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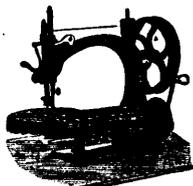
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THE TEETH.—A distinguished dentist lately wrote that he is frequently astonished to hear persons who have sound teeth and firm gums state with some shamefacedness that they had never used a tooth-brush, but had simply rinsed their teeth well with water after each meal. Cold water is a notable preserver of the teeth and gums.—Household Journal.

TAR STAINS.—Tar stains should be removed with butter well rubbed in, and then benzine applied to remove the grease. Wash in white soap lather, rinse, and then lay between two cloths, and roll tightly until all the wet is wrung out. It should be dried in the air, and ironed with muslin between; but it would be far better to send it to a professional cleaner.

CHEESE SANDWICHES.—Slice of brown bread and butter, thin slices of cheese. Cut from a nice fat Cheshire cheese, or any good rich cheese, some slices about half inch thick and place them between some slices of brown bread and butter, like sandwiches. Place them on a plate in the oven, and when the bread is toasted, serve in a napkin very hot and very quickly.—Mrs. Betton's Household Management.

CHOCOLATE PUDDING.—Boil half a pound of grated chocolate in one-third of a pint of milk for ten minutes. Stir in when hot an ounce of butter and an ounce and a half of sugar, and when cold add the yolks of two eggs. Beat the whites of the eggs to a froth and break in lightly just before steaming the pudding. Butter the inside of a mould with the fingers, and sprinkle two ounces of powdered rusks upon the butter. Put in the chocolate, lay a buttered paper on the top of the pudding, and steam it for an hour and a quarter.—A Year's Cookery.

A GERMAN METHOD OF COOKING POTATOES.—Eight to ten middling-sized potatoes, three ounces of butter, two tablespoonsful of flour, half pint of broth, two tablespoonsful of vinegar. Put the butter and flour into a stewpan; stir over the fire until the butter is of a nice brown colour, and add the broth and vinegar; peel and cut the potatoes into long thin slices, lay them in the gravy, and let them simmer gently until tender, which will be in from ten to fifteen minutes, and serve very hot. A laurel leaf simmered with the potatoes is an improvement.

STRAWBERRY SHORT CAKE.—Make a crust sufficient to cover the bottom of two pie-dishes, rolled thin, of the ingredients which would make raised biscuits; bake both at once; have two boxes or two quarts of strawberries thoroughly cleansed and well sweetened; as soon as the paste is baked, while hot, spread with good butter, cover with half of the berries, sprinkling more sugar on top; cover with the other baked biscuit, butter as before, add the other half of the berries, with more sugar, and wrap well with a clean towel, and cover with a blanket, to remain to steam until cold.

THE CHILD'S FIRST BATH.—When young children have never bathed in the sea before great care should be taken not to frighten them, or to convey an unfavourable impression. The little faces we have seen convulsed with a terror which was agonizing, at being forced or dragged into the water, haunt us still. The unknown is always terrible, and the tumbling, roaring waters, so familiar and so delightful to many a thoughtless man, are monstrous to his timid child. The frequent practice of forcing children into the water, and pushing them under the waves, because they are nervous and timid, is as senseless as it is cruel.

BROWN SOUP.—Butter well the bottom of an iron saucepan, and shake into it a quarter of a pound of flour, sprinkle a little water with the tips of the fingers over it, then stir well with a wooden or iron spoon. It should form into little pellets. Continue stirring until it has become a deep brown. In fact, it ought to be roasted in the same manner as coffee berries, and when a good colour, the flour ought to be hard and crisp. Put into a soup tureen the quantity required, add sufficient boiling water, pepper, and salt, and serve. The browned flour when put into a tin will keep for many weeks, and can be used for browning and thickening gravies and soups, also to make a plate of soup at a moment's notice. It is also much recommended in any disorder of the bowels. I may add that this recipe is quite original, as an old servant in my family claims the invention of it.—Sylvia.

NOTES OF THE WEEK.

THE state of matters seems to be becoming continually worse in Ireland, and open rebellion appears more and more likely in the not far off future.

It is very seldom that such a distressing accident takes place as that which occurred on Monday week when Mr. Robert Wilkes, of this city, with two of his children lost their lives. The sympathy with the bereaved wife and children has been wide spread and sincere, and no wonder.

THE Rev. Daniel Edward, Free Church minister of Breslau, writing on the subject of religious intolerance in Austria, states that the gendarmes appeared on a recent Sabbath in a Presbyterian meeting-house in Nedwes and took down forty-one names, which means that hearers and minister would alike be heavily fined.

DEAN STANLEY was not equal to his opportunities when he performed the marriage ceremony of Prof. Tyndall. The Dean should have asked the groom: "Do you take this authropoid to be your co-ordinate, to love with your nerve centres, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its organism into its primitive atoms?"

FROM the report on statistics, presented at the late meeting of the Presbyterian Synod of Jamaica, in connection with the United Presbyterian Church, Scotland, it appears that there are now thirty-nine stations connected with that mission; that during the past year 754 persons had been admitted or restored to fellowship; that the members in full communion at the close of the year were 6,960, an increase of 267 over the previous year; that the number of candidates for Church fellowship was 1,425 and the attendance of young people at the Sabbath classes was 4,862. The money raised in the different congregations for religious purposes was £4,182, and the number of pupils at sixty week-day schools connected with, and supported by, the missions was 4,559. Yet some people are continually saying that missions of this kind are not successful and effect no good!

EDMUND YATES says that "London just now is presenting a *fac simile* of the social conditions and incidents which existed in Rome less than a score of centuries ago." The end in Rome was the complete corruption of society and the decay of the empire. Are we to pass through a similar process and reach a similar end in modern days? Unless Christianity prevent such a result there is no reason why any other should be expected. But, while a certain section of London "society" may be as bad as was that of Rome in the first century, we more than doubt if the evil is so widespread or so all-pervading as it was then, even though morality is voted by many to be an old-fashioned fraud, and decency is too often turned out of doors. Fashionable harlots have not yet everything their own way in London's so-called "best society," though things tend pretty much in that direction.

MR. JOHN RUSKIN administered a test to Darwinism after his own fashion. He went to Mr. Darwin's work for the law which regulates the distribution of colour in the peacock's feather. He says that he was informed that peacocks have grown to be peacocks out of brown pheasants, because the young feminine brown pheasants like fine feathers—just as a maiden of the period considers a suit of white cricket flannel on a young man "perfectly lovely." Whereupon Mr. Ruskin argued, "Then either there was a distinct species of brown pheasants originally born with a fine taste for fine feathers, and therefore with remarkable eyes in their heads—which would be a much more wonderful distinction of species than being born with remarkable eyes in their tails—or else all pheasants would have been peacocks by this time." So Mr. Ruskin dismissed Mr. Darwin and evolution,

THE following is given by "Whittaker's Almanac" as the extent and population of the British Empire at the beginning of 1880: Great Britain and Ireland, area in square miles, 121,115; population, 35,590,000. Indian possessions, etc., area in square miles, 1,558,354; population, 251,000,000. Other eastern possessions, area in square miles, 30,000; population, 3,200,000. Australasia, area in square miles, 3,173,370; population, 2,500,000. North America, area in square miles, 3,620,500; population, 4,000,000. Guiana, etc., area in square miles, 100,000; population, 200,000. Africa, area in square miles, 12,707; population, 1,500,000. West Indies, etc., area in square miles, 12,107; population, 1,140,000. European possessions, area in square miles, 120; population, 160,000. Various settlements, area in square miles, 96,871; population, 200,000. Totals, area in square miles, 8,981,197; population, 379,400,000. The same authority says: "This table, short as it is, presents a result unparalleled in this world's history. The British Empire is grander than those of Greece or Rome, or any other country. And it may be safely asserted that its rule is more beneficial."

THE tiresome nonsense that is so often heard about murderers, and the idiotic sympathy often got up for them when they are awaiting trial or under sentence of death are well rebuked in the following sentences, from the New York "Evening Post": "Not long since two burglars, armed to the teeth, broke into a gentleman's house at Bay Ridge. An alarm was given; the men were invited to surrender, the house having been surrounded. They were fired upon as they attempted to fight their way out, and both of them were killed. This was an awful and summary retribution visited upon the law breakers. But the verdict of the community, without exception, was that they were served quite right. The owner defended his property and his personal safety by taking life, and he was thoroughly sustained by public opinion. If one of these burglars had been surprised in his midnight prowling, and had slain the owner of the property, and had been caught, tried, condemned, and reprieved, he might have been alive to-day, a prosperous gentleman. He would have been able to plead that he did not intend to kill anybody, merely to rob the house; and multitudes of well-meaning, weak people would persuade themselves that he was a poor unfortunate whose life should be saved, if possible, and who, in any event, should be petted and delicately tended if he must go to the gallows. The householder kills the murderous burglar, and his act is applauded. The law hangs the murderer, and silly people weep."

THE "Christian at Work" utters some sensible comments on the treatment which known murderers receive. It calls for a legislative investigation of the conditions which make it a fact that only four per cent. of that class suffer capital punishment. It requires, secondly, a revision of the laws of such a character as would be influential in preventing crime. Thirdly, it declares that "all capital cases of trial and appeal should take precedence of all pending cases." And fourthly, it exclaims: "An immediate stop should be put to the pampering and glorification of this criminal class; and the first step should be taken by the chief transgressors—the daily press, which almost daily from the hour of sentence report the murderer's conversations, compliments, jokes, prayers, letters, and even tell us what particular article he ate for dinner and how much coffee he drank—all this, until the coroner holds his inquest." Wealth and political favour seem to be the most powerful shields of the offender, we would answer; but these are wonderfully reinforced by public indifference or a sentiment really opposed to the death penalty. Such a revision of the laws as is demanded would, of course, include legal prohibition. The fourth position assumed by our exchange is invulnerable; but the reform in the press must proceed from the managers and the reading public. Even the "Tribune" devoted nearly a column of fine type to an account of Balbo's last hours. The editor doubtless found it a repulsive thing to do; but

the "Tribune" must be read, and New Yorkers like such trash.

THE following are the more prominent deputies from the Presbyterian Church (North) of the United States to the Pan-Presbyterian Council: Ministers—William Adams, D.D., LL.D.; John Hall, D.D.; Thomas S. Hastings, D.D.; Henry A. Nelson, D.D.; William H. Green, D.D., LL.D.; Villeroy Reed, D.D.; Henry A. Boardman, D.D.; George Musgrave, D.D., LL.D.; Thomas J. Shepherd, D.D.; J. T. Smith, D.D.; James L. Brownson, D.D.; Arthur Mitchell, D.D.; Joseph F. Tuttle, D.D.; Thomas H. Skinner, D.D.; Arthur T. Pierson, D.D.; and Aaron L. Lind-sley, D.D. Ruling Elders—The Hon. William Strong, LL.D., Justice of the Supreme Court of the United States; The Hon. Thomas W. Ferry, ex-President of the United States Senate; George B. McClellan, LL.D., Governor of New Jersey; Professor Stephen Alexander, LL.D.; Hon. Stanley Matthews, LL.D.; Hon. Benjamin Harrison; Hon. James Richardson; Hon. L. B. Parsons; Professor Ormon Beatty, LL.D.; Hon. Joseph Allison, LL.D.; Hon. Theodore W. Dwight, LL.D., and Hon. Edwin D. Morgan. Many are asking what this Council is going to do. It will hear essays on various topics, reports from committees, and engage in discussion. The list of subjects proposed is a long one. In theology there are to be papers on Inspiration, Authenticity, and Interpretation of Scriptures; the Vicarious Sacrifice of Christ; Future Retribution; Modern Theological Thought; Theology of the Reformed Church; Religious Science and Philosophy; Modern Infidelity. In Ecclesiology: Christian Life and Worship; Principles of Presbyterianism; Ruling Elders; Creeds and Confessions; Bible Revision; Presbyterianism and Education; Presbyterianism and Liberty; Presbyterian Catholicity; Admission to Sealing Ordinances; Church Discipline; Systematic Beneficence; Support of Ministers; Pastoral and Parochial Visitation; Training of Candidates for Ministry. Among practical subjects are: Religion in Secular Affairs; Family Religion and Training of Young; Application of Gospel to Employers and Employed; Christianity the Friend of the Working Classes; Sabbath Schools, their Use and Abuse; Sabbath Observance; Temperance; Popular Amusements; Revivals of Religion; Personal Religion. Foreign missions, church extension, evangelists and evangelistic work will receive special attention, and reports on the state of religion in the various countries represented will be given. Among the reports of committees to be presented, that of the Committee on Consensus of Creeds of the bodies composing the Alliance. It may be well to quote the instructions of the Council held in Edinburgh to this committee, of which Dr. Schaff, of New York, is chairman. They are as follows: "That this Council appoint a committee with instructions to prepare a report to be laid before the next General Council, shewing, in point of fact: (1) What are the existing creeds and confessions of the churches composing this Alliance, and what have been their previous creeds and confessions, with any modifications thereupon, and the dates and occasions of the same, and the Reformation to the present day. (2) What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription used in those churches in connection with their creeds and confessions. (3) How far has individual adherence to those creeds, by subscription or otherwise, been required from the ministers, elders, or other office-bearers respectively, and also from the private members of the same. And the Council authorize the committee to correspond with the members of the several Churches throughout the world who may be able to give information; and they enjoin the committee, in submitting their report, not to accompany it either with any comparative estimate of those creeds, or with any critical remarks upon their respective value, expediency, or efficiency." It is probable that the question of co-operation in some foreign mission scheme, as proposed by Dr. Duff, will be discussed; but Dr. Blaikie thinks the time has not yet come for such co-operation.

OUR CONTRIBUTORS.

JOTTINGS BY THE WAY.

BY REV. DR. BURNS.

MR. EDITOR,—You asked me to communicate with you during my absence in the old world. I find it hard to get leisure for writing.

THE SABBATH SCHOOL CENTENARY GATHERING.

The reception at the Sabbath School Centenary gathering took place at 56 Old Bailey, the headquarters of the London Sabbath School Union, on Saturday, the 26th June. Sir Thomas Chambers with Sir Charles and Lady Reid, and the four Secretaries of the Union, formed the reception committee. Sir Charles Reed presided. Fourteen nationalities were represented. The largest outside delegations were from the United States and Canada—some two hundred from the former and fifty from the latter. Fifteen short addresses were delivered in reply to the address of welcome, Vice-Chancellor Blake and your correspondent representing the Dominion in its western and eastern sections. The more formal inauguration service was held on the Monday following, at noon, in the magnificent chamber at the Guildhall, under the auspices of the Lord Mayor—in his gorgeous robes of office. The most noticeable addresses were those of the Archbishop of Canterbury, which was comprehensive in its scope and catholic in its spirit; Lord Hatherley, ex-Lord Chancellor, and a Sabbath school teacher of over forty years' experience, who gave some good common sense advice in a fatherly way—though halting and hesitating in his utterance; and Dr. Punshon, who retains his old elegance of diction and effectiveness of delivery. Dr. Vincent spoke for America, and the Earl of Aberdeen, an amiable and accomplished young nobleman, son of the good Lord Haddo, took the place of Lord Shaftesbury, who was unavoidably absent. The International Convention met in the Memorial Hall, the headquarters of English (Congregational) Non-conformity, during the whole of that week, except Wednesday, which was the children's day at the Crystal Palace. Many important practical questions were discussed, but the reading of papers became somewhat irksome, and many first-class workers had not an opportunity of being heard. I preached the sermon in City Temple (Dr. Parker's) on the evening of the inauguration day.

On Wednesday, the 30th, the children swarmed at the Crystal Palace—over 50,000 present and not a single accident. Five thousand took part in the concert inside, and 30,000 outside. The public meeting in Exeter Hall, on the Thursday evening, had Drs. Hall and W. M. Taylor, of New York, for chief speakers. But the great night of the feast was on Friday, when 3,000 or 4,000 sat down at the communion table of the Lord in the Metropolitan Tabernacle—Mr. Spurgeon presiding. What a voice he has! What a simple old Saxon dialect! What a noble spirit! Certain peculiarities will crop out, but they sit naturally on him, they form part of the man, as when he proclaimed himself a "know nothing" in being determined to *know nothing* but Jesus Christ, and announced his open communionism under cover of the proverb, "Blood is thicker than water—the blood of Christ is thicker than the water of my baptism." The scene was one never to be forgotten, the interest culminating at the close, when we formed, at Spurgeon's request, a chain of hands stretching all through the church, above and below, and sang his favourite stanza,

"E'er since by faith I saw the stream
Thy bleeding wounds supply,
Redeeming love has been my theme
And shall be till I die."

I felt it to be a high honour and privilege to get the cordial hand-clasp of this greatest minister of Christ in the world. When the friend introducing me, spoke of my relationship to W. C. Burns his face got all aglow and he spoke very kindly to me.

The unveiling of the statue to Robert Raikes, on the Thames embankment, opposite Cleopatra's needle, on Saturday, the 3rd, was a fitting termination of these high festivities. The presiding spirit on this occasion was the Earl of Shaftesbury—who delivered a grand address. He looks a man of sixty-five though bordering on eighty. The Right Hon. Cecil Raikes, a connection of the good man whom the Christian world now delights to honour, also took part.

John Wanamaker, of Philadelphia, came out with some ringing words, and in characteristic style worked the collecting machine to the tune of over £200, the balance the committee unexpectedly found to be still due on the monument.

THE GLOUCESTER GATHERING.

That Saturday afternoon I proceeded by appointment, along with Dr. Vincent, of New York, Dr. Parkhurst, of Chicago, the Rev. C. H. Kelley, Sabbath school secretary of the English Methodist Conference, and Mr. Benham, one of the secretaries of the Sabbath School Union, to Gloucester to take part in the Centenary services there. I preached twice and addressed a united gathering of Sabbath schools on the Sabbath, and took part in the conference and public meeting (presided over by Sir Charles Reed), on Monday.

On Tuesday we were formally introduced, in the elegant council chamber, to the mayor and council, who headed the procession in connection with laying the corner stone of the new Memorial Buildings. My comrade on the march was the Rev. Dr. Macfadyen, of Manchester, an old friend and fellow student of Principal Grant, of Kingston. The children turned out 7,000 strong with banners and bands. We visited the house where Raikes lived and printed his newspaper (the "Gloucester Journal") which gave publicity to the wise movement and which is still in vigorous existence. We went to the humble apartment on the back street, near the pin factory, where Raikes, carrying out his firm resolve, "I'll try," held his first Sabbath school. In that low-roofed room the wild "Arabs" of the street would be cribbed, cabined and confined enough, but not a few of them, through that kindly influence, were brought to the feet of Jesus, clothed and in their right mind. Five of Raikes' old scholars (four women and one man) headed the procession that day. We visited the venerable Crypt Church where the good man worshipped, and saw the mural tablet high up in a corner, in memory of his father and mother, which briefly refers to the good work of their better-known son. We passed the quiet graveyard, on a green mound in which we could read from the street, "Here lies Mary King," the first and foremost of his teachers.

Aside from its connection with Raikes, Gloucester is a town of no little interest. The Cathedral is a glorious pile. Its crypt goes back to the Saxon era. Its cloisters are the finest in the world. Robert of Normandy lies there, and Edward II., who was murdered at Berkeley Castle, sixteen miles off.

In the nave we saw a monument to the discoverer of vaccination, Sir William Jenner, who was brought up and practised in the vicinity. The good Dean (Law) whose house joins hard to the Cathedral, is well known for his pious writings, and the Bishop (Ellicott) whose substantial and more modern palace adjoins, is still better known for his great learning and liberality. A neat monument is erected outside to John Hooper, the good Bishop, on the very spot where he was burned by the "bloody Mary." The town clerk shewed me in the original records of the town, the items of the expenditure connected with that martyrdom, and gave me a *fac simile*.

I saw also the "Bell" tavern, where two very different men were born. George Whitefield and Henry Philpotts, the erratic Bishop of Exeter. Whitefield worshipped in the Crypt Church, and often preached there. The Presbyterian Church, a beautiful structure, is called the "Whitefield Memorial." It is erected on the spot (facing the fine People's Park) on which the great man last preached in England. The pastor, Mr. Croll, received me very kindly. His congregation is a union of the Countess of Huntingdon and English Presbyterians.

When in Gloucester I visited Cheltenham, seven miles off, one of the prettiest towns in England, and a favourite spa.

A WEEK IN PARIS.

We were in Paris during the great national fête, when the city was clad in holiday attire. In the Bois de Boulogne the new colours were distributed to the regiments. The crowds were immense. The illumination was superb. There seemed, however, a lack of enthusiasm among the masses and the aristocracy had largely withdrawn from the city. We saw the customary "lions" of the city and neighbourhood.

Nothing pleased me more than the work going on under the auspices of Mr. McAll. We visited Belleville which used to be the hot-bed of Communism, and

which is now the McAll headquarters, though he has a score of *salles* all through the city. We heard Rev. George Dodds preach (Dr. Horatius Bonar's son-in-law), a very superior man who speaks like a Frenchman. We peeped in on one of the Sabbath schools in the *salle* off the Rue de Rivoli, one of the busiest and most influential parts of the city, where also we attended a large and deeply interesting week night meeting, and heard an address from a resident Wesleyan pastor, belonging to Jersey. We lived in a capital English *pension* in the Rue de Wagram, near the Arc de Triomphe, where we were surrounded by those taking part in the McAll work, and had reason to form a most favourable estimate of its depth and extent.

A FEW DAYS IN BRIGHTON.

On our way back from Paris we stopped at Brighton to bear our share in the Sabbath school centenary celebration. The special scene of it was the Pavilion—erected under the supervision of Beau Nash, for his royal master, George IV., at a cost, it is said, of a million and a half pounds sterling, and some time since disposed of to the corporation of Brighton for £60,000. It is a unique pile of buildings admirably suited for purposes of pleasure and recreation, but capable too, as we found it, of higher uses. The public authorities generously gave the free use of it for three days to the friends of Sabbath schools. The contrast between the present and the past was very striking. Who could have supposed that those spacious and splendid apartments, which witnessed the revelry of that royal voluptuary, would have seen such "days of heaven upon earth" as we were privileged to spend there. Here, too, the mayor, with the leading officials of the city, headed the celebration.

I walked next to the President and Vice-President, between the Hon. John Hill and M. Brockelman, at the head of a procession of 15,000.

In Brighton I received much kindness from the Rev. Wm. Fraser, formerly of Gourrock, who has been recently settled in a very hopeful field as succeeding my worthy successor in Montreal, the Rev. A. B. Mackay. I enjoyed much his communion service, preached for him in the evening, and preached to a united assembly of Sabbath school children in the afternoon.

HASTINGS AND ST. LEONARDS.

Saturday, the 25th, we spent in this lovely region, where much of interest came under our notice. The bay where William the Conqueror landed; the spot where the battle of Hastings was fought; Battle Abbey—the seat of the Duke of Cleveland; the sequestered nook where Augustus Hare (the brother of Julius) nestles; the retired cottage where Wm. Pitt sought rest and recreation from the harrowing and harassing cares which pressed on him; the spot where poor Eugenie landed from France in a fishing boat with her unfortunate son, and the house where she lodged; and, though last, not least to us, the house in St. Leonards where dear Dr. Guthrie died—the very bed he died on. The same landlady and two of the servants I found the same as when he breathed out his noble soul there in 1872.

Mr. Liddiard, a true yokefellow in the Sabbath school cause, was our well-beloved Gaius in Hastings. He and his good wife used hospitality toward us without grudging, and we carried away sunny memories. Right opposite their lovely mansion, overlooking the sea, with Beachey Head in the distance, stand the ruins of Hastings Castle, going back to the days of the Conquest, a picturesque pile. The whole hill is honeycombed. The subterranean catacombs, which we penetrated by torch light, cover many hundred feet, and form a singular natural phenomenon.

IN LONDON.

The ministers to whom I have listened in the Metropolis have been Dean Stanley, Canon Farrar, Bishop Cloughton (Bishop of St. Albans), Dr. Meyrick Goulburn; Dr. C. J. Vaughan, of the Temple; Dr. Dykes, Dr. Parker, and Mr. Spurgeon.

Dr. Parker kindly invited us one afternoon to his beautiful suburban residence, where I met some of the lights of Nonconformity, such as Mr. Streatham (Dr. Raleigh's successor) and Dr. Newth, President of the Congregational Union, President, also, of the New College, St. John's Wood, and one of the New Testament Revision Committee.

Dean Stanley was most kind in acting as guide for a couple of hours to a number of us through Westminster Abbey. It was, indeed, no common treat to see such a place under such pilotage. The genial

Dean truly takes pleasure in its stones and favours the dust thereof. We closed our charming pilgrimage in the Jerusalem chamber, whose memorabilia he epitomised, and on whose long table were spread the books and MSS. which the Bible Revision Committee, then in their one hundredth session, had just been using. Judge Danworth, of New York, represented, by request, the Americans; Pastors Paumier, of France, and Trauve, of Sweden, the continentals; and I, the Canadians, in expressing our grateful acknowledgments; and with a few pertinent words from our kind entertainer, and the benediction, we left that historic chamber where the standards of our beloved Church were compiled, never again probably to meet—till we meet, let us hope, through infinite grace, in "Jerusalem the Golden."

We spent a delightful evening at Mr. Samuel Gurney's, where we met an elect lady, who is blind, the daughter of Elizabeth Fry. We breakfasted, also, at the house of Ernest, the eldest son of Baron Bunsen, where we learned not a little of the intensely interesting history of the rise of the noble Baron with which singularly a small fish bone had to do. The introduction to his not less noble wife (once Miss Waddington, cousin to the ex-premier of France), formed a romance of rarest interest.

One of our most enjoyable treats in London was at the lovely seat of Mr. Barclay, the banker, some eight miles out. The occasion was an open air treat given by him to the London city missionaries; nigh 400 of whom gathered on his spacious grounds and had a day of rich enjoyment. I went about conversing with them singly and in groups, and got some thrilling histories. They are a remarkable body of men, and doing an immense amount of good in the lowest slums and filthiest purlieus of the city. The oldest of them, George Jackson, to whom I was introduced by George Williams, founder of the Y.M.C.A., has been forty-two years in the service, and had 10,000 London thieves for his parish, not a few of whom are now ministers of the Gospel. But I must now stop to catch the mail.

Kirkliston, Aug. 2, 1880.

THE PRESBYTERIAN SABBATH SCHOOL TEACHER'S COURSE OF STUDY.

JUNIOR DEPARTMENT, YEAR FIRST, BEGINNING OCT. 4TH, 1880.

The question submitted to the last General Assembly, by the Sabbath School Committee in their report, was, "How can we elevate the standard of attainment in our Sabbath school teachers, and thus increase their teaching power?"

The following is part of a scheme submitted and left with the Committee and Church to prove its suitability by trying the work:

Subject of study for twelve weeks: "The Life, Work, and Closing Days of Moses, as detailed in the last four books of the Pentateuch."

1. A written examination on the above subject.
2. A written examination on the first twenty-eight questions of the Shorter Catechism and the portions of Scripture on which they are based.

For the carrying out of the above course of study the following regulations for students and candidates are to be strictly observed:

1. Examinations to be held simultaneously at convenient centres in each Presbytery of the Church on the day of April, 1880.
2. One examination for the whole Church to be set on each subject and forwarded under sealed covers to the persons in charge of the various examinations in Presbyteries; the covers of said questions not to be removed until the candidates are met in the appointed places; and the written answers to be enclosed and sealed for transmission to the Convener of the Assembly's Sabbath School Committee before the candidates leave the place of examination.
3. The Sabbath School Committee shall be held responsible to the Church, with such aid as they can call to their assistance, for the setting of the questions, the valuing of the answers given, and reporting thereon.
4. It shall be competent and it is desired that prizes, in such form and of such value as the donors may indicate, may be given by the Presbytery for the best examination within its bounds, or by a congregation for the best examination in its class, subject to the plan and regulations of the Committee.
5. All persons, male and female, passing the prescribed examination, on the prescribed subjects,

shall be entitled to a neatly engrossed recognition of the fact, and their names reported to the General Assembly and to the Presbyteries to which they belong.

6. No candidate's name shall be so reported unless he shall have answered fifty per cent. of all the questions submitted; and all who shall enter on this course of study shall pay twenty-five cents each to meet contingent expenses connected with the scheme.

7. The studies may be carried on in classes in each congregation, or by groups of persons in country places, aided by the pastor or in any other way convenient. The course is open to all irrespective of age or sex. A syllabus of the subjects on which the examination questions shall be based will be furnished to all complying with the last requirement of No. 6.

8. In order to facilitate the working of this scheme the Convener of each Presbytery's Sabbath School Committee shall be the person with whom all correspondence between the students of the bounds and the Convener of the Assembly's Committee shall be carried on; with the view of furnishing all information as to the work being done in his Presbytery, to arrange with the Presbytery, and notify the classes as to the places and date of examination, and report all details. The time for entering this course of study is fixed for October 4th, 1880.

The Assembly's Committee commend the above scheme to the prayerful consideration of the whole Church, especially pastors, Sabbath school superintendents and teachers. The outlines of the Bible study are now ready, and a copy, with the connected papers, directions to pastors as to the formation and conducting of such classes, directions to members of classes, and a carefully prepared time table, will be forwarded to every pastor in a settled charge early in September.

Whatever we want to appear in the life and character of the Church we must first put into our homes and schools; by faith in this vital and fruitful fact the Committee present this plan of work to the Church.

JOHN MCEWEN, Convener.

Ingersoll, August 20th, 1880.

BAPTIZED INFANTS.

MR. EDITOR,—Will you, or some of your readers, kindly give me some light on the following questions:

1. Are all baptized children in a state of saving grace? If not, why are they baptized?
2. If the conditions for baptizing an adult are not the same for baptizing an infant, is there a reason or a purpose for baptizing the one that does not apply to the other?
3. Why may not an infant be baptized by a Presbyterian minister, though its parents belong to another denomination, or to none at all?
4. What is the difference between the moral character of an infant of Christian parents and one whose parents are not Christian, that the one is more worthy of baptism than the other?
5. Having baptized an infant, what is to be done with its name?

I am aware that there is a baptismal record, but if baptizing constitutes infants members of the Church why are their names not entered at once on the roll of the regular membership and reported in full?

August 13th, 1880.

INQUIRER.

MR. JAMES PRITCHARD.

Mr. James Pritchard, one of the elders of our Church, who passed away to his rest and reward on the tenth of June last, was a native of the county of Monaghan, Ireland, and came to this country, with his family, in the spring of 1834, and settled in Wakefield, about twenty-five miles north of Ottawa, where he experienced the usual hardships of a backwoods settler.

While cherishing broad Christian sympathy towards all God's people, he was deeply attached to the Church of his fathers. Although it was many years before a Presbyterian minister was settled in Wakefield, yet he always maintained his Church connection, and frequently he and his wife, a woman of deep piety who passed on before, many years ago, went all the way to Ottawa through an almost impassable wilderness to attend the ordinances of God's house.

Somewhat late in life he was urged by an acquaintance to leave his Church for another fold. His reply was characteristic: "Ah, I have proved the Presbyterian Church too long, and found its doctrines too good to forsake them now."

He was one of the first elders elected when a Church was organized in that locality, which office he held till his demise. He never was what might be termed an officious office-bearer, but rather a worthy example to the flock.

He was a man of quiet and unobtrusive piety, and for many years lived as if waiting for the Master's call. Some years ago his sight, which had been impaired by age, was restored to its former vigour, which enabled him to read with ease and pleasure the Word of life. He might be said to "delight himself in the law of the Lord."

He had a family of nine children, and lived to the ripe old age of ninety seven years. That this stock bore well with transplanting to Canadian soil may be further learned from the fact that he had living at the time of his death eight children, eighty-nine grandchildren, one hundred and sixty-nine great grandchildren, and thirty-two great, great grandchildren, in all 298 descendants.

HYMN BOOKS.

MR. EDITOR,—Sometimes I find it convenient with regard to distance to attend the Erskine Church in preference to going to my own, viz., St. James' Square Presbyterian Church, notwithstanding the drawback that the hymnals used by the respective places of worship are not similar. The latter church introduced a new hymn book about a year ago while the former still adhered to the old books, and when, a few Sabbaths ago, it was announced that the Erskine management contemplated a change I naturally thought it would be to use the same books as are used in the St. James' Square and, I presume, other Presbyterian places of worship. Judge my surprise, yesterday, when I found the new hymn books were quite different. I was the more astonished as the minister, in intimating the change, congratulated the congregation on the uniformity of the service of song which would prevail in the Presbyterian denomination in consequence of the change.

Would it not be better were all Presbyterian churches, at any rate in the same city, to use similar books. W. S. T.

P.S.—Since writing the foregoing I have been informed that there are no less than four different hymn books now in use in the Presbyterian Church in Canada not including the Psalms. W. S. T.

PRESBYTERIAN COUNCIL.

MR. EDITOR,—Allow me through your columns to reply to a number of letters I have lately received, asking for information as to expenses, etc., of a trip to Philadelphia in connection with the meeting of the Presbyterian Council next month.

1. The Council will assemble for business on Thursday, September 23rd, and remain in session until Sabbath, October 3rd.
2. Delegates appointed by churches, and brethren invited to prepare papers to be read at the Council, will be the guests of the Committee, and as such "entertained" in accordance with arrangements now being made. For railway and other expenses the Committee make no provision.
3. A sub-committee have been at work for some time past trying to secure a reduction of railway fares to any delegates or other friends who may wish to attend the Council. So soon as definite information can be given, I will publish it in your columns.
4. Another sub-committee have been charged with making up a list of private families or boarding houses, where expenses will be moderate. This list will be found at the Presbyterian Board of Publication Building, 1334 Chestnut street, Philadelphia.
5. The delegates will be looked for in Philadelphia not later than Wednesday, September 22nd. The Committee of arrangements propose holding, on the evening of that day, a social reception, that the members of the Council may have an opportunity of becoming personally acquainted with each other.

Quebec, 17th August, 1880.

G. D. MATHEWS.

HAVING a home that is all preaching and no pleasure—all duty and no fun—is a dull old tread-mill which will drive the children away sooner or later.

THE Minutes of Assembly are now in course of delivery. As usual the volume contains a large amount of valuable and interesting denominational intelligence.

PASTOR AND PEOPLE.

OUR COLLECTIONS.

Most readers will think this a very reasonable but a very prosaic heading. For there is no hour of night or day when our Church is not in need of money for some scheme or other. Few days pass without some epistle, printed or written, arriving at the manses of our ministers, all weighted with the same burden—money! more money! And we are far from joining in the vulgar outcry against these demands. Money must be had. If it does not pour in spontaneously, our amiable and energetic secretaries, conveners, etc., must do all they can to stimulate the flow of charity. Sure we are that they do their work ably and well. But we cannot avoid the impression that our title has a most prosaic sound. All of us have had the feeling after listening to an eloquent sermon—oh, that that horrid collection could be left out to-night! When pressing the careless and the worldly to go along with us, we have suddenly recollected the collections and pew rents, and our eloquence has somehow been less energetic in consequence.

And yet it was not always thus. When the tribes came pouring in with jewels and gold and silver, with oil and incense, with costly draperies and fine wood, for the service of the sanctuary, there was no touch of the prosaic to mar the beauty of the picture. When the offerings of the early Christians were brought solemnly into the church on the Lord's day, and deposited upon or beneath the Lord's table at the most impressive moment of the service, no one thought it prosaic. And we know how the charity of entire Christendom was inflamed during the crusades, and when the splendid cathedrals of Europe were being erected in the Middle Ages. We know how men burned with a sacred thirst, not for gold, but for parting with gold.

It might be worth while in a paper of a different kind from this to marshal some of the causes which have led people to look upon the collections with so much disfavour or indifference. We think the chief cause of it has been that the Lord's offering has ceased to be an important part of Christian service. It is taken at the door and then huddled away in the vestry or session house till after service. We hear and see no more of it. Hence our people have ceased to feel that it has a symbolical significance, symbolizing the sacrifice itself upon the altar—the consecration of ourselves and all that we have to the service of the Redeemer, of which consecration these offerings are a symbol, a far too inadequate one. Much good might be done if the offertory could be made a public and solemn act of worship.

In the meantime, we fear a large proportion of Christian people in all the churches look upon the collection box most unlovingly. They feel as if somehow people should not be taxed for religion. They would give largely to some case of severe poverty, would respond to an appeal for some splendid missionary enterprise, but nothing that can be said or done will awaken and keep alive an enthusiasm which shall be bright and responsive every Lord's day. And yet money is the sinews of war in religious as well as in political or military campaigns. Our Lord has left behind Him no mode of advancing His Gospel which shall dispense with hire for the labourer, passage money for missionaries, funds for building churches, colleges, hospitals, etc. It may seem a strange thing that His kingdom should rest on such a material substratum. Surely, some will say, Christian zeal and enterprise would find some way of doing their work, though not a penny flowed into the treasuries of the Church for a century. But mark, if the work were done, money would have to be spent and sacrifices incurred by some one. It would not flow into any public treasury, but it would have to flow from the pockets of a thousand private individuals, and probably far more would be required than at present. Our organizations enable us not only to consecrate our efforts, but to do the work more cheaply. But when we say the Church rests on a substratum of cash, that without money her enterprises would be paralyzed and ruined, we are far from admitting that it rests on a material substratum. The money is the exponent of profound religious conviction. It is a vast sacrifice which the Church offers every year to her Founder. It is an annual triumph of Christianity to be able to extract so many millions from men and women who,

but for her influence, would be as sordid as their neighbours, to redeem from the basest to the noblest uses a portion of the vast sum which is spent every year upon the gratification of low passions and frivolous propensities. That is, always presuming that the money has been given by the right people, in the right proportion, in the proper spirit, and that legitimate methods have been used to gather it in.

1. We reassert the principle so often forgotten—the Lord's work by the Lord's people. The Lord's offering from the Lord's people. Believers only can give to the cause of Christ with consistency, with entire satisfaction, with prayer that their gifts may be blessed. Most accursed is that Church, we all feel, which subsists upon money wrung by means of taxes or tithes from an adverse, perhaps an infidel, population. And not less accursed is the dissenting Church which depends upon the pompous patronage of a few rich men who give with a grudge and give with the intention of getting back their money's worth in reputation or influence. Such a state of matters may be pronounced impossible, but we have seen ugly symptoms of something very like it. We do not say that a man who is not a professing Christian should bring his gift to the altar, it is to be rejected. "The money is not heretical," as the witty friar said to the American tourist when he told him he was a heretic. But woe to the Church which depends to any great extent upon selfish, worldly men. Not less degrading is it when frequent appeals have to be made to a careless and mocking public, in the shape of soirees, popular lectures, entertainments, etc. We wonder what the apostles would have said if they had foreseen that the finances of Christian congregations would be supplemented in this way, that the warm tide of Christian benevolence, flowing in imperceptibly and without effort, was to be superseded by a general meanness which should leave holy things and holy men to the cold sneering charity of the world. More upon this part of our subject we dare not permit ourselves to speak. Let Christian societies take upon themselves no liabilities that they have not a reasonable prospect of meeting; and while that liability exists, let it be felt as a personal debt resting upon each individual of that society. Let us act with the caution implied in the first clause of the above sentence, and let us try to stimulate the honourable sentiment implied in the second, and we should soon hear less of the difficulties in Christian finance.

2. Good people should give in good measure. Probably there are very few in any congregation who have ever taken the trouble to make an inquiry into their affairs and to ascertain how much they ought to give to the house of God. Till this is done, how can a man say he is giving in good measure? He may be giving too much or too little. In either case he is doing wrong. It is right that every man should ascertain what proportion of the expenditure of the Church falls to his share. Divide the total sum wanted annually by our membership, and we believe the quotient would be a sum that most of our members could raise if they chose. Now, if to a large income raised in this way, as a voluntary tax, without entreaty, without compulsion, without deputations, we were to add all given over and above their due share by the rich and benevolent, what a glorious financial position we should occupy! Our Church might then pass on without fear to occupy new ground and win fresh laurels. Till that is done, our progress will be a scramble, not a general advance, and all our movements hampered by a discreditable meanness.

3. Let good people give in a good spirit. It is a melancholy fact that many of our churches must have a tea meeting once a year to raise the funds, not because it will do good, but because the members would not give a farthing *directly*. They must give in this vulgar ostentatious way. They must have a *quid pro quo* for their money in the shape of a newspaper report next morning, with the names of Mesdames A, B, C, and Misses D, E, F, duly recorded. It is said, moreover, that frequently the church is the loser to the extent of several pounds by this desire for notoriety. They would have had far more money in hand, if they had all simply laid down their contributions in solid cash upon the table. Now is not this a most degrading state of matters in a Church like ours? Would it not be far better for such a congregation simply to lessen its expenditure, reduce the salaries, if need be, than pander to such an unchristian spirit? We fear the whole system of Christian finance in this country tends to foster the vice of ostentation. In-

stead of Christian men being nervously anxious to conceal their charities, they are anxious to proclaim them to the world. In many churches the minister is soon made aware of the fact that So-and-so and So-and-so are the main supports of the congregation. What right has he to know this, if these men or their friends observed our Saviour's precept? Does not the system of eternally proclaiming to the world lists of contributors to our schemes stimulate this unhealthy state of matters? Then, what a fuss is made, often by ministers who ought to know better, if a rich man gives a large sum for some special purpose; what endless reference to the fact, what trumpeting about it in speeches and reports. Would it not be better if men would drop their gift into the treasury and let no one be the wiser of it? Is it not enough if God knows about it? The right spirit in which to give is that of humility. A man should feel that when he has given most, he has given no more than he ought to have done. We greatly fear that if all the unhealthy stimulants to Christian liberality now in vogue were withdrawn, a good many would withdraw their subscriptions. They would not give in the dark, even though the eye of God made it luminous. But what of that? A blessing would rest on what was given, and by-and-by Christian men would begin to find a positive luxury in secret benevolence. Certainly England at the present time would seem to be the last country in the world for making such an experiment. You cannot pass along a street in any town without seeing advertisements which prove that the Christian public no more realize their responsibility for their own debts than they do their responsibility for those of the Emperor of China. It is considered rather a chivalrous thing than otherwise to build a huge chapel and leave it with a huge debt to successive generations of half-starved ministers and grumbling and dwindling congregations. When we read of the tumultuous applause with which the treasurer's sheet is received at the large annual gatherings, we sometimes wish that some superhuman intelligence, some Asmodeus, could first discover and then narrate how each particular penny was gathered in. How small the bloated sum total would often appear in the eyes of those who look to the motive as well as to the sum given. And yet bad as things are, they are getting worse, we believe. Our Church must look to her hands and try to keep them clean. Let us abolish this parade of benevolence; let us have voluntary contributions in the strict sense of the words; let our people be made to understand that we can do without their money rather than give them an equivalent for it in the shape of teas and concerts. No doubt such a system would entail losses and sacrifices at first, but, we believe, it would result in an ultimate success. It would be a glorious thing to be pointed at as a Church whose members gave as a duty, gave as a privilege, gave without being asked. The best men in all the Churches feel that the present condition of things is intolerable and cannot last long. People who have to be periodically whipped up to give will soon be beyond the reach of such a process. They will go to their own place. We have had many worthless revivals in England of late years; where is the man who will revive the dead sentiment of Christian honour in the hearts of thousands of professing Christians, and succeed in making them feel that the debts of the Church are their debts?—*London Weekly Review.*

MAKING DRUDGERY DIVINE.

It is the light in which we look at the work we have to do, which settles the question whether we count it mere drudgery or a desirable service. Severe exercise and scanty fare seem very different to a young man, when they are the necessity of poverty, from what they seem when he is in training for a college boat race. In one case he thinks of his deprivations; in the other of his hope of glad triumph. The details of every-day business in a counting-room are one thing to a clerk who has no thought beyond earning his wages, and quite another thing to a partner in the house who expects to make a fortune through attention to those details. And when a clerk is fired with ambition to prove himself so useful there that he also shall become a partner, the more he has to do the better. What is treadmill stepping to his companions is ladder-climbing to him. Toiling up a mountain side is wearisome work to one who thinks only of the rugged path and the cheerless surroundings; but it is an inspiring effort to the enthusiastic lover of nature

who anticipates a matchless view of grand and beautiful scenery from the summit.

But there is nothing in any hope of personal gain which so ennobles service, so renders drudgery a delight, as the fact that that service—drudgery though it may be—is for the welfare and happiness, or is at the call, of one whom we love. Perhaps there is no life on earth where there is so much drudgery—and, for a time, so little else—as the life of a young mother. It is do, do, do for that exacting, helpless baby, day and night, week in and week out. Distasteful things, patience-trying, strength-exhausting things, must be done for the troublesome child; and when they are once fairly done, they are all to be done over again. What mother could endure this if she looked only at the drudgery side of it? But it is her darling who calls for it; and as long as that darling has need of it, her service is ennobled, and she finds joy in its performance. It is the thought of all this loving care and patient endurance of the parents in the days of one's infancy, that makes a dutiful son or daughter glad to do or to endure for a father or a mother enfeebled with age, and possibly in the helplessness of a second childhood. There is no dry drudgery in the ministries of affection then called for by the parent. Grateful recollections make every possible service a privilege and a pleasure.

And above all, that which glorifies service, and which makes drudgery divine, is the thought that it is for Him who should be dearer than parent or child, than husband or wife, than brother or friend. All proper service, all needful drudgery, of the Christian believer, is just this—nothing less, nothing more. St. Paul urged on slaves who were under the Roman yoke to count the daily tasks assigned to them by their heathen masters as the Lord's call to service. "And whatsoever ye do," he said, "do it heartily, as to the Lord, and not unto men." Jesus declares that in the great day His test of the fidelity of His disciples will be their humble, faithful ministry to the poor and the needy on earth who loved and trusted Him. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Yet just here is where there is greatest danger of counting as drudgery that which is a divine ministry. In all specific service for Christ there is much of dry detail to be attended to, which may be counted wearisome and ignoble when it ought to be looked at as glorious and ennobling. Think not of this visiting of the sick, of this attending on hospital or missionary society committees, of this leading of prayer meeting exercises, of this preparing of sermons, of this writing of newspaper articles, of this teaching in the Sunday school, as a tedious and perfunctory service; but look at it all and always as representative work for the King of kings, and the Lord of lords. It is this nobler and diviner way of viewing every duty to which a servant of Christ may be called that is illustrated by the old writer who has said: "If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments."

ERRORS IN MARRIAGE.

Many of the errors of life admit of remedy. A loss in one business may be repaired by a gain in another; a miscalculation this year may be retrieved by special care the next; a bad partnership may be dissolved, an injury repaired, a wrong step retraced.

But an error in marriage goes to the very root and foundation of life. It has been said no man is utterly ruined until he has married a worthless wife; and so every woman has a future before her until she is chained, in a wedlock which is a padlock, to a wretched and unworthy man. The deed once done cannot be recalled. The wine of life is wasted and the goblet is broken, and no tears or toils can bring back the precious draught. Let the young think of this, and let them walk carefully in a world of snares, and take heed to their steps lest in the most critical event of life they go fatally astray.

But here we must guard against another error. Many people think they have made a mistake in marriage, when the mistake is only in their own behaviour since they were married. Good husbands make good wives, and good wives make good husbands; and the scolding or intemperate, or slatternly partner often has but himself or herself to blame for the misery

that clouds the life and desolates the home. Multitudes who feel that their marriage was a mistake, and who make their existence a life-long misery, might, by a little self-denial, and forbearance, and gentleness, and old-time courtesy, make their home brighter like the gates of Eden, and bring back again the old love that blessed the happy golden days gone by.

Suppose the wife does not know quite so much as you do; well, you shewed your great judgment when you thought her the chief among ten thousand! Or, if your husband is not the most wonderful man in the world, it simply illustrates the wit and wisdom of the young woman who once thought he was, and could not be convinced of the contrary! So perhaps you are not so unevenly mated after all; and if one has had better opportunities since married, then of course that one should teach and cultivate, and encourage the other, and so both journey on together. But if one has grown worse and sunk lower than at the beginning, perhaps even then, patience and toil and sunshiny may bring back the erring one to duty, lift up the fallen, rescue the perishing, and save the lost. How glorious for a wife to pluck her husband from the jaws of ruin and bring him safely to the heavenly home! how blessed for the husband to bring back to the gates of Paradise the woman who, through weakness, had been led astray!

SOMEHOW OR OTHER.

Life has a burden for every man's shoulder,
None may escape from its trouble and care,
Miss it in youth, and 'twill come when we're older,
And fit us as close as the garments we wear.

Sorrow comes into our lives uninvited,
Robbing our hearts of their treasures of song;
Lovers grow cold and friendships are slighted,
Yet somehow or other we worry along.

Everyday toil is everyday blessing,
Though poverty's cottage and crust we may share;
Weak is the back on which burdens are pressing,
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter,
Just when we mourn there are none to befriend;
Hope in the heart makes the burden seem lighter,
And, somehow or other, we get to the end.

FAILURE NOT A FAILURE.

The secret of happiness is to make the best of everything. No matter what happens to annoy, let it all glide along as easily, and with as few words of complaint and fault-finding as possible. Little inconveniences will intrude upon the most fortunate people, so the only way to be master of every situation is to make up your mind not to notice small annoyances. People may keep themselves in a constant broil over what amounts to nothing, and which, without accomplishing the least good, may ruin the peace and quiet of a household. We cannot have everything just as we want it in this world, and the sooner a person understands that fact, the sooner he may have a true basis for happiness.

It is the greatest folly to set the heart upon uncertainties, and then, if disappointed, refuse to be comforted or reconciled. Do the very best you can, and then take things as they come. If a man strives with his best knowledge, energy, and untiring labour to accomplish a certain object, working with skill and patience, he is a success, whether the scheme fails or succeeds, and he ought to reconcile himself to failure if it was inevitable. If his labours have been of brain and hand, he is better fitted to succeed in other undertakings. And the question of success or failure is not settled till this life ends—no, not till the life to come shall reveal its grand results.—*Chris. Treasury.*

UNDER HIS WINGS.

"Under His wings shalt thou trust."—Ps. xci. 4.

That means to-day, not some other time! Under His wings, the shadowing wings of the Most High, you, poor little helpless one, are to trust to-day.

When the little eaglets that have not yet a feather to fly with, are under the great wings of the parent eagle, how safe they are! Who would dare touch them? If a bold climber put his hand into the nest then, those powerful wings would beat him in a minute from his hold, and he would fall down on the rocks and be dashed to pieces. So safe shall you be "under His wings," "nothing shall by any means hurt you" there.

When the wild snow-storms rage round the eyrie,

and the mountain cold is felt, that is death to an unprotected sleeper, how warm the little eaglets are kept! Not an arrow of the keen blast reaches them, poor little featherless things, not a snowflake touches them. So warm shall you be kept under His wings, when any cold and dark day of trouble comes, or even any sudden little blast of unkindness or loneliness.

"Under His wings shalt thou trust." Not "shalt thou see." If one of the eaglets wanted to see for itself what was going on, and thought it could take care of itself for a little while, and hopped from under the shadow of the wings, it would be neither safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully, "under His wings;" stay there, not be peeping out and wondering whether God really is taking care of you! You may be always safe and happy there. Safe, for "in the shadow of Thy wings will I make my refuge." Happy, for "in the shadow of Thy wings will I rejoice."

Remember, too, that it is a command as well as a promise; it is what you are to do to-day, all day long: "Under His wings shalt thou trust."

"I am trusting Thee, Lord Jesus,
Trusting only Thee!
Trusting Thee for full salvation,
Great and free.

"I am trusting Thee to guide me,
Thou alone shalt lead!
Every day and hour supplying
All my need."

—*Francis Ridley Havergal.*

CHRISTIAN HEROISM.

It is nearly two generations since a boat's crew left their ship to reach the Hervey Islands. One of the passengers upon that boat desired to land, but the boat's crew feared to do so, as the cannibals were gathered together on the shore; but holding up the Bible in his hand, he said, "Live or die, put me ashore." They would not go near the land; he plunged into the surf and held high the book. He reached the land. The cannibals did not kill him, but he won their favour and lived among them, and for aught I know he died among them. Thirty years afterwards another ship reached the Hervey Islands, bringing literally a cargo of Bibles. They were all wanted, and were taken with the greatest eagerness and paid for by these people. This was the result of the labours of that heroic young man, who said, "Live or die, put me ashore." I was preaching to my people some time ago on behalf of the Bible Society. I mentioned this circumstance in illustration of the fact that it is not so long, after all, between the sowing and the reaping. When I came down from the pulpit and was standing in the middle aisle, there came up to me a tall, manly looking gentleman, a man that looked as if he might be a descendant of one of the old Vikings, and said, "You will excuse me for coming up to speak to you and introducing myself; I am Captain so-and-so—I need not give you his name—"I am in command of Her Majesty's frigate" so-and-so, "and I take the liberty of coming to speak to you in reference to what you said about these islands. I was there with my ship; I saw these people and I saw the circulation of the Bible among them, and I never saw such Christianity in all my life as among the people of these islands." Said he, "They reminded me of those people of whom you read in the Acts of the Apostles."—*John Hall.*

THERE is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way we do things.

A GENTLE person is like a river flowing gently along; while a passionate man is like the sea, casing up mire and dirt continually.

THE worthiest people are most injured by slanderers; as we usually find that to be the best fruit which the birds have been pecking at.

THE only gratification a covetous man gives his neighbours is to let them see that he himself is no better for what he has than they are.

A MORE glorious victory cannot be gained over another man than this, that when the injury begins on his part, for the kindness to begin on ours.

THE humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, AUGUST 27, 1880.

BRANTFORD YOUNG LADIES COLLEGE.

WE are pleased to notice that, as will be seen from an advertisement in another column, since the issuing of the annual calendar the Board of Directors of the Brantford Young Ladies' College have made a reduction of twenty-five per cent., in the regular fees, to the daughters of clergymen. We have no doubt but that this reduction will place the superior advantages afforded by the institution within the reach of many who would otherwise be deprived of them.

The French and German languages are placed under the charge of Miss L. L. Heydenreich, and these languages will be spoken as well as taught in the College.

We also understand that the Rev. D. D. McLeod, of Paris, takes charge of classes in Natural Theology and Evidences of Christianity.

PRESBYTERIAN STATISTICS FOR 1879-80.

THE amount of labour bestowed by the Committee upon the preparation of the statistical and financial returns, as published in the Minutes of Assembly, must have been very great, while the care and skill displayed throughout are evidently in correspondence. Statistics are proverbially dry reading, yet no one who really takes an enlightened interest in the progress of the Presbyterian Church in Canada will be inclined in this case so to characterize them.

It is to be regretted that so many as 106 congregations have not sent in any reports. This will give about seven-eighths of the congregations and nine-tenths of the entire strength of the body as so far supplying the desired information. There does not seem to be any reason whatever why every congregation and preaching station should not send in all the necessary returns. What can be done by some could be accomplished with equal ease by all, and it is not creditable, therefore, that there should be so many defaulters where it is so desirable there should be none. Whether returns are favourable or the reverse they ought to be made. The interests of the Church in general require that they should be, and the best interests of the congregations will also be subserved by the directions of the Assembly being complied with to the letter. Where blanks are left the worst will always be suspected.

The entire number of pastoral charges, settled and vacant, is 740, and of ministers 659. The regular charges of these ministers comprise 1,350 churches or stations, thus giving to each more than two upon an average. In some districts the average is nearly three to each minister, in others about two.

One hundred and forty-two churches or stations have been formed and are being wrought which are not under regular ministerial oversight. It is to be hoped that at no distant day many of these will be regularly settled.

The number of families reported was 63,843, giving a population of 300,000.

The number of members on the rolls of Kirk-sessions

is given as 107,871, of whom the greatest number is in the Presbytery of Toronto; the second in Hamilton; the third in Guelph; the fourth in Montreal, and the fifth in Picton.

During the year 10,748 were added to the fellowship of the Church, and 7,129 removed by death, etc., thus shewing a net increase of 3,519. The number of baptisms during the year was 9,837.

In these 740 charges there were 4,125 ruling elders; 8,574 Sabbath school teachers, and 83,265 scholars.

The accommodation as reported would seat 273,420 persons, but the columns which give these returns are very imperfectly filled up.

There are 283 missionary associations, which surely is a disproportionately small number when it is borne in mind that every congregation ought to have some means for systematically calling forth the liberality of the people for the extension of Christ's cause in "the regions beyond."

The number of manses provided by the congregations is 383, while in seventy-nine other cases the congregations rent houses for the accommodation of their pastors. In the course of the year eleven manses and twenty-six churches had been built and a few others improved or remodelled.

From the financial returns we find that stipends from all sources to the amount of \$539,794 had been promised. The "arrear" amounted to \$19,100. Only five Presbyteries had none, viz.: Brockville, Whitby, Lindsay, Paris and Maitland.

The Committee complains of the careless and imperfect manner in which the financial returns are made up and the apparent desire to conceal any fact which might have the appearance of reflecting unfavourably upon individual congregations. As much as \$350,771 have been expended on churches and manses, while as a whole, for strictly congregational purposes, the sum, for the year, came up to \$928,198. The total contributions to the schemes of the Church amounted to \$138,816. To this has to be added a further sum of \$70,082 for purposes not otherwise specified. This makes the whole income for the year to amount to \$1,162,154, an increase of \$51,774 over last year.

The Presbytery of Toronto heads this sum with \$136,876, while Montreal comes second with \$108,549.

The highest average per family and communicant is in the Presbytery of Newfoundland where it amounted to \$62.96 for each family, and \$40.68 for each communicant. The next is Toronto which stands \$35.54 per family, and \$16.97 per communicant. The lowest average per family is \$3.88, and per communicant \$4.80.

It is to be hoped that next year the returns will be complete in every respect so that a full and reliable view may be had of the condition and progress of the Church in all its borders, and that this may be continued from year to year with undeviating accuracy, and shewing continually a satisfactory rate of progress and improvement.

RELIGION AND POLITICS.

IT is too often thought a mark of superior piety and superior refinement to take no interest in the political action either of the country in which one's lot is cast, or in that of the world at large. Feeble and foolish people are every day found posing themselves in the character of agnostics as far as politics are concerned just as others assume the same role and affect the same superiority in matters of religion. They wish it to be believed that they have no interest in such things, that they are totally unacquainted with all the particulars, and that they are so ignorant because they are too refined to meddle with what is so irredeemably vulgar, and too pure to come into contact with what is so evidently vile. They leave politics to the wicked and the unprincipled, and "exercise themselves" only "unto godliness." In all this there is some thing exceedingly feeble and unhealthy, with at the same time a very evident admixture of Phariseism and grimace. Instead of religious persons having nothing to do with politics, we know of none who ought to have more; none who ought more earnestly to strive for the laws of heaven being reduced to practice in all the details of life on earth, so as to render the present brighter and purer and better, more like what it ought to be, more like what it will be when that state for which Christians say they long shall have become an established fact. The people in Canada cannot in

general be blamed for such neglect. Here and there a few weaker brethren talk foolishly about having nothing to do with "dirty politics," but on the whole it is very different with the great mass of the people. Perhaps the usual phrase about there being more politics to the acre in this country than in any other which could be mentioned is after all not so far from the mark, and ill will it be for the general interests of the community when it is different. If the politics of a country are "dirty" the people have themselves to blame. If they are noble, politics also will be noble, and vice versa. In a free country the person who pleads ignorance of politics proclaims his own disgrace, and he who boasts of such ignorance only glories in his shame. The base, the ignorant and the unprincipled rejoice when religious and intelligent men assume the position and character of mere onlookers, but the best interests of the country suffer, and the penalty comes in due time in the shape of personal loss and national injury if not absolute ruin. A man ought to be ashamed of himself who says that he never meddles with politics, for he who possesses the franchise and boasts of never having cast a vote is little else than a criminal. He is doing his duty neither to himself nor to his country nor to his God. He proclaims himself unfit to be a citizen of a free country. He repudiates his obligations and strips himself of his privileges. He is doing his best to pave the way for arbitrary rule or for popular confusion; to realize his own prophecies and more than make good his oft repeated fears. We have in Canada some Presbyterians of this type, though upon the whole they are comparatively few, and we should hope are always becoming fewer, for the religion which will be injured by taking an interest in all the social and secular concerns of the community must be of a very feeble, unhealthy description, and not very well calculated either to help individuals in living or to sustain and comfort them in dying. What shall be the particular form of political opinion or what the course of political action it is not for us to say. Thoughtful, intelligent and conscientious men may differ very materially on such points, but so long as they are thoughtful, intelligent and conscientious the ultimate decision will not be very far astray, and in any case neither so injurious nor so disgraceful as if they had folded their hands and as far as they were concerned allowed everything to drift.

RELIGIOUS OPINIONS A BAR TO SECULAR OFFICE.

A GOOD deal of discussion has been going on of late over the question whether or not a Protestant can with propriety or safety vote for a Roman Catholic candidate for municipal or Parliamentary office. We had hoped that the time for this discussion had gone by and that all had come to the natural and common-sense conclusion that every individual candidate for public trust of any kind had to be judged according to his own individual merits, upon what was known of his own character and what could be ascertained of his particular antecedents, and not from any general conclusions which others might draw from his religious opinions or from the character and conduct of some of his ancestors or co-religionists. We take it for granted that the argument of those who refuse in any case to vote for a member of the Roman Catholic Church is based upon the fact that many of the theological authorities of that communion hold that faith ought not to be kept with heretics and that these heretics ought not to be tolerated in any well regulated state. Such persons urge that as toleration to certain opinions is not allowed by Roman Catholics when they have the power, so the same amount and kind of intolerance should, when opportunity offers, be displayed by Protestants in their turn. Does it follow? Are Roman Catholics right in holding by such persecuting and intolerant principles in religion, or are they wrong? If the former of course they are to be imitated and approved of. If the latter, it is equally clear that they are to be condemned and their example repudiated. But all Protestants have been for ages declaring in every variety of language that these intolerant opinions of the Roman Catholic Church are as contrary to right reason as they are condemned by the Word of God. Can it then be either proper or becoming, in any possible circumstances, for such to do the very thing they have so strongly condemned in others? Many a Protestant, we cannot but acknowledge, is a great deal

worse than his opinions. What is to prevent our believing that many a Roman Catholic should be better than his? None but a fool would vote for anyone being put into a position of public trust on the simple ground that he was either a Protestant or a Roman Catholic. But is he less a fool who would settle in his own mind that in no possible circumstances would he vote for this one or that who held certain religious opinions, be his character and history what they might? A man is responsible for what he actually believes, but he is not for the inferences which his friends and acquaintances may draw from his religious creed. Surely such things are so manifest that they may be treated as the most self-evident of truisms. And, if so, does it not follow that every individual is to be estimated and approved of or condemned according to what he himself may have been and done in the days past? Every conscientious person, in determining for whom he shall vote as a candidate for public office, has to settle in his own mind which of the available parties would occupy the position with the greatest advantage to the interests intrusted to his charge. Every particular has to be weighed and the best man selected. But surely it would be strange in no ordinary degree if he were to say "Yes, I believe this man would do the work in question with the greatest conscientiousness and efficiency. I have nothing to say against his character. His word has always been found to be as good as his bond. His uprightness and honour are beyond suspicion. His judgment is clear. His activity great; his energy remarkable; his attention to business all that could be desired. He has never been known to do anything but what was fair and right. He has never expressed any sympathy with religious intolerance. And upon the whole, he is out of sight the most competent for the position to which he aspires. But he holds religious opinions which I (not he) fully believe to lead naturally and necessarily to persecution and oppression and therefore all his acknowledged excellences go for nothing. He has never deceived me or any other person, but he may if he got the chance. He has shewn no disposition either to murder or oppress myself or my co-religionists, but others who hold or have held his religious opinions both do and have. I must treat him like a maniac or a criminal for fear that in an unguarded moment he may turn out to be the one or the other, or both." Would such a course of argument or action be wise or prudent? consistent or Christian? And yet it is exactly what Protestants in a free country like this Canada of ours are doing when they say that they will in no case vote for a Roman Catholic as an aspirant for secular office, because his religious creed is necessarily intolerant and because in their opinion he himself is necessarily unreliable. Such a position involves the endorsement of all the persecution and intolerance of the past, and justifies beyond all question all that Roman Catholics have ever either actually done or been at any time charged with attempting, for that is exactly what they said and say. Our great authority says, "Whatever ye would that men should do to you, do ye even so to them," and we should therefore be astonished and grieved if there were any Protestants in Canada, and especially any Presbyterians who would count all personal desert and uprightness of character of no avail when associated with a religious creed which was thought to be not only in its very nature intolerant, but not in any one case to be held without necessarily making the apparently most honourable man treacherous, the mildest cruel, and the truest false. A man cannot necessarily complain of being persecuted because his fellow citizens do not choose to promote him to honour or office. But he certainly would have good ground for doing so if it were to be proclaimed from the house-tops that no matter what his personal merits were, no matter how great his superiority over all his competitors, his religious opinions were enough to secure for him perpetual ostracism from all public trust, and to brand him forever as a social pariah and outcast. It is sometimes laid to the charge of Presbyterians that they are more animated by this spirit of intolerance and suspicion than any other section of Protestants. We do not believe it. They may be and are strongly and consistently opposed to the opinions and practices of the Church of Rome, but they are equally strong in their adherence to the principles of religious liberty and ordinary fair-play, and because they are so they dare not do wrong merely from the fear that possibly in some way or other wrong may be done to them. They would rather be persecuted than

persecute, rather suffer oppression than oppress, and the longer and more earnestly they hold by such opinions and act accordingly, the more they will make it unlikely that Roman Catholics will ever have the power to oppress, or if they have, that they will be inclined to use it to their neighbours' injury, or destruction.

We call special attention to the advertisement in reference to the visit of the two distinguished Presbyterian ministers, Drs. Laikie and Murray Mitchell.

CORRECTION.—In the paper on "Tares or New Wine" there is an evident oversight in the summary No. III., where for *Moses read David*. In the same paragraph for "first" read "finest."

DR. SOMERVILLE has returned to Scotland from his four months' visit to Italy, and reports that he addressed and encouraged the Christian brethren in five of the chief cities, and tried to reach the native population with gratifying success. The mission proves, he says, that the Gospel can now be fearlessly proclaimed throughout Italy, and that the people will gather to hear it. They often sat for two hours at a time; and, when told the meetings were over, they would still linger about the halls, instead of shooing out of them, as people there are accustomed to do from places of amusement. As far as he could judge, the great mass of the people were quite unacquainted with the elementary truths of the Gospel; yet they listened eagerly. Many were astonished at the doctrines they heard, for they had been led to believe that the Evangelicals were rationalists, infidels, and even atheists.

We are pleased to notice that the Board of Foreign Missions (Maritime Provinces), at a meeting held in New Glasgow, on the 19th inst., saw its way clear to send out, as speedily as possible, a fourth mission to Trinidad. The resolution adopted was to the following effect:—

"The Board regrets to find that the responses to the appeal advised by Synod, and sanctioned by the Assembly, for the amount deemed necessary to warrant the sending of the fourth missionary to Trinidad, and to meet required expenditure more satisfactorily than during the last few years, have been up to date so limited in number; yet, finding that an amount has been paid, more than sufficient to extinguish the debt, and that there is an encouraging prospect of increased liberality in the cause of Foreign Missions, agree with gratitude to God for His guidance thus far, to advertise for a fourth missionary, and to take necessary steps to have him sent out before the end of the year; and at the same time direct the secretary to publish full information respecting the contributions made, the state of the funds, and existing liabilities, so that those portions of the Church which have not yet contributed may come to our aid as quickly and as liberally as possible."

Accordingly correspondence on the subject is invited from any of the ministers or probationers of the Presbyterian Church in Canada, whose thoughts may be turned to mission work in that island. The secretary, Rev. P. G. McGregor, D.D., Halifax, will furnish all necessary information. It is expected that the missionary appointed will sail for his destination by the month of December, so that no delay in sending in applications ought to be made.

BOOKS AND MAGAZINES.

MOUNTAIN AND PRAIRIE. By the Rev. D. M. Gordon, B.D., Ottawa. (Montreal: Dawson Brothers.)—To all who desire to read about our North-West, especially about three of its least known and greatest divisions, Northern British Columbia, the wild north land of the Peace River, and the great lone land of the Saskatchewan, from the freshly written descriptions of a traveller who knows how to use his eyes, who had the advantage of travelling with a well-equipped party of engineers and scientific men, and who can be thoroughly depended on as an honest and reliable observer and narrator, we can cordially recommend the above book. Mr. Gordon writes modestly, obtruding himself as little as possible on his readers, while the thoughtful and uniformly correct writing, and the quiet humour here and there in his accounts of his guides' and of his own experiences shew the literary ability that his friends have long known him to possess. He evidently writes under a sense of the great public importance to Canada of a wise policy as regards the North-West. Hence a general caution and guardedness of statement that interferes with literary effect, but which we think our readers will

prefer infinitely to rhetoric and fireworks of the most brilliant kind. The book is very well got up. The illustrations are good and the maps the best that have yet been given to the public. On such subjects as the Chinese in British Columbia—on which he gives no uncertain sound—the Indians, the wonderfully prosperous mission of that noble missionary Mr. Duncan to tribes once considered the most hopeless on the Pacific Coast, the magnificent and boundless Peace River country, the best route for the Pacific Railway, and others almost equally important, Mr. Gordon gives valuable information. His description of the Peace River Pass is exceedingly graphic, though the colours used are always quiet. The Rocky Mountains lose their terror as we read of the party in a large boat gliding down a great river from the interior of the Mountains to the vast fertile plains on this side, with but one interruption or portage; and the question forces itself on us, "Is not this the true course for our railway to take," or, at least, "Should we be irretrievably committed to a different route till more is known of this one?" We have accumulated a library about the North-West, and we add this latest work to it with pleasure, because of its merits, our interest in the country, and as one of signs now beginning to abound that Canadian writers are coming to the front.

MINISTERS AND CHURCHES.

We are sorry to learn that the Rev. D. McGregor, of Mara, Ont., is at present prostrated with typhoid fever. We are sure that Mr. McGregor's many friends will deeply sympathize with him in his affliction, and that the prayer of all will be that he may be restored speedily to usual health and strength.

ZION CHURCH, Carleton Place (Rev. A. A. Scott, pastor), having been improved by the addition of a gallery and repainting, was formally reopened for public worship on Sabbath, August 22nd. Rev. Prof. McLaren, of Toronto, preached morning and evening to large congregations. Rev. Mr. Bennett, of Almonte, preached in the afternoon. Collections during the day amounted to something over sixty dollars.

CRAWFORD congregation in the Township of Ben-tinck and Presbytery of Owen Sound, was organized by Rev. A. McDiarmid, of Latona, on 27th of last May. A frame church was built some two years before, 30x40, having a seating capacity of 200. The building is fully paid for, and steps have been taken to get it painted this fall, though the pews have yet to be put in. The names of twenty-eight members were enrolled on the day of organization, two elders, Messrs. A. Hastie and N. McDonald, have since been elected and ordained, and at the first communion, held on 11th July, twenty-two new members were added, eleven by profession and eleven by certificate. Mr. Andrew Henderson, Theological student of Knox College, Toronto, has charge of the congregation during the summer vacation, and through the blessing of the Holy Spirit is carrying on the work with great vigour and success. The contribution of the congregation to the French Evangelization Fund this year is \$13.33.

THE Rev. John Johnston was ordained and inducted into the pastoral charge of Lobo and Caradoc, on the 3rd inst. The day was all that could be desired, and the attendance, considering the busy season of the year, was very good. Mr. Goldie, of Watford, preached the induction sermon. Mr. Wells, of Williams, narrated the steps, proposed the questions, offered the ordination prayer, and addressed the minister. Mr. Henderson, of Hyde Park, charged the people, and Mr. Hall, of West Nissouri, closed with prayer. After a hearty reception at the door, the newly ordained pastor, together with all the ministers present, were generously entertained by Mr. Brown, one of the elders, at his residence. Mr. Johnston has gone very deliberately and faithfully over a somewhat extended course of study. He has a great deal of judiciousness as part of his constitution, and should life be spared and health be continued his friends confidently expect that, by the blessing of God, he will prove himself a wise workman, winning souls, and building up God's people in their holy faith. The settlement is unattended with any unpleasant accompaniments, and the people seem to have spirit and enterprise among them. May they see glorious things amongst them in coming days.—CON.

CHOICE LITERATURE.

MISTER HORN AND HIS FRIENDS; OR, GIVERS AND GIVING.

BY MARK GUY FRANKS.

CHAPTER XI.—A HOMILY OF MISTER HORN'S.

He thought of it, he prayed about it, and he had for a long time almost determined to do it. At last, as though it could be no longer held back, the resolve leaped forth with a very decided "I'll do it," and the ash stuck came down with an equally vigorous Amen.

Mister Horn would preach a sermon all about giving.

How it came about was on this wise.

It was in the autumn as Mister Horn went through the woods of which he had the management. He had been marking trees for the woodman's axe—a work full of varied suggestion to his quick mind. The day was one of those October days, most beautiful of all the year, in which autumn, sinking beneath the touch of winter, arrays herself in her loveliness, and takes the last lingering look at her own beauty; days in which the fell destroyer seems stayed, and charmed and smitten with love to his victim. The sunshine lit up the red gold of the foliage, and crept between the scantier leaves upon the mossy branches, and down to briered nooks, while here and there a leaf came fluttering to the leafy path below. The robin tried with brave music to wake the dead summer, and stopped often, as if listening and wondering that there was no answer. The stillness, the loneliness, the "seriousness," of all about him found in Mister Horn a ready heart for the sermon they preached. At length he paused in front of a withered tree. The leafless branches rose up naked and black against the blue sky, the trunk ran down bare and black to the earth; no moss grew about it, no nests hung in it telling of generous shelter to the fowls of the air, no withered leaves lay heaped around it, a bank of golden blessings. Mister Horn took the chalk from his pocket, muttering, "Not that it's any good to anybody, but it'll be out o' the way." He stood for a moment looking up at it. Beyond there stretched branches of other trees, vigorous and beautiful; on every hand was life. He nodded his head and tightened his lips—"That's it," he said to himself, "That's it all the world over; keep all, lose all; give all, save all; trees and men—it's all one. The life that has gone out in doing good—look at it coming back here in these leaves, to lie with warmth and life around them through the winter; but you, old friend, who kept it all to yourself, will get nothing back. You've kept your life to yourself, and now you're no good as tree or as timber. Cut it down"—and the chalk lines doomed it to speedy destruction.

As Mister Horn went on his way the dead tree became a text out of which sprang a multitude of similes and illustrations—a swarm of thoughts came and lodged in the branches thereof, diverse and manifold, but all leading to one conclusion: "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

At last these feelings and thoughts and figures gathered themselves together in the resolution, "I'll do it." Then Mister Horn had pledged himself to a homily on giving.

One Sunday morning, about a fortnight after, the sermon was launched in Tattingham Chapel.

The text was a harder matter with Mister Horn than the sermon, for thoughts had been collected so long that a text was rather a centre of attraction about which they gathered than a seed out of which the thoughts grew, and it was difficult to find which they fitted best. It was, perhaps, rather because he must choose one, than that it was the best, that he took Ecclesiastes v. 13:

"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

"Now, my dear friends, I am going to try and say something about money.

"Preach the Gospel and let money alone," does somebody say? Preach the Gospel I will, by the Lord's help, and because it is the Gospel it won't let money alone. The Gospel has a good deal more to do with our money than, perhaps, most of us would care to know.

"Now money, for all it's a very good thing in its place, is the most harmful of all things if a man don't see to it and manage it right. The Bible is full of how men have been hurt by money; and the only scene in which we hear a wretched creature crying in hell is in the story of a rich man whose one sin was that he had his good things in this life. Money may hurt men in three ways.

"FIRST, it may hurt men in the way they try to get it.

"Everybody ought to begin there. Let them see to it that that is all right. I've known folks to go into some business for the sake of the money, and think they wouldn't get any hurt. They might as well step gently off the church tower and expect to come down all right. When I used to be sinkin' wells, I always lowered a candle before I went down myself; if the candle burned all steady, I knew I could go down; but if the candle flickered and went out, I knew that wouldn't do for me. Let a man let down the candle of the Lord first, and if that'll burn, the man won't hurt. But that candle as choked out is a man will keep a public house, and get all kinds o' company, and all sorts o' talk, and all sorts o' mischief brewin—that air will put out religion, and soul, and all. Or if people will go where they have to act lies, and to measure lies, and to shuffle and dodge and do underhand things, that will choke all that's good in them. They say they must live somehow. I heard tell once about a lot of hungry people in Germany, who, in a time o' want, were going to break into some corn-mills, when Luther met 'em and asked them what they were doing. Then up comes a stout fellow, and quoth he, 'Master Luther, we must live.' 'Live,' thundered Luther, 'why must ye live?' 'I only know one "must." I know that we must be honest.'

"But it's so hard to keep money from hurtin' us that even in good and lawful callings men very often hurt themselves. When a man will work so hard and so long that he can on ly

yawn over his Bible for a few moments, and then fall asleep on his knees and call it his 'prayers,' that man is sufferin' from a deadly hurt. Woe, woe to them who have in business set their hearts upon money, and make haste to be rich! It's the week-night service, or the man's class-night: 'Ho, friend, are you coming with us?' Bless you, no! he's off—so very busy, so much to do—he must make haste to be rich. Ah! if he could stay long enough he might see the sorrowful eyes of Jesus following him with a tender pity; he might hear the words sadly spoken of him: 'Alas! how hardly shall they that have riches enter into the kingdom of God!'

"Ay, and there is worse hurt than this, though this is bad enough. When a man gets it by grinding down them that work for him—that's a gain that will hurt the owner thereof for ever and ever. The profit that's got by beating down the fair price of things, and by wringing hard bargains—why the miserable priests and scribes who had egged on Judas, and prompted him to his accursed work, wouldn't touch blood money—the pieces might perish with him! Fouch it! I wouldn't touch it with a pair of tongs a mile long. I saw one day by the roadside a well where, in old times, when that parish had the plague, the people put the money for the provisions that were brought to them—the water cleansed the coins. But there is money—gold and silver and pence—that has the curse of shortened lives upon it, the curse of ruined health, of poor little starved children, of injured women, of wronged widows, and, worst of all, of lost souls—the sinner itself couldn't wash it clean! Like the foolish stories we heard when we were little, about how wise magicians could rub a coin and call up all sorts of visions, there are coins to-day that when you touch them ought to conjure up a crowd of folks under- and overworked. Folks all hollow-eyed, with white, hungry faces, and long bony fingers that point at men and curse them. They shall have their turn some day. God is slow, but sure, and His Book says: 'Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire which is of you kept back by fraud, crieth, and the cries are entered into the ears of the Lord of Sabaoth.' Take good heed how ye get money.

"SECONDLY, Money may hurt men by the way they spend it.

"If the owner thereof spends it all in luxury and self-indulgence, that is a hurt that he may perhaps never get over.

"Nothing in God's Book is more dreadful or more startling than the story of the man who had got enough to buy all dainty dishes and unheard-of wines. Plenty to eat and nothing to do—why, what more could anybody want? Ah! he found out what more a man wants before the next day dawned. For the sennice had gone out, 'Thou fool, this night thy soul shall be required of thee.' He was dead and left his barns to some third cousin of whom he knew nothing—dead, and could not take a farthing of it with him—dead and buried, and the Lord wrote the epitaph: 'So is he that layeth up treasure for himself, and is not rich toward God.'

"And see ye, my friends, ye don't need burstin' barns and much goods laid up before you get hurt, this way. In the woods I've come across the adders, and I know that if the big ones want most kulin' the little ones carry poisoned tongues. A man can let ten shillin' a-week bite him like a serpent. I'd rather that you should find this old frame of mine in the rags of a tramp, starved to death in a ditch, than have money hurt me as some in this parish let a week's wages hurt 'em. In all the world's hurts and harms the worst is to see a man staggering home drunk, cursing his Maker, going home mad enough to do anything that's cruel and devilish.

"Then there's the hurt o' spending money too fast—quite a plague in these times. The men must be counted gentle-folks, and the women must look never so smart—till somebody must go short. When the money's done the bills come in, and then—'Preach the Gospel!' Ay, my friends, it's about time somebody did, for the Gospel says, Owe no man anything. It says, Provide things honest. It says, Do to others as ye would be done by. The Gospel! It's the Gospel for the day and the Epistle too—Pay your twenty shillings in the pound.

"There was a good prayer I knew a man to offer once—a very good prayer. A brother was praying with much noise for faith—soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend near him to whom the noisy brother owed a long bill. 'Amen,' said the quiet friend; 'Amen, and give us debt-paying faith too.' My friends, we want that faith nowadays. People don't believe in a religion that doesn't do that. And they may well not believe in it, for he that doesn't do his duty to his brother, whom he hath seen, how will he do his duty to his God, whom he hath not seen? Take good heed how ye spend money.

"The third way that money may hurt the owners thereof is the way they keep it.

"The rich fool is better one way than the miser. He did get something out of his money. The miser turns everything into money, and gets nothing out of it. The rich man fared sumptuously every day, and was clothed in purple and fine linen; as Father Abraham told him, he had his good things in his lifetime. But the miser, who grudges himself the mouldy crust that he eats, is a Lazarus in this world and a Dives in the next; he has his evil things both ways. However, there isn't much to choose between them, the spendthrift and the miser—they both keep all their money for their own selves, and that is keeping it to their hurt. Hurt indeed! No poor slave ever had such a hard time as money will lead a man if once it gets the upper hand of anybody. To see a man that God made in His own image and likeness sink down lean, shrivelled, and yellow, careless of hunger and cold, of darkness and filth, if his old withered hand can but clutch the money-bag—goodness and heaven, his God and his neighbour, his body and soul, all bargained away for a little bit more of his darling money—that's money kept to the hurt of the owner thereof. Yet it is almost as bad to see one who has been a

simple, godly fellow getting rich, and as the money comes, to see him growing careless and dead, slowly swelling himself with conceit until he is too full of himself to hold anything else, and money is more to him than all besides—God or neighbour, heaven or hell. Then, too, the miser does hide himself in his dingy corner, buried, earth to earth; but the rich fools come swaggering into sunshine, putting 'the old man' into everybody by their high and mighty manners. There isn't much to choose between 'em, the miser and the fool. In both cases money thus kept is kept to the hurt of the owners thereof.

"There's many a man who has got his money by honest, hard work, and had as much right to it as anybody could have, and who has spent it harmlessly enough, yet his money 'as become an eternal curse. He didn't manage it right when he got it. It is like that story in Paul's travels where the barbarians shewed them no little kindness. The shivering, drenched company gathered round the fire, but out o' the same ruddy flame crept a viper that fastened on Paul's arm, a 'venomous beast.' Ah! out o' men's luxuries and comforts creeps the old serpent—indolence, forgetfulness of God, self-indulgence, pride; and it has coiled round and round till you see them fall down dead in soul and spirit, unless they have the pluck to shake it off into the fire by the Lord's help, and to stand forth among the heathen as men of God.

"Now the first thing is for a man to think about managing it.

"Money is like everything else; it don't do to be left to itself. 'A child left to itself bringeth its mother to shame,' saith the wise man. A garden left to itself bringeth its owner to weeds, and a colt left to itself bringeth its master to the ground. Everything must be taken hold of the right way, and managed. And the right way to manage money is to give rightly. But how many of us ever thought about giving—how much we ought to give away in the year, and what we ought to give to? We think about getting—that's very certain. And we think about spending too; but as to giving—well, when you've had to give you've given; when the box has come round, and you didn't like to give a nod, you've put something in, you didn't think of it beforehand or after. If you want to keep money from hurting you, you must think as much about givin' as gettin'. That's a very plain direction in Paul's letter to the Corinthians: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.' That was before the collection. They weren't to come to the service and give anything that they might happen to have about them (if it were only little enough), nor to nudge their neighbour and trouble him for the loan of a three-penny bit, nor to bow to the plate as if politeness would build a chapel or pay for a missionary. They were once a week to think, 'how much ought I to give?' and they were to put that by. What a blessing it would be to us here in Tattingham if we tried that plan! We shouldn't have the devil trippin' up souls with that straw—for most of us are little babes in Christ, easily upset—which keeps you away from class for weeks together: 'You haven't paid your class-money' and it's so many weeks that you're ashamed to go and not pay. Stay home to-night.' And so the devil has made many a poor backslider just out of that. There would be the money put by for that, ready and waitin', if people would do as their Bible says. Think about it, and arrange for it as the Lord has prospered you; and if you want to know how much the Lord has prospered you, ask yourself how much you've got that God could take away. So then, if you don't want money to hurt you, think about giving, and arrange for it.

"There is a good old saying: 'Riches take to themselves wings and fly away, and he who would keep 'em must clip their wings by givin';' but that is only half the truth. Money is like the fiery little Bantam cocks that fly at everybody with spur and bill: men must clip their wings, not only that they ma'n't fly away, but also that they ma'n't fly at them. People make a great mistake who think of charity in a one-sided way. It isn't only to relieve the poor, but to keep money from hurtin' the owners thereof, and the greatest curse that could come upon men would be to have all rich and no poor. It's a blessing for the rich, that truth of our Saviour's, 'The poor ye have always with you.' Folks often excuse themselves, saying they can't afford to give; but if they saw things in a truer light they'd say that they couldn't afford to keep. Look at that story of the good Samaritan, of whom Jesus says to us, 'Go thou and do likewise.' Excuses! why that Samaritan might have made them by the score. He might have thought, as you do when you see any wretched object, 'Ah, if this fellow had been sober and industrious, depend upon it he wouldn't have come to this. Besides, he has no claim upon me, and why should he expect me to trouble myself about him? Then, again, these fellows are so ungrateful, one may kill one's self over 'em, and never get a single thank-ye. And if I begin to help there's no knowing where it'll end—he'll want oil and wine, and they're expensive things, and I shall have 'me for myself. I shall have to lift him up on my mule and trudge alongside—roads are rough, and I'm a bad walker. If I take him to the inn there's twopence gone at once! And what with my staying about minding him, my day will be wasted and night will overtake me, and that's not a pleasant thing in a place that swarms with robbers.' So he might have said. And comin' nearer, still undecided, he catches sight of the Jewish features. That might have crowned the excuses, and the Samaritan might have gone off muttering something about riding to the next village and telling them of it, and they might do as they would.

"But he got off and gave the poor fellow oil and wine, and tore strips off his own robes to dress the wounds; he led him gently on the mule, he paid his bill at the inn, he rode home along the dangerous road. Yet I tell you that poor man who had fallen among thieves gave back as much as he got. Self-denial is a more heavenly thing than a little oil and wine, the blessed sense of having done one's duty is cheaply bought for twopence and a lift on the mule; that joy (like heaven in its depth and all-unswerving purity) that springs from a good deed well done is a bargain if a man sells all that he has to buy it. To think about giving and to fairly arrange to do it is the first thing.

"To give as much as you can is the second thing. Now you all agree with that, I know, whatever you think of what I have said already or what I am going to say. Everybody shakes his head very piously, 'Oh, yes, we all ought to give as much as we can; and one would think that we were a set of angels if he didn't do more than listen to us. 'This man has sixteen shillings a week, and he gives as much as he can. 'There's rent, you know, and rates, and they are heavy in this parish; and there's food, and times are hard now; and there's the children, and clothing, and the club. I should like to know what I can give out of that.' So he gives as much as he can, and that is nothing. 'Here is another man getting his thirty shillings a week. He gives as much as he can, certainly. He can't make ends meet on that. He is in debt to everybody—the publican first, and then, of course, to everybody else. Tell me whose name is chalked down on the door of 'The Green Man,' and I'll tell you who owes money to the grocer, and butcher, and baker, and doctor, and by and by to every rate-payer in the parish; for if he doesn't want them to keep him in the workhouse, they'll have to find him a grave, and to bury him in it. He, too, thinks he gives as much as he can—and he gives nothing. 'But here is a gentleman in the receipt of five pounds a week. 'Now,' says sixteen shillings a week, 'you'll get something there.' 'That's the place to go to,' says thirty shillings a week, 'he's a rich man.' 'Well, sir, you think everybody ought to give as much as he can?' 'Of course,' says he, 'of course, Mister Horn, we all ought to do that, you know. But—em—you see a man in my position has so many claims—and he has to keep up appearances, you know—and he must mix a little with society—a little, you know, for the sake of the children.' and—em—well, he gives as much as he can give, and he gives nothing—that is, if he can help it, for sometimes a good customer asks him for a subscription, and his business is obliged to afford what his religion wouldn't. 'But now we shall be rewarded. This is a rich man here. Bless you, he's worth five hundred a year—ten pounds a week. What a pretty place he has! 'Ah!' says sixteen shillings, 'if I were only like him what I would do then?' 'To be sure,' says thirty shillings, 'no man should be wasting his time on us when he can get all that he wants there.' 'He can afford it,' says two hundred a year. So we come before him. Here he is, walking round his garden. 'What a pretty place you've got here, sir,' 'Yes; but it costs me a good deal to keep it up, you know. These things always want looking after.' 'This your dog, sir?' a handsome fellow. 'He ought to be; he cost enough, and it takes a round sum in the year to feed him. But walk in and have a glass of wine; I've got some nice old port.' 'No, sir, excuse me, please. I just called to ask you a question. I have been talking to some folks in the village, and their opinion is that everybody ought to give as much as he can. May I ask you what you think?' 'Certainly, certainly; that's right enough. Everybody ought to give as much as he can. My own case is peculiar, you know. My expenses are so numerous, and there are so many claims, and so much of my income has to go into the business, that I cannot do what I should like to, though I give what I can.' 'Of course; and so he, too, gives nothing. (Then Mister Horn's voice grew sad and solemn in its tones.) And all the time there stands by us the blessed Lord, who gives us sense and strength to get our living; who gives us the food we eat and the clothes we wear. There He stands with bleeding feet and pierced hands, and His brow torn with the crown of thorns. He was rich, and for our sakes became poor. He laid down His life for us. And now He sees us griping and grasping all, afraid of our lives lest He should get a farthing of it! Oh, it is enough to make the angels who cast their crowns before Him weep. And the time is coming when we shall weep about it too, and no hand shall wipe our tears away. The Son of man shall sit on the throne of His glory, and He shall say: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in.' 'Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to ME.' Cast him out into the outer darkness—a proper place for a black sin like that! A man for whom the Son of God died, to live heaping himself up with food and clothes, spending everything on his house—perhaps on his dog and his horse—and for the blessed Lord and Giver of all—nothing, or only a mockery that is worse than nothing! 'But, after all, how much one ought to give is a matter that every man must settle for himself. In 'his matter we are not under the law, but under grace. But let a man see to it that grace doesn't get less out of him than the law could get out of a Jew. Surely the son of the bondwoman is not going to be more generous than the son of the free. Heir to all his father's estate—Isaac, the child of laughter—surely he will do greater things than the poor wanderer in the desert. Yet under the law the servant gave a tenth, besides what the sacrifices, and gifts, and offerings cost, and that was more than another tenth. Love is a poor thing if it can't get more out of anybody than the law can. A son is hardly worth the name if he doesn't give a better service than a slave. I think that every man who calls himself a Christian is bound to sit down and think about it carefully—ay, and kneel down too and pray about it, not only look here and there and see what somebody else does. Let him honestly count up what other things cost him, let him count up how much he owes to the Lord for the preaching of the Word and for the means of grace, for the blessed Word and the hope of heaven. Then let him settle what he can give and stick to it, telling the Master what he has done, and asking His help and blessing; for without His help we shall soon slip back again into the old, careless ways. 'And besides that, if a man really loves his Lord at all, he will not only think how much he can give—he will think of this, too; how much he can save that he may give. He will deny himself, and take up his cross, that he may be what the Lord Jesus calls 'rich toward God.' If a man doesn't love with a giving love, he'd better hold his tongue about it. There is one kind o' love that John tells us not to

have, and it's a most the only kind o' love that's forbidden—'Let us not love in word, neither in tongue.' You know how God loves: 'God so loved that He gave.' That is His love, and we don't know much about it if we don't love with a love that loves to give. Come, wake up, thou Little-heart, and count up what He has given thee. How much owest thou unto thy Lord? When you had, say, all, and were perishing with hunger, He ran and fell on your neck and kissed you. He brought you home and gave you the best robe, and the ring for the finger, and the shoes for the feet. He had the fatted calf killed for merry-making. Has He not sent His angels to hold you up in their hands? and for you and for me God gave His only begotten Son! And yonder there are the pearly gates, opened for us, and the streets of pure gold, and the fulness of blessing for ever and ever. Oh, canst thou be niggardly to such a Giver? 'To give with the right spirit is the third thing. Not to let a poor relation starve because you want to look fine at the top of a subscription list. Thy money perish with thee, if thou canst play the Pharisee like that! thou and thy giving are like to go to perdition. And you should not give, either, merely because somebody else is giving, and it won't do for you to be behind them—people would notice it. Yes, and there is One who notices such giving as that, and He won't take it as done unto Himself. Remember what the good Book says, 'Not grudgingly or of necessity.' 'Grudgingly! Why, there are some folks I'd as soon kick a beehive over as ask them for sixpence for the Master. You'll set them a-going at once, buzzin' and stingin', and then stop them if you can! They'll give you all the sorrows and misfortunes of their lives, from their teeth! upward, till you'd think nobody ever was so unfortunate. Poor creatures, twenty years ago didn't some man die half-sovereign in their debt, and he hasn't paid 'em since, and he professed to be a religious man too! And there was old Mr. So-and-so, they did think that he would have remembered them in his will; but there, what could you expect with such a set about the old man! You'll hear all their grumblings and growlings against everybody in the church and out of it, all the faults and failings of the whole parish. And, after that, very likely they will ask you to go to call again for the sixpence because they must think about it. And when you do call again, they'll have found out some new reason for not giving anything; or else they'll bring you a three-penny-bit with a great sigh, as if they were parting with their first-born. 'The Lord loveth a cheerful giver.' And no wonder, for 'tis one o' the prettiest sights, and in these parts one o' the rarest, too. 'Now, my friends, I've about done, for I can't either preach or listen to long sermons. If once in your lifetime you've been stirred up to think about this matter of giving I am thankful. And the Lord help us to see our duty, and help us to do it. There's plenty of work for thee to do with thy money, hast thou much or little. 'Eh, my friends! when I think of this poor, poor world—think of the hungry little children—think of the homes stripped bare by want, and of them inside that are ready to perish with hunger, ay, and of them that are hungry and homeless too—when I think of the sufferers that are 'lyin' for want of money to buy the skill and medicine that could save them—think of the dark souls whose lamps are gone out, and know that money would buy oil for their lamps think of the Bibles it would buy and the missionaries it would send—then money seems to me like an angel of 'God troubleth' the waters to heal 'poor sick folk, comin' to forlorn mothers in the wilderness and caring for the children, and seemin' to say, 'Fear not, Hagar, the Lord hath heard the voice of the child'—an angel that lifts the poor Lazarus up out of his misery into such blessing and tender service that it is like Heaven to him—that meets the penitent outcasts, and putting them in the way of an honest living, saith, 'Go in peace and sin no more,' like He did whom the angels worship—then I think money 'can go about doing good.' When I think how men scrape and hoard it, I have wept at the picture that has risen before me, as if the angel were chained and fettered like Peter in prison, and hosts in the perishing city are crying to God that it may be loosed and come to them before they die; ay, I've wept as I've thought how often it is a fallen angel—the white robes flung off, and I've seen it come forth with a harlot's gauds and paint, spending herself in noisy riot, corrupting and cursing—she that could have been a white-handed angel of God. 'Yes, money, if we use it rightly, may be a strong right arm in God's great world to help, to defend, to uplift, and to save. But use it wrongly, and it is a strong arm still, to injure, to curse, and to destroy—whose evil deeds shall return and gather with a tenfold greater hurt upon the owner thereof.' (To be concluded next week.)

WORK AND PLAY.

And then remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction-bell or writing funny things, you must work. If you will look around you, you will see that the men who are most able to work are the men who work the hardest. Don't be afraid of killing yourself with overwork, son. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit at 6 p.m., and don't go home until 2 a.m. It's the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumber, it gives you perfect and graceful appreciation of a holiday. There are young men who do not work, my son; young men who make a living by tucking the end of a cane, whose entire mental development is insufficient to tell them which side of a postage stamp to lick; young men who can tie a necktie in eleven different knots and never lay a wrinkle in it; who can spend more money in a day than you can earn in a month, but who will go to the sheriff's office to buy a postal card, and apply at the office of the street commissioner for a marriage license. But the world is not proud of them, son. It does not know their name, even. Nobody

likes them, nobody hates them; the great, busy world doesn't even know they are there. Things will go on just as well without them. So find out what you want to be and do this. Take off your coat and make a dust in the world. The busier you are the less devilry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you. —Burlington Hawkeye.

CUMBERED ABOUT MUCH SERVING.

Christ never asks of us such busy labour
As leaves no time for resting at His feet.
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart,
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight.

As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to see He gives but little heed.

Then seek to please Him, whatsoever He bids thee!
Whether to do—to suffer—to lie still!
'Twill matter little by what path He led us,
If in it all we sought to do His will.

—Christian at Work.

WORRY AND OVER-WORK.

In a recent very interesting and accurate work on the conditions of mental and physical health we find the following remarks on mental worry and over-work: In these days of fast living and "the making haste to be rich," the number of those who land themselves in what is called physiological bankruptcy, long before they have reached the age of sixty, is far greater than is generally supposed. The excessive competition commenced at school and college, though not without its risks, becomes a fruitful source of impaired health and premature death, when it is allowed to have its full swing in the struggles, ambitions, and cares of everyday life. And this is more especially witnessed among that large class of the community who constitute the prop and mainstay of the nation, our merchant princes, and those engaged in commercial pursuits generally. Whenever a man begins to stick to business so closely that he finds no time for healthy recreation, no leisure for a holiday, and only hurried moments, from morning till the drudgery of the day is over, to attend to his bodily wants, he is putting an extra strain upon his system, which soon begins to tell with increasing severity, and very frequently culminates in a complete breakdown. It matters not whether his motives are pure and unselfish, as in his desire to educate and rear a young and increasing family, or selfish in the extreme, and begotten of the mere love of money-making for the sake of the social advantage which wealth too often confers; the results are the same. By and by he begins to find his day's work has become a toil, and that the last pile of figures to be added up, or the last budget of letters to be answered, appears to be a much more harassing and difficult task than in days of yore. He is more liable to make mistakes, more apt to overlook important minutiae, and prone to forget still more important engagements. He becomes miserable and dissatisfied with himself, exhausted and irritable when he goes home, his dinner is unrelished, the evening paper ceases to interest, nothing seems to please, and, when he retires to rest, his sleep is fitful, unrefreshing, and often broken by hideous dreams. Now, all these are symptoms so characteristic of mental strain and worry that they may be regarded as danger-signals, indicating clearly that the speed must be slackened; indeed, the best restorative, when it can be taken, is a holiday, with change of scene and surroundings, to distract the attention, and plenty of out-door exercise. But it often happens that the holiday cannot be taken, and the drudgery has to be gone through day after day, until a more convenient season arrives. It is in this stage that men frequently have recourse to stimulants to spur on their jaded energies, or to narcotics to procure sleep; and when it comes to this, the case assumes a very serious aspect; for when a man, harassed by over-work and mental strain, takes to stimulants, whether to drown care or spur him on, physiological bankruptcy, if not absolute ruin, stares him in the face. His reserve fund of physical endurance is speedily dissipated beyond all hope of recovery, his mental powers become permanently impaired; he may drift into dementia, sink into paralysis, or become a doomed man through nervous failure in some vital organ, and dies from disease of the heart, the lungs, the liver, or the kidney.

MAY one not believe that if we are indeed God's chosen praise-harps, all that is not yet tune is but the tuning, which is not in itself beautiful. —F. R. Havergal.

SEVEN YEARS IN THE INDIAN MISSION FIELD.

(Continued.)

These two great escarpments, the Vindhiga and Mahadeva form two decided geological boundaries. The northern, or Vindhiga, comprising Malwa and Bundalkund, is formed principally of Vindhiga sandstone, which does not occur anywhere south of the line of the north escarpment of the Narbudda valley. The south escarpment marks the northern limits of a series of rocks, including Talchur, Damuda, Mahadeva, etc. None of these groups occur north of this line of escarpment. The highlands of this valley (Narbudda) often shew large patches of trap basalt, especially on the north side, touching Indore, running through Bhopal and Sagur, and thence gradually die out. On the south these prevail more and more as surface rocks, and on towards the Gondwara Hills until they join the great trap area of the Deccan. Granite, gneiss and crystalline schist expose themselves in many places, often forming prominent features in the landscape, and thereby giving it a varied and picturesque outline. The boundaries of the rock masses of this district are often very indistinct, the granite and igneous passing through one another by almost imperceptible gradations, yet the altering influence of the granite seems not to have caused the great phenomenon of the general metamorphism of the schist series. Looked at mechanically we find the metamorphism on a great scale just before the granite and schist formations were laid down, though what the cause was is not yet ascertained. Of the kinds of rock observable in these hills we notice a porphyritic syenite, which is a mixture of quartz with pale pink, or pale green feldspar, and a little hornblende. Crystals of grey feldspar of from a third to half an inch in measurement along the longer cleavage boundaries are very numerous. This is found abundantly in Gwalior, the principedom of Scindia. Then we have the red feldspar granite composed of red and pink crystals of great magnitude. Pegmatite consists of large pink crystals embedded in clear, colourless glassy quartz. Here and there through the mass may be observed little specks of black mica, and irregular patches of a pale green mineral. This stone is very beautiful, and is fit for ornamental purposes: both the colour and pattern traced by the crystals combine to produce a fine effect. Lastly, there is syenitic porphyry with red feldspar. In this the feldspar crystals, from some local cause, in places arrange themselves with their longer axes parallel, and a completely laminated aspect is the result. They could not have been deposited by water as they are embedded in a crystalline mass, with angles, not rounded. This soon ceases, however, and the normal arrangement of crystals obtains again. The granite here is subsequent to the schist in age, and frequently large blocks of gneiss are found completely embedded in the granite. The granite and schist are run through in all directions by trap-dykes. These dykes have visibly exercised considerable influence over the rocks they traverse, altering them most near the planes of contact; but it is difficult to determine how much of the alteration in the schist is due to trap-dykes, and how much to granite. All the crystalline rocks dip at a high angle; beds of certain textures occurring at regular intervals, suggesting great folds repeated again and again.

Both iron and coal are found in these hills just beneath the sandstone. The coal seams varying from a few inches to four feet or a little over in depth, and rarely more than ten feet below the surface, while in some places it approaches the very top, so as to be exposed in the ruts made by cart-wheels. Both the iron and coal are, for the most part, unworkable for want of fuel; and also a great drawback is in there being no means of transport after it has been mined.

There is no forest proper in Central India, the trees being of too small a growth for making really good timber. And in the native states the feudal system obtains, and all wood is under the care of a Government forester, who plants, cuts down and sells according to Government order.

The fuel of the common people is the manure of the oxen, worked or kneaded with a little earth and short bits of straw into flat circular pieces, which, when dried in the sun are sold at a certain number of annas (coin) per hundred. The heat from it is very intense, and it burns with a dull, red glare, but seldom blazes up into anything like a flame. The smoke and odour

arising from it can be more easily imagined than described; I will only say they are very offensive. One good purpose is served, however, roadways, stabling, etc., are kept in a state of cleanliness which otherwise one could not expect.

The work of preparing the manure fuel is accomplished mostly by women and children, who may be met constantly in the streets following carts hither and thither to secure the manure as it falls to the ground. It is then taken up with the hands and deposited in wicker baskets which are carried on the head. These people are to be met with on every side.

In India we have no pavements for foot passengers, except in the European quarters of such cities as Bombay, Calcutta, etc., and even there they are of very scant proportions. All pedestrians meet and mingle on the common highway.

Since 1873 a law has been strictly enforced which makes nudity punishable, and now in English territory one has no fear of meeting with unhallowed sights even in the strictly native quarters of the bazaar. English law prohibits it also in native states, yet occasionally a nude beggar will assail you, asking for alms and keeping by your conveyance most tenaciously until his request is granted or your cart actually runs away from him.

Besides, you meet all manner of diseased and leprous mendicants, whose home is the street, and whose sleeping place is, in summer and winter, beneath the branches of some friendly tree by the wayside, or in the gardens of some wealthy native noble who considers it very great merit to give shelter to such people and so lay up in store for himself, against death, a wealth of benevolence.

It seems scarcely the correct thing to ask English zenana ladies to mingle in such a throng, as one of them, in the streets of a native city, supposing she were equal to the task of walking in heat and dust for all the weary way between the English occupancy and the city, a distance of at least a mile and a quarter. These were some of the considerations which led the missionary in charge at Indore to procure for the use of the zenana ladies the *unutterable luxury* of ox carts. The mode of urging forward one of these aristocratic (?) conveyances might be of interest to some. A yoke is put upon the neck of the creatures and bound about them with a broad leather belt. The centre of the yoke is fastened to the pole of the cart; this, with a rope drawn through a hole in the nose of each ox, forms their complete harness or equipment. The cart itself is a wooden box raised upon two wheels, and covered above after the fashion of a gipsy waggon. The covering consists of several thicknesses of cloth painted white or blue on the outside, and lined with bright chintz within. There is a door at the back, with a step to descend; two seats, one along either side, or one at front and back, the back being on hinges so as to raise it easily when one wishes to get out. Such is our Indian "Bail-gari" or ox conveyance. The driver usually sits on a box seat to the front of the covered part, and which projects over the pole. Should extra speed be desired, however, he drops the rope lines and guides the oxen by a peculiarly Hindoo method of twisting their tails and punching their sides with a goad. An animated discourse meanwhile is usually delivered by the driver to his dumb friends. He proceeds very much in this way, "You'll not run lazy one!" "Oh brother do you not know where your food stays?" "Hurrah there, keep straight in the road," "Are you afraid of ghosts in the trees?" etc., etc. The ox is much beloved by his driver, and indeed by all Hindoos. Mohammedans rarely follow this occupation. It is no uncommon sight to see a native put his arms round the neck of a bullock and kiss its nasty wet nose. The ox driver is higher socially than a man who tends horses. Their families do not associate except professionally. The ox driver will not attend a horse or care for it in any way. The great advantage in this mode of conveyance, is that it is not easily upset on bad roads, and the ox is very hardy and enduring, not liable to sunstroke as horses are, and he can rest and be happy lying beside the cart while we are in the houses teaching. A horse, on the contrary, grows very impatient and restive if kept too long in the sun, and suffers greatly if a good animal.

M. FAIRWEATHER.

INFANT DAMNATION.

"Those who live in glass houses should not throw stones." Many of our Methodist friends believe that

Calvinists hold that in hell there are children a span long—at which said friends are greatly shocked. Well, the Methodists themselves believe that there are infants in hell. They do not say how long or how short they are, but that is not a matter of very great importance. Infants are not, at the most, many spans long. Those who make the statement regarding Calvinists referred to, have never yet been able to give the name of any Calvinistic work as their authority for so doing. I can, however, give my authority for what I have just said regarding the Methodists. Here it is. In hymn 469, of the "Collection of Hymns for the use of the people called Methodists"—still used by the Canada Methodist Church—verses 3 and 4, we read as follows:

"Unless restrained by grace we are,
In vain the snare we see;
We see, and rush into the snare
Of blind idolatry.

"We plunge ourselves in endless woes,
Our helpless infant sell;
Resist the light, and side with those
Who send their babes to hell."

The hymn which contains these verses was written by Charles Wesley in 1737. Of the collection, John says in the preface written by himself: "(1) In these hymns there is no doggerel; no botches; nothing put in to patch up the rhyme; no feeble expletives. (2) There is nothing turgid or bombast, on the one hand, or low and creeping, on the other. (3) There are no cant expressions; no words without meaning. Those who impute this to us know not what they say. We talk common sense, both in prose and verse, and use no word but in a fixed and determinate sense. (4) There are, allow me to say, both the purity, the strength, and the elegance of the English language." "No one is able to mend either the sense or the verse." "I trust all persons of real judgment will find this (the spirit of piety) breathing throughout the whole collection." See Sections 6, 7, and 8.

Very probably our Methodist friends will say that in the hymn from which I have quoted, the reference is to those children who have come to years of understanding, who have been eternally ruined by the godless upbringing which they have had. If this interpretation be correct, the passages from the Preface which I have quoted, are arrant nonsense. It is most ridiculous to call one old enough to know good from evil, a babe or infant. The difference between these two words is that between Adam and the first man. An anonymous correspondent has called my attention to the passages in the hymn and the preface which I have quoted above.

T. F.

Melis, Quebec.

REV. DR. G. L. MACKAY.

MR. EDITOR,—Owing to the state of his health Dr. G. L. Mackay is not yet in condition to accept appointments to visit congregations in the interest of the Foreign Mission. He has requested liberty for the month of September. As soon as it would be advisable to put appointments into his hands, the friends throughout the Church may rely upon it that the Committee will inform them.

THOS. LOWRY.

Branford, August 24th.

CHOICE OF A PROFESSION.

The young man who is tempted to enter the ministry by the hope of money gains is under control of the shrewdest of all the evil spirits. None but the most capable in deception could succeed in such a cause. But the statement that is so often made, and that perhaps must be acknowledged, to the effect that there are mercenary youth seeking to be preachers, moved by no higher inspiration than that of their bread and butter, should set all who are yet undetermined to re-examine their motives. Besides the profanity of a worldly occupancy of the pulpit, it is secularly unwise. The money promises rarely reach fulfilment. And inasmuch as once in the place, it is hard to get well situated in another, it is more politic, even from a worldly point of view, to keep out in the first place, unless there is full persuasion of a call of God. The man who becomes a minister of the Gospel with no other end in view than making money, takes the highest position to reach the lowest result of all that the world offers, and his fall—which is certain sometime—will be correspondingly great. The New York "Tribune," giving counsel to young men about to choose their employments, says:

"Let a boy choose any profession for the purpose of earning a living rather than that of the Christian ministry. Unfortunately, education in it, to needy young men, is made gratuitous; and upon graduation a situation, a certain income, and good social position are secure. These reasons have tempted mercenary young men into the pulpit in every sect, who are failures in themselves, and an injury to the cause of Christ. Let us have no more of them."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sep. 5. } LOT'S ESCAPE FROM SODOM { Gen xix 12-26.

GOLDEN TEXT.—"Remember Lot's wife."—Luke xvii. 32.

HOME STUDIES.

- M. Gen. xix. 12-28. ...Escape from Sodom. Tu. Luke xvii. 20-37. ...Remember Lot's Wife. W. 2 Pet. i. 1-9. ... Ensample to the Ungodly. Th. Judge 1-7. ... Vengeance of Eternal Fire. F. Ps. xci. 1-16. ...The Godly Sufferer. S. Mark vi. 1-12. ...A Sadder Punishment. Sab. Ps. cvii. 31-43. ...A Fruitful Land to Barrenness.

HELPS TO STUDY.

In our last lesson we found that two of Abraham's heavenly guests, on leaving him, went toward Sodom. Accordingly in the beginning of this nineteenth chapter we are told that "there came two angels to Sodom at even," and that they were met by Lot, who "sat in the gate," with offers of hospitality, which after considerable pressure they accepted.

If any evidence were wanting of the gross wickedness of the inhabitants of the city, it was abundantly furnished by the conduct of the mob that gathered around Lot's dwelling in the night with evil intent towards the strangers. Lot found himself powerless to protect them; and the wretched Sodomites, mad with ungoverned lust, and brutalized by indulgence in indescribably abominable sensuality, were only restrained when miraculously smitten with blindness by the angels, so that "they wearied themselves to find the door."

Here our present lesson begins. It may be divided as follows: (1) The Warning, (2) The Escape (3) The Destruction of the Cities; (4) Lot's Wife.

I. THE WARNING.—Vers. 12-14. The angels now declared the purpose of their visit, viz., the destruction of the place, and told Lot to collect his children and connections in order that they might escape. This behest he endeavoured to obey, but he had been silent all too long, and when at last his voice was raised in warning he seemed as one that mocked unto his sons in law.

Instead of a place (Sodom) put a condition (the state of sin in which all are by nature) and the warning to escape has an application to all who have not already done so. In order to get away from this condition and from the everlasting misery which may at any moment become the unalterable doom of those who remain in it, we must be converted—that is, believing in the Lord Jesus Christ as our own Saviour and finding our justification in the atonement which He has made, we must yield to the strivings of God's Spirit and turn (verbo, I turn) from sin unto holiness. Those who are themselves converted will try to arouse others, especially those who are near and dear to them, and they are encouraged to persevere in their efforts—Hast thou here any besides?

II. THE ESCAPE.—Vers. 15-22. Lot had much to leave—property, luxurious life, neighbours, acquaintances, perhaps children—and he lingered. All these he must relinquish, and that very speedily, or perish with them, but still he lingered; and it was only by the exercise of a merciful violence that the angels placed him and his wife and daughters outside the city walls in time.

So it is sometimes with the half-awakened sinner; he is loath to leave his old life, his old habits and associations—things that by long use have become natural to him—his carnal heart pleads for respite. He sees no need of such a sudden and violent change. There is time enough he thinks. He purposes to break off his old courses gradually. He resolves to get away from his burning dwelling by and by, at his leisure. What the Word of God, all through, says to such a person is just what the angels said to Lot: Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain lest thou be consumed.

Oh, not so, my Lord. "We wish to be saved, but we do not wish to be saved too much. We will follow Christ, but we will do so at an exceedingly respectful distance. There is great danger of being too holy. People will call us saints and mock us. Let us have moderation in all things—some prayer meetings and some ball-room festivities. Let us keep as far away from heaven as possible; it is very good to have such a place to go to after death, rather than go to hell; but while we are in Turkey we must do as the Turks do." If we must leave Sodom let us not be driven beyond Zoar at the farthest. As for this or that worldly practice to which we are addicted, it may be a sin, but is it not a little one?" Such language as this would be frequently heard in our day if speech always agreed with conduct. If we are Abraham's spiritual seed we would need to have some better way of proving our descent than by exhibiting such a close resemblance to Abraham's nephew; and if we content ourselves with Lot's standard of piety we must expect to undergo Lot's course of discipline. He was chased from Sodom by fire and brimstone; he afterwards fled from his chosen Zoar in terror for his life, and needed no urging to make him climb the once dreaded mountain; and we are left to infer (for he is spoken of in Scripture as a "righteous man") that when he had only a cave to live in and probably but a few goats to sustain him, he at last gave himself unreservedly to God.

III. THE DESTRUCTION OF THE CITIES.—Vers. 23-25. This instance of the divine wrath against sin is referred to in many passages both of the Old and New Testaments. See Deut. xxix. 23; Isaiah xlii. 19; Lam. iv. 6; Amos. iv. 11; 2 Pet. ii. 6.

Thrice in the gospels is the Saviour's solemn warning recorded to the effect that it shall be more tolerable for Sodom and Gomorrah in the judgment than for the cities that saw His mighty works and repented not (Matt. xi. 24; Mark

vi. 11; Luke x. 12). And the warning applies with cumulative force to the cities and towns of modern times, for the evidences of Christianity are always increasing.

IV. LOT'S WIFE.—Ver. 26. Her name and lineage are unknown. Whether Lot brought her with him from Ur of the Chaldees or found her in Sodom is not stated. Nothing is recorded of her but her conduct on this occasion and her sad end. The angels' order to Lot and his family was "Look not behind thee." Thus order she disobeyed and she became a pillar of salt. She was outside the walls of the doomed city, well on her way across the plain; a place of safety was in sight; but her heart yearned after her household gods, whatever they might have been, and she looked back toward the city that contained them. She was almost saved, but she perished after all. Almost saved means lost. And this is the reason why the loving Saviour, in describing the nature of His kingdom, the necessity of an unreserved self-surrender on the part of those who would enter it, and the danger of half-heartedness, has left us the words of our Golden Text, Remember Lot's wife.

THE PRESBYTERIAN S. S. TEACHER'S STUDY.

LESSON I.—OCTOBER 4.

I.—The Fivefold Book of Moses.

Pente, five; Teuchos, vessel or instrument for holding—hence book.

- 1. The Book of Moses Ezra vi. 18. 2. The Law of Moses Ezra vii. 6. 3. The Book of the Law of Moses . . . Neh. viii. 1. 4. The Book of the Law by the hand of Moses 2 Chron. xxxiv. 14. 5. The Book of the Covenant . . . 2 Chron. xxxiv. 30.

These are unquestionably our first five books of Scripture: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

- The names are all of Greek origin— Taught to the people in the reign of Jehoshaphat. 2 Chron. xvii. 9. Found in the temple in the reign of Josiah 2 Chron. xxxiv. 14. The manuscript is one single roll. . . . 2 Kings xxiii. 2.

With sections larger and smaller, under two divisions; affirmative and negative precepts; one fivefold book; one main subject—Redemption; written by one author (except Deut. xxiv.)—Moses; appealed to by Jesus Christ Luke xvi. 29-31; Luke xxiv. 27, 44; Luke xx. 37; John v. 46-47.

"The one source of Jewish literature, law, doctrine, faith, life, the dawning of literature in its oldest productions involved in obscurity, may be accepted from Him who claimed the name of Truth, to be the first and surest testimony for all inquiry which retains confidence in the words of Christ."—Sack.

Fivefold unity with a fivefold form of vital connection in part first—

- 1. Promise Gen. xv. 13-17. 2. Prophecy " xlix. 1-28. 3. History " xxxix to xlvi. 4. Divine purpose " xvii. 1-9. 5. Dispensation. See "S. S. Teacher's Companion," p. 26.

II.—Characteristics of the five parts of the Book of Moses.

1. Genesis—the chapter of beginnings. See Normal Class Lesson in "S. S. Teacher's Companion," also "Presbyterian Normal Class Teacher," p. 32.

2. Exodus—the birth of the Israelitish nation by their exodus. Their condition and preparation for departure Exod. chap. i.-xii. Their march from Rameses to Mount Sinai. Exod. chap. xii.-xix. Their abode in the desert and giving the Law. Exod. chap. xix.-xl.

3. Leviticus—the hand-book of law for the priests. (1) Laws on worship. (2) Civil duties. (3) Laws regulating sacrifices, chaps. i.-vii. (4) Appointment and duties of the priesthood, chaps. viii.-x.

(5) Directions for ceremonial cleanness, chaps. xi.-xv. (6) Laws concerning feasts, chaps. xxiii.-xxvii.

4. Numbers— (1) The census and organization of Israel at Sinai, chaps. i.-x.

(2) The journeying for forty years and the laws given, chaps. xi. and xiv. (3) Rebellion of Korah, chaps. xvi.-xviii. (4) Incidents of the forty years, chaps. xx.-xxxvi.

5. Deuteronomy—a review and summary of all the way and work of God.

- (1) Summary of the narrative, chaps. i.-iv. (2) The spirit of the law, chaps. v.-xi. (3) The letter of the law, chaps. xii.-xxvi. (4) The sanctions of the law, chaps. xxvii.-xxxiii.; or four farewell addresses, chaps. i.-xxx. (5) The law committed to the priests, chaps. xxxi.-xxxii. Supplemental notices of Moses—his death-blessing, and an account of his death.

Drill thoroughly on this classification and its enumerated details. It will give freshness to the reading of the books.

JOHN MCEWEN.

WIDOW LIFE IN THE ZENANA.

BY MRS. MURRAY MITCHELL.

In a part of India, which for manifest reasons I will not indicate more distinctly, I once knew a Hindu lady, who,

from the first moment I saw her, interested me profoundly. She was young, remarkably fair in complexion, and her countenance was full of a grave, sweet intelligence which made her beautiful. She was the wife of an elderly gentleman, who was high-caste, rich, well educated, and occupied a highly influential position in the place where they lived. He had been a widower when he married this young girl, and he was devoted to her. She was childless, always a great sorrow to a Hindu woman; but this made no difference in his love and kindness to her. She was better to him than many sons; they were deeply attached to each other, and she was happy. Her face shewed it at once. It shewed something else too, when I first saw her. It was evident she was a cultivated and thoughtful woman. Her dress and her apartment told the same tale. The women in the zenanas are generally clothed to scantily, but she was dressed becomingly and with perfect propriety; while her room, though as usual almost devoid of furniture, was neat and orderly, and had a look of womanly occupation pleasant to see. A small round table stood at one end, on which lay some books, a work-basket, a photographic album, and some sewed mats. Among the books was a large Bengali Bible, which bore signs of much use, and an English New Testament, to which she pointed with much pride, and from which she afterwards read some verses with ease, in a tolerably good accent. She also shewed me a handsome sewed rug, which she had worked for her husband "to pray upon."

It was evident that the zenana lady-teacher had found entrance here. The truth was, her husband being an intelligent and educated man, and finding his young wife with tastes and mind capable of cultivation, but with a strong desire to be taught, and to be a real help-meet and sitting companion to her husband, he made inquiries after a teacher—the result being, that for several years the lady who now accompanied me in my visit had been her instructress, and was the trusted friend of both husband and wife.

But their lives were not without trials. They had not a house to themselves. According to the usual custom among Hindus, they lived under the family roof, among brothers and uncles and their wives, the men in their part of the house, the women in theirs. This family was Brahminical and very bigoted, being most zealous after the rites of their own religion. Some of the elder women and the brothers looked with great disapprobation at the employments of their sister-in-law, and the liberty allowed her, though they dared not then openly oppose her husband being head of the house. So she went on, adding to her acquirements, delighting in her books and her work, and living as happy and rational a life as was possible in the seclusion of the zenana.

She was exempted from joining in idolatrous ceremonies by her husband's permission; and though not baptized, she was a sincere and humble, though necessarily hidden follower of the Lord Jesus. She said she and her husband read the Bible together daily, and she hoped he would yet "come out" with her, and they would be baptized together.

But one sad day the teacher came and told me the bitter news: the husband had been suddenly seized with cholera and was dead; her beloved pupil was a widow. A widow!—ah! dear friends, you little know what a terrible significance attaches in Hindu society to this single word.

"What will be her fate?" I exclaimed "What, indeed!" she answered through her tears. "She is a widow, and that tells it all."

We visited her once or twice, and then were forbidden the house. And what a change! Her beautiful hair had been shaved off; her jewels taken away; her nice clothes were changed for a coarse white sheet with a black border, which was wrapped round her person. She must now sleep on a mat on the floor, no longer on a bed; she must have only one scanty meal in the day, and that must be eaten alone; she must, besides, fast twice in the month for twenty-four hours at a time; she must do the most menial work of the zenana, and be the drudge of any one who chose to order her about. Worse than all this, her work was taken from her, and her beloved books were all burned. In a word, she was subjected by her bigoted relatives to all the privations and horrors of a Hindu widow's life, and with even more than usual strictness because of their former jealousy. Her kind protector was gone, she had no son, she was in their power; and henceforth "lamentation and mourning and woe" must be written over her life. The result need not be wondered at. Her reason soon gave way, and a deep dark cloud of melancholy settled on her mind.

I have told this true sad story of Hindu life to illustrate the condition of widows in India. And this is no extreme nor unusual case. It is Hindu law, as well as practice, that widows should be treated thus. In all heathen homes where Brahminical influence is paramount, these things are now done. What makes the lot of the widow especially hard is the fact of infant-marriage. A girl is married when quite a child. The lad, her husband, may die, and then she is a widow for life. It does not matter though she is only betrothed, her real marriage may not have taken place; still she is a widow for life. Hindu law ordains that every woman must be married once, but that no high-caste woman can be married twice.

"If we allowed our women to marry again," said a Bengali gentleman once, "we husbands should all be murdered."

Thus a poor girl may lie under the doom of perpetual widowhood, and all that this dreadful fate implies in India, from early years to old age. I have seen it stated that there are upwards of a hundred thousand widows in India under the age of sixteen! Think of it, dear friends.

In the zenanas, where a little of the light of Christianity has been let in, these practices are modified; the fate of the widow is less cruel, she is treated with more humanity. Is not this another reason for sending education and the Gospels, and for being more earnest and quick about it? Sending these "a little faster," as the dying woman entreated us to do. May I ask the honoured widows of our own privileged land to espouse especially the cause of those hapless widows, their poor sisters in India, who are described by one of their own countrymen as "accursed," and who can only be redeemed from their cruel condition by receiving of that glorious liberty with which Christ has made His people free?

OUR YOUNG FOLKS.

NO!

"NO!" Clear, sharp and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the play-ground of the village school.

"It is not often any one hears it. The boy who uttered it can say 'yes,' too, quite as emphatically. He is a new-comer here, an orphan, who lives with his uncle about two miles off. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay his board, and does more towards running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in school and the greatest favourite. Everybody knows just what to expect of him."

"Quite a character. I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned, come this way."

They moved on a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right and I won't have anything to do with it. When I say no, I mean it."

"Well, any way, you needn't speak so loud and tell everybody about it," was responded impatiently to this declaration.

"I'm willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider anyway."

"Such a fuss about a little fun! It's just what might be expected. You never go in for fun."

"I never go in for doing wrong. I told you no, to begin with. And you're the ones to blame if there's been any fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir." And the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir. He had some, but he has sold them. I've got two bushels that were my share for picking. Should you like to buy them, sir?"

"Yes, if we can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, his fortune was assured. After he had grown to manhood and accepted a lucrative position, which was not of his seeking, he asked why it had been offered to him.

"Because I knew you could say 'no' if occasion required," answered his employer. "'No' was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using

that word than from any other cause. They don't wish to do wrong but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'no,' is reasonably certain of making an honourable man or woman."

"Yes" is a sweet and often a loving word.

"No" is a strong, brave word, which has signaled the defeat of many a scheme for the ruin of some fair young life.—*Temperance Banner.*

HONESTY REWARDED.

GEORGE and Harry worked in the same shop; but as the working season was almost over, and there would be little work to do during the summer months, their employer informed them, as they settled up on Saturday evening, that he could only give one of them work hereafter. He said he was very sorry; but it was the best he could do. He told them both to come back on Monday morning, and that he would then decide on the one he wished to retain. So the young men returned to their boarding-house a good deal cast down; for work was scarce, and neither knew where he could obtain a situation if he was the one to leave.

That evening, as they counted over their week's wages, Harry said to his friend:

"Mr. Wilson has paid me a quarter of a dollar too much."

"So he has me," said George, as he looked at his.

"How could he have made the mistake?" said Harry.

"Oh he was very busy when six o'clock came, and, handling so much money, he was careless when he came to pay our trifle," said George, as he stuffed his into his pocketbook.

"Well," said Harry, "I'm going to stop as I go to the post office, and hand the money to him."

"You are wonderful particular about a quarter," said George, "What does he care about that trifle? Why, he would not come to the door for it if he knew what you wanted; and I'm sure you worked hard enough to earn it."

But Harry called and handed his employer the money, who thanked him for returning it, and went into the house. Mr. Wilson had paid them a quarter of a dollar too much, on purpose, to test their honesty.

So when Monday morning came, he seemed to have no difficulty in determining which one he would keep. He chose Harry, and entrusted the shop to his care for a few months while he was away on business, and was so well pleased with his management, that when work commenced in the fall, he gave him the position of superintendent.

Five years afterwards, Harry was Mr. Wilson's partner; and George worked in the same shop again, but as a common labourer.—*Presbyterian Banner.*

A BEAUTIFUL STORY.

COLERIDGE relates a story to this effect: Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquest.

Gold being offered him he refused it, saying his sole object was to learn the manners and customs of the inhabitants.

"Stay with us," said the chief, "as long as it pleaseth thee."

During this interview with the African chief two of his subjects brought a case before him for judgment. The dispute was this:

The one had bought a piece of ground, which, after the purchase, was found to contain treasure, for which he felt himself bound to pay. The other refused to receive anything, stating that he sold the ground with what it might be found to contain, apparent or concealed.

Said the chief, looking at the one, "You have a son;" and to the other, "You have a daughter; let them be married, and the treasure be given them as a dowry."

Alexander was astonished.

"And what," said the chief, "would have been the decision in your country?"

"We should have dismissed the parties and seized the treasure for the king's use."

"And does the sun shine in your country, does the rain fall there; are there cattle which feed upon the herbs and green grass?" asked the chief.

"Certainly," said Alexander.

"Ah," said the chief, "it is for the sake of those innocent cattle that the Great Being permits the sun to shine, the rain to fall and the green grass to grow in your country."

HOW TO RETURN A FAVOUR.

IT happened that an old Scotchman was taking his grist to the mill in sacks, thrown across the back of his horse, when the horse stumbled and the grain fell to the ground. He had not strength to raise it, being an aged man, but he saw a horseman riding along, and thought he would ask him for help. The horseman proved to be a nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favour of him. But the nobleman was a gentleman also, and, not waiting to be asked, he dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman, too—lifted his cap and said: "My lord, how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman; "whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."

"LET there be no strife, I pray thee, between me and thee."—*Gen. xiii. 8.*

"COME unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—*Matt. xi. 28-30.*

HASTY words rankle a wound, soft ones dress it. Forgiveness cures it, and forgetfulness removes the scar. It is more noble, continues Quarles, to avoid an injury by silence than to overcome it by argument. So, in hearing mysteries, keep thy tongue quiet. Five words spoken cost Zacharias forty weeks' silence. God is forgiving. Michael, a messenger of wrath, comes on one wing, but Gabriel, an angel of peace, on two wings. So runs the Jewish proverb.

OTTAWA LADIES' COLLEGE

AND Conservatory of Music,

will re-open on SEPTEMBER 1st. For the new Calendar and all information apply to the Principal, REV. A. F. KEMP, LL.D.

BRANTFORD

Young Ladies' College,

(In connection with the Presbyterian Church in Canada), will

Re-open Wednesday, September 1st, 1880.

Toronto University Examinations held annually in the College. Last Session 8 students went up; all passed, 5 taking honours. This is the best guarantee parents could have of the thorough training given in the College.

For Calendar address,

T. M. MACINTYRE, M.A., LL.B., Principal.

VASSAR COLLEGE,

Poughkeepsie, N.Y.,

FOR THE LIBERAL EDUCATION OF WOMEN. Examinations for entrance, Sept. 15th. Catalogues sent on application to W. L. DEAN, Registrar.



PICKERING COLLEGE.

TO PERSONS WHO WISH TO SECURE FOR their sons and daughters a thorough and practical education, and to young men and women who purpose preparing for Second and Third Class Teachers' Examinations, or for Matriculation into the University, or into the Law Society, or into the College of Physicians and Surgeons, this institution offers peculiar advantages. Its special features are: 1st. Although endowed and maintained by the Society of Friends, it is open to young people of both sexes of all denominations. All students are expected to attend some place of worship, but it may be that which they or their parents or guardians select.

2nd. It aims to give a first-rate education at the lowest possible cost. The fees are only \$150 per annum, or a proportionate amount for a shorter time; and they include tuition, board, washing, fuel, light, etc.—every necessary expense except text-books.

3rd. Its curriculum and studies are precisely the same as in our best High Schools and Collegiate Institutes. But students attending this College have many advantages not to be obtained in most High Schools; such as board in College building, a reading-room well supplied with the best current news and literature, comfortable study-rooms, parlours, bedrooms, etc., gymnasiums, playgrounds, etc.

4th. It is aimed to make the Scientific Department as thorough as possible. A very complete chemical apparatus has been purchased in Philadelphia, suitable for Second Class and Intermediate work. Every student in the department will be required to become a practical experimenter.

5th. A Commercial Form is established in which students are thoroughly taught Commercial Arithmetic, Composition, and Book-keeping. Any student in the Commercial form may take any other subject in addition.

6th. Students who do not wish to prepare for any examination may take an optional course, and devote their time to special subjects.

7th. The means afforded for mental recreation are ample. Besides the reading room, there is a Literary Society which meets once a week, and a course of lectures by leading educationists and others will be delivered during the winter.

8th. The College building is so arranged that the sexes are separate except during recitations and in the dining-room. Boys and young men are under the charge of the House-master. Young ladies are under the Governess.

9th. The Committee and officers hope to maintain a good moral tone in the school. Bible classes are held every Sunday afternoon. On Sunday evenings, lectures on morals, character, and conduct are delivered by the Principal.

The management hope, by dealing fairly and carrying out faithfully all that is undertaken, to secure a good class of students.—None but those willing to do work for its own sake are invited to attend. The idle and vicious, after a fair trial, will be got rid of. There are no prizes, scholarships, or rewards; no marking system or competitive examinations.

The management can confidently refer to the work done in the College during the last year. Classes have been specially formed for all the Professional and University Examinations. The results of the year's teaching in these classes will be detailed in the new "Announcement," which will be ready on August 20th. Special attention is given to the Government INTERMEDIATE EXAMINATION, which is now the most important examination held in the Province.

For full particulars, and for the "College Announcements," apply to

J. E. BRYANT, M.A.,

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Canadian Pacific Railway

TENDERS FOR ROLLING STOCK.

THE time for receiving tenders for the supply of Rolling Stock for the Canadian Pacific Railway, to be delivered during the next four years, is further extended to 1st October next.

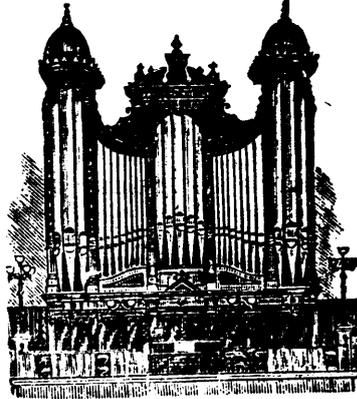
By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 26th July, 1880.

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MEETINGS OF PRESBYTERY.

LINDSAY.—At Lindsay, on last Tuesday of August, at eleven a.m. KINGSTON.—In St. Andrew's Hall, Kingston, on Tuesday, September 21st, at three o'clock p.m.

Births, Marriages, and Deaths.

BORN. At the Presbyterian manse, Angus, August 15th, the wife of the Rev. Thomas McKee, of a daughter. DIED.

MEETING OF PRESBYTERIAN COUNCIL IN PHILADELPHIA.

In reply to several correspondents, the undersigned desires to state that steps are being taken with the view of obtaining fares at reduced rates to Philadelphia. Should the effort prove successful, further information will be given in THE PRESBYTERIAN.

Drs. Blaikie and Murray Mitchell, FROM SCOTLAND.

REV. DR. BLAIKIE, of Edinburgh, will preach in Cooke's Church, in the morning, and in St. Andrew's Church in the evening. On Monday, 30th, a public meeting will be held in Knox Church, at eight p.m., at which Dr. Blaikie will give an address on the subject of the "Waldensian Church."

In ordering anything advertised in this paper, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in The Canada Presbyterian.

Change of Firm.

The undersigned respectfully announces that he has this day retired from the General Wholesale Jobbing Trade at Toronto and Montreal. While thanking his customers for their liberal patronage, extending almost a quarter of a century, he solicits for his successors a continuance of the same, believing that after their long and confidential connection with the house they will be enabled, with reviving trade, to continue and extend the Canadian business of the house, to the satisfaction and profit of all concerned.

ROBERT WILKES, Toronto, 48 & 50 Yonge street (up-stairs). Montreal, 196 & 198 McGill street. Monday, and August, 1880.

With reference to the above—having purchased from Mr. Robert Wilkes his stock-in-trade at Toronto, and supplemented it by extensive importations, arriving and to arrive, and having formed a co-partnership under the firm name of

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we solicit a continuance of the patronage enjoyed by the house for so many years. Our travellers start almost immediately with very full lines of newest samples. Customers visiting this market will please call upon us at the old stand,

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Canadian Pacific Railway

Tenders for Snow-Ploughs, Wing-ploughs and Flangers.

A PART from the Tenders to be received for Rolling Stock on the 1st of OCTOBER next. Tenders will be received by the undersigned until noon on WEDNESDAY, the 8th of September next, for the supply of Six Snow-ploughs, Six Wing-ploughs, and Six Flangers, for use on the line in Manitoba to be operated during the coming winter.

Drawings and Specifications can be seen and forms of tender obtained at the Office of the Engineer-in-Chief, Ottawa, and at the Station Masters' Offices in St. John and Halifax, on and after MONDAY, the twenty-third instant.

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 16th August, 1880.

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