151.53, of which \$132.53 were sent as a contribution to the Foreign Mission funds of the Church.

The letters from Foreign Missionaries were chiefly from Miss Rogers and Miss McGregor, missionaries at Indore, in Central India, and from Mrs. Junor (sister to Rev. Dr. Moore, of Ottawa), now resident in Tamsui, in the island of Formosa, China. The extracts from their correspondence, submitted in the report of the corresponding secretary, gave interesting accounts of the work in which they were engaged, and illustrated the great necessity that exists for female missionaries in heathen countries, especially for the work of instructing women and children. A letter from Mrs. Murray Mitchell, of Poonah, who last autumn addressed a meeting in Ottawa, gave additional interest to the secretary's report.

At the election of office-bearers which ensued, the former office-bearers were unanimously re-elected: President, Mrs. Thorburn; Vice-President, James Gordon, Durie, Perry, White, Clarke, and Kemp; Secretaries, Miss Harmon and Mrs. Thomas McKay; Treasurer, Mrs. Crannell.

THE following additional sums were received for Knox College Students' Missionary Society: Per Rev. Andrew Henderson, Byth, \$4; Vernonville, \$1. Per G. B. Greig, Katrine, \$3; Emsdale, \$2.50.

ON the eve of the departure of Rev. A. T. Colter for Europe, the congregation of St. Paul's Church, of the united villages of Thornbury and Clarving, presented him with a purse of \$90. He retires for an indefinite period on full salary. His pulpit, during his absence, will be filled by a student, to be paid by the congregation. Mr. Colter has been ailing for some time, and his medical advisers urged a rest and change of climate. Seldom has more sympathy been shown for the ailing, or more affection between pastor and people, than has been between Mr. Colter and his charge.

## CHOICE LITERATURE.

## THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. JULIA M'HAIR WRIGHT.

CHAPTER VIII.—Continued.

Reviewing the events of our story until this February of 1865, our attention is especially caught by Padre Innocenza standing at David Lyons' door, and in very broken English demanding Madame Forano. We left the Padre in 1863, busy in his parish among the hills. Nanni Conti had then a wife and a church on the shore of the Adriatic, and the Marchesa and Honor were spending a pleasant summer near the Forano vineyards. We must review then these two years over which Judith Forano's troubles and happy deliverance have carried us.

After that St. Joseph's eve when Padre Innocenza had taken Dr. Polwarth as his confidant he had two main objects in life—to find the child which had been lost through the Innocenti and to train his people in religious and political freedom. The Padre was diligent in the pursuit of either aim; again and again did he seek some distant town or some mountain hamlet to examine some child suggested to him by the managers of the Innocenti; and yet the Padre never found a child in the least likely to be the one he had sought to lose; moreover he was greatly afraid of fixing on some wrong child and giving the Marchese Forano a spurious heir. Influenced by this fear, he at last ceased to search for the lost one. In teaching his congregation the Padre succeeded better, but he could not give them richer knowledge than he had himself. He had not reached Luther's height "of justification by faith;" his instructions about the Madonna and the Saints wavered very much; they were not to be worshipped, but to be revered, and God was honoured in honouring his notable servant; a Church without a confessional never dawned on Padre Innocenza's mind; it had helped him to unburden his heart. Dr. Polwarth, and ignorant people needed more of a leap in a more fixed form; he had no idea that the "flor" could walk straight to heaven, after Christ the leader, without having Padre Innocenza to catechise them about all their crooks and stumbles on the road. As to the Eucharist, the Padre could not see in it a memorial sacrament; he could not discover it from the idea of sacrifice; if sacrifice then there must be a bodily presence; and so the priest hovered over a real presence that was not exactly what his teachers had taught him, not exactly what Luther held, not what Protestants held, a purely spiritual presence—it was, on the whole, a presence à la Padre Innocenza, and nobody understood it, least of all himself! Indeed, we have in this man an Italian and less famous Père Hyacinthe!

Yet with all these hindrances and drawbacks the Padre was really making progress, and his people were making progress. The parish of Sta. Maria Maggiore breathed a purer air. A new loyalty, honesty, activity, awoke in these peasant souls; the darkness of their minds passed; the truths, especially the historical and biographical facts of the Bible, were not hidden from them. Some of Nanni Conti's hymns and tracts were scattered among those who could read, and, best of all, the Padre taught a school wherein the children made wondrous advance, for the priest was a zealous teacher, and Italian children have remarkably sharp wits.

Although this parish was perched high among the hills, and heretofore nobody had taken a particle of interest in its comings and goings, at last a rumour of the "new doings," "new doctrines," there, spread abroad, and drifted to the ears of the *duomo* priests in Leghorn, Pisa, Lucca and Firenze. These magnates considered the direful reports for a time, sent a spy or two, perhaps, to ask questions, and now a cordon of evidence was drawn about the active priest, and the end of the chain was laid in the hand of his diocesan at Firenze. The Bishop prepared to draw matters a little tighter around the Padre. First came a letter with some general cautions against "too much preaching," "too much teaching," "permitting private judgment," "making stir," and so forth, and so forth.

The Padre's answer was far from satisfactory. It suggested that his flock had souls and that he had duties, his people's souls must be enlightened, he must perform his duties; it is also respectfully hinted that the Padre felt his responsibility to an Authority higher than any mortal.

It was not long before the Bishop, by his secretary, responded to this evil document by addressing a long reprimand to Padre Innocenza, and demanding categorically if he had done, said, taught, thought certain heresies reported against him. The Padre felt the net closing about him, but his courage rose. He replied to clearly to his superior that he received a summons at once to repair to Firenze for an investigation of his affairs.

Padre Innocenza received this letter on a Friday. He understood his position. He was held as a priest of Rome, he would be by Rome be prohibited preaching, the church, burial ground, and priest's house at Sta. Maria were Church property; he could be ejected, the doors closed, a new priest sent in his room. All his labours for these people ended; then suddenly the great love which had grown in his heart for these his nurslings in the faith surged over his soul, and the poor Padre, foreseeing his bereavement, wept bitterly. However, he must act, not weep. He sent word among all his people that he had an especial need to see them on the Sabbath, and that not one must be missing. Accordingly, on Sunday the chapel was crowded, old and young, men, women, and babies filling every seat, and standing in every aisle and corner to hear what Padre Innocenza had to say. The Padre reviewed what had formerly been taught and done in that parish, and the course he had latterly adopted; he explained to them what he understood as the errors of Rome, and the injuries that the Papal Church had inflicted on the minds, hearts, and liberties of the Italian people. He then told them that he was sum-

moned to answer in Firenze, but that he had no fears for himself, especially under the present Government; still he felt sure that he would not be allowed to return to the church of his love, the Bishop would close its door against him, and if he should strive to force himself back it would occasion persecutions, quarrels, lawsuits, and perhaps deeds of violence. He therefore desired his people to consider well if they believed his recent teachings, that they should bind themselves together to obtain in good instruction, and not only to hold fast the truth which they had received, but to go on in grace and knowledge.

At this point the impressive Italian burst into such a storm of lamentations and bewailings, tears, sobs, protestations, that the Padre could not continue his address, but was obliged to leave his pulpit. The people pressed about him, kissing his hands and his clothes, entreating his blessing. Some desired him to remain among them and defy the Bishop; but the Padre felt that such a course would be inexpedient—he must go to Firenze and speak for himself.

Presently a very large, elderly man—one acknowledged as a leader in the parish—mounted on a bench, and in a loud voice stilled his confederates. He then addressed to the priest a series of questions concerning his difference with the Papal Church.

"We desire to know where you stand, father."

The Padre replied succinctly to each demand.

"You may then, finally, O Padre, be called an Evangelical?"

"Yes, I may," replied the priest.

"Tell us, Padre, were you an Evangelical in those days when you taught us nothing, and only cared to receive the dues from us?"

"No, *mie amici*, I was then a good priest of Rome."

"You remember, Padre, you preached us, one happy morning, a sermon about how God made the world—we may call it your first real sermon to us, though since then we have to bless you for many sermons—were you then an Evangelical?"

"I think that then I was beginning to be one."

"And since then you have taught us many things; you have been our friend and father; you have taught our children; there has been a progression in your teachings—is it because there has also been a progression in your Evangelism?"

"That is it, my friend. I have gone on more and more in the doctrine of the Evangelicals, and have tried to lead you with me."

"Then, Padre—I speak for myself and for all here—we are for the Evangelical: that suits us; it makes us men; it regards our minds and seeks our happiness as well as the Church does. *Dittoro!* we will have here no one but an Evangelical!"

To this all the congregation agreed with cries and shouts.

The Padre had told his people that early the next day he should set off for Firenze, and should probably never see them as a congregation again. The assembly broke up late in the day. Padre Innocenza was so absorbed in grief that he did not notice the business which seemed to be transacted among the people; small coins were collected, and the women gave gold beads off the chains which the young peasants delighted to wear, or the pendants of their earrings.

Early the next morning the priest opened the door of his beloved home to set out on his journey. He found twelve of the leading peasants of his parish standing near it.

"You have come early to bid me farewell, *amici!*"

"No, Signore; we have come to accompany you."

"*Amici!* it is not possible; it will cost you much to go and come," remonstrated the priest, considering their poverty.

"But we have money—it has been contributed by all the people. We go in their name to protect you."

"But I do not need protection; I am quite safe, *amici!*"

"*Cospetto!*" said the chief spokesman, "we are not so clear about that. Priests have gone to answer, and have never been heard of after. Possibly Tuscany has not outgrown her old ways. We have heard of torture—ah, also of inquisition, and bonfires on the Piazza del Duomo! No, no, Padre; you may be safe enough, but we don't exactly feel it. We go with you; we walk with you into the presence of Ser. Bishop; we come out of that presence with you. We say, 'Ser. Bishop, possibly it is law for you to remove our Padre; the church may be yours; we *contadini* know little; we only know if you remove this Evangelical you must look sharp to send us another Evangelical or he won't fit, Ser. Bishop, he won't fit!"

With this goodly retinue did Padre Innocenza go to Firenze. The sturdy *contadini* refused to allow their priest to enter the Bishop's presence without them, and their refusals were so loud-mouthed at the gate of the Episcopal Palace that the Bishop feared a tumult, for Italians are easily betrayed into what they call "revolutions of the street." The men of Sta. Maria Maggiore of the hills were therefore admitted to the palace court, and as this did not satisfy, they came also with their priest into the audience-hall, where the Bishop and several minor dignitaries were prepared to sit in judgment on his case. The court, thus improvised, did not hold a long sitting. The Bishop was judge, and the other ecclesiastics were all opposing counsel who pleaded against the prisoner. There was no need of witnesses against the accused, for he was to be condemned out of his own mouth. There was no question that he was a dangerous renegade, a heretic, an Evangelical. The twelve *contadini* were a self-constituted jury which the court did not recognize. The judge charged this jury, however, that the culprit was heinously guilty. The jury unanimously believed that the charge was not proven. The judge, however, took the decision into his own hands, pronounced Padre Innocenza "guilty," and sentenced him never to preach more, also to leave his parish immediately. At this decree the ecclesiastical court loudly applauded, but the *contadini* jury showed that the finding of the judge was false and vile. After this deliverance of their views, the twelve men surrounded Padre Innocenza with a living wall, set their faces toward the door, and conquering all opposition, bore him triumphantly into the street, thence to a *stretto*, where they all feasted on macaroni.

The next day the Padre Innocenza and his party returned home, but the Bishop had been beforehand with them; he had availed himself of that "evil of the age," the electric telegraph, and the Padre found his church locked, and an opponent in possession of his parsonage.

There remained nothing for the ousted priest to do but to depart. Now, there is no man so poor and helpless as an Italian priest of ordinary attainments when he breaks with his Church. He has had no private means; his living has been rags. Cardinals and bishops have seen to it that he has had but the barest pittance for support; he has no treasures, no library, no wardrobe; he goes out of his Church stripped of all possessions. This was Innocenza's case, and but for the sturdy interference of his parishioners he would not have been permitted to enter his late home to take the few trifles which belonged to him. The "twelve," however, forced a way for him into the house, and Padre Innocenza gathered up his effects. Here is the entire list of the belongings of this man:

An old leather portmanteau, three shirts, the clothes he wore and an ancient cloth cloak, two little books bought from Nanni Conti, eight pairs of socks, gifts from the old women of his flock, his psalter, missal and breviary, two silk handkerchiefs and a pair of gloves. The Padre was not burdened with baggage! Misfortunes had pursued him, for his horse had died a month before. He had nothing to sell, and but twenty-seven francs—about twenty-two shillings and sixpence, or five and a half dollars—in his pocket. He lodged that night with one of his friends, and preached to an assembly of nearly all his people in the open air, while the new priest sent from Pisa glowered out of the parsonage window.

The next morning Innocenza set out to see Dr. Polwarth. A priest thus leaving his church has no means of support; he knows nothing of any kind of labour; nine-tenths of the population everywhere are against him; if he is not marvelously enlightened, keen of mind, quick of attainment, and deeply spiritual—a *De Sanctis* in fact—he cannot become a pastor or teacher in the Vaudois Church, where trained men are needed and possessed. He has no one to support him; he must leave his country to earn his bread—and how will he earn it? To a man like Innocenza there was nothing open but teaching Italian, and he must therefore go where some one desired to learn Italian. Thus dolefully circumstanced he appeared once more in the study of Dr. Polwarth. The Doctor had dealt with such cases before; he knew that the ex-priest must go to England, but how to get him there? The journey was expensive; who could provide means?

The Doctor was a wise man; he always made his wife his counsellor. He had ever reaped the benefit of so doing, and he reaped it again in this case. The Doctor told his tale, and explained concerning the trouble, the danger, the expense, who would provide; but Mrs. Polwarth sweetly cut him short, saying:

"It is as plain as possible, my dear. The man must go with Mr. Tompkins in his yacht. The yacht is lying in the bay now; you have only to lay the case before Tompkins. There is room plenty, food plenty. Mr. Tompkins will be glad of the company." Then, as she was a woman who always honestly referred benefits to their source, Mrs. Polwarth added: "It seems to me that the Lord has sent this yacht here for this very emergency. There might have been no yacht, or a yacht with a wild, ungenerous captain; but here is Mr. Tompkins, a true gentleman."

The Tompkins yacht! We have reached a theme beyond our pen. It was the fastest yacht, the handsomest, the sharpest built, the trimmest-rigged, the tallest-masted, largest sailed, finest-furnished, best-manned yacht afloat. (We have all this on the authority of Tompkins.)

To this yacht did Dr. Polwarth repair by means of a small boat, and speedily the ruddy countenance of Tompkins appeared, rising out of the cabin staircase like a new sun. Mr. Tompkins' first move was to pay the Doctor's boatman and dismiss him; his next to force the Doctor into the cabin, where a goodly dinner had just been laid on the table. So well did the Doctor prosper that before the third course had been dispatched it had been agreed that Padre Innocenza should go to England with the Tompkins, and that the small boat of the yacht should bring him off at night.

Dr. Polwarth by mail commended him to a London pastor, and gave him several letters of introduction to merchants at the capital who might be in want of an Italian correspondent. Thus did our poverty-stricken Padre Innocenza, his goods briefly catalogued, and all his expectations vague, with his whole fortune tied up in one pocket-handkerchief, go forth an exile.

The first part of his experiences were not unpleasant. The weather and the accommodations were everything that could be wished, the owner was exceedingly kind to the Padre, and a good sailor. Mr. Tompkins taught the priest English, and he in return taught Tompkins a better style of Italian than he had been using; the priest proved the better scholar. So agreeable did the Padre make himself to his host, that when they parted at Portsmouth, Tompkins felt deeply bereft, and very nearly proposed to establish the fugitive as yacht chaplain. In lieu of this he gave him a note to a former butler of his, who let lodgings of a neat and cheap variety. He also instructed him about cabs and fares, bought his ticket to London, and slipped ten pounds into his hand as a parting gift. The Padre was thus provided with a decent home, some one to help out his stammering speech and guide his ignorance, and ten pounds to keep the wolf at bay until he was able to earn something.

The pastor to whom Dr. Polwarth had written gave Innocenza advice and two pupils; the business men threw some Italian correspondence in his way. But Padre Innocenza had another subject on his mind besides self-support; he had become possessed with a desire to see Judith Forano, confess his crimes against her, tell what he had done with her child, and ask her if her mother heart could devise anything to rescue the lost one and restore it to its rights. Pursuing this plan Padre Innocenza, who had obtained Judith's address from Dr. Polwarth, went to her home, and was dismissed as we have shown.

Padre Innocenza was one of those natures rendered more tenacious by rebuff; difficulties, instead of daunting, inspired him. As soon as he knew that Judith Forano was out of his reach his whole mind was absorbed in finding her. He wrote to Dr. Polwarth; the Doctor applied to Honor Maxwell. Honor, some little time after, had a letter from Mrs. Bruce, stating that Judith had come to her. Slowly this news travelled around to Padre Innocenza, in London. The Padre had but just provided maintenance for himself in London; he was not possessed of means to pay for his passage to America, but go he must; a letter would not satisfy him: he must see Judith Forano. There is a certain kind of pride dwelling in Americans and English of which Italians are destitute. As he could do no better, Padre Innocenza accomplished his set purpose by engaging as a waiter on a steamer bound for New York. We are told that he performed his duties well. His possessions were much the same as when he left Italy. He received letters to several merchants and one or two ministers, and thus furnished for whatever might befall him, off went Padre Innocenza in search of Judith Forano.

(To be continued.)

WHAT IS WATER FOR?

Water is so common we hardly think of it. To begin with, water was God's builder of the world, as we see it. The rocks were mud and sand made by water and laid down by it, one kind on top of another. Coal, made of plants, was covered up by water, so that the rotten plants were kept there and changed to coal. Veins of lead, copper, gold, silver, crystals, were cracks in the rocks, filled with water that had these precious things dissolved in it. And water, as ice (glaciers), ground up rocks into earth, in which plants can grow, the sea and streams helping to do the work. Water builds plants, and animals, too. Three-quarters of what they are made of is water. When you pay twenty cents for a peck of potatoes, you are really paying fifteen of the cents for the water that is in the potatoes. A boy who weighs eighty pounds, if perfectly dried up, would weigh only twenty pounds. And there could be no potatoes nor boy without water. It must dissolve things to make them into new things; and it carries them where they are wanted to build the new things. It softens food, and then as watery blood, carries the food to every part of the body to make new flesh and bones, that we may grow and have strength. It carries the plant's food up into the plant. Water carries man and goods in boats, and, as steam, drives his cars. It makes the wheels go in his factories. It is a great worker, and we could not get along without it. And it makes much of the beauty of the world. Ask your friend how it does that.—Anon.

THE PRIME OF LIFE.

Between the ages of forty-five and sixty, a man who has properly regulated himself may be considered in the prime of life. His matured strength of constitution renders him almost impervious to an attack of disease, and experience has given soundness to his judgment. His mind is resolute, firm, and equal; all his functions are in the highest order; he assumes mastery over his business; builds up a competence on the foundation he has laid in early manhood, and passes through a period of life attended by many gratifications. Having gone over a year or two over sixty, he arrives at a stand-still. But athwart this is the viaduct called the turn of life, which, if crossed in safety, leads to the valley of "old age," round which the river winds, and then beyond, without boat or causeway, to effect his passage. The bridge is, however, constructed of fragile material, and it depends how it is trodden, whether it bend or break. Gout and apoplexy are also in the vicinity to waylay the traveller, and thrust him from the pass; but let him gird up his loins and provide himself with a fitter staff, and he may trudge on in safety and with perfect composure. To quit metaphor, "the turn of life" is a turn either into a prolonged walk or into the grave. The system and powers having reached the utmost expansion, now begin either to close like a flower at sunset or break down at once. One injudicious stimulant, a single fatal excitement, may force it beyond its strength, while a careful supply of props and the withdrawal of all that tends to force a plant will sustain it in beauty and vigour until night has entirely set in.

HOW SPURGEON PREACHES.

In the vast throng, the eye soon recognizes the central figure of the whole. If he were not there, the pastor of the immense flock, one might speculate, ignorant of his absence, is not that perhaps he, or the other? But, being there, no doubt can exist. The one figure comes out to which all the others are a setting—a full pallid face, with thick iron-gray hair and a fringe of dark beard. As the clock overhead shows the half-hour, the pastor comes forward, and at once the confused sound ceases—the shuffling of feet, the frum-frum of dresses, the nervous cough that runs over the area like the rattle of file-firing, and a profound stillness greets the first words of prayer. The voice is worn with much service, even husky in the higher notes, but admirably managed and modulated, so as to reach every corner of the wide arena. We feel at once that we are in the presence of a born orator. Without book or scrap of note, there is, from the first, a confident, easy flow of well-chosen words. Some distinguished orators put you into a cold perspiration till they have fairly warmed to their work, but with Mr. Spurgeon all is ease and self-conscious power which inspire confidence in the listener. It is part of the preacher's system not to spare himself in any way, but to give the whole service the emphasis of his own unaided powers. His reading of Scripture is accompanied by a running commentary that is a kind of preliminary sermon, and he gives out each verse of the hymn with appropriate feeling and action. There is no organ, and it excites a certain feeling of disparity of means to end when an elderly preacher leans forward from the tribune and sounds a tuning-fork to

lead off the psalmody—the assemblage is so big and the tuning fork so small. But the singing itself is disappointing. There is not that grand outpouring one might expect from such an assemblage.

A great deal of the charm of Mr. Spurgeon's discourse—and there is a powerful charm about it, causing time to flow on unperceived, and the risk of losing a train to be disregarded—is due to the ease and certainty of delivery, and the good nervous English in which it is expressed. If it's preacher in former days sometimes sacrificed good taste to force of expression, time and experience have toned down such exuberances. But much of the ancient fire still smoulders beneath the surface, and, perhaps, the expectation of the breaking forth of some sudden flash of electric nature still further increases the before-mentioned charm. But really the time one likes Mr. Spurgeon best is when he metaphorically descends altogether from the platform, and taking his audience by the button-hole, so to speak, recounts some telling little story or epigrammatic saying.—*All the Year Round.*

THE MEMORY OF ANTS.

The general fact that, whenever an ant finds her way to a store of food or larvae, she will return to it again and again in a more or less direct line from her nest, constitutes ample proof that the ant remembers her way to the store of food. It is of interest to note that the nature of this insect-memory appears to be identical with that of memory in general. Thus, a new fact becomes impressed upon ants' memory by repetition, and the impression is liable to become effaced by lapse of time. Sir John Lubbock found it necessary to teach the insects, by a repetition of several lessons, their way to treasure, if that way were long or unusual. With regard to the duration of memory in ants, it does not appear that any direct experiments have been made; but the following observation by Mr. Belt on its apparent duration in the leaf-cutting ant may be here stated. In June, 1859, he found his garden invaded by these ants, and on following up their paths, he found their nests about a hundred yards distant. He poured down their burrows a pint of diluted carbolic acid. The marauding parties were at once drawn off from the garden to meet the danger at home, while in the burrows themselves the greatest confusion prevailed. Next day he found the ants busily engaged in bringing up the ant-food from the old burrows, and carrying it to newly-formed ones a few yards distant. These, however, turned out to be intended only as temporary repositories; for, in a few days, both old and new burrows were entirely deserted, so that he supposed all the ants to have died. Subsequently, however, he found that they had migrated to a new site about 200 yards from the old one, and there established themselves in a new nest. Twelve months later the ants again invaded his garden, and again he treated them to a strong dose of carbolic acid. The ants, as on the previous occasion, were at once withdrawn from his garden, and two days afterwards he found "all the survivors at work on one track that led direct to the old nest of the year before, where they were busily employed in making new excavations. . . . "It was a wholesale and entire migration." Mr. Belt adds: "I do not doubt that some of the leading minds in this formicarium recollected the nest of the year before, and directed the migration to it."—*George J. Romanes, in Popular Science Monthly for August.*

IMAGINARY DISEASES.

A medical writer believes that two persons in three who consider themselves invalids have no serious ailments, and that their diseases exist to a great extent in the imagination only. "Hardly a day passes that I do not see this opinion verified. There is often some disturbance of the system with those who ask advice, but they are not usually afflicted in the manner they had supposed, and most frequently not seriously ill in any respect except as to the imagination. I have never suffered an hour from any sort of illness, since acquiring the knowledge and experience which enable me to account for many of the seeming phenomena incident to human life; previous to that the monotony of my life would be occasionally interrupted by a scare, from which I would suffer during the time it required to reach the nearest competent physician. My imagination has thus presented me at various times with heart disease, kidney troubles, and liver complaint, each of which I left behind me when I came away from the doctor's, and have never heard from since. Few people have any idea of the aggregate of suffering and misery that is silently endured by thousands of our fellow-beings, under the supposition that they are victims of incurable diseases, when, in fact, there is nothing serious the matter with them. Every physician of experience is able to refer to many cases where he has been able to lift a terrible weight from the crushed spirit of some suffering mortal, by explaining away his fears. It should be more satisfactory to a humane physician to quiet the fears of one imaginary invalid, than to have a hundred rich patients who required his services. And yet as to imaginary diseases, let it not be thought that I would advise any person to quietly convince himself that there was nothing the matter, and thus silence his fears; there might be some serious trouble, and then the advantage of early treatment would be lost. A skilful physician should be consulted in every doubtful case. The probability is he would find the patient suffering in most cases from dyspepsia instead of heart disease, or from malaria instead of Bright's disease of the kidneys—that is, from a curable instead of an incurable disease."

The celebrated Dr. Richardson makes a very curious statement, which is confirmed by the experience of the eighty or ninety physicians who attended a late meeting of the Medical Temperance Association: "That whenever strong drink produces a permanent effect upon the human body, there is established in the affected person the habit of falsehood. The word of no dipsomaniac can be relied on. It is as if the very knowledge of truth, the distinction between true and untrue, has become utterly lost or forgotten."

BRITISH AND FOREIGN ITEMS.

THE Second Presbyterian Church, Indianapolis, received 147 members on a 1st Sabbath.

DIPHTHERIA is epidemic in Russia. In the Province of Pultowa, with less than 2,000,000 inhabitants, there have been 18,765 deaths.

THE Australian Missionary Society reported the receipts of the year aggregating \$73,356. Of this sum nearly one-half came from New Zealand and the Fiji Islands.

AN order of Bishop Grosz has been read in the Catholic churches of Atlanta, Ga., prohibiting the children of Catholic parents from attending the public schools of that city.

THE friends of Principal Tulloch anticipate that he will be able to resume not only his clerical duties but the active editorship of "Fraser's Magazine" not later than January next.

THE New York Swedish Lutheran Conference six years ago had but two churches. Now it numbers sixteen. It has appointed a travelling missionary for the State of Connecticut.

DOM PEDRO, Emperor of Brazil, a country absolutely Roman Catholic, offers to pay the expenses of those Protestant ministers who may be disposed to come to his dominions to preach the gospel.

FIVE hundred and fifty Mormons sailed from Liverpool for Utah last week. Most of them come from Germany and Switzerland. During the present season not less than 2,000 persons left Liverpool for Utah.

AT a late meeting of the Edinburgh United Presbyterian Presbytery, an elder protested against ministers reading sermons from the pulpit, a practice which he said nine-tenths of the congregations were averse to.

THE Rev. Dr. Hannington has left England to reinforce the mission station at Livingstonia, Lake Nyassa. Dr. Laws, who is in charge of the mission, has sent home news of the founding of a new station at Bandawe.

SOME English travellers have built an orphanage at ancient Nazareth. It has been open four years, and there are in all thirty-six girls, at ages varying from four to fifteen. They are all taught, whatever may have been their parentage, to love the one true God, and Jesus Christ whom He hath sent.

A CONSTANTINOPLE correspondent says: "Germans and Englishmen interested in the welfare of the Jews have set a movement afoot to obtain a grant of land in Syria from the Porte for allotment to Jews desiring to emigrate from countries where they are now subject to persecution. A delegate is now here trying to secure the Porte's approval. The Sultan favours the scheme."

SECRETARY OF WAR Lincoln has prohibited the use of tobacco at West Point. It is stated that four-fifths of the students are addicted to its use. It may be difficult at first for them to break the injurious habit, but the Government which educates men for its service has a right to demand that their bodies shall not be weakened or their brains injured by a worse than useless fashion.

CANON LIDDON's words in St. Paul's, in connection with the late International Medical Congress, were bold, but not irreverent. "The labours," he said, "of Jesus of Nazareth were frequently more like those of the doctor of a London hospital seeing his patients than those of an ordinary clergyman." The Canon instanced seventeen cases of cure by our Lord which might have presented themselves for treatment at a modern hospital.

THE board of managers of the National Temperance Society addressed an appeal to Arthur, praying that in dispensing his official hospitality at the White House, in the appointments to public service, in his official recommendations to Congress concerning the revenue and other legislation involving the manufacture and sale of intoxicating beverages, he will so use his great opportunity as to discourage all injurious social drinking usages, to lessen the great and threatening evils of intemperance, and promote the ultimate suppression of the wasteful and destructive alcoholic liquor traffic.

THE London (Eng.) "Spectator" says: "The French Republic is not yet inclined to make peace with the Catholic Church, nor, apparently, the Catholic Church with the French Republic. In the council of the department of the Nord, a deputy in the last session proposed cutting off the vote of 25,000 francs (£1,000) to the Archbishop of Cambrai, on the express ground that the Archbishop has never publicly pronounced the word 'republic' since his installation, and has defended the unrecognized religious orders. The vote depriving him of the subvention of £1,000 was carried by twenty-nine against twenty-two. There, the motive may have been a kind of injured pride at the affectation of ignoring the Republic by the Archbishop. But the attempt to exact the concurrence of the Archbishop in what is, after all, a persecuting law, does not seem an omen of peace."

ONE of the Methodist missionaries in China writes to a journal at home giving the following information: "Our Presbyterian brethren have recently been having trouble in Chi Nan Fu, the capital of Shan lung province. Just before the death of Rev. J. McIlvaine he purchased property and gave it to the mission for a chapel. This property stood on the most prominent thoroughfare of the city, and adjacent to a large public library. Its proximity to this place disturbed the gentry of the city, who instigated an attack on the premises on the 14th of July. They destroyed every movable article of furniture in the building and beat the workmen who were engaged in fitting up the chapel. The go-between who had helped them to secure the place was arrested, the converts scattered, and for a few days the lives of the missionaries were in great danger. Official action and a proclamation has apparently turned aside the violence of the storm, and the missionaries, we think, are in no personal danger at present, and we hope may yet be able to secure their chapel."

## MINISTERS AND CHURCHES.

THE new manse at Deseronto is almost completed.

REV. J. LEISHMAN has been called to Newburgh and Clarke's Mills, vacant by the resignation of Rev. J. Cornack, D.A.

MR. R. MCKIBBIN, B.A., and Mr. John Henry were licensed to preach the Gospel by the Presbytery of Quebec on the 20th September.

A NEW church was opened at Beggsboro', Muskoka, on the 18th of September. It seats 130, cost about \$220, and is almost free of debt.

A SABBATH school entertainment was held in Holstein Presbyterian Church on the evening of the 7th inst. The proceeds, amounting to \$15, go towards procuring a library.

THE Rev. John Anderson, lately pastor of River street Church, Paris, has gone to the North-West on a visit. In all likelihood Mr. Anderson will settle permanently in Manitoba, and enter upon mission work.

A FEW of the members of the Kinloss section of Mr. Forbes' charge called at the manse on the evening of the 30th ult., and presented him with an address and \$20, being the proceeds of a social given at the residence of Mr. T. J. Stewart, Kinloss.

KNOX CHURCH congregation, Winnipeg, has not proceeded to call a minister, because they had resolved to invite Mr. Gordon, of Ottawa, and before the day of moderation it was learned that he could not see his way to accept such a call if presented.

THE ladies of Knox Church, Charleston, held a social meeting on the evening of the 6th inst. Addresses were given by Messrs Atkinson, Clark, Harrison, Wilson, and the pastor, Rev. A. McFaul. The proceeds amounted to about \$25. On the following evening the Sabbath school children enjoyed a similar entertainment.

On the 7th inst., a few friends presented the Rev. Dr. Smith, of St. Andrew's Church, Kingston, with a purse containing a sum of money for the use of Mrs. Smith, who, on account of ill health, is under the necessity of leaving home next week to pass the winter in Colorado.

THE outside work in connection with the Central Presbyterian Church, Galt, is now about completed. The main edifice and the spire, as well as the school-house, have been slated, and present a very handsome appearance. The inside work is being pushed forward, and it is expected that the church will be ready for occupation by the end of the present year.

ON the eve of the removal of the Misses McGregor, daughters of the late Rev. D. McGregor, from Uptergrove, the North Mara congregation presented them with a silver tea set and a well-filled purse, accompanied by an address, in recognition of their earnest, unwearied, and successful labours in connection with the Sabbath school during the past six years.

THE special evangelistic meetings in Rev. R. D. Fraser's congregation, referred to in our last week's issue, were held in the Mayfield church for three weeks continuously. Mr. Fraser was assisted for two evenings by Rev. J. M. Cameron, of Toronto. The attendance was good, and increased towards the close. Several young men openly decided for Christ during the course of the meetings.

REV. GEORGE BURNFIELD, M.A., pastor of the First Presbyterian Church, Brockville, starts in a few days for the Holy Land, where he intends to spend several months, chiefly in archaeological and philological investigations. He intends to make a special study of the inscriptions found in various parts of the wilderness of Arabia, some of which are in a *patois* which is a mixture of Hebrew with other Semitic languages. He takes with him specially prepared paper for the purpose of bringing back *fac simile* impressions of the inscriptions.

THE Rev. James Hastie, of Lindsay, has recently introduced a new feature into his pulpit ministrations for the benefit of the children. Before commencing his regular discourse on the Sabbath morning, he preaches a five-minute sermon to the little ones. Regarding one of those sermons, recently delivered, a local paper says: "The rev. gentleman was very happy in his texts, and more so in his remarks. The children could appreciate and grasp his remarks, while parents brought away with them the pith of the

lecture, and no doubt endeavoured to impress it further on the children at home. This is a pleasing and healthful change from the usual routine. Mr. Hastie can rely on the innovation being appreciated."

THE old log church erected at East Hawkesbury shortly after the "disruption" has undergone a great change of late. It no longer sits humbly in the sand but, raised three or four feet, it rests firmly on a stone foundation. The outside is built of red brick, and roofed over with tin. Instead of the small square windows which gave the whole building the appearance of a private residence, are seen the much larger ones, causing it to look like the "House of God." The inside is also changed. The ceiling, which once almost compelled the people to bow their heads in submission, is now raised, giving room for abundance of air; the walls are lathed and plastered; the floor laid new, and the whole building reseated. When the pulpit is completed and all the woodwork painted, the new church will certainly be very comfortable, and will reflect great credit on the much-neglected but struggling congregation of East Hawkesbury.—COM.

THE corner-stone of the new Presbyterian Church at Valleyfield was laid on Friday, the 14th inst., by the Rev. R. H. Warden. The Rev. George Coull, M.A., pastor of the congregation, presided. After singing Psalm 100th the Rev. John C. Cattanach, of Dundee, read the 122nd Psalm, after which the Rev. Mr. Muir, of Huntingdon, led in prayer. Mr. Crichton, chairman of the building committee, read an interesting historical sketch of the congregation. Mr. Warden then deposited an urn containing coins, papers and various documents in the prepared cavity, and laid the stone, which was declared to be well and truly laid. Thereafter Mr. Warden and Mr. Watson, of Huntingdon, addressed the assembly and the meeting dispersed, after the pronouncing of the benediction by the Rev. Mr. Carr. A very successful entertainment was held in the Academy Hall in the evening at which a bountiful tea was served by the ladies, and a fine programme of music, readings and addresses presented. Everything passed off very successfully.

A VERY interesting and successful social took place on Friday evening, the 7th inst., in the Presbyterian church, Bearbrook. The neat little church was filled to overflowing with a large assembly, several friends having come from Cumberland and Duncanville with the pastors of these places. At eight o'clock tea was served. After all had enjoyed the bountiful fare provided by the ladies, the pastor, Rev. Wm. Shearer, called the meeting to order. Rev. Mr. McLennan was called to the chair, which he filled very agreeably and efficiently. An excellent programme of speeches, anthems and songs, was on the table. The speakers of the evening were Mr. J. McMillan, M.A., of the Collegiate Institute; Rev. M. Ami, of Ottawa; Rev. Mr. Hughes, of Cumberland, and the chairman. The speeches were good, and of that character which will leave a beneficial influence on the hearers. The meeting was closed at 10.30. About \$50 was realized at the door, which will go towards clearing part of the debt of \$150 which still remains on the building. A few such socials will soon wipe away the burden from the energetic congregation of Bearbrook.

THE Presbyterian congregation at Hyde Park held special thanksgiving services last week, for the bountiful harvest and other tokens of Divine favour enjoyed by that community during the past season. The days set apart were the 9th and 10th October, the latter being also the anniversary of their pastor's settlement. Excellent appropriate sermons were preached in the forenoon and evening by the Rev. Dr. Froudford, in which prominent reference was made, not only to the rich harvest that had been reaped, but also its merciful preservation in the midst of so much calamity by fire and drought elsewhere. A social meeting of rejoicing was held on the following Monday, at which a new departure was ventured on, in dispensing with the now somewhat stale tea and eatables. The audience was large, respectable, and attentive to the excellent and instructive addresses delivered by the Rev. R. N. Grant, of Ingersoll; G. Cuthbertson, of Wyoming; and John Walls, of East Williams, and appreciation of the excellent music rendered by Mrs. Ellis, Miss Raymond, and Messrs. Ellis, Bapty, Anderson, and Moffat, of London. Voluntary thank offerings were given at all the meetings.

THE opening services of the new Presbyterian church at Brampton were held on the 9th inst., and were

very largely attended. The three Methodist bodies in town kindly closed their churches, in order to allow the members to participate in the opening services. Principal Caven, of Knox College, Toronto, preached in the morning, and Principal Grant, of Queen's College, Kingston, in the afternoon and evening, both delivering sterling discourses. The singing was led by the choir of the congregation, Mr. Preston of Toronto, being organist. At the evening service every available inch of sitting and standing room was utilized, numbers having to return home unable to gain admittance even into the porch. A careful estimate by those who are in a position to know place the number present at 1,500. The collections at the three services amounted to \$450. On Monday evening a very successful tea-meeting was held, the attendance being very large, although the church was not completely filled. On motion of Rev. Mr. Pringle, Mr. James Fleming, was called to the chair and proved himself a very efficient presiding officer. The town ministers were well represented on the platform, and Rev. Messrs. Griffith, Simpson and Mackie gave brief congratulatory addresses. Rev. D. J. Macdonnell, of Toronto, delivered an excellent speech; his remarks referring chiefly to the benefits accruing from the possession of a comfortable church edifice, and the cultivation of habits of steady church-going. Owing to the lateness of the hour Rev. Mr. Goldsmith, of Hamilton, was obliged to curtail his address. During the course of the meeting the Chairman made a call for subscriptions to the building fund, and in a short time over \$2,700 was subscribed. From a statement read by Mr. Fleming, it appears that the total cost of the church when complete will be \$23,575. Against this amount over \$12,000 of subscriptions had been received, most of which had been paid, and this, with the addition of the old church property, etc., reduced the debt on the building to about \$9,000. On Tuesday evening a Sabbath school social was held which was largely attended. Last Sabbath the services were conducted by the Rev. John Smith of Erskine Church, Toronto, and the Rev. Prof. McLaren of Knox College. The new building is composed of red and gray freestone, procured from Caledon quarries, built in alternate sections, the contrast of colours presenting a very pretty appearance, that portion of the stone-work surrounding the two front entrances being quite a work of art. A massive tower, surmounted by a single turret, rises majestically in the south-west corner, and the whole front of the edifice is agreeably relieved by a number of projections and turrets of various designs, with a large and handsome window of stained glass ornamenting the centre. The school room, to the rear of the main building, is as large as an ordinary church, and is well worthy of the main edifice. The whole design is the most modern style of church architecture, and from every point of view presents a most imposing appearance.

PRESBYTERY OF BRUCE.—At a meeting of this Presbytery, held at Walkerton on the 11th inst., the Rev. Dr. Bell tendered his resignation of his pastoral charge of St. Paul's Church, Walkerton. The resignation was laid on the table, and the congregation cited to appear for their interests at an adjourned meeting to be held in St. Paul's Church, Walkerton, on Tuesday, 25th inst., at half-past one p.m.—A. G. FORBES, Pres. Clerk.

### THE LATE GEORGE D. MCKAY.

Of the young men of West Zorra, the late Mr. George D. McKay was one of the most promising.

His collegiate, his missionary and his private Christian life warrant this statement. He was full of zeal and laudable ambition to enter upon the glorious work of declaring to sinners the unsearchable riches of Christ, but he was at the same time determined that his would not be mere zeal without knowledge, and therefore, with praiseworthy determination, he applied himself to the securing of the very best training which his country could give, and which in his own judgment his physical strength could endure.

It was evident, however, to his most intimate friends, before his disease had assumed a serious character, that he had been counting on powers of endurance which he did not possess.

With this conviction they had strongly urged him to rest for some time, but he could not be convinced of the wisdom or necessity of the advice, and therefore commenced his last session in Knox College with a

constitution greatly impaired through the arduous duties of his summer work. The result was that towards the close of the session an overstrained constitution broke down. Soon after he had somewhat rallied from the first violent attack, he was removed from Toronto to the residence of his father-in-law, Mr. John Thorne, of Embro, where, surrounded by kind friends, and despite all that willing hands could do and loving hearts could devise, he gradually sank, and on Wednesday morning, the 21st ult., calmly fell asleep in Jesus.

During five seasons he had laboured in the mission field of the Church with great acceptance, and to the spiritual profit of those who heard him. In Wallaceburg, Blenheim, and North Hastings his memory is fragrant, and his words abide. From each of these fields he had received many tangible evidences of esteem.

For hours at a time he had been so prostrated in body and mind as to be unable to manifest any recognition of his nearest and dearest friends, but frequently whilst in these conditions did he, in the expression of his countenance, indicate his pleasure when there was a proposal to read the Word of God or engage in prayer. Frequently when he could do no more, did he turn his eye to the stand by his side where his Bible lay. His career was short, but he is gone to his glorious reward. His works follow him, and his memory is blessed (Prov. x. 7).

He was one of five sons of one family who completed their studies for the ministry; three of whom the Master has called home in the bloom of youth, and two of whom are still spared to tell the "Old, old story;" one of these is the Rev. W. A. McKay, of Woodstock, and the other the Rev. D. G. McKay, late of Bluevale, Ont., but now of Dakota, U. S.

The honoured and highly-favoured aged mother still survives, and with Christian fortitude bears up under the sore bereavement, and bows submissively to the will of the Heavenly Father.

To mourn his loss, however, above all others, he has left his dear wife and two little children. He has left them to the care of Him who has promised to be a husband to the widow and a father to the fatherless. She, in the devotion of comely womanhood, hoping against hope, tenderly, patiently, and with Christian fortitude, watched, waited, and did her very best, till the inevitable separation appeared, and then calmly and in faith submitted to God's will.

May the Lord teach all who still remain so to number our days that we may apply our hearts unto wisdom.

GUSTAVUS MUNRO,  
Pastor of Knox Church, Embro.

OBITUARY.

Owing to an oversight, no notice of the death of Wm. Clarke, of Scarboro', has as yet appeared. Few were more deserving of an honourable mention. He was a man of more than ordinary character. Since his arrival in Scarboro'—one of the first settlers—he was identified with the inception and execution of all public enterprises—a man adapted to lead by a calm judgment, unbounded liberality, and an intense love for peace. The blessedness of the Peacemaker will be his.

But he will be remembered principally or account of his activity in Christian work. When but a young man he was ordained to the eldership of the Relief Church of Scotland, in which office his father served before him, and he had the gratification of having his son and grandson associated with himself in the session of Knox Church at his death—an apostolic succession of the right kind.

It would not be easy to exaggerate the part he bore in the development of Knox Church. He was its founder in having been a member of Synod, in 1844, and having withdrawn when his pastor, Dr. George, remained in the Church of Scotland. From that time he spared no pains to advance the congregation, in the organization of which he took so prominent a part. Never will any of the ministers of Knox Church forget Mr. Clarke's incessant solicitude for their comfort and success.

He lived to see nearly the close of the eighty-sixth year of his age, scarcely ever knew sickness, and in the end was only one day upon his bed. He, without pain, quietly slept and went home.

May his mantle rest upon his numerous family, who mourn his departure and reverence his memory.  
—COM.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The first meeting of this society for the present academic year was held in the college on Wednesday evening, Oct. 12th. After routine business, the election of officers for the ensuing year was proceeded with. The following were appointed: Mr. A. McKay, President; Mr. S. Carruthers, 1st Vice-President; Mr. J. Builder, 2nd Vice-President; Mr. J. S. McKay, Recording Secretary; Mr. J. A. Hamilton, Corresponding Secretary; Mr. J. Mutch, Treasurer; Messrs. J. Gibson, R. M. Craig, W. S. McTavish, D. Bickell and T. Davidson, Councillors. The treasurer's report went to shew that the society is in a good condition financially. This is due largely to the liberality of the many friends who have aided the students in this important work. The receipts from all sources for the past year were \$2,121 57, while the expenditure was \$2,088.48, thus shewing a balance in the hands of the treasurer. Of the twelve missionaries who were sent out for the summer months, four read reports from their respective fields. The stations heard from were Nipissing, Commanda and Manitoula (Little Current and Central). While there are many difficulties to be contended with owing to the pioneer nature of the work, there are also many encouragements. The universal kindness exhibited towards the missionaries, the thanks expressed by the Presbyteries under whose control the students are placed, and, above all, the fact that the work is being blessed by the "Lord of the Harvest," shew conclusively that the efforts of the Society are not in vain.

After appointing Mr. W. Farquharson and Mr. J. L. Campbell bishops of the Gael and Central Prison Missions for the winter months, the meeting then closed with prayer.

JAMES A. HAMILTON,  
Corresponding Secretary.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIV.

Oct. 30, } NADAB AND ABIHU. } Lev. x  
1881. } } . . . . .

GOLDEN TEXT.—"Ye shall be holy; for I am holy."  
—Lev. xi. 44.

HOME READINGS.

- M. Lev. viii. 1-26. . . . . Consecration of Aaron, etc.
- T. Lev. ix. 1-24 . . . . . First Offerings of Aaron.
- W. Lev. x. 1-20 . . . . . Nadab and Abihu Slain.
- Th. 1 Chron. xiii. 1-14. . . . . Crime of Uzzah.
- F. 2 Chron. xxvi. 1-23. . . . . Sin of Uzziah.
- S. Ps. xxxix. 1-13. . . . . "Because thou didst it."
- Sab. 1 Tim. iii. 1-16. . . . . "Not given to Wine."

HELPS TO STUDY.

After the laws relating to sacrifices, the Book of Leviticus gives an account of the consecration of Aaron and his sons to the office of the priesthood. The ceremonies were very solemn and impressive, and occupied seven days. On the eighth day Aaron offered first a sin-offering for himself and for the people, and afterwards a burnt-offering and a peace-offering, both in behalf of the people. In these ministrations the high priest was assisted by his four sons, Nadab, Abihu, Eleazar and Ithamar. So far the services of the altar were accomplished in strict accordance with the rules divinely prescribed; and proof was given that the offerings were accepted, for "there came out a fire from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw they shouted, and fell on their faces."

It seems to have been on the same day on which the duties of the priestly office were thus entered upon by Aaron and his sons that Nadab and Abihu committed the grievous error and encountered the sad fate described in the passage which forms the subject of our present lesson.

The following division gives the most natural and obvious arrangement of the subject matter: (1) The Sin, (2) The Punishment, (3) The Warning.

I. THE SIN. Ver. 1.—"Well, surely it was not much of a sin; what great harm did we do? what difference did it make where the fire came from? fire is fire, let it come whence it may." Thus the culprits might have reasoned if they had had an opportunity of justifying themselves before men; and many, no doubt, would have accepted their plea and sympathized with them, and sneered at those who might be so "strait-laced" as to find fault with the manner in which the worship of God had been conducted. But no such opportunity was afforded them; their case was suddenly snatched out of the realm of human discussion, and summarily decided by a Judge who cannot err, and from whose decision there is no appeal. Their sin consisted in *disobeying God*, and this is always "the head and front" of the sinner's "offending," whatever the particular nature of his sin may be.

Nadab and Abihu had been highly privileged. Along with Moses and Aaron and the seventy elders they had seen "the God of Israel"—beheld an awe-inspiring manifesta-

tion of His glory and majesty (Ex. xxiv. 9-11). They had been carefully instructed as to the manner in which God was to be approached and worshipped. With most imposing and solemn ceremonies they had recently been set apart to the sacred office of the priesthood—to deal with God on behalf of the people, to deal with the people on behalf of God.

Took either of them his censer. The censer was a bowl shaped vessel used for offering incense. It was held by a long handle, or swung by means of chains.

And put fire therein. It was part of the duty of these men to burn incense, and as long as it was done at the appointed time, in the prescribed manner and in the proper spirit, they were blameless; but the fire ought to have been taken from that which was continually burning upon the altar of burnt offering, and according to the most natural interpretation of the text it was here that Nadab and Abihu erred.

And put incense thereon. The incense to be used was compounded of certain spices, according to a prescribed rule. In Exodus xxx. 9 the use of "strange incense" is forbidden, and some have supposed that the error of Aaron's sons consisted in not compounding the incense aright, but this view does violence to the text.

And offered strange fire before the Lord, which He commanded them not. Their error seems to have been caused by their coming before the Lord in a careless and irreverent state of mind; and from the warning afterwards given to the other priests it would appear that this improper spirit was the result of intoxication. For anyone to engage in the worship of God in such a condition may of itself be regarded as offering "strange fire." But this is not the only way in which the sin of Nadab and Abihu can be committed. The "National S. S. Teacher" says: "Their crime is one that in spirit is too often repeated. For what is it but offering unholy fire before the Lord, when men come to Him with prayers not kindled by their hearts, when there still turns within them the flames of an unquenched hate, and when they are consumed by longings, not for possession of the Spirit, but for possession of the things of this world? When people offer only the appearance of devotion by attending the services of the church, by bowing the knee, and by putting into the contribution box, they are offering 'strange fire before the Lord.' To them it will be said: 'Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven.'"

II. THE PUNISHMENT.—Vers. 2-7. A most important lesson was to be taught to the Israelites and to all who would draw near to God in the ages to come.

There went out fire from the Lord and devoured them. The same form of expression is used here as in the last verse of the preceding chapter. The same fire that consumed Aaron's sacrifice in token of its acceptance now flashed forth to the destruction of his guilty sons, just as the same Gospel is "a savour of life unto life" to some, and "a savour of death unto death" to others.

I will be sanctified in them that come nigh Me. "We dare not trifle with God," says the "Westminster Teacher." "It is an awful thing to disobey Him. Especially awful is it to pretend to honour Him in acts of worship while we disregard the instructions He has given to regulate our worship. The nearer we come to God, the more careful must we be to obey His word. He will be honoured, if not by our obedient worship and the sweet odour of our incense of acceptable service, then by the manifestation of His justice and severity. We need to ponder this lesson humbly and deeply. The very openness of the way to God, and our freedom from all exclusions or limitations, may tend to produce irreverence. Oh! let us not rush recklessly or profanely into the holy presence of the glorious God."

Aaron held his peace. He saw his two sons struck down, but he made no complaint. In the midst of his profound sorrow he humbly acquiesced in God's righteous judgment and submitted to His will.

III. THE WARNING.—Vers. 8-11. The following extract is from the "S. S. Times": "It is one of the attractions of a glass of wine to those who like it, that it gives a different colour to everything the drinker looks at, just so soon as it has any effect at all. If there were no effect from wine-drinking, there would be no temptation to drink wine. But so soon as the wine takes hold of the brain, the brain takes hold with a new grip of everything it thinks of. Memory is keener, anticipation is brighter, and the present is a great deal livelier. Everybody in sight or in thought looks brighter, too. This isn't so bad a world as it seemed an hour ago! 'When the wine is in, the wit is out.' What does a man under the influence of champagne know of sharp distinctions in morals, or in social life, or in logic? The inspired teacher was never more clearly inspired than when that teacher wrote, 'It is not for kings, O Lemuel, it is not for kings to drink wine, not for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted.' And it was God Himself who insisted that priests should let wine and strong drink alone, lest they should fail to know the difference between holy and unholy, clean and unclean, and lest they should be unable to teach the truth aright. If you want to know what is right, and to do what is right, and to be able to teach others to know and do right, do you let wine and strong drink alone—before you go to church, and after you come back from church. What is good enough for a king, and safe enough for a priest, can wisely be your choice wherever you are."

"SUNDAY secularization" is one of the ends which the opposers of Christianity have set steadily before them as something to be attained. One of them, writing from Milwaukee, says that it has become a "representative city" in respect to the secular use of the Sabbath, and gives as proof that on the previous Sunday the biggest audience ever seen met in the Academy of Music to witness the performance given by a light comedy company. This is what "secularization" now means; when it is finished it will bring forth frivolous dissipation, merging into lawlessness and darker crimes.

## OUR YOUNG FOLKS.

### A KINDLY DEED.

A kindly deed  
Is a little seed,  
That growth all unsoon;  
And lo, when none  
Do look thereon,  
Anow it springeth green.

A friendly look  
Is a better book  
For precept, than you'll find  
'Mong the sages wise,  
Or the libraries,  
With their priceless wealth of mind.

The little dole  
Of a humble soul,  
In all sincerity given,  
Is like the wings  
Of the lark, as it springs  
Singing clear to the gate of heaven.

### SLANDER.

"ROSE," said Mrs. Marks to her little daughter, "did you tell Miriam Peters that Josey Parker stole your drawing-book?"

"Yes, mamma, I did," said Rose, looking somewhat ashamed of herself.

"And did she steal it?"

"Not exactly," said Rose, "but she provoked me. She borrowed it for a minute, and kept it two hours before she returned it."

"O! Rose, Rose, Rose," said her mother, sadly, "What have you done? You have told a falsehood, and the worst of all falsehoods, for you have slandered a schoolmate."

They had a sad and tearful time over it—Rose and her mother—and finally Rose was very penitent, and promised to see Miriam Peters and every one else who had heard the slander, and take it all back.

But that was easier said than done. Miriam said she had repeated it to Johnny Ford and three others. So off Rose went to see Johnny, who said that he had told it to Nellie Jenkins and four others. Then off she posted to see Nellie, who told her that she had repeated it to Irene Snow and five others. So away she flew to Irene, and learned that Irene had told at least a dozen about it. So Rose gave it up on the spot.

When she got back home, and told her mother how she had failed to overtake the slander that she had started, she was well-nigh heart-broken. And as a last effort to make reparation she got permission of her teacher to make a public retractation before the whole school. That made her easy for about a week, when she accidentally heard that a girl in the other end of the city, who did not attend the school, was telling every one she knew that Josey Parker stole Rose Marks' drawing-book.

Rose nearly went wild. She saw Josey and made a tearful confession and appeal for forgiveness, and Josey readily forgave her; but Rose could never forgive herself.

She used to take long journeys every day or two to set some one right about it; but for every one she set right she always heard of two others who had not been set right, and were repeating the slander. Years passed away, and sometimes she would almost forget the sad affair; but no sooner would she begin to feel a little easy about it than she would

meet people who would look innocently into her face and tell her that Josey Parker used to have a bad reputation at school for pilfering, but that they did not know how much truth there was in it. And then Rose would weep and almost shriek, as she denied it. But it all did no good.

That slander never was quiet until two broken hearts lay in the churchyard. But in some ways it did a world of good. Not only was Rose saved from the sin of slander all through life, but multitudes of her friends knew of the sadness she had brought upon herself, and many were the prayers that people offered in consequence of it, that whatever else might befall them, God would deliver them from the sin of wantonly injuring the good name of another.

### BETSY'S LESSON.

"OH, dear! Nobody cares for me! Nobody loves me. Its 'Bet, do this,' and 'Bet, do that!' all the whole livelong day!"

These were the words which proceeded from the mouth of a little girl, apparently about ten years of age, who sat in the shade of a very large tree twisting the string of her sun-bonnet. Her father was dead, and as her mother had six children and no hired girl she had more work to do than many little girls of her age. A neighbour had come in for a minute or two, and as her mother had gone into the other room Betsy slipped out of the back door to the old tree, where she had been sitting for five minutes when her mother called out, "Betsy, child, come in the house! Don't be loitering around there!"

She got up and was going towards the house when her mother said, in a very loud voice: "Hurry in here, quick, or I'll be after you!"

Betsy hurried into the house and sat down to her daily task of taking care of baby and rocking him to sleep. While she was doing this she thought, "I believe I'll go down to Mrs. Wright's house after baby goes to sleep, and see if she wants me to take care of her baby. It'll be better than taking care of five children!"

So she sung to baby, and finally he went to sleep, and, laying him in his crib, she put on her sun-bonnet and hurried down to Mrs. Wright's house on her errand. After she had rested a while Mrs. Wright heard her story, and then she wisely said: "My dear, while your mother has six children and no servant, I have one child and two servants; who needs your help more, your mother or I?"

"Mother does, of course," said Betsy.

"You are more fortunate than many little girls, who have no brothers and sisters to take care of," added Mrs. Wright.

Betsy did not like the way in which Mrs. Wright had been talking to her, and without one word arose and left the house. When she reached home she went and sat under the old tree. She was thinking of hard work, when all at once she happened to think of what Mrs. Wright had said and went into the house, resolving on the way that she would try to do better thereafter. She was such a very good girl for all the rest of the day that her mother noticed it and wondered at it, till at last one

day Betsy told her all about it; and it made her so happy that Betsy felt amply repaid for being so good.

### BEWARE.

YOU have all of you heard of poor little Red Riding-hood, and all about that sad deceiver, the hungry, cruel wolf, who led the little child to trust in him, and then so mercilessly devoured her. You know it was but a fable; but there is a cruel deceiver, more terrible than the fiercest wolf, prowling about among our children only waiting his chance to tear them to pieces—to destroy them, both body and soul. It is the fierce wolf of intemperance, whose terrible fangs have no pity: they never spare a victim when once he is within their power.

He has many flattering wiles with which to beguile the unwary. He holds out often a handful of sweets in which he hides his poison drops. Little wine and brandy flasks they are shaped like, and they arouse a taste which is hard to put down. Then the deceiver holds out a little glass, and tempts the boy to think it is manly to sip it off. So, little by little, the victim's fears are put to sleep; he cannot see the fierce, blood-dripping fangs that are waiting to devour him. He awakes too late to the fact that he is in the terrible clutches of an enemy he cannot grapple with.

Oh! shun the wolf. Don't stop to parley with him as did Red Riding-hood, lest you should share her fate. Remember, the wolf is watching for you at every turn. Oh! beware of his wiles.

The trivial round, the common task,  
Will furnish all we ought to ask;  
Room to deny ourselves; a road  
To bring us daily nearer God.  
Seek we no more; content with those,  
Let present rapture, comfort, ease,  
As heaven shall bid them come and go;  
The secret this of rest below.

### APPEARANCES ARE DECEITFUL.

"WHAT a beautiful light that lamp gives!" said a moth, as he stood brushing his wings on the sideboard.

"Yes, it does," said a fly, who fluttered with great difficulty towards the moth; "but you had better not go near it, for it's anything but safe."

"Surely, there can be no danger there," said the moth, "the flames look so cheerful and bright."

"Yes, but it burns," said the fly. "I'm suffering from it now, I ventured too near; and it so injured my wing, that it is almost useless."

"I really think you must be mistaken," answered the moth. "I don't see how that beautiful light could injure anybody. I shall fly and see."

"Take care!" buzzed the fly; "for appearances are sometimes deceitful."

"All right," said the moth, and he flew off to see the flame; and, going too near, fell fluttering on the table, severely burned, and nearly dead.

"There's folly, now," said the fly. "Some people will trust appearances rather than heed the kind warnings of those who have suffered through their deceitfulness."

Words of the Wise.

It was George Herbert who said a handful of good life is worth a bushel of learning. I HAVE lived to thank God that all my prayers have not been answered.—*John Ingelow.*

"I HAVE never yet met with a man, or with an author, who both understood Christianity and disbelieved it."—*Beattie.*

WILLIAM PENN wisely says: "When thou art obliged to speak, be sure to speak the truth, for equivocation is half-way to lying, and lying is the whole way to hell."

Do, like a child, lean and rest Upon thy Father's arm; Pour out thy troubles on His breast, And thou shalt know no harm; Then shall thou by His hand be brought, By ways which now thou knowest not, Up through a well-fought fight, To heavenly peace and light. —*Paul Gerhardt.*

AFTER all, the pure sceptic proves in the end the least formidable of the opponents of Christianity. He cannot have a zeal "according to knowledge," for to him, by his own confession, knowledge is hopeless, and a zeal without it is so inconsistent and so futile that it must ere long sink to the level of a philosophical or literary curiosity, rather than go forth as a living and world-subduing power.—*John Cairns.*

"A MAN who is a member of a congregation is interested in having it prosper. Looked at from a pecuniary point of view, he is engaged to do what he can to secure its progress, and has staked his reputation upon its success or failure. The easy way in which some men who are very eager in matters of ordinary business treat their church responsibilities, is a very serious reflection upon their honesty and practical sense, to say nothing of their devotion to God."—*United Presbyterian.*

To believe in a Presence within us pleading with our prayers, groaning with our groans, aspiring with our aspirations—to believe in the divine supremacy of conscience—to believe that the spirit is above the letter—to believe that the substance is above the form—to believe that the meaning is more important than the words—to believe that truth is greater than authority, or fashion, or imagination, and will at last prevail—to believe that goodness, and justice, and love are the bonds of perfectness, without which, who-soever liveth, is counted dead though he live, and which bind together those who are divided in all other things whatsoever—this, according to the biblical uses of the word, is involved in the expression, "I believe in the Holy Ghost."—*Dean Stanley.*

"THE strength of God pilot me; the power of God preserve me; the wisdom of God instruct me; the eye of God watch over me; the ear of God hear me; the word of God give me sweet talk; the hand of God defend me; the way of God guide me. Christ be with me; Christ before me; Christ after me; Christ in me; Christ under me; Christ over me. Christ on my right hand; Christ on my left hand; Christ on this side; Christ on that side; Christ at my back; Christ in the heart of every person to whom I speak; Christ in the mouth of every person who speaks to me; Christ in the eye of every person who looks upon me; Christ in the ear of every person who hears me. Today, I invoke the almighty power of the Trinity. Salvation is the Lord's—salvation is the Lord's. Salvation is Christ's. May Thy salvation, O Lord, be always with us!"—*St. Patrick.*

"CONVERSIONS and revivals are beyond all human power and effort. If you try to introduce anything like mechanical force into the system which God has placed in His own keeping and direction, you will soon be convinced of the futility of your efforts. 'Impossible,' will be the verdict on every such trial. But 'with God all things are possible.' It is true as God's Word—true as all the Church's history—true as each believer's experience, that the careless can be awakened; the preacher's voice made powerful to souls; the hearers moved, not to tears only, but to repentance; the backslider restored; the Church revived. But by what means? Not by mere effort, or only by organization, or vigour, or concentration of labour, or looking for results. No. By the Spirit of God only, and by Him perfectly. There is no careless man on earth whom He cannot and may not awaken—no preacher living who preaches Jesus, whose words he may not make to be quickened seeds of eternal life—no hearer to whose heart He may not effectually speak—no backslider too far gone to be restored to Him—the Church too dead to be revived."—*Anon.*

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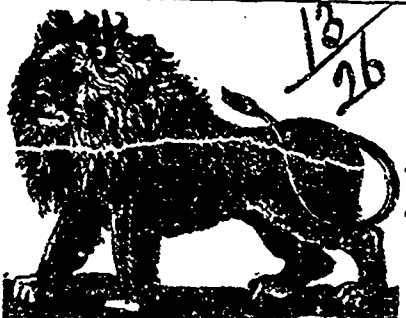
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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Woodville, on the 29th November, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of November, at two p.m.
TORONTO.—In the usual place, on the first Tuesday of November, at eleven a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on December 1st, at eleven a.m.
LANARK AND RENFREW.—At Castleton Place, on the first Tuesday of December, at half past one p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of November, at ten a.m.
MAITLAND.—In St. Andrew's Church, Lucknow, on Tuesday, 20th December, at one p.m.
SAUSSEX.—In St. Andrew's Church, Mount Forest, on Tuesday, the 20th December, at eleven a.m.
PETERBORO.—At Cobourg, on the third Monday of January, 1883, at half-past seven p.m.
SARNIA.—In the Presbyterian church, Watford, on the last Tuesday in November.
QUEBEC.—In Morris Collge, Quebec, on the first Wednesday of November, at ten a.m.
HAMILTON.—At Hamilton, on November 1st.
BROCKVILLE.—In the First Presbyterian Church, Brockville, on the 13th December, at half-past two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, December 20th, at half-past seven p.m.
BARRIE.—At Barrie, on Tuesday, November 28th, at eleven o'clock a.m.
MONTREAL.—An adjourned meeting will be held in St. Paul's Church, Montreal, on the 25th October.
PARIS.—In Zion Church, Brantford, on Tuesday, 20th December, at eleven a.m.
STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, 1883, at ten a.m.
HURON.—At Clinton, on the second Tuesday of November, at eleven a.m.

Births, Marriages, and Deaths.

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BIRTH.

At the Presbyterian manse, Lobo on the 14th inst., the wife of Rev. J. Johnson, of a son.

MARRIED.

On the 12th inst., at the residence of the bride's father, Kingston Ont. by the Rev. F. McTear, Rev. Hugh Cameron, of Glencoe, Ont., to Miss Jessie Rose, daughter of Mr. R. M. Rose, county registrar.

At the residence of the bride's father, on the 12th inst., by the Rev. Dr. Smith, assisted by the Rev. Principal Grant, Rev. Thomas S. Glassford, B.A., of Richmond West, Ont., to Miss Shannon, daughter of Mr. Wm Shannon, deputy postmaster, Kingston, Ont.

On Oct. 14th, 1882, at the residence of the bride's father, Rosedale, Toronto, by the Rev. John Hogg, minister of Charles street Presbyterian Church, Francis Nicholas Wood Brown, only son of Mr. N. D. Brown, of Whitby, to Florence Macfarlane Marling, eldest daughter of Samuel Arthur Marling, M.A., Inspector of High Schools and Collegiate Institutes, Ontario.

DIED.

At Lyn, Ont., on October 4th, John Stewart, the only and beloved child of Rev. John J. Richards, aged one year six months and twenty days.

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