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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, OCTOBER 4th, 1882.

No. 40.

NOTES OF THE WEEK.

THE remains of the Rev. Dr. Pursey were interred in Oxford Cathedral last week, and Mr. Gladstone was one of the pall-bearers.

THE Mission elders are meeting with great success in England, and nothing, it appears, can be done to prevent their operations.

THE Presbyterians organized a Mission Church in Rio Janeiro in 1862, and now have thirty-two churches in the empire, with a total of 1,729 members, most of them converts from Romanism.

LADY HANNAH SHEPHERD HAVELOCK, the widow of the captor of Lucknow, recently died at her residence in Kensington Palace Gardens, London. She was a daughter of the Rev. Dr. Marshman, of Serampore.

THE Established Church of Scotland is continuing its efforts of last year to increase its Foreign Mission contributions. The new Convener has issued a vigorous address. His aim is to reach an income of £25,000 a year.

THE "Married Woman's Property Bill" effects great changes in the legal status of English wives. Henceforth, by presumption of law, all property belonging, or coming to a married woman, will be her separate property as absolutely as if she were unmarried.

DR. FIELD says that England, "in the battle which she has undertaken, is fighting for our interests as well as her own: to make it safe for Americans to visit Egypt, and go up the Nile, and pursue their lawful callings—their travels, or their business affairs, or their missionary enterprises—in the East."

THE British Museum has secured about 300 tablets and inscriptions from Babylon and vicinity. Among them are tablets with a hymn on the occasion of Cyrus' entry into Babylon, an account of the Deluge, and the history of Babylon in a fragmentary condition from about the 14th to the 10th century B.C.

THE French scientist, Pasteur, makes a strong argument in favour of cremation by showing that the earthworms which prey upon bodies become infested with disease germs, and bring them to the surface, where they again cause disease and death. Cremation would remove all disease of this sort.

OPIUM differs from alcoholic indulgence by the absolute necessity of having a daily quantity. A drunkard may abstain until means accumulate to enable him to purchase liquor, and may do his work efficiently in the intervals, but the opium-smoker must have his daily stimulant or he breaks down.

RUMOUR tells of Mr. Henry Ward Beecher retiring from Plymouth Church, Brooklyn. He is now in his seventieth year, has been for thirty-five years in the church which his name has made famous, and is telling his friends that he intends to resign so soon as he recognizes in himself any signs of a failing power.

THE members of the Committee disapproving Gladstone's Egyptian policy, having, with a view of discrediting his views of foreign politics, reiterated the charge that he sympathized with the South during the rebellion in the United States, Gladstone writes that a statement attributing such sympathy to him is untrue, and contrary to the authentic facts long ago made public.

THE Bishop of Carlisle, speaking at the Diocesan Conference last week, said he could not agree with those persons who seemed to think there could be no necessity for war under any circumstances. He did not think the world would be better for the adoption of that idea, and he believed warlike operations, like criminal proceedings, sometimes became a duty and necessity.

A WRITER in the London "Academy" thinks that the course of genuine education in Oxford is suffering from the excessive facilities put in the way of young men, in the form of easy school editions, with explanatory notes. We remember well the sensation created among educators by Dr. Anthon's edition of the Classics. In these days it is quite useless to oppose anything that is supposed to save time or labour.

THE greatest cause for triumph in the brilliant victory achieved by Sir Garnet Wolseley in Egypt is the thankfulness with which that victory has been received by the general population. It has come as a great release to them, before their homes, crops, and their all was desolated. Instead of being met as conquerors, they have been received as deliverers. Nothing could more plainly show how little Arabi's plans had to do with a national movement.

THE mother of the Rev. Dr. Cuyler recently completed her eightieth year, at Saratoga. She is too deaf (from an inherited family infirmity) to hear her son preach, but every Sunday morning before church he tells her what he is going to preach about, and gives her an outline of his sermon, and then she prays for him in her room during the hours of service. She was left a widow fifty five years ago, when her son was only four years old.

WALTER C. JONES, ESQ., of Warrington, England, has given the Church Missionary Society the sum of \$360,000, to be used for missionary purposes in China and Japan. The special object is the development of native agency in these countries. Nine years ago Mr. Jones made a thank-offering of \$100,000 for the development of native agency in India, Africa and Palestine. Four years ago he gave \$175,000 for similar purposes in India. His gifts for missions in ten years have amounted to \$646,000.

A SUNDAY SCHOOL Association for the Province was lately formed at St. John's, Newfoundland, Mr. E. Payson Porter, of Philadelphia, Secretary of the International Sunday School Committee, being present at the organization. The Rev. L. G. McNeil was appointed Newfoundland member of the International Executive Committee, and Mr. H. J. B. Woods, President of the Association. Mr. Porter also organized at Harbour Grace an association to affiliate with the Provincial one, Mr. Brimston, High Sheriff, being elected President.

A WRITER, describing one of the recent religious festivals or fairs in India, says: "One thing alone I missed of the attractions of an English fair—there was not one grog-shop, not one tent licensed to sell spirits, wholesale or retail. Strange to say, too, over the whole line of road, two miles, amid thousands of travellers, I did not see one person the worse of liquor." In this, at least, the heathen set an example worth following by Christian England and America. Strange that the two greatest countries in the world should be noted for drunkenness.

THE following is said to have been the relative growth of the Presbyterian and Episcopal Churches in the United States. In 1775 the Episcopal and Presbyterian Churches were numerically about equal in that country, with a slight preponderance in favour of the Episcopal. Twenty-five years after the Presbyterians had gained on the Episcopalists at the rate of 180 churches and 24,000 members. Fifty years more (1850) the Presbyterians led by 2,813 churches and 258,192 members. Twenty years more (1870) the disparity was 3,243 churches and 320,813 members. Ten years later (1880) they had a majority of 4,417 churches, and 360,266 members.

A FEW evenings ago a large and influential meeting of 2,000 Montreal citizens met in their Mechanics' Institute, with the Mayor as President. The object was to offer congratulations to Sir Garnet Wolseley for the commanding ability and energy which he displayed in Egypt, and for the success which has once

more crowned the British arms. The speakers represented different nationalities—English, French, Scotch, Irish; and as Sir Garnet was known to many personally since the Red River expedition, it is easy to account for the enthusiasm which animated the speakers. Ireland may well be proud of such men as Wolseley, Roberts, and Dufferin—men great in the Cabinet and great in action.

HÆMOPHILIA is a very learned-looking word, and, as it should do, it bespeaks a disease of which we know very little. The malady which from time to time so unhappily incapacitates H. R. H. Prince Leopold is one which must unprofessional people think to be due to some abnormal condition of the skin. A person who bleeds easily is said to have only one skin, in place of the proper number, which it must puzzle many to tell. It is not, however, any such malformation; but what it is is much less certain. The chemical constitution of the blood is thought by some to be at fault, the smaller blood-vessels by others; but no chemical or microscopical investigations that have been conducted as yet have been anything but contradictory, and therefore have been without result.

JOHN DUNN is in Durban. He utterly denies the statement that he is prepared to welcome Cetewayo, his belief as to the disastrous consequences and monstrous injustice of the King's restoration being unchanged. He says that the act will destroy the last shred of the respect of the natives for the English Government. He admits three-fourths of his people might desert him, and recognizes the futility of resisting the Government. The Zulus believe Cetewayo will return clothed with full powers, and will revive the old customs—witchcraft, killing and military service. Dunn supposes he is to retain his territory as a neutral zone, and has written to Lord Kimberley stating his views. Cetewayo, he believes, will coalesce with the Dutch, and he is convinced, by the King's public utterances in England, that he is imbued with genuine contempt for the British power.

QUEEN'S COLLEGE, Belfast, is in a most flourishing condition, as the Report for the Session 1881-82 testifies. At the matriculation examination 156 candidates passed, twenty-six were admitted *ad eundem* from other colleges, and fifteen non-matriculated joined the classes, making a total of 197. This shows an increase of nearly twenty-five per cent. on any previous year. The total number of students in attendance in the several faculties was 575. That the college maintains its former distinguished position is shown by the valuable scholarships and prizes gained during the year in Dublin, Oxford, and Cambridge Universities by students trained at this college. A great loss has been sustained by the death of two Professors—William Nesbitt, M.A., D.Lit.; and T. E. Cliffe Leslie, LL.D. The college has a learned and efficient Principal in the person of Rev. Dr. Porter, son-in-law of the late Rev. Henry Cooke, D.D., LL.D., Belfast.

THE Philadelphia "Presbyterian" speaks thus of the late Dr. Musgrave: "The death of Dr. Musgrave removes one who had long been a prominent figure in the Presbyterian ministry of this land. He was born to be a leader among men, and would have been so in any sphere of life which he might have chosen. Positive in his convictions, and with the ability to state all his opinions with marvellous clearness and force, he was in every assembly of men into which he came a man of mark. He strode to the front without effort, and his powers were soon felt and acknowledged. In some of his qualities as a debater he was without a rival, especially in the robustness and vigour of his arguments, which were enforced by a clear and sonorous voice, and rarely failed to bear down all opposition before them. Dr. Musgrave was also endowed with fine administrative powers, and because of these he was often summoned to posts of great responsibility in the Church. He was twice made Chief Director of the Church's Home Missionary operations, and conducted them with energy and prudence.

OUR CONTRIBUTORS.

THE OFFICE OF THE ELDERSHIP.

A PRISON IN THE REEL W. T. MILLER, DELIVERED IN A NOVEL CHURCH IN WINDSOR, IN CONNECTION WITH THE ORDINATION OF MR. GEORGE CURRIE, JULY 10TH, 1882.

The following extracts from this very suitable discourse will show how Presbyterianism has the advantage in unity, strength and freedom, compared with other systems of Church government, and what an important place the eldership has in the Scriptures, even from Exodus to Revelation:—

There are three systems of Church government throughout Christendom. First, there is Prelacy, or that system which is found in those churches which have different rank among the clergy—rank above rank up to the Archbishop—a system presided over in the Church of Rome by the Pope, and in the Church of England by the reigning monarch of the time. As the opposite extreme to this there is what is known as Independency, or Congregationalism, according to which every congregation is supreme to frame its own creed and take its own course in everything. This system may be described as a spiritual democracy. It fails in respect of strength and unity. It is as if all counties or townships in this Dominion were supreme and independent in every respect, without any bond of union forming them into a nation. Then midway between these two extremes stands Presbyterianism, which may be described as a species of Constitutional Republicanism, inasmuch as while it secures the freedom of every part within certain limits, it also secures the unity of the whole body throughout the nation, and indeed the unity of the body throughout the world. But while in some respects it is a constitutional republicanism governed by the chosen representatives of those living under it, it may also be said to be a constitutional monarchy, for Christ is the King. And as in every constitutional monarchy there is a covenant between the king and the people, so there is a covenant between Christ and His people—a covenant accepted by them, in terms of which He reigns over them. And if there is anything by which the history of the Presbyterian Church has been specially signalized, it is the noble witness-bearing and untold sufferings of that Church in defence of the crown rights of Christ—His right to rule in His own Church as her only King and Lord. The martyrs of that Church laid down their lives in defence of this principle as opposed to all secular domination over the Church in things spiritual. There is no Church and no ecclesiastical system in existence on the earth to-day that has done more to develop, defend and maintain liberty than Presbyterianism. And there is no nation on the face of the earth to-day, blessed with freedom, whose system of government is not modelled after Presbyterianism.

When any weighty or difficult question arose in any local congregation throughout the Apostolic Church—a question on which there was a division of opinion in the congregation, or among the elders of the congregation—such question was referred to a full assembly of the elders. So long as there was a surviving apostle he acted with them. But, strange to say, even then the apostles did not, by an exercise of apostolic authority, decide such question, as clearly they might have done, but they trained the assembly of the elders by acting with them and guiding them in the matter; so that when the apostles had all passed away the Church might find herself in possession of a complete system of self-government under Christ her Head, and fully capable of going on with her work throughout all the world.

As an illustration of the referring of local difficulties to a full assembly of the elders, see Acts xv. 1-4, then 23 etc., and Acts xvi. 4.

As one of the safeguards of liberty this principle and right of appeal to a higher tribunal is of priceless value. In our civil constitution this principle reigns, and the suitor who feels that an inferior court has done him an injustice can appeal to a higher. In a Congregational church there is no right or power of appeal whatever. Through having incurred the ill-will of one or two leading influential men in the church, a member of that church may on some flimsy charge be called before a church meeting, and his very indignation at being treated in such a way may lead him to commit himself; so that he is severely censured, not for the original charge, but for his manner of conducting himself when accused, and such a

man has absolutely no redress. He must just suffer the wrong done him, for under that system might becomes right. In the Presbyterian Church such injustice and tyranny is impossible, for any injured person can appeal his case to a higher court, and not only vindicate his character, but secure the censure of those who maliciously did him wrong, and if need be, their suspension from Church fellowship, not only in their own congregation, but from fellowship in any and every congregation of the whole body, till they confess their sin, and satisfy the courts of the Church of their repentance.

These principles laid down in the Scriptures constitute the very substance and frame work of the Presbyterian system of Church polity; and that system being the ordinance of God, compliance with it is obedience to Him, and resistance is not simply resistance against those who administer it, but resistance against the ordinance of God and His Divine authority expressed therein. The martyred forefathers of the Presbyterian Church recognized the Divine authority of those principles, else they would not have witnessed for them to the death. Let us be loyal and true to the Church of our fathers, not merely because she is the Church of our fathers, but because she is so apostolic in faith and polity. Her system of government has stood the test of trial, and is from year to year becoming more and more popular. Other Churches are manifesting a tendency to imitate it, and their people are claiming its freedom and privileges within their own denominations. It secures constitutional freedom as no other system does, while at the same time it restrains liberty from running into license. It bears the stamp of Him who is the Author of law and order. Everywhere throughout the Scriptures from the beginning to the end you meet with it, when the circumstances of the Church are described or her history is given. When Moses went to Egypt to deliver Israel from bondage he called for the elders of the people and made known to them his commission. And when in the book of Revelation, John beheld the vision of heaven, saw the holy city and the Church of God in her glorified state, he tells us that he saw elders round the throne and crowns of gold upon their heads.

RIVAL CHURCHES VS. DISCIPLINE.

MR. EDITOR,—While there may be somewhat that may be disputed in your brief editorial on the above-named subject in a recent PRESBYTERIAN, there is also much that is too true, and very greatly to be deplored. It does not say much for the state of religion throughout Protestant Christendom when denominations that are not only professedly, but also virtually, one in the essentials of religious belief, should yet seek to flourish by a sort of shopkeeper rivalry, or rather competition. Whatever may be professed, practically the great aim of many at the present day is not, who will be most effective in saving lost, homeless sinners, and in comforting and upbuilding in a robust piety the flock of God within their pale, but who will draw the most custom—who will succeed in getting their churches best patronized. What follows? Expensive structures are raised, partly for the glory of God, "who ought to be honoured with as good a building as we can give Him;" partly "to be in keeping with the requirements of good taste and the immediate surroundings;" and partly to get somebody to come to church to whom the old-fashioned one was an "offence," and to keep somebody else from going to the attractive edifice over the way that has just been newly renovated, cushioned, frescoed, and finished generally in the "higher" style of art.

I have no objection, sir, to the expensive, comfortable, attractive building and all that is beautiful and useful in the service of God's house, so long as the people have the heart to honour God thus, and have the means to do it with; but is it not a glaring fact that churches are built, costly organs fitted up, and expensive furnishings obtained, in many cases where the necessities were not great—if they existed at all—except such as might arise from the exigency of competition, and where the people either have not the means to afford the luxury, or, if they have, have not the heart to bestow them. What follows? Debts, mortgages, with their ghostly train of dunnings for subscriptions and contributions, and often the resort to questionable shifts to raise the necessary funds, in endless socials, tea-meetings, lawn and parlour parties, etc., with all their attendant heart-

burnings, and secularizing influences. What follows? That in many, too many cases, the Church is becoming almost quite secularized. I mean the individual congregation so afflicted is "run" very much as a business "concern." The question of money-making figures now so largely that it threatens to predominate over those of the spiritual growth of believers and the salvation of sinners, intruding itself into all the vital parts of the Church's organism, not excepting the minister's study, and paralyzing him both in head and heart. What follows? Discipline is not easy of course not. The influential, prominent member you have referred to is largely influential and prominent because of the "support" directly or indirectly given by him to the cause. When a member or adherent is lost to a congregation, I do not say that absolutely no thought should be given to the loss (financial or other) that the congregation must suffer, but I fear—to put it as mildly as I can—that modern tendencies are to make the loss to the treasury preponderate in our thoughts over the loss to the communion roll, and chiefly to the spiritual well being of the party concerned. Is discipline, therefore, impossible. God forbid! for it is all the more necessary. I grant you that all you have said is true, of the readiness of other churches to welcome the disaffected, troublesome, influential persons. *Mom*—much more might be said in that line, to the burning shame of the Christian name. But is discipline or faithful dealing on that account impossible? "Tell it not in Gath, publish it not in the streets of Ashdod; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph." You say well when you say that the fault is with the churches themselves. That is an awful reproach. But how? Where lies it? I gather from the general tone of your article that you would lay it on the rival denominations. I think it lies not wholly nor chiefly there. Do not churches of the same denomination often show a weakness for making capital of a sister's troubles? Now it is some quarrel among themselves that sends away some few in bitterness to another church, where few questions are asked, and no advice given to first try and "be reconciled" to their brethren, and then come and offer their gift. That would necessitate a perilous delay. Again it is disaffection towards the minister or his teaching. He has, perhaps, ventured to speak somewhat plainly. It has been taken as personal. In a few weeks the offended individual is ordained an elder, or elected to the board of managers, or has otherwise received some "mark of esteem" in a sister church over the way. Perhaps it is a funeral only—a Sabbath funeral, perhaps, that is too much for the conscience of the minister of the church where, perhaps, as is often the case, the "influential person" is only an adherent, but not too much for that of his co-presbyter. Perhaps it is a baptism that either lets some loose-living person easily out of one church and as freely into another, or constrains the administrator to relax his scruples. It may even be more open and flagrant misconduct, as you hint; but in any case the discipline is difficult, and the fact of another church being in the neighbourhood, and the well-known possibility of what they will do if these persons are faithfully dealt with, is plainly a stumbling-block.

Even then, why should discipline be impossible? It is not. In the name of the persecuted, deserted, crucified Lord who has sent us, let us who are called to be partakers of this ministry do our duty, and leave the results with Him. He is able to look after His own interests and the interests of His kingdom. Let us, by all means, be like Himself—meek, lowly, loving, gentle, forbearing, forgiving—so far as the injury has been personal; but let us also be faithful even to tears, and firm even to death, and so "reprove, rebuke, exhort" And what then? "Some may leave." Let them go. It is better, if the will of God be so. The church will be the better for the purging. Truckling to such a person, or even ignoring what may be clamant to the retaining of him in his place in the pew, and of his "gift" in the treasury, may be the grieving of the Holy Ghost, and the blighting of the spiritual life of that people. Here is where the great difficulty of discipline lies, and where, I apprehend, the burden of responsibility rests. It is not only with congregations that may almost decoy away the disaffected, but with us who have committed to us the keys. The great spiritual issue in the Church in all ages has been whether is God or Mammon to have our homage. No honest reader of her history will deny that there

have been times when the world was in the ascendancy in her afflictions. Your editorial is surely calculated to start the searching question: whither is she tending now? Let us "have faith in God," and discipline will be quite possible in the most trying cases, and the Church will survive the possible and perhaps dreaded exodus.

PASTOR.

ASSEMBLY'S MISSION IN CHINA.

The following letter has been lately received from Dr. Mackay:

"Last Thursday twenty helpers arrived here from their different stations. During our meetings, which lasted till late Saturday night, the preachers went over the whole of the Epistle to the Hebrews with great credit to themselves and thankfulness to God for His goodness towards them.

"The magnificent present of R. M. Wanzer, Esq., of Hamilton, was awaiting them. Twenty four sewing machines arrived in good order; and the joy of each preacher when receiving a machine was simply unbounded. They scarcely believed the machines would come; but, in their case, seeing was believing. I am sure such a present will really do much good. Mrs. Mackay taught them all how to use them.

"Think of it! In addition to all this, was

THE OPENING OF OXFORD COLLEGE

last evening (Wednesday, the 26th inst.) at 8:30 p.m. Converts flocked from the country throughout the day. The steam-ship 'Fukien' was in the harbour, and my old friend, Captain Abbott, was on the ground at 6 o'clock a.m., decorating the principal hall with flags. From the British Consulate and Chinese Customs flags were sent. On one side of the main door was a British ensign, and on the other a Chinese flag. Two ropes streaming with flags were stretched from the roof to the ground. Every foreigner in the community was invited; also several mandarins. My old friends, Messrs. H. E. Hobson and A. Frater (the former Commissioner of Customs, and the latter H. B. M.'s Consul) assisted me in drawing up a programme. At the appointed hour all the foreigners were present; and in a few minutes two mandarins appeared in their great sedan chairs—the one, Le-Ko-Kong, who has had more influence in Northern Formosa than any other mandarin since I landed here; the other a new comer, and a Tartar, not a Chinaman. These two mandarins never attended a Christian gathering before. H. B. M.'s Consul, A. Frater, Esq., took the chair, and at the request of his worthy partner, an Edinburgh lady, we began by singing the 100th Psalm in English; then all the converts made the hall ring with the same in Chinese. After prayer in English and Chinese, I was asked to give an account of Oxford College. Then the Consul made an address, referring mainly to the writer of this letter; so, too, Mr. Hobson's remarks were entirely in the same line, as he travelled over mountain and valley into savage territory with me. What they said will appear in due time in the future. Le-Ko-Kong, one of the mandarins, stood up and presented me with a carefully-written-out article, the substance of which is preached in every Protestant pulpit in Canada. He wished me to put it up in the College. Of course it is not the Gospel, but morality—good as far as it goes. The whole place was lighted up with English and Chinese lanterns. Fully 1,500 persons were present, and at 10 o'clock p.m., I am confident, converts, mandarins, and foreign residents returned to their homes more than delighted with the whole proceedings. The harmony was simply unsurpassed. Beyond all question, it was in many respects the greatest assembly ever met in Northern Formosa. Intensely interesting! most successful! ever-memorable night, 26th July, 1882!

"I wished so much that Mr. and Mrs. Junor could have been present. They took a very lively interest in Oxford College before Mr. Junor was laid low with sickness. May he return and spend many pleasant days within its walls, preparing young men to go forth into the harvest field! Since Mr. Junor left, I spent nearly every day, from sunrise to sunset, under a burning sun, counting bricks, weighing lime, drawing plans, and superintending the building, which is of red brick. In the evening, I went many times into the country. Mrs. Mackay has been teaching a dozen students every night till 10 o'clock for the past two months. I taught from 10 to 11 o'clock p.m.

"A thousand blessings rest on every one in the great Dominion who gave, or would willingly give, for

Oxford College! Ten thousand thanks to grand old Oxford county for this splendid College! Let all remember it now in their prayers, that it may fulfil a glorious mission away down in the future.

"G. L. MACKAY.

"Tamsul, Formosa, July 27th, 1882."

REV. JAMES SMITH'S WORK AT AHMED-NAGAR, INDIA.

MR. EDITOR,—At the recent meeting of the Presbytery of Stratford, I laid before it the matter of a communication from Mr. Smith relating to his mission work, and made the proposal, at once heartily agreed to, that the Presbytery recommend its people, as individuals, or Sabbath schools, or congregations, to contribute to the expense of preparing a room for a class in his High School. I was requested, at the same time, to write a statement of the case for the information of our people and of absent members.

Mr. Smith was ordained by our Presbytery, at St. Mary's, on the 29th September, 1879, and, at the request of the American Board of Commissioners for Foreign Missions, designated to their mission in Western India. That Society has been highly honoured in the service of the Kingdom for many years in India, Turkey, and elsewhere, and being unsectarian, Mr. Smith retains his connection with our Church and is a member of our Presbytery. He had laid himself out for another profession, but his case turned out somewhat like that of one before who assayed to follow a certain course, "but the Spirit suffered him not." He felt constrained to devote himself to that kind of work which, if owned of God, will tell the best for himself and others in consequent honour and blessedness. He has chosen for himself present privation and toil in an oppressive climate; and it must afford unfeigned pleasure to all who "look at the things which are unseen" to find that the young missionary's heart is firing up to the work which God is opening out for him. And it will be no small privilege to lend him a helping hand in that work, and have a share in what is to follow.

Mr. Smith, since his arrival, had observed with sorrow that the high caste people stood aloof, and even despised the mission, on account of its reception of almost none but those of low caste. He had studied the problem for two years, and finally he proposed a High School. The other members of the mission feared that none of the high castes would attend a school in which Scripture lessons formed a part of the programme. Mr. Smith thought that the advantage of instruction in English by a competent European might prove a sufficient temptation. His expectations were realized. He began in June last with 20, and in a short time he had over 30. He has thus gained the coveted welcome into high caste families. He and Mrs. Smith had been invited to some of their houses, and asked back as often as they could come, and gratitude and esteem had been evidenced by wreathing them with flowers and sprinkling them with sweet odours. The mission, giving its sympathy from the first, seeing the prospects of success, has made a small allowance for teachers' salaries, and the allowance, supplemented by fees, may meanwhile suffice. Mr. Smith has turned the lower story of his house into a school, and has expended a considerable part of his salary on the work. He wishes to have four classes, or standards, corresponding with a four years' course, embracing the usual High School subjects—about equal to our own High School course—and requires four rooms. Mrs. Smith, whom we about St. Mary's had learned to esteem as an excellent teacher and an estimable Christian lady, had expected to take a department in the school, but we are sincerely grieved to learn that she has been an invalid for many months. This affliction has entailed greater than the usual expenditure, and Mr. Smith asks us of this Presbytery to help him. He proposes to turn a spacious verandah into a room. This will cost \$150, and the furnishing \$100 more.

Will our ministers please take a little interest in this matter? Or any of our people? Send contributions to the undersigned, to be forwarded. Mr. Smith's hopes may be realized very soon in the use of Christian worship in high caste families.

As indicated in a late CANADA PRESBYTERIAN, he would be highly gratified to have scholarships for his school, say 12 in number, amounting to \$6 or \$8 each a year, to pay fees of such as are unable. A permanent scholarship can be founded by a contribution of \$100 or \$150. JOHN FOTHERINGHAM.
St. Mary's, Sept. 18th, 1882.

OBITUARY.

In the Summerside "Pioneer" of the 20th ult. we have an interesting sketch of the life and labours of the late Rev. R. S. Patterson, of Bedeque. The following extract will show the changes which he witnessed during the half century of his useful ministry:

"It is deeply interesting to note the changes which Mr. Patterson witnessed during his extended ministry. When he settled at Bedeque there was not a waggon in the parish, nor a mile of road suitable for one to run on. There was no post-office nearer than Charlottetown. The country around was an almost unbroken forest, with here and there a few acres of cleared land—if stump-covered acres can be said to be clear. There was no regular communication with the mainland. In the outer world things were little better. Stephenson had not yet invented the locomotive, nor Morse the electric telegraph. The great monsters that now weekly cross the ocean were yet unthought of. He lived to see the little band of four ministers become a part of the great Presbyterian Church in Canada, with seven hundred ministers and eight hundred congregations. He lived to see the forest swept away, and the howling wilderness in Prince Edward Island become the most densely peopled rural section of the Dominion. He lived to witness and enjoy the triumphs of steam communication by sea and land. He lived to hear of the triumph of British arms in the land of the Pharaohs, on the very day on which that triumph had been achieved. When George III. died in England, it was nearly six weeks before the event was known in Prince Edward Island; but when Wolseley conquered the Egyptian rebels, we read of his exploits in Prince Edward Island before the blood of the slain was dry on the Egyptian sands. These changes were witnessed in the lifetime of the venerable pastor of Bedeque, and the world in which his ministry closed must have seemed a different one from that in which it began. We sincerely hope that an extended memoir of this worthy man will be prepared and published in a more permanent form."

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston on the 18th of September. A vote of thanks was passed to B. Folger, Esq., Superintendent of the Kingston and Pembroke Railway, for his courtesy in granting passes to students and members of the court while travelling over that road in the prosecution of mission work. Arrangements were made for the ordination and settlement, as ordained missionary at Glenvale, etc., of Mr. Angus Sillars, licentiate, on the 17th instant. It was decided to certify Mr. Rattray as a student to the authorities of Queen's College. The following were appointed to look after the interests of the several schemes of the Church: Dr. Smith, the Home Mission Fund; Principal Grant, the Foreign Mission Fund; Mr. Wilson, the French Evangelization Fund; Mr. Gracey, the College Fund; Mr. Young, the Widows', etc., Fund; and Mr. Leishman, the Assembly Fund. Principal Grant brought before the Presbytery the matter of the expenses arising out of the lawsuit affecting the Temporalities Fund. A motion was passed sympathizing with the object, and recommending that contributions be made by all the congregations within the bounds. Dr. Smith presented the Home Mission report. Mr. Craig was appointed Moderator *pro tem.* of the Demorestville Session. The stations of Melrose, etc., and St. Columba, etc., Madoc, were restored to the status of vacant congregations to be supplied by probationers half time. It was decided to secure, if possible, the services of an ordained missionary for North Hastings, and to offer a salary of \$900. Provision was made for the examination of the exercises and reports of the students labouring within the bounds. The list of supplements and grants was revised. Mr. Leishman gave notice of overture in regard to the filling up of vacancies.—THOMAS S. CHAMBERS, Pres. Clerk.

THE Exhibition building at Sydney, New South Wales, has been burned, with all its contents.

A METHODIST authority states that there is one Methodist College student to every 1,000 members; one Episcopalian student to every 900 members; one Baptist student to every 830 members; one Presbyterian student to every 600 members; one Congregational student to every 413 members.

PASTOR AND PEOPLE.

CONCERNING BAPTISM.—II.

BY REV. W. A. M'KAY, B.A., WOODSTOCK.

From the Christian Standard.

MR. EDITOR,—In your article of Feb. 25th, you are sadly at fault in your understanding of the language and spirit of the Confession of Faith. The words you quote are found in widely different places, and some of them, and the sentiments you impart, are not found in the Confession at all. The idea that the sacrament of "baptism confers the spiritual blessing which it signifies," is not only foreign to the teaching of the Confession, but is specifically and plainly contradicted by that book. See chap. 28, sec. 5, where we are distinctly taught that "grace and salvation are not so inseparably annexed unto it (baptism) as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated." This is a very different doctrine from that contained in your unfortunately mixed quotation—as different as truth is from error. If that quotation was made by a "blind watchman" (Isa. lvi. 10), the offence may be excused. But it comes with a very bad grace from one who, in this review, complains of misquotations from the writings of A. Campbell and other leading spirits among the Disciples. And if the editor of the "Standard" could make such misquotations from the Confession of Faith, with the book before his eyes, is it strange, or a mortal sin, that I should be led into an error (if error it be) by public prints and private correspondence, regarding the sentiments of Isaac Errett and J. G. Fee on Rom. vi. 4 and Col. ii. 12? It is not a part of my duty, however, to place to the credit of persons views of truth which they do not hold, and therefore, with regret, I shall omit the above names from page 51 of the fourth edition of my book, which will soon be issued.

Let me, however, reason with you a little, Mr. Editor, in the hope of leading your unbiased mind to see how utterly inconsistent it is for you, at least, to force immersion into the above passages. In your communication of March 4th, you say that to speak of the "symbol of a trope" would be to speak "nonsense." In this I perfectly agree with you. The figure of a figure is as pure a figment of fancy as "the shadow of a shade."

But now apply this test to your interpretation of these two passages (Rom. vi. 4; Col. ii. 12). Believers are here said to be buried with Christ by baptism into death. And you say that immersion is a figure of that burial. But the burial itself is a figure of spiritual truth. Paul uses it, as any intelligent reader of the Bible can see, to denote the *state* or *condition* of a person who is so united to Christ in the power of His death, that the body of sin is put away as a corrupt and perished thing; and the person rises from the death of sin to that higher, holier and happier life, which is "newness of life." Immersion, as you acknowledge, is a figure; burial with Christ is, as Paul declares, also a figure. How, then, can you make the one represent the other, except by making one metaphor represent another? And this in your own graphic language, is "as near being nonsense as it is possible to get, without entering on the possession of the genuine article."

What possible similarity is there between immersion and the burial of Christ? How was our Lord buried? He was not lowered like a corpse into a modern grave, or like a living person when plunged into water; but he was carried into a cave cut out of the face of a perpendicular rock, and laid on a shelf, or in a niche in the wall, "as the manner of the Jews was to bury." Many such tombs may still be seen around Jerusalem. If four men take up a dead body, carry it into a room and lay it on a table, pray what likeness is there between that action and dipping a man into water? Yet this was the burial of Christ (Matt. xxvii. 60, 61).

Immersionist congregations sometimes sing, as they look on the baptistry—

"Was not the Lord who came to save
Interred in such a liquid grave?"

He certainly was not. His burial had no resemblance to a dipping, a plunging, or an immersion. The place in which His body lay was not a "baptistry," a "liquid grave," or a "watery tomb." Water was in no way associated with His burial. And to thrust water into those passages which speak of His burial

and our union with Him in that act, is to materialize and degrade the purely spiritual idea of the death of sin in us, through the Spirit, into an outward rite, and that rite an unseemly and unscriptural one. This is ritualism imported direct from Rome.

As the editor of the "Standard" is great on metaphors, and would by no means confound or misuse them, I will reason with him a little further on his use of metaphors in interpreting Rom. vi. 4. You tell us that baptism represents the burial of Christ. Dr. Carson, p. 475, says that the water is the "womb," and on p. 476 he says, "To emerge out of the water is like a birth." And I know of no immersionist writer who does not agree with him in this. You all speak, also, of baptism as a washing or purification. But baptism cannot represent three such dissimilar things as a cleansing, a womb and a grave, unless a man can be emblematically cleansed, born and buried in the same act. If he goes into the water as a grave, he surely cannot be raised and walk out of it as from a womb. If, as immersionist writers say, the water is a laver and an emblem of purification, then your baptism cannot be a burial, unless a man can be cleansed in a tomb and buried in a laver! Such a confusion of metaphors is not simply "near being nonsense," but the real "genuine article."

It is now acknowledged by immersionists that the Greek word *baptizo* does not imply the "taking out of the water." Conant, probably the highest immersionist authority on this continent, says in *Baptizein*, p. 81, "The idea of *emersion* is not included in the meaning of the Greek word." Where, then, Mr. Editor, do you get the "birth from the womb" or the "resurrection from a grave," of which you talk so much in connection with baptism? On your own showing, our Lord, in giving the command to baptize, did not command "the taking out of the water," for "emersion is not included in the meaning of the Greek word." But you say that you take them out of the water as an act of humanity. All well. I have no objection to your taking your people out of the water after they have been improperly put in; but why, I ask, interpret your own "act of humanity" (confessedly not a part of the divine command to baptize) as a symbol of a great spiritual truth, viz.: our rising with Christ as a "newness of life?" Is not this adding to the Word of God? Where can there be a figure of a resurrection in baptism, if there be no *emersion*? Moreover, if *baptizo* puts a person into water, as you say, but does not take the person "out of the water," as Dr. Conant affirms, then it follows that when Christ commanded His disciples to baptize, He simply commanded them to put persons "into the water" without taking them "out of the water," i. e., to drown them! Verily, the legs of the lame are not equal.

We will yet show that just as "*baptizo* does not take out of the water," so neither does it put into the water. What Dr. Carson is forced to acknowledge of classic baptism is true universally: "The idea of water is not in the word at all" (p. 24); and I may add that still less is the idea of mode in the word. Such an expression as "baptized into water" (*eis hudor*) never occurs in the Word of God. Yet if baptized means dipped, this of all expressions would be the most proper.

Can the editor of the "Standard" not see something far more spiritual, and nobler, and powerful in Rom. vi. 4 than a mere water dipping? Will dipping into water "baptize" a man "into Jesus Christ," or make him "walk in newness of life," or produce in him those other glorious results ascribed to the baptism of this passage? You yourself must acknowledge that the lives of multitudes of "dipped" persons testify to the contrary. In an address delivered before one of your Ministerial Associations, and published in the Supplement to the "Standard" for August 16th, I find one of your preachers declaring that "he did not think one-tenth of your membership actually gave thanks for their meals, and that a much less proportion have the family altar." And yet these have all been dipped, and, as you say, "born again," "buried with Christ," and made to "walk in newness of life." Reverently and truly may we pray, in the language of the prayer-book, from such regeneration "Good Lord deliver us."

The baptism of Rom. vi. 4 is that of which we read in 1 Cor. xii. 13: "By one Spirit are we all baptized into one body." It is that *thorough change in the condition of the soul*, which is effected by the Spirit of God when He works faith in us, and thus unites us to Christ, making us members of His body, of His flesh, and of His bones (Eph. v. 30). We are thus, in point

of law, made one with Christ our Head in His death, burial, resurrection and glory. When He was crucified, we were crucified with Him (Rom. vi. 6); when He was dead, we were dead with Him (Rom. vi. 8); and when He was buried, we were buried with Him (Rom. vi. 4; Col. ii. 12); so, also, when He was quickened, raised, glorified, we are quickened, raised, glorified with Him (Eph. ii. 5, 6; Rom. viii. 17). Such are the blessed results ascribed by the Word of God to the baptism of Rom. vi. 4. Do these results follow dipping into water? If not, then the baptism of Rom. vi. 4 is not a dipping into water.

[To be continued if the Lord will.]

Woodstock, Ont., Canada, August 30th.

CONSIDER THE LILIES.

We do not need to be familiar with nature, in her grand rare moods, in order to read her lessons. For Jesus takes each one of us by the hand, and directs our attention, not to distant, obscure or unusual displays of divine workmanship, but to the most common and simple. In the savage heart of Africa, Mungo Park learned from a single sprig of heath that battled for life against adverse conditions the same lesson of trust in God which Jesus drew from the lilies of Palestine. In the heart of London the city clerk or artisan, pent in one narrow chamber, may cherish in a flower-pot so much of the wondrous work of God—the life and beauty of vegetation—as to read in it a daily sermon; for the tiniest morsel of God's workmanship carries His signature and speaks His messages. Nay, it is sometimes by the simplest objects that that message is most clearly spoken. It is not every one who can take in, without an interpreter, the majestic voices of the ocean, or of the Alp, or of the cataract. In most of us, I think, if we would but consider it, "the meanest flower that blows" might awaken the "thoughts that lie too deep for tears."

What practical lesson, then, have the wild flowers to tell? Question them of Him who fashioned them, what manner of maker and worker He may be, and you shall hear. See them in their spring legions, sown broadcast over meadow and forest, mountain and field, how they grow, noiseless and unobtrusive, but plentiful as the stars of heaven, breaking simultaneously from the dark ground, as with one consent, to cover the broad earth with a garment of loveliness. Is not our Father a giver of life? Is not His breath strong to quicken? Think how prodigal in working, how universal, secret, persuasive, must be that undiscoverable power which loosens nature from its bands of death, and moves at once in every place, and thrusts forth green leaves on every bush, and scatters golden cups and purple bells on every field. Is this God, then, a distant God—a God far off? Has He forgotten to be gracious? Will His breath quicken us no more? Is His arm shortened that it cannot save? O, by the power that beats through every living thing, that turns dead matter into joyous, glorious life, let us not despair of frozen hearts or souls, of men dead in their sins, but let us prophesy with hope to the slain of our people, and pray with confidence to the four winds of heaven.

There is one lesson for Christian workers. Here is a second. Our God takes delight in His least creatures. Wearied with gazing over the wide fields, where the eye finds no end to the breathing life that worketh everywhere, I stoop to pick a tiny weed growing at my feet. I did not see it before; but I see that God saw it. For it God cares; for it He made His sun to shine, His rain to fall; on it surely His eyes delight to rest. How wonderful a lesson of patient, painstaking care—of individual love and providence! The mighty worker is the minute provider. Widely as God lavishes life, yet He forgets nothing.

Be ashamed, my soul, of thy faithless fears! Thy God is a rich God, and as willing and considerate as He is rich. The wayside weed is not beneath His care—how much less so am I.—*J. Oswald Dykes.*

THE WICKET GATE.

You must have heard Mr. John Bunyan's description of how pilgrims came to the wicket gate. They were pointed, you remember, by Evangelist, to a light and a gate, and they went that way, according to his bidding. A young man in Edinburgh was very anxious to speak to others about their souls, so he addressed himself one morning to an old Musselburgh fishwife, and he began by saying to her, "Here you

are with your burden." "Ay," said she. He asked her: "Did you ever feel a spiritual burden?" "Yes," she said, resting a bit, "I felt the spiritual burden years ago, before you were born, and I got rid of it too; but I did not go the same way to work that Bunyan's pilgrim did." Our young friend was greatly surprised to hear her say that, and thought she must be under a grievous error, and therefore begged her to explain. "No," said she, "when I was under concern of soul I heard a true gospel minister, who bade me look to the cross of Christ, and there I lost my load of sin. I did not hear one of those milk-and-water preachers like Bunyan's Evangelist." "How," said our young friend, "do you make them out?" "Why, that Evangelist, when he met the man with the burden on his back, said to him: 'Do you see that wicket gate?' 'No,' said he 'I don't.' 'Do you see that light?' 'I think I do.' Why, man," said she, "he should not have spoken about wicket gates or lights, but he should have said, 'Do you see Jesus Christ hanging on the cross? Look to Him and your burden will fall off your shoulder.' He sent that man round the wrong way when he sent him to the wicket gate, and much good he got by it, for he was likely to have been choked in the Slough of Despond before long. I tell you, I looked at once to the cross, and away went my burden." "What!" said the young man; "did you never go through the Slough of Despond?" "Ah," said she, "many a time, more than I care to tell. But at first I heard the preacher say, 'Look to Christ,' and I looked to Him. I have been through the Slough of Despond since that. But let me tell you, sir, it is much easier to go through the slough with your burden off than it is with your burden on."

And so it is. Blessed are they whose eyes are only and altogether on the Crucified. The older I grow, the more sure I am of this, that we must have done with self in all forms, and see Jesus only if we would be at peace. Was John Bunyan wrong? Certainly not; he was describing things as they generally are. Was the old woman wrong? No; she was perfectly right; she was describing things as they ought to be, and as I wish they always were. Still, experience is not always as it ought to be, and much of the experience of Christians is not Christian experience. It is a fact which I lament, but, nevertheless, must admit, that a large number of persons, ere they come to the cross and lose their burden, go round about no end of a way, trying this plan and that plan, with but very slender success after all, instead of coming straightway to Christ just as they are, looking to Him and finding light and life at once. How is it, then, that some are so long in getting to Christ?—C. H. Spurgeon.

HINTS AND HELPS TO PREACHERS.

1. Be punctual; start early; be on the spot a little before time; and be ready as the hand of the clock points to the hour. It is neither pleasant nor profitable for members of a congregation to see the preacher rush in five minutes after time, hurry into the pulpit or desk, and give out the first hymn while he wipes the perspiration from his brow.
2. Select your lessons and hymns beforehand. It looks badly to see a preacher turning over hymn-book or Bible as if uncertain what to announce; besides, selections made hurriedly are very apt to be unsuitable.
3. Speak slowly and distinctly rather than loudly. If you begin quickly and loudly, you leave no room for variation of voice.
4. Handle Bible and hymn-book reverently. Don't throw them about or turn them over as if they were a ledge, or a cash-book.
5. Avoid a pompous style in prayer. Let your sentences be simple and your words plain. Let them, as far as possible, express wants likely to be felt by your congregation. Remember that you not only pray for your hearers, but on their behalf—that is, in their name. You are, for the time being, their mouthpiece.
6. Do not let your notices mar the effect of your preaching; give them out after the sermon, and in as few words as practicable. A long closing hymn is a mistake; so is a long prayer. Let the hymn be carefully chosen with a view to deepen the effect of your discourse, and let your closing words of prayer have the same influence.
7. Don't gossip after service. A shake of the hand and a few words of kindly and judicious talk with

such of your congregation as you may be able to reach, may do good; "but whatsoever is more than these cometh of evil." If you tarry for a meal before you return home, be careful lest your words or demeanour counteract the influence of your preaching. Remember that what a man is and does, often tells more upon others than what he says.—*Lay Preacher.*

YEAR UNTO YEAR.

As year unto year is added,
God's promises seem more fair,
The glory of life eternal,
The rest that remaineth there,
The peace, like a broad, deep river
That never will cease to flow;
The perfect, divine completeness
That the finite never know.

As year unto year is added,
God's purposes seem more plain,
We follow a thread in fancy,
Then catch and lose it again;
But we see far on in the future
A rounded, perfected bliss;
And what are the wayside shadows,
If the way but lead to this?

As year unto year is added,
And the twilight of life shall fall,
May we grow to be more like Jesus,
More tender and true to all,
More patient in trial, more loving,
More eager his truth to know,
In the daily paths of His choosing
More willing in faith to go.

"MAN HAS BUT ONE CHANCE."

"Gentlemen, this universe, up to the edge of the tomb, is not a joke. There are in this life serious differences between the right hand and the left. Nevertheless, in our present career, a man has but one chance. Even if you come weighted into the world, as Sindbad was with the Old Man of the Sea, you have but one chance. Time does not fly in a circle, but forth, and right on. The wandering, squandering, desiccated moral leper is gifted with no second set of early years. There is no fountain in Florida that gives perpetual youth; and the universe might be searched probably in vain for such a spring. Waste your youth; in it you shall have but one chance. Waste your middle life; in it you shall have but one chance. Waste your old age; in it you shall have but one chance. It is an irreversible natural law that character attains final permanence, and in the nature of things final permanence can come but once. This world is fearfully and wonderfully made, and so are we, and we shall escape neither ourselves nor these stupendous laws. It is not to me a pleasant thing to exhibit these truths from the side of terror; but, on the other side, these are truths of bliss; for by this very law through which all character tends to become unchanging, a soul that attains a final permanence of good character runs but one risk, and is delivered once for all from its torture and unrest. It has passed the bourn from behind which no man is caught out of the fold. He who is the force behind all natural law is keeper of His sheep, and no one is able to pluck them out of His hand. Himself without variableness or shadow of turning, He maintains the irreversibility of all natural forces, one of which is the insufferably majestic law by which character tends to assume final permanence, good as well as bad."—*Rev. Joseph Cook, D.D.*

EARLY CONVERSIONS.

A Congregational minister of Massachusetts reports 555 additions to his church on confession of faith during an eleven years' pastorate. The "Congregationalist" says: "We have been much interested in the facts which a mutual friend has secured for us to the comparative ages of the converts. We quote them as follows:

Between 10 years and 20,	221 persons.
" 20 "	30, 228 "
" 30 "	40, 02 "
" 40 "	50, 31 "
" 50 "	60, 9 "
" 60 "	90, 3 "
Over 90 "	(93.) 1 person.

555

These figures indicate significantly how much more likely people are to become Christians in early life."

The Rev. George Musgrave, DD., LL.D., died at Philadelphia on the 24th ult., at the age of seventy-eight.

MISSION NOTES.

SEVEN different nations are embraced by the Berlin Missionary Society in the area of their South African work, which extends 1,000 miles in length by 500 miles in width.

THE missions of the Hervey, Society, and Loyalty Islands continue to be much troubled by French officials. An appeal has been made to the Imperial Government at France with the hope of a satisfactory settlement.

THE Free Church has just sent out two missionaries to South Africa, and has appointed a medical missionary for the New Hebrides. The Church has also supplied two young men for the South Sea Islands Mission.

SINCE the death of Dr. Krapf, his Dictionary of the Swahili Language has been completed and published. The work is one of great value in its relation to missions in Africa, and the completion of it is a worthy monument to the eminent scholar and missionary. It marks another step in the redemption of Africa.

THE Mission Hospital at Swatow, China, in connection with the Presbyterian Church in England, is doing a great work. During the year 1888 no less than 4,754 patients were treated more or less successfully, and 63 were cases of men who came to be cured of opium-smoking. The patients come into daily contact with Christian teaching and Christian practice.

DR. BEHM estimates the population of Africa at 201,787,000. The number of Jews is 350,000; Coptic, Abyssinian, and similar Christians, 4,535,000; communists in mission churches, 122,700 (representing an adherent population of 106,966); Mohammedans, 51,170,000; heathen, 145,225,000. Sixty-four missionary societies are engaged in carrying the Gospel to this "dark continent."

DR. TURNER, of Samoa, has written the thirty-seventh report of his institution at Malula for the education of native ministers. There are sixty eight thatched cottages, laid out in a square, at one side of which stands the hall. Whilst a student is being trained as a preacher, his wife is qualifying as a teacher. At the present time 230 ordained pastors are at work in the Pacific Islands who have received their training at Malula.

A MISSIONARY writes in the "Indian Evangelical Review": "In India missionaries get but little sympathy and encouragement from European Christians. The large majority of Government officers, military and civil, take no interest in missions. They know nothing about them, seldom ask anything concerning them, and show by their actions that they care little or nothing about them. And it is an actual fact that many do care nothing for missions; and not only do they not care about them, but they are in word and deed opposed to them."

THE "Missionary Herald" says that "the Protestant congregations have nearly doubled within the past five years in Mexico, now numbering 239, with 10,764 members and about 19,000 adherents, and 209 native helpers. The new lines of railway completed or under construction are soon to bring all parts of Mexico into close connection with our own great South-west, and a new era is already beginning in that land, so long under the dominion of Papal superstition. It is the purpose of the American Board to prosecute vigorously its work in Western Mexico."

THE French, who since their defeat in 1870 have paid great attention to colonial extension, and have annexed Tunis, Tonquin, and the New Hebrides, are believed to be provoking a war in Madagascar. Their consul there, M. Baudais, has so irritated the Queen that she has sent an embassy to Europe to complain, but the consul refuses to allow it to leave. If the French Government is bent on colonies, Madagascar is a tempting prize, as it is twice as large as Britain, contains most fertile provinces of varying climates, good rivers, and fine harbours, and is full of minerals. It is, however, a great pity that any European Power should interfere in the island, for the Hoyas, the dominant race, a tawny people, apparently Polynesian, exhibit a marked tendency to develop an original civilization; and as they would resist the invaders, the French would be compelled to rely on the Negroes, a decidedly inferior people. It is possible, however, that the French Government may think the project of which the consul is suspected a little too large. Queen Ranavalona, a person of remarkable energy, has 20,000 fair troops, the coast districts of the island are very unhealthy, and a profitable conquest would occupy at least 30,000 men.

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TORONTO, WEDNESDAY, OCTOBER 4, 1882.

THE Assembly's Foreign Mission Committee (Western Section) is expected to meet in the Deacons' Court Room of Knox Church, Toronto, on Tuesday, the 17th of October next, at eleven a.m.

WE understand that Tuesday, the 24th October, at three p.m., has been appointed by the Government of Ontario as the time for receiving the deputations from the several churches with reference to the question of the Bible in the Public Schools. The deputations meet for conference with each other at Parliament House at two p.m.

INFIDEL orators never fail to draw upon the Bible when they can do so for oratorical purposes. In his defence of the Star Route swindlers Bob Ingersoll drew a pathetic picture of the woman at the foot of the cross. Attorney-General Brewster replied by saying that a man should believe in his illustrations, and sarcastically asked, "What has Colonel Ingersoll to do with the crucifixion?" Just what every other blatant scoffer has to do with the Bible—use it when it suits his purpose, and then say it is a lie. An honest man would not act thus.

A BOSTON editor says: "Methodism did not commence as a body but as a soul." If that editor had been at the Hamilton Conference he would have discovered that however Methodism may have commenced, Canadian Methodism at least has come to have a body of considerable dimensions. The brethren were in conference for nearly a month, and spent a great part of the time in adjusting the "body" and perfecting its machinery. The soul, however, was there too, and as full of life as ever. Methodism is a power in Canada, and perhaps has as much influence now as it will have for a number of years after the great organic union takes place—if it ever does take place.

OUR Methodist neighbours have not the least idea of ever modifying the itinerancy. At the late meeting of the General Conference it was proposed to extend the time to a fourth and fifth year under certain conditions. The proposal was voted down, and along with it an amendment to fix the term at four years. The fact that such a shrewd and practical body of men are still strongly in favour of the itinerant system proves quite conclusively that it is the best system possible for them. They are not the men to stick to a poor thing as a mere matter of sentiment. One lay brother remarked that a change every three years "gives a perennial freshness to the ministrations of the Word." A good many Presbyterians are beginning to have the idea that the best system lies somewhere between ours and the itinerancy. This much, at least, must be admitted: most ministers do the best work in the early years of their pastorate; and most congregations do more for the new minister than for the old one. The expense is nearly always increased when the new minister comes, and the new manse or new church generally built in the early years of his pastorate. It was not *always* so, but it is *often* so now. It is quite easy to say that people should not act thus, but they do; and if they do, is not this an argument in favour of a modified itinerancy?

MR. MCKAY is quite correct when he says in his letter published in last week's issue, that Presbyterian journals and Presbyterian ministers seldom refer to the subject of baptism. In so doing they probably err; though Dr. Hodge says in his great work, "*Nothing is plainer from the whole tenor of the New Testa-*

ment than that the sacraments hold a place much below that of the truth." The average immersionist preacher assumes from the start that "to dip" is more important than to preach the gospel, and he rings the changes on *bapto* and *baptido*, on "into" and "out of," until he disgusts every one who is not a dyed-in-the-wool immersionist. Years ago we knew an illiterate English preacher who often got sadly mixed in what he would perhaps call his sermon. When he fairly stuck he always saved himself by shouting, "*Calvinism sends souls to 'ell.*" The immersionist who has no sermon can always put in the time by striking an attitude and screaming, "What good does it do an infant to throw water in its face?" That is always in order, and does instead of the Gospel. The comparative silence of Presbyterians, however, is often misunderstood. People are apt to assume that because they seldom refer to the subject, they have little or nothing to say upon it. This extreme is better than to exalt an external rite above the preaching of the Gospel. The medium course suggested by Mr. McKay is no doubt the correct one.

SPEAKING of the work of the Salvation Army in Canada, a city contemporary says:—

"Poor people do not feel at home in our modern churches, and ministers who are expected to be learned, eloquent, and original twice every Sunday, and duly courteous to the rich under their charge during the week, in many cases find little time to devote to the poor."

On behalf of the Presbyterian ministers of Canada, we distinctly deny that they are "duly courteous" to the rich at the expense of their duties to the poor. On the contrary we affirm that, as a rule, the poor receive quite as much attention as the rich. If there are ministers in our Church who spend their time "toadying" to the rich while God's poor are neglected, they will soon find their level, for the very rich they neglect their duties to run after soon learn to despise ministers who neglect their duties. It is a fact, however, well known to many a hard-worked minister, that some very conceited people make capital out of their poverty, and demand special attention simply because they *are* poor. There is no *merit* in being poor, any more than in being rich. If poor people do not feel at home in our churches, in many cases the fault is their own. If some of them were not so exceedingly sensitive, and so much afraid of being patronized, they would feel much more at home. Of one thing we are certain—God's poor in the Presbyterian fold will repudiate the idea of being taught by the Salvation Army. We think we see an old-time Covenanter listening for a moment to the irreverent "lingo." There would probably be "knee-drill" of a lively kind in getting away from the Covenanter.

WELL-MEANING people in some of our congregations have been sadly deceived and their influence injured in this way. A so-called evangelist comes into the neighbourhood and proclaims that his sole object is to save souls. He does not want any money, he does not wish to interfere with the churches, and he has no idea of starting an organization of any kind. According to his own showing he has but one single object in view, and that is to get up special services and save souls. Good men in the churches who have not heard of the methods of such dissemblers, lend their co-operation in the hope that some may be reached who will not attend the churches. The work seems to prosper, large meetings are held, and conversions of a certain class are made. The moment the so-called evangelist thinks he is getting a party around him he begins to abuse the churches and makes every effort in his power to turn the church members around him against their ministers and congregations. The next move is to form a society, and "dip" as many as possible. Every effort is made and the basest means used to build up this society. During all this time the so-called evangelist who was not going to take any money takes all he can get. When he finds his influence beginning to wane he moves off to some other locality to play the same dishonest game. Some other "brother" comes along and fastens himself upon the society, taking all he can out of it. The conclusion in all these cases is the same. The man who begins by saying he simply wants to save souls ends by breaking up the local congregations if he can: starts a society if he can: and takes all the money he can. There was some excuse for good people getting deceived with such adventurers before they were known: there is no excuse now.

THE LATE REV. G. T. DODDS, PARIS.

NOT a few in Toronto will feel pained as if from the loss of a personal friend by the announcement of the death of the Rev. George Dodds, who, it will be remembered, visited this city a year or two ago in connection with the McAll Mission in Paris. Recently, Mr. Dodds, accompanied by his family, went into the country for a short rest from his many and exacting labours. While staying in a village near Orleans, he gathered in the woods what he supposed to be mushrooms, and had them prepared for dinner. Shortly after partaking of these he became very ill, and in his isolated position it was some hours before medical aid could be secured. By that time it was too late. He lingered a few days, and died on the 14th ult., leaving a family of five young children. His wife and servant, who had also eaten of the poisonous fungi, are recovering. Mr. Dodds was the son of the Rev. Thomas Dodds, Free Church minister, Lochhead, near Dundee, and son-in-law of the well-known Dr. Horatio Bonar, of Edinburgh. He was eminently fitted for the work in which he was engaged, and had apparently before him a long course of congenial and successful labour. It has, however, been otherwise arranged, and that which men call "mysterious" will all be explained in due time.

"PRESBYTERIAN CONGREGATIONALISM."

A GOOD many years ago a very distinguished Congregationalist divine of Liverpool, England, in the course of conversation with some Presbyterian brethren, made a remark which not a few, from sad experience, are ever and anon endorsing in Canada, as well as in other places. He said: "I don't know whether or not your Presbyterianism would be the better of some of our Congregationalism; but right sure I am that our Congregationalism would be much the better of some of your Presbyterianism." We should not like to be so uncharitable as our "Baptist" neighbour was last week with all those who don't go in with it on its immersion hobby, by insinuating that all Congregationalists must be either very ignorant or very dishonest, else they would before this have adopted the views of Presbyterians on Church government, which have long "since been proved" to be founded on and in accordance with the Word of God; but we cannot help regarding the assertion that fully one-half of the Baptist ministers in the Dominion, if they spoke right out what they very painfully feel, would say "ditto" to their Liverpool brother in affliction. We entirely approve of the "Baptist's" resolution not to "argue" either on Church government or on the mode of baptism. That work is not its *forte*. Let it keep to "confident assertion," as it proposes, and all will be well. Neither man, minister, nor editor ought to travel beyond his "own line of things," and when one can "assert" vigorously, what is the use of trying what might be as uncomfortable and as hampering as Saul's armour was to the youthful David? We are glad to see that the "Baptist" has gone vigorously and at once into its "confident assertion" business about immersion. Indeed, that is anything but a new plan with those of the "Baptist's" way of thinking, for, so far as we have read or heard, these brethren have always been much more at home, and much more vigorous in "asserting" that they "have long since proved" that "Apostolic baptism was immersion of believers," than in actually proving it. We don't say that they are or have been "ignorant of the facts," or that knowingly they "ignore these," in order "to keep the masses of the people bewildered or blinded as to apostolic baptism," though if we did so, we should but be following in the footsteps of this youthful brother of the broadsheet, who thinks it decent—even from a mere scholarly point of view, to say nothing of Christian at all—to assert that all Pedobaptist ministers are so insurmountably ignorant, or so notoriously dishonest, as to be ready "to adopt almost any means to quiet the minds of the people on this important question." "Who art thou that judgest another man's servant? To his own master he stands or falls."

The "Baptist" is, if possible, still wiser in refusing to grapple with such "wild" folk as "Dale and McKay." If all Baptists had during the past few years shown an equal amount of discretion, it would have been better for their individual comfort in that system in which—shall we say with our friend?—they have been "bound by the chains of habit and prejudice."

We are glad to learn that, after all, Presbyterians only need to get quit of "that unscriptural and pernicious rite, infant sprinkling," and to "give a little more autonomy to the congregation," and "within the congregation a little more equality of privilege," to be quite presentable in respectable religious circles, even though it seems that it takes a good deal of confident assertion on their part to get them even personally to believe what may be said to be the very *raison d'être* of their denominational existence. Come now, good friend "Baptist," isn't that rather strong meat for babes? And has it not just the slightest suspicion of uncharitableness about it? Call Presbyterians block-heads, by all means, but don't impale all those who have not the Bæstian taint, as evidently and incurably knaves—who know that they are wrong, but will keep at it all the same. Let not our brother be angry while we quote the remark of one who was generally looked upon as passably honest and not by any means a fool—the late Dr. John Brown of Edinburgh, Theological Professor to the United Presbyterian Church, Scotland. It is a curious illustration how differently even good men view things. He used to say: "A little learning and a little piety will make a man a Baptist. A little more learning and a little more piety will bring him back again."

OUR HIGH SCHOOLS AND ROMANISM.

At ten o'clock Mass at the Cathedral yesterday morning the sermon was delivered by Archbishop Lynch, who referred in the course of his remarks to "Marmion," the poem chosen as a text-book in English Literature for the High Schools and recently interdicted by the Minister of Education. As a Catholic Bishop, he said, he was bound to see to the morality of the Catholic students, and as a large number of such students were in attendance at Universities and High Schools they (the Bishops) must see to the literature placed in their hands. As soon, His Grace continued, as it came to their knowledge that the story of "Marmion," told by Scott, had been given as a text-book they condemned it. Their attention was drawn to it by priests and laymen, and they remonstrated with the Education Department. The story of "Marmion" was founded on Scott's imagination it was true, but the story was most offensive to Catholics, including as it does the breaking of the vows of a nun, her flight from the convent, her becoming in the guise of a page the mistress of Marmion, and then for her crime immured alive within the walls of the convent. The work speaks of monks and priests and bloody Rome, and it could not certainly have been the intention of the Educational authorities or of the Government to insult the Catholics, taking advantage of the University and High School system to do so. He thought the book had been chosen by an oversight.

THE above is from the daily "Globe" of the 25th September, and as many of our readers may not see it in the "Weekly Globe" we reprint it, and add a few comments.

Last week it was doubtful whether the authorities of the Roman Catholic Church were responsible for the suspension of "Marmion" in our High Schools or not. Now all doubt is at an end; the Archbishop has boldly published the fact that it was HIS condemnation and remonstrance that led the Minister of Education to take the extraordinary action against which we lift our protest. This declaration of the Archbishop raises the question into a higher sphere. We may leave the "Mail" and other hostile papers to inveigh against the absurd and ridiculous features of the question, and the indiscretion of His Grace. Our part is altogether independent of party politics, no matter whether the Reform or Conservative party were the offender, the offence is a very grave one, and calls for the most determined opposition.

Before going further, let us premise that we do not care about Scott and "Marmion" any more than we do about Shakespeare and "Hamlet," or Dickens and "Little Lorrit." The University has the unquestioned right to prescribe what books it pleases for examination of students. Nor do we complain of remonstrance by any party offended by the use of any particular book. If we disapproved of a text-book we should claim our right as citizens to remonstrate as Archbishop Lynch has done. What we are offended at, is that our Minister of Education has suspended the use of a book admittedly unexceptionable, simply because it is "most offensive to Catholics," and that he has done this at the bidding of the Archbishop; and as we believe in order to secure the adherence of the Roman Catholics to the party. It is this abject submission to Romish dictation, and that for political ends, that offends us. Protestants have shown their desire not to offend by conceding Separate Schools, by revising Collier's History, by changing the University course to suit the wishes of Romanists; yes! even by submitting to the

exclusion of the Bible in schools where there are Roman Catholic children. Protestants might even go further to avoid needless offence, if it can be shown how we can educate our children along with Roman Catholics, or separate from them without surrendering our civil and religious liberty. We have no wish to withhold education from Roman Catholics or to oppress them in any way. But when a University Senate in which Roman Catholics have a seat, deliberately prescribes a book as proper for the use of students; when no objection for months is made, until the head of Romanism in the Province *ex cathedra* condemns it; and when the moment he speaks—at once at his dictation—the head of our Education Department takes action which to Protestants seems unjustifiable and absurd, we have good cause to be offended. If Roman Catholics have "feelings," so have Protestants; and our feelings are entitled to consideration *equally* with those of Roman Catholics. Protestants may not hold the balance of power, nevertheless they are not unimportant.

Let us then justify our indignation, and show how Mr. Crooks by his action has "needlessly offended" Protestants. Look at the words of the extract: "As a Catholic Bishop," Dr. Lynch said, "he was bound to see to the morality of the Catholic students, . . . and must see to the literature placed in their hands," etc. Observe, he declares that in what he did, he acted as a *Romish bishop*. As a bishop he "condemned" the book,—it was an official act; as a bishop he "remonstrated;" as a bishop he asserted his *right*; as a bishop he was obeyed. How would a remonstrance from our General Assembly have been received in like circumstances? We should undoubtedly have been told, "We cannot acknowledge the authority of your 'religious body,' our schools are non-sectarian, so is our University; they are not even Protestant." But when a *Romish bishop* speaks he is deferred to at once. Our Education Department is obsequious. It was so with the Bible. Archbishop Lynch, or rather the Romish Church, has put the Protestant Bible on the Index as an immoral book, unfit to be read in schools, offensive to Roman Catholics, and it was put out. After a time Separate Schools were established, and now we wish the Bible put in again as a "text-book;" but no, that cannot be done where Roman Catholics object. The bishop must have his way, no matter how Protestant feeling is hurt. There is no "conscience clause" for Protestants. When the bishop commands, the Education Department obsequiously obeys; and so practically admits the right claimed by a Romish bishop.

Protestants have their convictions as to history. The believe such facts as the massacre of St. Bartholomew, the burning of Reformers, the plottings and intrigues of Jesuits, monastic and conventual abuses, etc., but histories recording such facts, bringing truth to light, are offensive to Roman Catholics, "immoral," forsooth, unfit to be read; the bishop condemns them, so they are withdrawn, or emasculated to suit the Romish taste. Our Universities and Educational authorities may approve of books; it is in vain; unless they are approved by Rome, they must be suspended. Protestant are to have no say about the books to be used. The priesthood "must see to the literature that is put into the hands of our children." The claim is made by the Romish bishop, and admitted by the Minister of Education.

We are deprived of equal rights. The Romish hierarchy, with its sisters and brothers, obtain public money for the education of Roman Catholic children; they are allowed to introduce their religious practices, to practise their religious services, to teach Roman doctrines and Romish history in their schools, but Protestants may not do the like for their children. Separate Schools are free from Protestant interference; but the Archbishop claims the right to *superintend* our schools; our Minister of Education concedes the right, and abjectly yields to the bishop's dictation. And thus through him the Romish hierarchy controls the education of the youth of Ontario. At their command our children must be kept in ignorance of Protestant principles, Protestant contentings, and Protestant achievements. Our youth may not read our English classics, if any reference is made in them to the contentings of our forefathers against the superstitions, immoralities, tyranny, and bloody deeds of the Papacy; nay, perchance, some scientific work, though not Protestant, may be immoral in the eyes of a bishop because it contradicts Romish science, and it also must be excluded. Is this fair?

Is it equal? Are Protestants to be required to submit to such injustice?

If Protestant and Romanist cannot agree as to what book shall be used as school books still they may agree to live in peace. Our schools need not be a bone of contention. We are willing to let Archbishop Lynch and his schools alone; why then will he not let ours alone? Separate schools are, in our opinion, an evil, and we wish they did not exist. They may be a necessary evil, and we submit. But if Popery, through political exigencies, is thus to have control over us, because a few Roman Catholics are found in our High Schools and national College, it will be a less evil to give them Separate High Schools and a Separate College, than to have our youth educated as the Romish priesthood desire. Our Protestant liberty was bought with blood: it is precious to us; we glory in it. But that liberty will soon be lost if our children are not taught God's truth as revealed—historic truth, scientific truth. Well may we fear for it, for too well we know that the Church which in the past has perverted and suppressed truth of every kind, and by "pious frauds" and forgeries has defended error, will not rest until our Protestant nation is robbed of all light and liberty, and lies conquered under the heel of Rome. A short way to that end certainly is to give the Romish hierarchy the control of our schools, as Mr. Crooks by his late action declares himself ready to do, and which the "Globe" says is the proper thing to be done. Will Presbyterians permit this? Will it be necessary to test the matter at the polls? Eternal vigilance is the price of liberty.

BOOKS AND MAGAZINES.

THE HEBREW STUDENT is a monthly journal, edited by Dr. W. R. Harpur, Chicago, and is devoted exclusively to the interests of Old Testament study. It is intended to benefit students and ministers, and is a great desideratum in the present day. It has a host of able contributors, and is published at the low price of one dollar. Address—84 and 86 Fifth Avenue, Chicago.

THE MARITIME PRESBYTERIAN for this month comes with its usual freight of good, useful matter for old and young. It is evangelistic as well as evangelical, and dwells largely on the mission so dear to Nova Scotians—the New Hebrides group. As a step in the right direction, we notice the appointment of a medical missionary for this group, and wish him all success. There is an interesting report of Rev. J. Annand's station, and also of the work in China, with its teeming millions. The "Retirement of Dr. Sedgwick," "Ten Lost Tribes," and Rev. J. I. Baxter's "Public Work" will be read with interest. The young and the Sabbath school lessons are not overlooked. Address—Rev. E. Scott, New Glasgow, Nova Scotia.

THE SOUTHERN PULPIT for the month of August is rich and rare in contents. It contains three admirable sermons, one of which is by our esteemed brother, Rev. A. J. Mowatt, Fredericton, N.B. It has also an expository section on "Daniel" and "Romans," with "Outlines of Sermons," "Preacher's Note-book," "Suggestions on Texts," Illustrations, etc., thus rendering it a valuable help to students and ministers. We were very much impressed with the sermon, "The Bible its Own Witness," by the Rev. Dr. Dabney, Union Theological Seminary, Va., and also proud of our Canadian pulpit after a perusal of "The Prominence of a City Church," by Rev. A. J. Mowatt. Many have been affixed who are not so worthy or able as the successor of the late Dr. Brooke. Address—"Southern Pulpit," Richmond, Va.

THE HOMILETIC MAGAZINE for September is before us, and is full of solid reading both theoretical and practical. The latter has a large space devoted to it. The contributions are from some of the best writers in Europe and America. The Biography of Luke, Evangelist and Physician, by Rev. Stokes Carey, will well repay a careful reading. We never thought so much of Luke before. The clerical symposium is particularly attractive, on account of the subject, the Scriptural Doctrine of the Atonement, as well as the able writers who contribute the results of their scholarship and mature judgment. The expository section must command the attention of all lovers of the sacred oracles, and ministers have every facility now-a-days to become thoroughly furnished for their work. Address—Anson D. F. Randolph & Co., 900 Broadway, N.Y.

CHOISE LITERATURE.

TOPKNOT.

BY MRS. M. L. LESTON.

(Continued.)

One warm afternoon Mrs. Lane had gone out on the back porch in quest of a cool place. Busily engaged with her sewing, she was presently startled by a peculiar cluck! cluck! cluck! quite near her, and looking up, what should her astonished eyes discover but Topknot, waddling triumphantly along at the head of a long line of downy yellow chicks, as proud and happy a mother as ever was at the head of a family. Mrs. Lane tried to think for a moment that her eyes deceived her. But, no; there was Topknot's gray and white feathers this time, sure enough, and there was no mistaking, either, the bright eyes and pert little head, with its pink tuft.

At any other time Mrs. Lane would have gone into raptures over the small puff balls, and have been quick to congratulate the complacent little mother; but as it was, a humiliating sense of the great injustice she had been guilty of was all the sensation she experienced at the sight of Topknot's thriving family. She did not stop to discover what was the hidden motive that caused her to hastily decoy Topknot to the barn, by means of a dish of corn, and there proceed to tie a string to one of her legs and fasten her securely. To keep this miserable biped out of sight was now most important. To that end her mistress had a coop constructed as soon as possible, and placed behind the barn in the far end of the lot.

If Mrs. Lane had trouble before, she was in whole seas of it now. It had been as gall and wormwood before to live in such a state of alienation—to see Mrs. Butler neighbouring with Mrs. Hale just opposite, making calls and visits together, just as they two used to do; and then what tortures to behold, one fine afternoon, all the ladies of her acquaintance file up Mrs. Butler's walk, dressed in their best! Did she ever think, in those pleasant times that were gone forever, that her neighbour would one day have a tea party and she would sit at home viewing it from afar? But now conscience applied her whip, and bade her confess how unjust she had been. Ah! there were mountains of difficulty in the way. Ever since childhood it had been the hardest possible thing to say, "I was wrong." Still, she would do it now, if it would be of any use. If it were but some dignified affair that caused the trouble, it would be different; but this shameful thing—one poor little hen! Suppose she should go and confess, what could she say? She should have to admit that she believed her friend to be actually guilty of taking what belonged to another. That was exactly what it amounted to, put into words, and how would that high-spirited woman scorn her and her confession! It seemed now as if she must have been insane to let such a suspicion take possession of her. If only those unfortunate words had not slipped from her! If only that deceitful Mrs. Ketchum had not told it! It will be a lesson to me, she often told herself. "I never shall again say anything about a person that I would not say to their face."

And so, night and day, she had no peace from an accusing conscience. In all her pleasures there was this thorn rankling. She never knelt to pray but the words, "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, go thy way, first be reconciled to thy brother, then come and offer thy gift." She had been a warm-hearted Christian, despite her suspicious nature and her imprudent tongue, and now a great wall seemed to have arisen between her and all divine comfort. She began to absent herself from church and shut herself in from society, and to lose the lively flow of spirits that had brightened all about her. Memory aided conscience to torment her. She wept sorrowful tears as she called to mind the many kindnesses Mrs. Butler had showered upon them when they came, strangers to the village; how, when they were sitting down to a bare tea-table that first night in the new home, the new neighbour made her first call at the back door. She remembered so distinctly just what she brought—delicious homemade bread, cold meat, and stewed pears. Then should she ever forget that awful time when Freddy had the croup, and the doctor was out of town? How Mrs. Butler watched over him all night and saved his life! Surely there was never any one before so monstrously ungrateful as she had been. She called herself a fool and a wretch, and other hard names.

Mrs. Butler was, of course, meanwhile oblivious of this distress of her neighbour. If she could have but known it, the way would have been clearer. However, she was too enlightened a woman not to know that she was living in disregard of one of the plainest commands of the Scriptures, "Be at peace among yourselves." If there was one thing above another that Mrs. Butler had always prided herself upon, it was that her name was without reproach, absolutely above suspicion. In her secret heart she had flattered herself with the thought that, with such a record, it would be all but impossible for gossips to discuss her beyond the petty questions of how many shirts and towels were accustomed to appear on her lines in the weekly wash, or whether she had company two or three times last week. Consequently, this was no small offence she was called upon to overlook. She tried very hard to make herself believe, when conscience kept up uncomfortable whispers, that she had nothing to do in the matter. She was not the aggressor. She could not thrust pardon upon one who did not want it. So she went on her way, and lived her busy life, engaged in all manner of good works; visited the sick and poor, read her daily portion of Scripture, prayed her daily prayers, attended church regularly, and yet—communion Sabbath she went three seats farther back of where she intended to sit, because her enemy, Mrs. Lane, usually sat in that one. Mrs. Lane was not there, though. She sat at home in gloom and sorrow. And who shall say which was the farthest wrong that day? Truly, "the heart is deceitful above all things." It is painful to think that Bible-reading Christians think they

commit a sin when they absent themselves from the sacrament, and yet feel privileged to come there with hearts full of ill-will and bitterness, as if the mere partaking of bread and wine was a sort of enchantment that possessed virtue in itself.

Poor, deluded heart that does not know, will not see, that the same law-giver who said, "Thou shalt not kill," said also, "He that hateth his brother is a murderer." And yet he dares draw near the feast of undying love, and tries to cover the black spots in his heart—the hate and revenge—with the dry leaves of high resolves and long prayers; thinking to cheat God, forgetting that it is written, "The Lord searcheth all hearts and understandeth all the imaginations of the thoughts." How can it be that some of us will be perfectly happy in heaven, for shame of remembering that we once worried and persecuted and hated "some poor handful of dust," and then, unforgetting and unforgetting, counted ourselves among those who love the Lord?

There came a day, though, when Mrs. Butler's complacent spirit was ruffled, and it was brought about through the Concordance. She had taken it down, one Sabbath afternoon, to look out the meaning of a text that occurred in the Sabbath school lesson. As her eye ran over the page to find what she wanted, it fell on the word "forgive." There was a long list of texts with that word in them. Somehow they attracted her, and she ran them over. Some of them seemed new to her. "Forgive, and ye shall be forgiven." Was divine forgiveness conditional in that way? She had never thought of it. Here was another—"If ye forgive not men their trespasses"—What then? She took her Bible and searched it out. Sure enough, it read straight and strong—"When ye stand praying, forgive, if ye have aught against any, that your Father also, which is in heaven, may forgive your trespasses."

Mrs. Butler had read the Scriptures hundreds of times, but it seemed like a new doctrine, for all that. The teaching was plain enough; in order to pray acceptably, she must have a forgiving spirit. More than that, she must actually forgive, otherwise the Father in heaven would not forgive her.

She was not a woman accustomed to have enemies. Her temper, in general, was sweet, and, literally, heretofore, the sun had not gone down upon her wrath. When she put the questions now to herself, as if she had been another person: "Have I forgiven Mrs. Lane? Do I forgive her this minute?" her candid mind was obliged to answer, "No, I have not, I cannot." "But was she not forgiven?" "Was she not a Christian?" "What is a Christian?" "Why, a forgiven sinner." Plainly, according to this word, she was neither one nor the other.

Was this the reason why, of late, God had seemed far off when she prayed?

She entirely forgot the subject she had set out to study, and became fascinated with this one. Running her eye down the long list of "forgives," she came upon—"To whom little is forgiven, the same loveth little." Was this the reason why all relish seemed to have gone from the performance of Christian duty, why her heart was cold as stone? Was the reason one of the links of this strange chain! She loved little, because she forgave not.

These were unwelcome thoughts. Mrs. Butler arose, closed the Bible and Concordance, and made ready to go to the mission Sabbath school. That hour, though, with her Bible, had opened her eyes and quickened her conscience; she lost her self-satisfied spirit, and became as ill at ease as Mrs. Lane. She declared repeatedly to herself, as the conflict went on, that it was entirely out of the question for her to be first to offer to be reconciled; that would destroy every shred of self-respect. It was Mrs. Lane's place to take the first step. When she got to this point in the daily battles she carried on, Satan invariably put in a word: "You would look well crawling after her, trying to make up; as if you couldn't live without her." Then the woman whose soul he coveted would grow hot with indignation, and forget for a time the solemn, awful words, "If ye forgive not, neither will your Father forgive you."

Vainly she tried to compromise matters with, "I will forgive her whenever she asks it." The great difficulty in the way of settling the affair in this way was that uncompromising verse, "When thou stand praying, forgive." She must forgive while she prayed. And then it was a dead-lock! She did not, she could not. "How can I pray without forgiving? and how can I forgive when I do not feel in the least like it?"

And this brought her to the last and only conclusion,—"I must forgive her, or lose my soul." Following quick on that came the resolve, "I will forgive her. I will pray that my feelings toward her may be changed. I will keep on asking that one thing, if it is years before it comes." And in the state of heart she then was, she expected the conflict to be long. Day after day she thought to come with a burden and carry away hardness and bitterness; it had so impossible for her feelings to be changed. Ah! her faith had not counted upon the royal kindness and unending power of one who promised, "I will give you a new heart."

No sooner, though, had she come, in true poverty of spirit, and with real desire for this one thing, than lo! the wall was broken down; the bitterness, the anger melted away, like mist before the sun. What was her joyful surprise to find her feelings utterly changed. She had expected, in time, to attain to this state after many struggles; but here the thing was done. She felt that she did from her heart forgive. How had it come about so soon? As if the Lord needed time to bestow a blessing on willing souls! And was this new, strange love for Christ that began to steal into her heart—was this a pledge that He had forgiven her? "Her sins are forgiven for she loved much." Oh, that He would one day say that of her, too!

Mrs. Butler had always been a resolute woman. She had promised herself that not another night should pass before doing all in her power to make peace with her neighbour. She was not one to vow and not perform, or put off the performance. With this purpose in her mind, and meditating on the best way of carrying it out, she stood for a moment on the porch. By this time the fall summer moon

was up, and the two little homes, tucked away in their shrubbery, looked like abodes of peace.

In the further corner of the piazza, sitting among the shadows, she could see her neighbour. Mrs. Butler could easily stroll down her own walk, pass through the gate and along the street; but to pause before Mrs. Lane's gate, step in, and pass up the walk, was another thing, and required not a little courage. But she was strong now, with a strength not her own; and although she hesitated just a moment, as she laid her hand on the gate, she had no thought of retreating, for this was to be done for His sake who had forgiven her. The spirit was willing and glad to do it, but remnants of pride put in a suggestion that it would be so much easier if the one who had offended could come to her.

How strange that Mrs. Lane, too, was in the midst of a crisis! She had tried for a whole week to summon courage to go and confess her wrong. This very night she had started three times, but each time had got no farther than the gate; and now sat trembling like a leaf in the wind, feeling as if she never could do it in this world; for she knew Mrs. Butler would give her a look that would nearly cut her in two, and say something sharp, for Mrs. Butler knew how to do that. Leaning her head on her hand, absorbed in her gloomy thoughts, she saw nothing until a slight rustle caused her to look up, and, behold! there was the person she longed and dreaded to meet before her. She had concocted many proper speeches wherewith she would some time meet Mrs. Butler, but not a word of them did she say now. She took the offered hand, burst into tears, and exclaimed:

"Oh Mrs. Butler! Can you ever forgive me?" Of course, there followed a long talk and mutual explanations; and, as is usually the case when people really desire to heal a quarrel, the causes on both sides for its existence seemed to dwindle into such insignificance that they could only feel shame and astonishment that it had continued so long.

When Mrs. Butler finally heard the climax of the whole thing, how Topknot was safe in the barn this minute, with a large family of her own, and that her mistress had lived through ages of torture all summer because she knew she ought to come and confess, and how much she wanted to, but she was afraid—it began to grow too ludicrous for serious consideration, and she laughed till the tears came.

"You didn't want to any worse than I wanted you to, I assure you," she said, wiping her eyes; then breaking into uncontrollable laughter again.

"It is just as funny as it can be, anyway. It is little wonder, after all, when I come to think it all over, that you did accuse me of such a dark deed when I put poor Topknot over the fence so savagely, and then made such ugly speeches about you."

When they said "good night," the two women parted as lovingly as young girls; and each thought within herself, as they went down the walk together, that the world was never so beautiful as on that particular night.

And now the back gate was unfastened, the grass springing up in the little path was soon crushed, and the two families returned to their former peaceful relations. To insure the continuance of this state of things, Mrs. Lane had a famous hen-park built, so high that even Topknot could not scale it. And duly as the season came around, a pair of her plumpest, yellowest chickens found their way mysteriously to Mrs. Butler's kitchen table—a fair offering on the shrine of peace!

TRAINING SHEPHERD DOGS.

Darwin thus describes the training of shepherd dogs.—When riding it is a common thing to meet a flock of sheep guarded by one or two dogs, at a distance of some miles from any house or man. I often wonder how so firm a friendship had been established. The method of educating consists in separating the puppy, while very young, from its mother, and accustoming it to its future companions. A ewe is held three or four times a day for the little thing to suck, and a nest of wool is made for it in the sheep pen. At no time is it allowed to associate with other dogs, or with children of the family. From this education it has no wish to leave the flock, and just as another dog will defend his master, so will this dog defend sheep. It is amusing to observe when approaching a flock, how the dog immediately advances barking and the sheep close in his rear, as if round the oldest ram. These are also taught to bring home the sheep at a certain hour in the evening. Their most troublesome fault when young is their desire to play with the sheep for in their sport they sometimes gallop the poor things most unmercifully.

The shepherd dog comes to the house every day for his meal, and as soon as it is given him, skulks away as if ashamed of himself. On these occasions the house dogs are very tyrannical, and the least of them will attack and pursue the stranger. The minute, however, the latter has reached the flock, he turns round and begins to bark, and then the house dogs take quickly to their heels. In a similar manner, a whole pack of hungry wild dogs will scarcely even venture to attack a flock, guarded by one of these faithful shepherds. In this case the shepherd dog seems to regard the sheep as his fellow-brethren, and thus gains confidence; and the wild dogs, though knowing that sheep are not dogs but are good to eat, yet when seeing them in a flock with a shepherd dog at their head, partly consent to regard them as he does.

THE FABLED UPAS TREE.

Another romantic tradition has been refuted, another thrilling illusion dispelled, by Dr. Otto Kuntze's discovery that the lethal capacities of Pakmaran, the renowned Dead Valley in the Island of Java, are as utterly fabulous as the Norwegian Kraaken, or Richard of Gloucester's hump. It is no longer permitted to us to believe that the effects of the subtle poison given off by the "Deadly Upas Tree" have bestrewn that dismal vale with countless carcasses of savage beasts, serpents and birds, or that a certain death awaits any foolhardy traveller attempting to cross it; for the emerald

German explorer has paid Pakamaran an exhaustive visit, and reports it to be as healthy as any other part of the island. In the way of corpses, he did not see so much as a dead fly within its precincts. He describes it as a small circular depression in a gorge of the Dieng Mountains, about seven square metres in size, and forlorn of vegetation. It is approached by two footpaths, winding downward from the hills by which it is surrounded. By one of these paths Dr. Kuntze entered the Death Valley, despite the entreaties of his guides and servants, one of whom repeatedly strove to hold him back by force, and, having traversed Pakamaran in every direction, quitted it by the other path. The natives had assured him that he would find the valley choked up by skeletons, as even the swiftest birds flying above it would drop down stone dead, slain by its poisonous exhalations. In vain, however, did he look about for a single bone; nor could he detect the least unpleasant odour. Dr. Kuntze pronounces Pakamaran to be an imposture, the offspring of ignorance and superstition. Unable to dispute his sentence, we are bound, not altogether without regret, to relegate the death-dealing vale to the limbo of exploded myths.—*London Telegraph*.

CURIOUS HABITS OF ANTS.

Sir John Lubbock's extraordinary book on "Ants, Bees and Wasps" will amaze readers. Fancy ants having slaves! Fancy these proverbial examples to the sluggard keeping certain insects as we keep cows, and building sheds over them, and keeping others as pets! The aristocracy of ants seem to have all the vices which brought antique monarchies to destruction. Sir John writes soberly, as a philosopher should, and weighs his words no doubt, which makes his conclusions the more astonishing. The author quotes some of Huber's experiments, the value of which he has himself tested. The bloated ant aristocrats, it is said, "have lost the greater part of their instincts: their art, that is, the power of building; their domestic habits, for they show no care for their young, all this being done by the slaves; their industry, for they take no part in providing the daily supplies; if the colony changes the situation of its nest, the masters are all carried by the slaves on their back to the new one, nay, they have even lost the habit of feeding. Huber placed thirty of them with some larvæ and pupæ and a supply of honey in a box. 'At first,' he says, 'they appeared to pay some little attention to the larvæ; they carried them here and there, but presently replaced them. More than one-half of the Amazons died of hunger in less than two days. They had not even traced out a dwelling; and the few ants still in existence were languid and without strength. I commiserated their condition, and gave them one of their black companions. This individual, unassisted, established order, formed a chamber in the earth, gathered together the larvæ, extricated several young ants that were ready to quit the condition of pupæ, and preserved the life of the remaining Amazons.' This observation has been fully confirmed by other naturalists. However small the prison, however large the quantity of food, these stupid creatures will starve in the midst of plenty rather than feed themselves. I have, however, kept isolated specimens for three months by giving them a slave for an hour or two a day to clean and feed them; under these circumstances they remained in perfect health, while, but for the slaves, they would have perished in two or three days."

HOW TO OBTAIN LONG LIFE.

Thousands of people annually ruin their constitutions by simply swallowing too much medicine. It may seem a strange thing for a medical man to say, but it is nevertheless a fact. It is a dangerous thing to fly with every little ailment to the medicine chest. The use of tonics unless under medical advice, should be discountenanced; a tonic is sharper than a two-edged sword—it is a tool that needs to be used with caution. There are now, I am sorry to see, some aerated waters coming into use which contain the strongest mineral tonics, that are apt to accumulate in the system with the most disastrous results. They should therefore not be drunk *ad libitum* as to quantity, or without guidance as to quality. Rest should be taken with great regularity. One day in seven should be set apart for the complete rest of both body and mind. Independent of this, all who can afford it should take an annual holiday. Travelling is cheap, and two weeks' or a month's relaxation from care and business cannot make a big hole in the purse of one who works well all the rest of the year and knows how to economise time. Innocent pleasure and wholesome recreation conduce to longevity. All work and no play sends Jack to an early grave. Recreation is to the mind and nervous system what sunshine is to the blood. As a physician, I must be allowed to say just one word about the quieting, calming effect of religion upon the mind. The truly religious make by far and away the best patients, their chances of recovery from serious sickness are greater, and so is their chance of long life, simply owing to the power they have of submitting themselves quietly, yet humbly and *hopefully*, to whatsoever may be before them.—*Cassell's Family Magazine*.

GOLD IN AFRICA.

Capt. Burton, the celebrated traveller, has reported that almost illimitable gold can be obtained at the Gold Coast, Africa, a district which has been ungenerously prolific for centuries. He says the region is equal to half a dozen Californias. This testimony is supported by Commander Cameron, who visited and investigated the Gold Coast along with Capt. Burton.

Gold is found in the sea sand, in the dust of the roads, and in the mud walls of native huts. Several mining companies are engaged in gold finding in the district, and they testify to the great possibilities it affords. A subject of such importance has, of course, been widely discussed by experts in England, and by this time large numbers of prospectors are doubtless verifying matters on the spot. There are many difficulties in Africa that did not confront

the gold diggers of California and Australia. The climate has its dangers, the inhabitants are savages, the rulers suspicious and hostile to strangers. But where abundant gold is to be got with ease white men will go, and the capital of civilization will flow thither, bearing 10,000 energies to confront those of nature and barbarism.

The want of gold is so great that the world must have it at any risk; and were it guarded by all the savages of Africa united into a single host it would become the possession of commerce. When geologists and specialists have pronounced a favourable opinion, and diggers have proof positive that a great gold deposit remains to be worked, the difficulties with natives will soon be solved.

Medical science can mitigate the evils of the worst climate. During the thirty years of great gold discovery the art of mining and washing for the metal has made more progress than in all antecedent time. Everything favours the speedy translation of African gold into the channels of international trade, should it be found in the quantities alleged by Capt. Burton.—*Chambers's Journal*.

THE KINGLIEST KINGS.

Ho! ye who in the noble work
Win scorn, as flames draw air,
And in the way where lions lurk,
God's image bravely bear;
Ho! trouble-tryed and torture-torn,
The kingliest kings are crowned with thorn.

Life's glory, like the bow in heaven,
Still springeth from the cloud;
And soul ne'er soared the starry Seven,
But pain's fire-chariot rode.
They've battled best who've boldest borne,
The kingliest kings are crowned with thorn.

The martyr's fire-crown on the brow
Doth into glory burn;
And tears that from Love's torn heart flow,
To pearls of spirit turn.
Our dearest hopes in pangs are born,
The kingliest kings are crowned with thorn.

As beauty in Death's cerement shrouds,
And stars bejewel night,
God's splendours live in dim Leart-clouds,
And suffering works his might.
The mirkest hour is mother o' morn,
The kingliest kings are crowned with thorn.
—Gerald Massey.

EFFECT OF SUNSHINE.

From an acorn, weighing a few grains, a tree will grow for 100 years or more, not only throwing off many pounds of leaves every year, but itself weighing many tons. If an orange twig is put in a large box of earth, and that earth is weighed when the twig becomes a tree, bearing luscious fruit, there will be very nearly the same amount of earth. From careful experiments made by different scientific men, it is an ascertained fact that a very large part of the growth of a tree is derived from the sun, from the air, and from the water, and a very little from the earth; and notably all vegetation becomes sickly unless it is freely exposed to sunshine. Wood and coal are but condensed sunshine, which contains three important elements equally essential to both vegetation and animal life—magnesia, lime, and iron. It is the iron in the blood which gives it its sparkling red colour and strength. It is the lime in the bones which gives them the durability necessary to bodily vigour, while the magnesia is important to all the tissues. Thus it is, that the more persons are out of doors the more healthy and vigorous they are, and the longer will they live. Every human being ought to have an hour or two of sunshine at noon in winter and in the early forenoon in summer.

EXPENSES OF THE BURIAL OF THE DEAD IN CHINA.

Great indeed are the expenses entailed on the living by the dead. In no land can the loss of a kinsman be more seriously felt than in China. To begin with, there are heavy funeral expenses. The body must be dressed in fine new clothes, and another good suit must be burnt, as also his boots and shoes, most of his wardrobe, his bed and bedding, and the things most essential to his comfort when living, for he is supposed to require all these in the unseen world; and though paper representations are useful *lags*, the real articles are needed for the original outfit. Then a handsome coffin is essential, and the priests must be largely paid for funeral services at the house of the deceased, and again for their services in ascertaining the lucky day for burial—while a professor of *fung shui* must also be paid, to choose the exact spot where they may safely prepare the grave, so that the dead may be shielded from the evil influences which proceed from the north, and encompassed by all the good which breathes from the south. From the tenth to the seventeenth day after death, the priests, whether Taoist or Buddhist, hold services in the house, to protect the living from the inroads of hosts of spirits who are supposed to crowd in, in the wake of their new friend, and as relatives and friends of the family must be entertained, as well as the priests, this is another heavy item of expense. In short, many families are often permanently impoverished by the drain to which they are thus subjected.

The popularity of Professor Huxley may be inferred from the circumstance that he is to be invited by a lecturing committee in New York to deliver a course of 100 lectures of a popular scientific character in the United States, during 1883 and '84. He is to be paid at the rate of £200 per lecture, and to receive half of the total sum in advance.

BRITISH AND FOREIGN ITEMS.

FLOODS in Italy have caused much loss of life and property.

THERE are five hundred cases of yellow fever at Brownsville, Texas.

FIVE Roman Catholic priests are attached to the British army in Egypt.

THE Emperor and Empress of Russia have returned to St. Petersburg.

HEAVY snow storms in Switzerland have stopped traffic and buried the crops.

THE disputed boundary question between Greece and Turkey has been settled.

IRA D. SANKEY sailed, August 26th, for Europe, to join Mr Moody in evangelistic work.

MR. GLADSTONE will have completed, on the 13th of December, his jubilee of political life.

IT is officially announced that Sir Garnett Wolseley and Admiral Seymour will be raised to the peerage.

AN unfounded rumour that the Queen had been shot at in Balmoral was spread in London on Saturday week.

THE English harvest has turned out much better than was anticipated, and the root crops are wonderfully good.

MR. CHARLES BRADLAUGH in his last address expresses his determination to yet sit in the present Parliament.

MR. ARCHIBALD FORBES, the famous English war correspondent, is lecturing to crowded houses in Australia.

THE Rothschilds presented the British army in Egypt with twelve tons of tobacco and five thousand pipes.

GREAT BRITAIN has now 10,000 Sunday School Temperance organizations, with more than 1,000,000 members.

THE death is announced of the Right Hon. Sir George Grey, K.C.B., for many years Governor of New Zealand.

IT is stated that Jay Gould is building a large yacht, and intends to start in July next on a voyage round the world.

THE Gospel is now regularly preached in Honolulu, Sandwich Islands, in Hawaiian, Chinese, and English.

MR. MOODY has been invited to Asia Minor by missionaries, who believe that he might do good work there. He declines.

GEORGE ROE & Co., distillers, Dublin, are reported failed, with liabilities estimated at from £100,000 to £400,000.

REV. MR. PENTECOST has had great success in Glasgow. He was urged to remain there as pastor of one of their congregations.

THE Trades Congress, which has just concluded its annual session in Manchester, pronounced in favour of naturalization of the land.

COREA has settled its difficulties with Japan by agreeing to pay £500,000 as compensation for damages inflicted in the late insurrection.

THE Free Italian Church is doing evangelical work among the villages on the island of Sardinia. The people are eager to obtain copies of the Bible.

THERE are 7,000,000 scholars and 1,000,000 teachers in the Sunday schools of the United States. Of this number 150,000 came into the churches last year.

DR. RAY PALMER has just completed his fiftieth year of ministerial service; and on the 2nd of October he and his wife will celebrate their golden wedding.

THE Dublin police are in possession of evidence which leaves no doubt that the man murdered in Seville Place was the one who drove the Phoenix Park assassins.

FIFTEEN Austrian hussars were drowned and thirty injured, by a railroad bridge over the river *Drave* giving way, and precipitating a number of cars into the river.

IRISH hotel-keepers are having a hard time of it this year. One of them has written to a London newspaper complaining that the most picturesque parts of Ireland are almost deserted.

SIR GARNET WOLSELEY is trim in his military appearance, quick in his movements, measures a man's abilities at a glance, and has great power of adaptation to changing circumstances.

THE *London Times* says that the punishment for rebellion is death, and without vindictiveness it may be said that never was that punishment more richly earned than by Arabi Pasha and his chiefs.

ACCORDING to telegrams from Malmo, Sweden, a terrible epidemic is prevailing there of the nature of red thrush. During one week, out of 617 cases, there were 45 deaths, an increase of 50 per cent. upon the preceding week.

THE report is current in Cambridge that Miss Helen Gladstone, the younger daughter of the Premier and President of Newnham College, will shortly come before the world as an author of manuals of British literature and history.

A GRAND international golf match is shortly to take place between four of the best amateur players in Scotland and an equal number from England. The stakes are said to be about £1,000. The meeting is likely to come off at St. Andrews.

PRINCE LOUIS of Battenberg, now in Egypt with the Duke of Connaught, understands the trade of a printer, according to the German custom, and practised it on one occasion in Canada, when he wished to get the cards for a ball on board the flag-ship, when the printers were on a holiday.

A CHEROKEE Indian girl, who has since graduated and returned to the Indian Territory, secured a prize offered last April to the students of Kirkwood Seminary, by Mrs. Mary F. Henderson, of St. Louis, for the best essay on "Common Sense about Women," for which a large number of the pupils competed.

MINISTERS AND CHURCHES.

ST. ANDREW'S Presbyterian Church, Halifax, has given a call to Rev. Mr. Jordan to become their pastor.

REV. DR. MURRAY, Charlottetown, has accepted a call to the Presbyterian congregation of Vale Colliery and Sutherland's River.

REV. GEORGE BELL, LL.D., has been appointed Registrar and Librarian of Queen's University. His address will now be Queen's College, Kingston.

At the ordinary meeting of the Presbytery of Paris, held on Sept. 19th, it was decided to enter on the roll of the Presbytery the name of Rev. G. L. Mackay, D.D., of Formosa, in terms of the rule adopted by last Assembly anent missionaries of the Church in the foreign field.

THE Fourth Presbyterian Church in Boston, Mass., held a congregational meeting on Friday evening, September 22nd, there being a larger attendance present and more interest manifested than at any time since its organization. A unanimous call was given to Rev. J. M. Cameron of Toronto, to become the pastor of the church. Mr. Cameron visited Boston recently, and the church is satisfied that his qualifications are such that a large, vigorous church can be built up by him in this needy section of the city.—*Philadelphia Presbyterian.*

THE Rev. Mr. McNabb, of Beaverton, preached his farewell sermon last Sabbath, and the family leave this week for Lucknow. Last Saturday the ladies of his late charge presented Mrs. McNabb with a beautiful electro-silver tea-set, cake basket, butter cooler, and other articles, along with an address expressive of sorrow felt at parting and good wishes for Mrs. McNabb and family in their new home, and for Mr. McNabb's speedy restoration to wonted health. The address was read by Miss Robinson; and Mr. McNabb replied for his wife in feeling terms.

THE congregation at Deer Park is making substantial progress, and bids fair before long to form a self-sustaining charge. At the second communion service, last Sabbath, there were four additions to the membership by certificate, and seven by profession of faith. The solemn services were conducted by Rev. Principal Cavan, D.D. After the preparatory service on Friday evening a presentation of a very pleasing character took place, when Dr. Cavan, in fitting terms, on behalf of the congregation presented to Mr. W. G. Wallace, M.A., a valuable escritoire, as a small token of the high regard and affection entertained for him by the Presbyterians of Deer Park. Mr. Wallace, although completely taken by surprise, managed to make grateful acknowledgment. The occasion was a very happy one, and will long be remembered by all who were present.

THE Rev. Andrew Henderson, M.A., was duly ordained and inducted into the pastoral charge of Elma Centre and Monckton on Monday, 25th September. The occasion was a very solemn one, and the services, which were listened to by a large congregation, were deeply interesting and impressive. The Rev. Mr. Penman preached, Rev. Mr. Hyslop addressed the pastor, and Rev. Mr. Wright the congregation. The anniversary soiree, which was held in the evening, was a grand success. The church was literally crammed, numbers being unable to gain admittance. The choir, under the able leadership of Prof. Wilson, enlivened the proceedings with choice selections of music, while excellent addresses were delivered by Rev. Mr. Berry, C.M., of Trowbridge, and Rev. Messrs. Tully of Mitchell and Wright of Stratford. Proceeds, including Sabbath collections, amounted to about \$252, which will be applied towards liquidating a small debt still remaining on the church. As a proof of the liberal spirit manifested by the congregation, as well as the warm welcome with which they received their new pastor, we may state that a cheque for a half year's stipend (\$400) was placed in his hands at the close of the services. May other congregations go and do likewise.

THE congregation of Flamboro' West celebrated its fiftieth anniversary on Sabbath and Monday, 24th and 25th September. The services on Sabbath were conducted by the Rev. Principal McVicar, of Montreal, who preached to large and deeply interested assemblies. His text in the morning was Psalm cxxxvii. 5, 6, "If I forget thee, O Jerusalem, let my right hand forget her cunning," etc.; and in the evening Gen. xxii.

1, 2. The meeting on Monday night was addressed by the pastor, Rev. Geo. Chrystal, by the Rev. S. Lyle, Hamilton; Rev. John Laing, Dundas; by the two Methodist ministers of the neighbourhood, Messrs. Chown and Scott, and by Principal McVicar. The collections taken in the ordinary way, without sale of tickets, soiree, or any other special method, amounted to \$337 84. This church was founded in 1832 by the late Rev. Thomas Christie, a man of apostolic faith, energy and zeal, who continued its pastor till September, 1870. He extended his ministerial labours far beyond the limits of this one parish, and was instrumental in originating the Central Church, Hamilton, and churches at Kirkwall, Ancaster, St. George, Dundas, and Chippawa. After his decease the church remained vacant for three or four years. In 1874 the Rev. M. Benson was settled as its pastor, and resigned on the ground of ill health in 1876. In August of the same year the present pastor, Mr. Chrystal, was inducted. At the date of his settlement the members in communion numbered ninety, and have since increased to 310. The yearly missionary contributions were then eighty-two dollars, and are now between three and four hundred dollars. All outstanding debts have been paid, a commodious stone manse has been purchased at a cost of 2,500, and a sum of between eight and nine hundred dollars has been expended in the erection of sheds, in painting, upholstering and otherwise improving the church. Spiritually there are not lacking indications of progress similar to those that may be thus recorded in figures. A spirit of unity and brotherly love prevails. The Sabbath day services are well attended, and the Sunday school and Bible class, taught by the pastor, are in a prosperous state. District prayer meetings are held in various parts of the congregation, and the willingness with which the people offer to the Lord of their substance is no uncertain index of the power of His truth on their hearts and consciences. The conviction was expressed by all that the future is full of hope, and that a church of such ample resources, and so highly favoured in the past, will be sure to make itself more and more felt in promoting the extension of the Lord's work at home and abroad.

PRESBYTERY OF MONTREAL.—This Presbytery met at Dundee on the 20th of September, to induct the Rev. D. McEachern, recently of Parkhill, Ont., as minister there. The Rev. Mr. Watson presided as Moderator *pro tem.* The clerk made the usual proclamation. Mr. Watson called on Rev. J. B. Muir, M.A., in the absence of Rev. Mr. Houston, to conduct divine service. He preached a very suitable and eloquent discourse. Mr. Watson then narrated the principal steps taken, and put the prescribed questions to Mr. McEachern. These were answered in a satisfactory manner, and the solemn act of induction followed. The minister and congregation were then addressed as to their respective duties—the former by Rev. J. B. Muir and the latter by Rev. Jas. Patterson. Mr. McEachern was cordially welcomed by the congregation as they retired. Altogether this is a very harmonious and hopeful settlement. The congregation, through one of the office-bearers, made a suitable and substantial acknowledgment of Mr. Watson's services as Moderator of Session during the vacancy.—JAS. PATTERSON, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Chatsworth Sept. 19th, and was constituted by Rev. A. H. Scott, M.A., Moderator *pro tem.* Mr. Somerville submitted a resolution anent Mr. Mordy's translation, which was adopted. Mr. Stevenson was instructed to collect the amount required for Synod and Assembly Funds from the congregations according to membership. A communication was read from Mr. Dewar intimating that he would not proceed further with his protest and appeal to the Synod. In view of Mr. Mordy's removal from the bounds, Messrs. McDiarmid, Cameron and McKilloch were appointed the Sabbath School Committee. The Presbytery next proceeded with the Presbyterial Visitation of Chatsworth congregation. Rev. Mr. Cameron answered for himself, Mr. Mitchell for the session, Mr. McGill for the deacons, and Mr. Dunn for the congregation. After prayer by Mr. McDiarmid, Mr. Somerville addressed the session, Mr. Currie the deacons, and Mr. Stevenson the congregation. The congregation was then dismissed. Mr. Somerville submitted a resolution in reference to Mr. D. A. McLean, which was adopted and the Clerk instructed to send a copy to the Senate of Queen's College, with the request that

an extract of the action in regard to it be sent back to the Presbytery. He was also instructed to bring the matter before the Assembly's Home Mission Committee. Committees were appointed to examine Records of Sessions submitted, and Presbytery issued instructions that all Session Records be submitted for examination at the next meeting. Messrs. Neil Campbell, R. Had-dow, and D. McLean, students within the bounds of the Presbytery, read discourses, which were cordially sustained, and the Clerk instructed to certify them to their college authorities. He was instructed also to do the same for Mr. Boyle, who had not been notified to be present. Messrs. Somerville and McDiarmid were appointed to draw up a minute anent the visitation held to-day, and submit it at a future sederunt of this meeting. It was agreed that the collection on Thanksgiving Day be given to the National Bible Society of Scotland. The Records of Desboro' and Peabody Sessions were reported carefully and correctly kept and certified. The Committees appointed to visit the various mission fields and supplemented congregations gave in their reports, from which it appeared that excellent work has been done by all our missionaries, and that the various fields were in a flourishing condition. The Reports were received and the Committees continued until next meeting, when they will report finally. The Convener was instructed to apply for the amounts granted to the various stations and supplemented congregations. It was further agreed that the following be the grants applied for next year: Kilsyth and North Derby, \$50; Knox Church, Sydenham, \$150; Ephrasia and Holland, \$100; Lion's Head, \$200; Indian Peninsula. Lower Field \$4. Middle Field, \$2; Sarawak and North Keppel, \$2 per week on condition of obtaining an ordained missionary or settled pastor; Berkeley and Williamsford, \$4 per week conditional on settlement. Messrs. Somerville, Morrison and Dewar were appointed to consider the remit sent down by the General Assembly on Standing Committees; Messrs. Scott and Cameron to consider the remit on the Board of Examiners for the Church, and to report not later than the January meeting. Mr. Somerville submitted the resolution anent the Visitation of Chatsworth congregation, which was adopted and ordered to be read to the people next Sabbath. The Presbytery then agreed to meet in Division street Church, Owen Sound, on the third Tuesday of November, at 1 30, and the meeting was closed with the benediction.—JOHN SOMERVILLE, M.A., *Clerk.*

PRESBYTERY OF MANITOBA.—The regular quarterly meeting of the Presbytery of Manitoba began in Selkirk Hall, Wednesday morning, 20th September—the Moderator, Rev. Thos. McGuire, presiding. Rev. C. I. Pitblado was appointed Clerk *pro tem.*, in the absence of Rev. Prof. Hart. Sederunt: Rev. Messrs. McGuire, Robertson, Prof. Bryce, Macrae, Ferries, Stalker, Polson, Farquharson, Livingstone, Matheson, Campbell, Gordon, Flett, McKellar, Bell, Mullins, A. Cameron, Pitblado, and McCarnell; and Messrs. Sutherland (Kildonan), Grant (Burnside), and Dr. Agnew (Knox Church, Winnipeg). Arrangements were made for the induction as pastor of the Kildonan Church of Rev. John Pringle, B.A., as follows: The services to be held at 3 p.m., Thursday—the Moderator to preside, Rev. D. M. Gordon to preach, Rev. Mr. Matheson to address the minister, and Rev. Mr. McKellar the people. Mr. Ferries reported that elders had been elected and ordained in Brandon. The names are Dr. Fleming, and Messrs. Lockhart, Arthur, Bair and Laird. He also reported that he had dispensed the Lord's Supper at Grand Valley, Virden and Oak Lake. He submitted a list of the communicants. Mr. McCannell reported that elders had been elected and ordained in his charge. The names are A. T. Aikenhead, T. McCarthy, R. Gibb, and A. D. Morrison. A report of the Committee on Theological Education was presented by Mr. Pitblado, Convener, and was, after discussion, amended and adopted as follows. "Your Committee recommend: 1. That students for the ministry by taken in charge by the Presbytery on their passing their previous examination by the Committee of Theological Superintendence. 2. That on students being thus entered, as for the University, their course be guided by having their attention specially directed to subjects in classics and mental and moral philosophy. 3. That until their B.A. course has been completed (or in those cases concerning which the committee may decide that a course of study equivalent thereto has been passed) the only subjects of theological course that students may pursue as part

of their curriculum shall be Hebrew, such works as may be included in the University course and New Testament Greek, except that students may be allowed to attend the classes in systematic theology for the purpose of getting them for their missionary work during the summer months; such attendance, however, will not be accounted as any part of their theological course. 4. That on passing their B.A. examination, or what may be deemed equivalent thereto by the committee of theological superintendence, the students shall then enter upon their theological course of study, which shall extend over a course of three years, the theological term in each year beginning on the first Wednesday of November and ending on the third Wednesday of April. 5. That the subject of theological studies be those required by the General Assembly's regulations. 6. That while the foregoing embraces the deliberate opinion of the Presbytery as to the course to be pursued by students for the ministry, the Presbytery, according to the practice followed by the Church generally, would not be understood to discourage any person whose case should be made exceptional, from making application to the Presbytery with the view of pursuing a special course of study. Mr. McDermot, of Elmira, Illinois, and Mr. Stewart, now labouring at Springfield, were asked to sit as corresponding members. A discussion arose about the appointment of Mr. McGregor to Turtle Mountain, in which the regret of the Presbytery was expressed that he had failed to carry out his appointment. The action of the Home Mission Committee in sending Mr. John L. Simpson, catechist, to the Rolling River district was sustained. Mr. Wm. Nicol was appointed to labour for three months in the districts around Moose Mountain, a grant of \$150 being asked for him. Applications from Messrs. Moodie and Coulthard were read. The Presbytery, in the meantime, declined to accept their services. At this point it was agreed to suspend the order of business, to receive the report of Mr. Campbell in reference to moderation in a call at Stonewall and Grassmere. He reported that the call was in favour of Rev. Mr. Lawrence. It was signed by forty-four members and concurred in by twenty-three adherents. The people promise \$350 per annum from these two stations. The conduct of Mr. Campbell was approved, and the call sustained, and placed in the hands of Mr. Lawrence by the Moderator. Mr. Lawrence took a month to consider the matter. The business in reference to the calling of Mr. Bruce to occupy the mission field at Regina was taken up. Mr. Robertson made a statement in reference to the importance of Regina as a mission field. After discussion, the following motion was made by Mr. McKellar, and seconded by Mr. Macrae: "That the Home Mission Committee of the General Assembly be requested to appoint the Rev. George Bruce, of St. Catharines, as a missionary to this Presbytery, with the view of his labouring in the western part of the Qu'Appelle Valley, and to have his headquarters in the meantime in Regina; and in view of the high cost of living at Regina, he receive an adequate salary." It was agreed to ask the Assembly's Home Mission Committee to appoint Mr. Anderson as missionary to the North-West. A communication from Mr. Fraser was read, asking to be employed as a missionary in Beulah and surrounding district. It was agreed to defer action on this application until after the visit of Mr. Robertson to that district. Mr. Mitchell, of Mitchell, being present, was asked to sit as a corresponding member. Mr. Robertson reported that he had written to Dr. Cochrane, urging the necessity of securing men to occupy the field in the North-West. It was agreed to endeavour to get a missionary for the Rock Lake district, who will labour under the supervision of Mr. Farquharson. In reference to Burnside it was moved by Mr. McKellar that the report of the superintendent thereto be received and adopted, and that Mr. Anderson be appointed to that field, leaving West Portage la Prairie without a supply in the meantime. Mr. Anderson signified his willingness to labour at Burnside for the present. He was received as a member of Presbytery. It was agreed to get two missionaries for Turtle Mountain region, to be sent there as soon as possible. Mr. Ferries placed his horses at the disposal of missionaries to be appointed to supply the stations around Brandon. It was agreed to send a missionary to the Grand Valley group for the winter. Mr. F. Macrae was appointed to supply the Westbourne group for three months. Rev. Mr. Pitblado resigned the Conventership of the Home Mission Committee. The Presbytery adjourned until 9:30 o'clock on Friday morning, the 22nd.

ACKNOWLEDGMENT.—Dr. Ried has received, through Professor McLaren, from Mrs. McKay, of Windsor, \$500 for the church at Bangkah. This is in addition to other very generous donations from Mrs. McKay for the Formosa Mission.

A MARBLE tablet has just been placed in Pleasance Church, Edinburgh, bearing the following inscription: "In memory of Wm. Hanna, D.D., LL.D., minister of St. John's Free Church, biographer of Dr. Chalmers, and founder of this congregation, who died 24th May, 1882."

REV. C. E. BARR, in his last letter from California to the "Herald and Presbyter," says: "Our fight for the Sunday law is waxing warmer and warmer. It is going to be the great issue in the county and State elections. The prospects for the Sabbath party are brightening every day."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct 15 } THE LAST SUPPER. { Mark xiv.
1882. } 27-31.

GOLDEN TEXT.—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."—1 Cor. 11: 26.

TIME.—The same as last lesson, of which this is a continuation.

PARALLEL.—Matt. 26: 26-36; Luke 22: 19, 20; 31-34; with vers. 29, 30; John 13: 36-38.

Notes and Comments.—Ver. 22. "As they did eat." REV. "were eating" while the Paschal Supper was proceeding, the Lord's Supper was instituted. There does not appear to have been a break—one glided into the other. "Took bread—blessed," as was usual, in the observance of the Passover, there were repeated blessings; for the day, the wine, the lamb, and the bread after breaking it; because of this special portion of the observance it was sometimes called "the breaking of bread." "My body:" just as the Jewish father would say—"This is the body of the lamb that our fathers ate." No one made any mistake then, or supposed that they were eating one of the identical lambs slain when their fathers left Egypt; but a commemorated of it, so the Apostle, speaking of the smitten rock in the wilderness says, "that rock was Christ," 1 Cor. 10: 4. Vers. 23, 24. So also "He took the cup;" Luke says "after supper." Supposed to be the third of the four cups of wine usually taken at the Passover, when the eating was finished, and thanks said after meat, so it was called "the cup of blessing;" "thanks:" from the Greek word for thanksgiving, we get one title of the Lord's supper, Eucharist. "All drank:" the Master made no distinction, but some who profess His name deny the cup to what they term "the laity." "My blood of the New Testament:" REV. correctly renders the word "covenant," as it probably should be in every other place in the New Testament; it is the new covenant as opposed to the covenant which God made with the fathers—Heb. 8: 6-13. "For many:" may stand for "all," as in Dan. 12: 2. We are taught elsewhere that the sacrifice of Christ is unlimited, for all—John 1: 29; 1 John 2: 2.

Ver. 25. The last symbolical observance has passed, and now our Lord declares that He "will drink no more." He has done with the earthly and the symbolical; "until—I drink it new in the kingdom of God:" We may not fully understand the saying, but this surely is included, that there is to come a time of gladness and rejoicing, a grand festival occasion, in the history of the Church, when Christ and His people would together share in that joy of which wine is the symbol, "in the kingdom of God"—"not," says Schaff, "to be weakened into the Christian dispensation. It points to the victory of the Church, not to its conflicts; and the continued celebration of the Lord's Supper is an expression of assured victory on the part of His militant Church."

Ver. 26. "An hymn:" the second part of the Hallel, Ps. 115-118. "Went out into the Mount of Olives:" Luke says, "as He was wont; He stayed, however, in Gethsemane—ver. 32. There was a tradition that all the people were obliged to spend this night in Jerusalem; the city, however, extended as far the eastern declivity of Olives.

Ver. 27. "All:" Jesus had been telling them that one would betray Him. "Offended:" their ideas respecting Him, as Messiah, would be shaken to the uttermost when they saw Him bound, delivered to death and crucified, apparently unable to save Himself; this should be an occasion of stumbling to them; same word in Rom. 14: 21. "It is written:" Zech. 13: 7. "Smite:" the figure of the quoted passage is slightly changed, and God is said to smite Jesus in delivering Him up to be smitten—Act. 2: 23. "Scattered:" when Jesus was taken away, they fled and were scattered.

Ver. 28. "After that I am risen:" REV. "raised up:" "I will go before you:" the figure of a shepherd in the preceding verse is continued; the eastern shepherd goes before his flock "into Galilee;" some of them were from Galilee, and Jesus said in effect, before you reach your homes I shall have risen from the dead and be there—Matt. 28: 16, 17.

Vers. 29-31. The beginning of a sad fall. Christ had

said that all should be offended, whereupon Peter, with a positive self-confidence, always dangerous, declares that whoever else might be, he would not. Solemn and tender is the word of the Master, "Verily I say—this day—this night:" it was already night. "Before the cock crow twice:" that is, before the time known as "cock-crow," about 3 a.m. Matthew alludes to the same time, but is not so precise as Mark; there was an earlier cock-crowing about midnight, but it did not designate the hour, as the second. "Deny me:" deny any knowledge of, any relation to Christ—Luke 22: 57. "He spake the more vehemently:" of course he did. It generally happens that what men lack in strength of purpose they make up in protestation; the idea is, of a continued reiteration of the assertion. "Likewise—said they all:" very natural; they could not be silent when Peter was making such protestations, or it might have appeared that they doubted themselves (just the very thing they ought to have done), and so they echoed His words, and they were all sincere, Peter and the rest of them; without doubt, they meant what they said.

HINTS TO TEACHERS.

Caution.—Do not be led away by the controversial aspect that has been given to a part of this lesson. There may be a time for controversy, but it is not with a Sunday school class: the moments are precious, the opportunity for a word in season may not be so favourable again; do not miss this.

Prefatory.—Our last lesson was the Passover. It will be for the teacher to show the intimate connection with this, how the Jewish yearly sacrifice is fulfilled and completed in this one perfect sacrifice of the true Paschal Lamb, and how the once-a-year feast is to be replaced by a perpetual thanksgiving, "until He come."

Topical Analysis.—(1) The institution of the supper (vers. 22-25). (2) The prophecy of offence and denial (vers. 26-31).

On the first topic, it will be well to show the nature or purpose of the Lord's Supper; the method of its institution; its perpetual obligation. As to its purpose, we have our Lord's own words: "This do in remembrance of me." It was to be a memorial of Him to all generations. Just as the Passover was a perpetual memorial to the Jews of their deliverance from the bondage of Egypt, and the means by which it was accomplished—Ex. 12: 26, 27—so the Lord's Supper was to set forth the deliverance of His people from the bondage of sin, through the sacrifice of Himself (1 Cor. 11: 26). Further, it was to be, in a confession of Christ more decided than any other, implying acceptance of Him as a Saviour—love, service, devotion and consecration. May we not say that it was also designed to be a bond of union among Christians; that in coming together to remember their dying and risen Lord, they might feel that they were one in Him—that the tie binding them to the Master bound them to all His servants? The method of its institution. From the Apostle Paul, who received it by revelation from the Lord Jesus (1 Cor. 11: 23), and from the Evangelists, we learn that there was first the giving of thanks, then the breaking of the bread, and distributing to the disciples; then the wine in like manner; all were to eat, and all were to drink, and when they had taken of the bread and cup they sung a hymn. How simple all, and yet how full of meaning. Its perpetual obligation is implied in its purpose; if it is to be a remembrance of Christ, it is not for one generation alone, but for all time—a perpetual privilege and duty. If these things be true, teacher, then will you not press upon your class, tenderly and lovingly, that the duty rests upon them, and that the blessed privileges may be theirs; and without urging them to take a step which they do not, in some measure at least, understand, lead them up to the utterance of *Montgomery*—

"According to Thy gracious word,
In meek humility,
This will I do, my dying Lord—
I will remember Thee."

On the second topic, we may show that while in the last lesson Christ foretold his betrayal by one, He now tells them that they will all be "offended" because of Him, and that one especially shall boldly deny Him. From this let us teach to be charitable to others, if any fall away, let us not be high-minded, uncharitable, but fear—Gal. 6: 1. The spirit of pride is not the spirit of Christ. Again, let it teach us to be distrustful of ourselves, to learn our own weakness, and to seek at all times Divine strength to resist temptations, and to keep us close to Christ. By His side we are safe; away from Him our steps will slide, and we shall fall. In common with many other—nearly all the lessons of this quarter, we see the Divine knowledge of Jesus; He whom we serve was truly God manifest in the flesh.

Incidental Lessons.—On the first topic—That Christ has chosen the simplest thing by which to remember Him.

That the materials of the Lord's Supper are the medium of life to the body, and the symbols of life to the soul.

That Christ is present with His people now when they thus remember Him.

The Lord's Supper, a pledge to Christ and each other of affection and service.

That there is a third Passover yet to come, the feast of everlasting deliverance and perfect salvation, a glorified feast in the glorified kingdom—Rev. 19: 9.

On the second topic—Self-confidence is a dangerous delusion; he who rests on self is building on sand.

Those most bitter against the failings of others are sometimes the first to fall themselves.

Main Lesson.—On the Lord's Supper—*Ordained by Christ.* Lesson, with parallel passages in the Gospels, and 1 Cor. 11: 23-26. *A duty*—Luke 22: 19; 1 Cor. 11: 24. *A pledge of fellowship*—1 Cor. 10: 16, 17. *Practised by the early Church*—Acts 2: 42, 46. *A fulfilment of the Passover type*—1 Cor. 5: 7. *An earnest of the feast to come*—ver. 25. Those who come to the supper should have a changed life—1 Cor. 5: 7, 8. There should be self-examination before coming—1 Cor. 11: 28.

OUR YOUNG FOLKS.

THE OTHER SIDE.

On this side of the silence, that seals our darling's lips,
And on the brightness of her eyes has passed its long
eclipse,—

On this side there is sorrow, there are hours that slowly
wane;

And in the home and in the heart the longing throbs to
pain.

On this side of the silence, God help us all to bear
Our added weight of daily toil, our growing sense of care:—
On this side, when the loosened hands their heavy bur-
dens drop,
Needs must that others take the load, since God's work
may not stop.

But ah! beyond this stillness, that like a bolted door
Shuts out the palace halls her feet have gained,—our own
before,—

Upon that mystic other side, whence none return this way,
What waves of music break upon the shores of endless
day?

Upon that side what faces sweet have thronged upon her
ken:

What songs have wrapt her in their tide, undreamed by
mortal men;—

Upon the other side of pain, the other side of strife,
What knowledge hath she learned of Him who is the Lord
of life!

This side, the deeper loneliness; the other, fuller bliss!
Here, day by day, some precious one from thinning ranks
to miss.

The other side, the richer powers, the love unshamed by
sin;—

Thank God, He gave our darling grace that perfect rest to
win!

WILLING WORKERS.

In a cosy little corner, between the barn
and hen-house, two little country boys were
playing marbles. After a while John said to
his brother:

"Say, Ruby, I'm tired of this play. Are
you?"

"Rather," said Reuben; "but what shall
we do next?"

"Let's play little Samuel."

"What! a tableau of Samuel praying?"

"No," answered John. "Don't you remem-
ber what Miss Jones said yesterday in Sunday
school class about Samuel ministering?"

"Oh, yes," replied Reuben; "he did things
for Eli, and that was ministering to the Lord;
because he was so kind and obedient that it
was minding God, and God loved him. But
then, he lived in a temple and took care of
the holy vessels. It don't seem just like
us."

"No," said John; "but everybody can't live
in a temple, and teacher said God had some
work for everybody, even the youngest."

"Oh, yes," replied Reuben. "She said we
could minister to the Lord by doing things at
home for mother."

"And this long vacation, it does seem too
bad to play *all* the time," said the elder
brother.

"That's so," replied Reuben. "What shall
we do first, Johnny?"

"We'll soon find out," said John.

They then went to the house, and entering
the porch, saw their mother and sister in the
kitchen, and heard the mother say:

"It would be nice to have some peas for
dinner; but we will not have time to gather
and shell them."

"That's a pity, too," said Martha. "They
ought to be gathered before they get too ripe."

"We'll go!" exclaimed the brothers; "and
we'll shell them too."

"Will you? What nice little boys! That
will be helping mother ever so much," said
their parent.

So the little fellows scampered off to the
pea-vines. When they had gathered enough,
they shelled the peas, finishing in time for
them to be cooked.

Everybody laughed, when the meal was
finished, to hear little Reuben say: "The din-
ner was just splendid. I feel good inside and
out."

"So much for working for it, my little lad,"
said his father. "You've earned your dinner;
and nothing gives a better relish for food than
this."

Mamma said: "Somebody else feels good,
too, for having such nice little helpers."

How much these boys enjoyed their play-
time that afternoon! They thought they
never before had so pleasant a day.

MORNING SONG.

Wake up, dear little child of mine,
The morning sun begins to shine,
And run across the sky to say,
"Good little children, it is day."

O, welcome, welcome, lovely light,
That drives away the dreary night;
Shine down and make our hearts as gay
And bright as sunshine all the day!

WHAT WILL YOU BE?

We see two boys standing side by side; both
are intelligent-looking and kind-looking; but
one becomes an idle, shiftless fellow, and the
other an influential and useful man. Perhaps
when they were boys no one could have seen
much difference between them; when they
were men, the contrast was marked. One be-
came dissolute step by step; the other became
virtuous step by step; as one went up the
other went down.

It is a question of great moment—What
will you be? One determines he will do right,
and improve his powers and opportunities to
the utmost. He is industrious, learns his
business, becomes a partner or proprietor, and
is known as a man of influence and power.
Another does not determine to be bad, but is
lazy, and neglects to improve his opportunities.
He shirks work; he "fools around;" next he
is seen with tobacco, and probably beer and
whiskey follow; his appearance shows he is
unhealthy; he does not do his work well, he
loses his position, and becomes intemperate
and probably a criminal.

There are many to-day who are standing
at the parting-place. You can take *one* path,
and you will go down as sure as the sun rises.
If you prefer hanging around a saloon to
reading good books at home, then you are on
the road to ruin. If you do not obey your
parents, if you run away from school, if you
lie, if you swear, you will surely go down in
life.

If a boy steadily improves his time, tries to
learn his business, obeys his father and mother,
is truthful and industrious, is respectful and
pleasing towards others, he will succeed. No

one can stop his doing well in life. He has
determined that he will be a noble specimen
of a man, and every good person will help him.

"I GOT A-GOING, AND I COULD NOT STOP."

I heard of a boy who was standing on the
top of a hill, and his father was standing
half-way down, and the father called to his
boy, "Come."

He ran down, but did not stop where his
father was, but went to the bottom of the hill.
He said:

"O, father, I got a-going, and I could not
stop."

Take care, young friends, lest you have to
say—"I got a-going, and I could not stop."

I will tell you what happened. There was
a young man, only twenty years of age, and
he was lying in gaol. He had killed a man,
and was going to be hung. He had been a
Sunday-school boy, and his teacher went to
see him in prison. He had to go through a
long, dark passage, and presently he came into
the miserable murderer's cell.

It was a beautiful day; everything was
lovely outside; the birds were singing, the
sun was shining, and everything was green
and beautiful. And this young man—only
twenty years of age—was lying in this dread-
ful cell, his limbs chained together, going to
be hung! And the gentleman spoke to him
kindly. He said:

"O, I am so sorry to see you here."

The young man burst into tears, and said:

"Ah! sir, if I had minded what my father
and mother said to me—if I had attended to
what you told me at school—I should not be
here! I got into bad company. I followed
one young lad and another. I got something
to drink. One bad thing led to another bad
thing, and one day, being half-drunk, I killed
a man; and now, sir, I am going to die."

Ah! "he got a-going, and he could not stop.
Take care about the bottom of the hill. Do
not "get a-going." You may not be able to
stop till you get to the very bottom.

"WHICH WAY ARE YOU GOING?"

A little girl went home from church full of
what she had seen and heard. Sitting at the
table with the family, she asked her father,
who was a very wicked man, whether he ever
prayed. He did not like the question, and in
a very angry manner replied, "Is it your
mother or your Aunt Sally who has put you
up to that?"

"No, father," said the child; "the preacher
said all good people pray, and those that don't
pray cannot be saved. Father, do you pray?"

This was more than the father could stand,
and in a rough way he said, "Well, you and
your mother and your Aunt Sally may go your
way, and I will go mine."

"Father," said the little creature with
great simplicity, "which way are you going?"

This question pierced his heart. It flashed
upon him that he was in the sure way to
death. He started from his chair, burst into
tears, and began to pray for mercy.

Which way are you going?

Words of the Wise.

It is the enemy whom we do not expect who is the most dangerous.

If prayer is worship of the heart, meditation is that of the mind.

A MEMORY well stored with Scripture and sanctified by grace is a good library.

PUNCTUALITY is a Christian virtue, and no Christian man has a right to ignore it.

MAN'S character is insatiable. Life is a hunger and thirst, intellectual, social, emotional.

"PREACHING for the times" may be very good, but preaching the Gospel is a good deal better.

HOPE is like a hardy plant, which may be trampled under foot, but presently springs up into fresh life and beauty.

MAN are often baffled, deceived, and yet will not give up, but eventually achieve grand results, led on by living energy of hope.

DAVID'S contentment arose from finding his sufficiency in God. The Lord was more to him than the manna, or the stream in the wilderness.

It seems a degradation to many a man to admit that he has made a mistake, and yet it is but saying that he is wiser to-day than he was yesterday. No man is without faults.

THAT men cannot do without Christianity is shown by the certainty with which the predominance of an all-denying unbelief does but call forth a keener craving for belief.

In olden times young men in Scotland carried the Book of Proverbs in the breast-pocket, and consulted it daily. This accounts for the wisdom and discretion which characterized the men of those days.

THE Bible is the rule, the direction by which man is to work out his own salvation, as the guide-board is the direction by which he is to walk out his journey. Religion is in the man, or it is not anywhere.

THE best part of a vessel is above the water; so should it be with the Christian. Whilst he is in the world, he should not be of the world, but should have his affections, desires, aspirations, and treasure in heaven.

THE Hebrew term for a young man springs from a root that signifies to shake off, or to be tossed to and fro; to note how fickle and inconstant young men are; they usually are persons either of no resolution for good, or of weak resolution. They are too often won with a nut, and lost with an apple.

THE man who goes through life with an uncertain doctrine, not knowing what he believes—what a poor, powerless creature he is! He goes around through the world as a man goes down the street with a poor, wounded arm, forever dodging people he meets on the street, for fear they may touch him.—Phillips Brooks.

THEY say that I am growing old, because my hair is silvered, and there are crow's feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young— younger than I ever was before.—Guthrie.

EACH day has its cares, but it has also its blessings. "Cast thy burden upon the Lord," says the Psalmist. "Bear ye one another's burdens," and "Every man shall bear his own burden," says the apostle. These are not contradictory, but beautifully appropriate. It is quite possible to sympathize with others, whilst we carry our own burden or cast it upon the Lord. This is a truth with three sides to it.

CHRISTOPHER NORTH never said a truer or wiser thing than this, in his "Soliloquy on the Seasons": "Turn from the oracles of man—still dim even in their clearest response—to the oracles of God, which are never dark. Bury all your books when you feel the night of scepticism gathering around you; bury them all, powerful though you may have deemed their spells to illuminate the unfathomable; open your Bible, and all the spiritual world will be as bright to you."

THE late Professor Agassiz once said to a friend: "I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. In myself I may say that I never make the preparations for penetrating into some small province of nature which had undiscovered without breathing first to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them."

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MEETINGS OF PRESBYTERY.

- WHITBY.—At Oshawa, on Tuesday, 17th October, at half-past ten o'clock a.m.
OTTAWA.—The next regular quarterly meeting will be held in Knox Church, Ottawa, on Nov. 7th, at ten a.m.
LINDSAY.—At Uxbridge, on the last Tuesday of November, at ten a.m.
SARNIA.—In Sarnia, on the third Tuesday of December, at three p.m.
HURON.—At Clinton, on Tuesday, Nov. 14th, at ten o'clock a.m.
GUELPH.—Adjourned meeting in Chalmers Church, Guelph, Tuesday, 10th October, at ten o'clock in the forenoon. First ordinary meeting in the same place, and at the same hour, on the third Tuesday of November.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, 18th December, at half-past seven p.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, Nov. 21st, at half past one p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, 3rd October, at eleven a.m.

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The HOUSEHOLD JOURNAL, a 24-page magazine at \$1.00 per year, is about twice the size of ordinary papers, and four times as large as some. It is now one of the largest published, and is nicely illustrated. Contains every variety of literature. It is filled with illustrated stories of the most interesting and entertaining character. Sketches and Thrilling Anecdotes, Beautiful Poems by the best authors; a vast fund of information of what is going on in the world. Each number contains an illustrated Fashion Department, Children's Department, Farm and Household Department, Sunday Reading, Wit and Humor, besides many other minor departments, making it the most valuable and interesting paper published.

OUR NEW PREMIUMS.

After months of hard work and careful study; after the expenditure of thousands of dollars, and after using every effort in our power we may be pardoned for saying that we feel proud at being able to offer such a handsome pair of pictures as premiums to our JOURNAL. Nothing equal to them has ever yet been offered, and although these presents have only been produced at an enormous outlay, we feel that we shall be more than repaid by our increased number of subscribers. Our aim is to have an enormous subscription list, and if every subscriber will get two more new subscribers our list will be trebled this winter. Reader, will you do this? We think we can make it worth your while. Read on and see. We will first give you a faint description of the beauty of these pictures, which please remember everybody gets who subscribes to the JOURNAL for one year at a dollar. Of course, in the small space we have to spare here, we cannot convey a correct idea of the real beauty and intrinsic value of these Gems of Art. No. 1 is a fine, handsome, elegant oil chromo called

PARTING.—Size, 20x27.

No one who has seen this really beautiful picture can fail to admire it. There is attached to it a pretty, but sad historical romance. It being intended to represent times gone by when liberty of religious thought and action were crimes punishable by law, and as such will be prized by every true Christian who now thanks providence for the blessing of freedom in religious matters. The scene represented is the outside of a garden wall. A gallant and handsome young knight and a fair and lovely maiden are taking a last and fond farewell. Around his left arm the maiden has twined her blue silken kerchief, which she seems to hold with all the strength love can alone impart, while her lips are closed in mute despair, and her beautiful upturned face and longing eyes tell, alas, a story of deep and unutterable sadness, while her fair face is surprisingly beautiful, even after these trying circumstances. The young knight, clad in dark brown velvet, whose manly, handsome face and figure seem to stamp him as one of nature's noblemen, is gently attempting to soothe and comfort the loving and trusting maiden, forgetting for the time that every moment increases his own danger. Upon the ground beside them has fallen a "forget-me-not" flower. Above and over the moss-covered garden wall the green trees are shading them, except where the sun has burst through the foliage and now illuminates the beautiful trusting face which contrasts so well with the dark, handsome, manly countenance of her companion. Not failed to elicit expressions of genuine admiration, and we feel sure that any one who sees the picture will admit that we have not, and, indeed, cannot do it even justice in our description of it. It is not a gloomy, cloudy picture. On the contrary, the bright leaves and flowers, the warm sunlight, the rich, bright colors of the dresses all combine to make it a lovely and cheerful picture, while the refined expression throughout at once causes the remark to be made—"Well this is indeed something like a chromo, and a pleasant change from the cheap, trashy daubs we see every day."

GOING FOR A RIDE. Size, 20x27.

This, indeed, is a picture which needs no praise from us. After long and careful consideration, we passed by many beautiful works of art, in order that we might have, if possible, something which would please everybody, and need no remarks from us to ensure its warm reception. That the picture be allowed to speak for itself, is all that we now ask, and if any body at seeing it should hesitate to agree with us in saying that it is one of the finest gems ever produced by chromo lithography, then we will at once admit we don't know our business.

We will now attempt a description of this beautiful masterpiece, although we feel it is almost impossible to do justice by a mere description to such a charming little boy, with curly hair and roguish eyes, is trundling along an old-fashioned rickshaw, in which is seated his faithful guardian dog, and playmate—The Watch Dog.—We fancy we can hear the little fellow's merry laugh and the dog's joyous bark. How happy you remember the days long ago when you ran races and played games with your four-footed friends? This picture will call back old and pleasant recollections of years gone by. We cannot stop here to this splendid work of art. The bloom of health on green trees in the distance, the well-rounded limbs, the head, all are indeed perfect, and if you only see this if we were so disposed, we will take up a full page in describing this gem of art, but will content ourselves by saying that it is well-worthily of being a companion picture to Parting, the two forming as handsome a pair of pictures as have ever been given with any dollar's application.

OUR TERMS TO AGENTS.

We do not care to have our canvassing outfit, but any person who really means business, and intends to act honestly and squarely as our agent, giving either the whole or as much time as he can spare to the business, can secure our valuable outfit, well worth \$2, by sending us 50 cents as a guarantee of good faith. Please remember, we don't want to sell the outfit at 50 cents unless you intend to use it first for canvassing.

On the first hundred we allow the agent to keep 30 cents commission on each subscriber. On the second hundred we allow the agent to keep 40 cents. On the third hundred the agent keeps just one-half, that is 50 cents, sending us the other 50 cents. On the fourth hundred the agent keeps 60 cents, sending us only 40 cents. On the fifth hundred the agent keeps 70 cents, sending us only 30 cents. Agents will see that by this time they are actually paying only 30 cents for the paper and getting the chromos free, but we do not stop here. As soon as the agent has sent us 1,000 subscribers we will send him FREE 100 sets premium chromos and 100 receipts signed by us, which is equal to

A PRESENT OF \$100 CASH.

But this is not all. In order to stimulate your agents, we agree that for every order for 100 sets chromos at one time or within 30 days, if you send in orders amounting to 100 sets, we will send you a handsome Gold-Plated Hunting Case Watch free. Tell this to your sub-agents and see if they do not get 100 subscribers within 30 days without any trouble. And better than this, anyone sending in 500 subscribers within 30 days will get

3 WATCHES FREE.

Can any other firm beat this offer! We think not! Cash must in every case accompany the order unless sent C. O. D., in which case the agent must send \$2 as a guarantee, the \$2 to be deducted from the bill when goods are sent.

THE WAY TO DO BUSINESS.

The best way is to send in and pay for a number of subscriptions, receive the premiums and receipts, and then go to work and secure subscribers and deliver the premiums and receipts as you go, and thus save going over the territory a second time to deliver the same and collect your pay. For instance, when you order your outfit, or after you have received it, send to us \$70 which pays for the first hundred subscriptions. By return mail or express you will receive one hundred sets of chromos, and one hundred receipts which is an outfit for the first hundred subscribers. The receipts will be all made out and signed by us, and each good for a year's subscription to the HOUSEHOLD JOURNAL, and all you will have to write in will be the subscriber's name, etc. You can then take a package of the premium chromos and receipts and go canvassing. It being on your first hundred subscribers, you have paid 70 cents each for them, and will collect \$1 on each, and give to each subscriber a set of chromos, and a receipt entitling him or her to the paper for one year, and the work is done. Every few days you will send in the subscriber's names to us, an subscription lists furnished you for that purpose, without any money (as you will already have paid for them) and we at once book their names and send them the paper for one year. If an agent is so situated that at the start he is unable to send \$70 for one hundred subscriptions then send \$35 for fifty subscriptions;

If you cannot send \$35 then send \$17.50 for twenty-five subscriptions, and even if you cannot send but \$7 for ten subscriptions, or \$3.50 for five subscriptions, still, it is the best and easiest way to conduct the business. You approach a customer, and show him or her the beautiful premium chromos and the paper, and tell them that they can have the four pictures, then and there, and that you are prepared to give them a receipt for the paper for one year signed by us, and that by return mail they will get the first copy of our paper, and no person is going to let you leave, if they have or can get a dollar, fill they receive the pictures and a receipt entitling them to the paper for a year.

An agent must have a little ready-money, for we require that payment must accompany each list of subscribers. This will cause no inconvenience to an honest agent, for should he not happen to have the money, he can borrow it for a few days, and his profits will soon enable him to do without borrowing, and to handle the business just as he likes.

CLUBS.

A great many people could get a dozen or more subscribers, but do not care to make a business of it. To such we offer handsome prizes instead of a commission, any one or more of which you may secure with little or no trouble. Any one sending in \$2 and two subscribers may choose one of the following handsome presents which will be sent post-paid:—A Solid Heavy Silver Ring, beautiful pattern; or four Beautiful Chromos, size of each, 16x22; or a magnificent Silver-plated Napkin Ring; a splendid Pocket Telescope; a lady's full size Waterproof Apron, or one of Byrne's Improved Photocopies or Magnifying Glasses, which we can strongly recommend as being a good microscope.

Any one sending in \$3 and three subscribers may select one of the following handsome prizes:—A Beautiful Gold-Plated Chain with fob and tassel, and a handsome Gold-plated two picture Looket; or a splendid Gold-plated Watch Chain for a gentleman; or three dozen assorted 6x11 Chromos; or a Box of Rubber Type, with ink, Fob, etc., by means of which you can do your own printing.

Any one sending in \$4 and four subscribers will get a Seven Shot Revolver; or a Lady's Alaska Diamond Cross, five stones in rolled gold setting; or a pair of handsome Sleeve Buttons of the newest and most fashionable design; or a ream of Fancy Tinted or Checked Note Paper.

Any one sending in \$6 and six subscribers will get a Silver-plated Cake Basket; or a Solid Silver Watch Chain.

Any one sending in \$10 and ten subscribers will get a splendid Seven Shot Gold-mounted Beautifully Engraved Revolver, or a Magnificent Rolled Gold Lady's Cross, with seven sparkling Alaska Diamonds in it; or a splendid Breach-Loading Shot Gun.

Any one sending in \$15 and fifteen subscribers will get a fine Watch and Chain, or a Set of Ear Rings and Brooch of real Alaska Diamonds in Rolled Gold Setting; or two Reams of Best Paper and two thousand Best Envelopes.

A BONA FIDE OFFER.

We want every person who reads this to take our outfit and try this business, feeling assured that if they do they will not only feel satisfied with it, but will continue to act as our agents for many years. Now, if you will order the outfit at once, we will guarantee you entire satisfaction. If you find one thing different from what we have represented, we give you the privilege of returning the outfit, and not only receive the 50 cents back, but will pay you for your trouble. Can we offer anything more fair? We shall not go back on our word in any particular. We have won an honorable business reputation and do not propose to sacrifice it on any account.

IN CONCLUSION.

Dear reader, in a brief manner we have placed our business before you. If you are in want of work, we assure you that you cannot do better than engage with us at once.

If any one orders the papers and pictures, and is not satisfied, we will refund the money, whether they subscribe by an agent or send their subscription direct to us. In fact, we mean to give entire satisfaction, and if anyone is dissatisfied we mean to satisfy them on their own terms.

We are satisfied ourselves that we have the best business before the public, and are sure that we can prove it to any agent that we have. It will cost you but 50 cents to procure our outfit and see for yourself, and then if you are not satisfied the business will pay you, you may return the outfit and receive your fifty cents back. ADDRESS ALL ORDERS JAS. LEE & CO., MONTREAL, P. Q.

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