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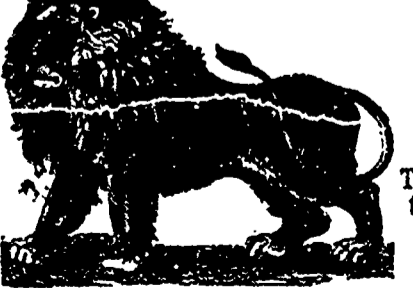
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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, OCTOBER 14th, 1881.

No. 41.

NOTES OF THE WEEK.

DURING the spring months of the present year two missionaries of the Presbyterian Church baptized 250 Chinese in the villages of the province of Shantung.

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

THE Rev. Dr. Laughton, Moderator of the Free Church Assembly, will represent his Church at the approaching celebration of the centenary of the Edict of Toleration in Bohemia.

THE late Dean of Westminster has bequeathed to the University of St. Andrew's, for which he had a special regard, his interesting collection of curiosities and historical relics. These include souvenirs of the Desert of Sinai and of Palestine, gathered by the Dean himself during his eastern tour, as well as many memorials connected with the Eastern Church, and also with famous scenes in mediæval and modern history.

THE St. Giles' Cathedral lectures, by eminent ministers of the Church of Scotland, are to be continued during the coming winter. Principal Caird will open this series with a couple of lectures on the Religions of India; Rev. Dr. Matheson, of Innellan, will follow with Religion of China, Confucianism; and the others will be by Rev. John Milne, Greenside, Edinburgh, on the Religion of Persia, Zoroaster and the Zend-Avesta; Rev. Dr. Dodds, St. George's, Glasgow, on the Religion of Ancient Egypt; Rev. Prof. Milligan, Aberdeen, on the Religion of Ancient Greece; Rev. Dr. Macgregor, St. Cuthbert's, Edinburgh, on the Religion of Ancient Rome; Rev. Dr. Stewart Burns, Glasgow Cathedral, on Teutonic and Scandinavian Religion; Rev. Dr. Marshall Lang, Barony Church, Glasgow, on Ancient Religions of Central America; Rev. Professor Malcolm C. Taylor, D.D., University of Edinburgh, on Judaism; Rev. Dr. Cameron Leas, St. Giles', on Mohammedanism; and Professor Flint, on Christianity in Relation to other Religions.

WE are glad to observe from the report read at the yearly meeting of the Young Men's Christian Association, Winnipeg, that that body is in vigorous and sustained operation. The total membership at the close of the year was 147. The Treasurer's report shewed a balance on the right side, and the attendance on the various meetings had been large and encouraging. The Committee for the reception of strangers, etc., we observe, reported that some of their number had been in attendance every evening for the purpose of meeting with those who had recently come to the city or were seeking employment. During the year employment had been found for thirty-eight and boarding-houses for fifty. We strongly advise all young men going to Winnipeg to be sure to visit the Y. M. C. A.'s rooms in Mackay's Block, Main street. They will meet with genuine friends there who can give them honest and valuable advice as to what course they ought to pursue, and will only be too happy to direct them to respectable lodging-houses, and to put them in the way of getting some kind of employment. "Young men from home" ought to feel that this is a great privilege, and to avail themselves of it accordingly.

THE "Rock" says: "A gigantic scheme for the promotion of Romanism in Great Britain is spoken of by the London correspondent of a Liverpool journal, who claims to have received his information from 'most reliable authority.' According to the account given by this writer, the movement has been carefully organized by a few active members of the Roman Catholic community, whose programme opens with a proposal for raising three millions sterling for pro-

lytizing purposes throughout the land; and large as the sum may seem, it is said the promoters already see their way to a third of the amount. One important item in their plan is the organizing of a system of Roman Catholic candidature for the next general election, all shades of political opinions being duly provided for, and the remaining details of the scheme are said to be arranged on the same bold and comprehensive scale. Of course, the matter will be kept as quiet as may be, so far as outsiders are concerned, and it is therefore impossible to say to what extent these statements are to be depended upon; but in any case it is obvious that the utmost watchfulness is called for on the part of all true Churchmen, and that with such an active enemy outside the camp there is the greater need that all should be right within the borders."

A CIRCULAR issued by the Rev. Owen A. Nares, Vicar of Kerry, Montgomeryshire, and vice-chairman of Newtown and Llanidloes Board of Guardians, has created a sensation in the neighbourhood. It is as follows: "Regulations for the collection of vicarial tithes in the parish of Kerry.—The tithes becoming due on the 1st January and 1st July will be collected during the first seven days of the months of February and August respectively in each year. Whoever shall neglect to pay the full amounts of tithe due before the 7th February and August respectively shall receive a notice of distress at the expiration of ten days for the recovery of the whole or such part of the tithe as may remain unpaid, as the law directs. For the convenience of tithe-payers who may be in arrear, the Vicar will suspend the distress in the event of such payers signing an agreement (to be provided at their own cost) that they will pay the amount in arrear within a period of six months, together with interest thereon at the rate of 5 per cent. per annum and the cost of notice, the interest to be calculated from the 1st January and the 1st July, as the case may be. (Signed) Owen A. Nares." An endorsement on the circular by the Vicar's agent says: "I am authorised to add that notice of distress will be issued at the expiration of ten days from date on those tithe-payers who shall not have previously settled their tithes or have signed the agreement."

IN the September number of "Evangelical Christendom" we find the following extract from a letter, dated the 4th August, from the Rev. T. R. Sampson, Athens, which will be read with interest: "It will be of interest to you to know exactly what was done by the Powers in Constantinople in reference to the question of religious liberty, and for which the Greek Branch of the Evangelical Alliance has been working so hard. The third article of the recent treaty between Turkey and Greece is as follows: 'The life, the property, the honour, the religion, and the practices of the inhabitants of the provinces that shall be ceded to Greece, and who will remain under the Greek Government, shall be preserved strictly inviolate.' In Thessaly we have had a school and a church, with a bell on it, and free from taxation, but which have not been allowed by the Greek Government to the Greek Evangelical Church without restrictions, and these cannot be submitted to. It will greatly interest many of your friends and the Presbyterian readers of "Evangelical Christendom," to learn that a Presbytery was created in Athens in May last, with the title "The Presbytery of the Greek Evangelical Church," perhaps the first Presbytery held in Greece for fourteen centuries. The members of it are the Rev. Stavros Michaelidas, of Yamina; Rev. Demetrius Liaontsi, of Valos; and the Rev. Apostolos Aegyptianus, of Salonica. The following ministers were also present at the organization: the Rev. Dr. Alexander Thomson, the Rev. M. D. Kalopothakes, the Rev. Joshua Phipps, and the Rev. T. R. Sampson.

IT seems the Duke of Hamilton is determined to regulate the kind and degree of church accommodation to be had by the residents or visitors of Arran. He has all the ground, and refuses like a very foolish

and presumptuous man, as he is to grant sites to any Church whom position and doctrines he may not quite approve of. The United Presbyterians don't believe in this, and accordingly the local Presbytery of Kilmarnock at a late meeting adopted the following resolution: "That the member for Kilmarnock be communicated with as to what steps should be taken, either by a question in the House of Commons or otherwise, in reference to the refusal of the Duke of Hamilton to grant a site for a church in Arran in connection with our own or any other denomination." In support of this motion the mover said that action had been taken in compliance with a request from members of their own denomination there. Two of their number had visited Arran, and found the church accommodation there very inadequate. The Free Church in Arran, some six miles from Corrie, had its existence threatened, as the lease would soon be out, and the Duke could resume possession of the building. An application had been made to the Duke, who did not acknowledge it for a year. His commissioner then wrote declining to permit the erection of any building in connection with any Church for the accommodation of the very changeable population which frequented Arran during the two or three months of summer. He had already refused similar applications from other persuasions. Arran was thus hermetically sealed against the ministry of the Gospel—a state of matters not to be tolerated. They had heard a good deal of the persecuting power of the Irish landlords, but never in their worst days had they refused sites to the Roman Catholic churches. Ireland was, in this respect, ahead of Arran, and the cause of Christ would be strangled there. All such foolish and persecuting perverseness but gives intensity to the rising agitation for land law reform in Scotland, and will hasten its speedy and complete triumph.

REV. DR. ORMISTON resumed his pulpit duties on Sabbath, the 2nd inst., and prefaced his sermon by a brief address concerning the late President. He said: "Dark emblems of mourning speak silently, yet affectingly, of our national sorrow. Since last I stood in this pulpit an event has occurred unparalleled in the history of the world—an event which has awakened a wider sympathy, a more profound regret, and a more virtuous indignation than any incident recorded in the annals of our own or of any other land. Not even when the large-hearted, patriotic, brave, honest Lincoln fell beneath the stroke of the assassin, in the time of the nation's imminent peril, not even when the best of Queens bent in widowed woe over the bier of her noble husband, Albert the good, nor more recently when the ruler of a great nation came to an untimely end, were feelings of deep sympathy so general and the manifestations of mourning so universal as in the case of James Abram Garfield, late President of the United States. Many reasons, into which we cannot now inquire, may be assigned for this unwonted, unique and world-wide mourning, for I suppose it is safe to say that for no man have so many wept. Not less than one-fourth of the population of the globe join us in our national lamentation. Not only has a wail arisen in every home from Maine to Florida, from New York to California, as if stricken by a personal or family sorrow, but all other civilized nations and races echo it in notes of sincere sadness. In that part of the British Empire contiguous to our own country the tokens of sorrow were as manifold and manifest as among ourselves. I know not how that people could have shewn a more poignant and general regret had her Majesty's representative there been removed, or even the Queen herself been called away by death. How graceful in itself, and how grateful to us, is the conduct of Queen Victoria in this trying dispensation. What kindly messages of sympathy and inquiry! And how expressive of the tenderness and sympathy of one widowed heart with a sister in a similar sorrow that a floral wreath from the widowed Queen should have been laid upon the casket containing the remains of him so dear to the widow of the President. They are sisters in sorrow.

OUR CONTRIBUTORS.

THE SABBATH QUESTION.

BY REV. JOHN J. CAMERON, FERRING.

Having considered the questions, why and how we should observe the Sabbath, we are in a better position to ascertain the proper attitude which we should assume towards every form of so-called Sabbath desecration, such as pleasure-parties, excursions, etc., which have of late years been so much in vogue. There are some who take a very extreme position on this subject. They denounce without discrimination in the strongest possible language every form of Sabbath observance which does not chime in with the way in which they themselves have been accustomed to observe it, irrespective altogether of the motives which prompt the desecrators. To denounce thus harshly and indiscriminately is unchristian; for in looking merely to the outward and not to the inward, we shew that, although Christian by name and profession, we still breathe the cold air of Judaism; that we are in bondage to the mere letter; that we do not yet understand, or understand but partially, the spirit and genius of Christianity; and that we have grasped but feebly the grand principle which our Lord lays down for our guidance, when He declares that the "Sabbath was made for man, and not man for the Sabbath." Besides, such indiscriminate denunciation does no good; it does positive harm. It is irritating to our opponent and blinding to ourselves, preventing that calm, dispassionate discussion of the question which is essential to our arriving at just conclusions. A firm grasp of the principle which our Lord enunciates will enable us to avoid both the Scylla and Charybdis of the Sabbath question. Abstractly considered, the rightness or wrongness of going on a railway or steamboat excursion depends upon the motives which prompt us to go. I can imagine a Christian taking a walk into the country on the Sabbath, and deriving as much moral benefit from it as he would by hearing a sermon or reading a good book, because he is in that moral or spiritual condition which enables him to find food for his moral nature in every object he beholds. He sees sermons in stones, books in running brooks, and good in everything. In the same manner it is possible to conceive a Christian in the exercise of his Christian liberty taking a railway drive or a steamboat excursion from a good motive and deriving moral benefit from it, and apart from any other consideration he would be quite justified in so doing. Some of these steamboat excursions are got up, we are told, for professedly religious objects. There are, doubtless, some who take advantage of such excursions for the purpose of attending religious gatherings, for the purpose of hearing some favourite preacher or Sabbath school worker who is to hold forth. Now, are not such persons quite justified in doing so if they think they can be morally benefited thereby? And would those, we would ask, who go from purely worldly motives, for mere pleasure or dissipation, be any less guilty were they to remain at home? Would they observe the Sabbath in any better spirit or from any less worldly motives? We fear not. But it will not do to consider the question from a purely abstract standpoint. Man is a social being, having relations to his fellow-men which he cannot ignore, and these relations when taken into account must modify our views as to the course which he should pursue under any given circumstances. Looked at practically, then, there are some strong objections against patronizing the running of steam-cars, trains, or steamboat excursions of any kind, on the Sabbath. There are some practical considerations of the most weighty character which we should take into account ere we decide to encourage them by word or example.

(1) In doing so, we deprive a certain number of men of their rest. In the running of the steamboat or railway men must be employed—men who need, as much as we do, rest. They need, too, more than bodily rest; they need moral instruction, spiritual training and culture, such as our Sabbath by its school and church is calculated to give. Now, oblige them to work on steamboat or car during the seven days in the week for our pleasure or profit, and we sin against them; we rob them of their right; we deprive them not only of rest for their jaded limbs, but of the opportunity of cultivating their moral and spir-

itual faculties, on the right exercise of which hang their present and eternal weal.

(2) But again, by patronizing such excursions, we set an example to those who are not Christians which may prove injurious to them. Our liberty becomes an occasion for stumbling to those who are not in a position to use that liberty. It may be true that the Jewish Sabbath has been abrogated, and that you, in the exercise of your Christian liberty, may derive moral or spiritual benefit from the excursion; but while this is true to you, it is false to those who are not in the same spiritual plane that you are. What is good for you may be bad for them, just as the diet which is nourishing to a healthy person might prove very injurious to a sick one. You, with a well-developed moral nature, possessed, as we will suppose you to be, of the spirit of Christ, may take a walk into the country, or even a sail in a boat, or a drive on a train, and be morally benefited thereby—more so perhaps than you would be by hearing the most elaborate sermon or reading the best book. But were others less spiritual than you to follow your example, injury would result. They might be led by so doing into riot and licentiousness, and in justification of their conduct would cite your example. In this way your liberty becomes an occasion of stumbling to the weak, and your example, it may be, cited as justifying the wrong-doing in which they were led to indulge. In view of such facts as these; in view of the fact that injurious consequences dissipation, unseemly behaviour, perhaps drunkenness may result, as they have resulted, from your patronizing such excursion parties, and thus your brother's moral weal be imperilled, how should we act towards them? We should take the same ground towards them that the apostle took towards the meats and drinks of his day. Paul would abstain from meats offered to idols, for his weak brother's sake, not because he believed that it was wrong to eat, but because his eating would prove an occasion of stumbling to others less enlightened, less strong than he. For their sakes he would renounce his right and abstain. "All things," he declares, "are lawful for me, but all things are not expedient." And again, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Now, we are justified in taking the same ground towards railway drives, steamboat excursions, got up on the Sabbath, as also towards playing cards, dancing, etc., in so far as they can be shewn to be productive of moral injury to our fellow-men. The only difficulty lies as to where we are to draw the line of demarcation. It may be said that the very best things have been abused—that it is hardly possible to mention a thing which has not been abused or turned into an occasion for stumbling. The most innocent games—for instance, football, checker-playing, even camp-meetings, so common now in some parts of this country—have been made occasions for evil doing by some. What things, then, it may be asked, are we to abstain from? What things have we liberty to use when the best things have by some one or other been abused? The practical answer to this question is, abstain from those things which experience has proven to be most liable to be abused, and whose abuse is followed by the most injurious consequences; and in so far as experience has shewn that the running of steamboats or street-cars on the Sabbath has been an occasion of stumbling to others, robs a number of our fellow-men of their rest, and turns our Sabbath into a day of unholy traffic and bestial vice, just in so far should we do our utmost to discountenance it. Above all, let us have the mind of Christ, and we shall observe the Sabbath aright, in the proper spirit, from the proper motive. Every day, then, shall be viewed by us as the Lord's, nor shall any day in the week have any intrinsic sacredness in itself. In Christ there is nothing "common or unclean." In Him all toil becomes divine, every day sacred, every place hallowed, if we but have the hallowed spirit. We need the Sabbath in this busy, bustling age more than ever. None of us can afford to dispense with it, none of us have reached that high moral or spiritual condition which would warrant us in dispensing with it as a day of moral instruction and spiritual training. Every Christian, no matter how advanced the stage of spiritual development he has reached, needs the means which the Sabbath furnishes for bracing and deepening his spiritual life; and if the Christian needs it, much more do those who are not Christians—who are worldly in heart and life. Above all, the workingman

needs it, who toils from day to day in smoky factory or ill-ventilated shop. It would be a sad day for him were the Sabbath abolished. The Sabbath is the workingman's best friend, and we shew ourselves to be his friends as well as the friends of virtue, religion and our country, when we put forth effort to preserve it intact as a day of calm, invigorating rest, spiritual joy and cheerful worship. Let us, then, prize the Sabbath as a precious heirloom of the past; as one of Heaven's best boons to sin-stained man; and while rejoicing in the glorious liberty wherewith Christ has made us free, let not our liberty be an occasion of stumbling to others.

A TRIP TO THE MARITIME PROVINCES.

NOTES BY THE WAY.—Continued.

CAMPBELLTON, N.B.,

Is a village in the county of Restigouche, and an important station on the Intercolonial Railway. It contains about 1,000 inhabitants, and is named after Sir Archibald Campbell, who was Governor of New Brunswick in 1825. The original settlers were all Scotch coopers. In this neighbourhood fish and lumber are the chief products, and are shipped in large quantities to the various markets of the world. Restigouche salmon is a celebrated dish, and is eagerly sought after in Montreal and western Canada, but I regret to say "few there be who find it." Among tourists and pleasure-seekers Campbellton is a noted fishing resort. It has been honoured by the patronage of the Marquis of Lorne, the Duke of Argyll, and the Ladies Campbell, who, having spent a Sabbath here, to their credit be it said, did not forget the religion of their fathers, but worshipped in St. Andrew's Church. The village is amply provided with churches and schools, the Presbyterians and Roman Catholics being largely in the majority. The Methodist and English churches have only a fortnightly service. The former church has been only recently erected, and is supplied by a clergyman from Dalhousie, a very beautiful town about sixteen miles distant.

ST. ANDREW'S CHURCH,

which is the oldest in the place, was organized in 1831 by the Rev. James Stevens, a native of Scotland, who laboured for two years, when the present edifice was erected, which is an old-fashioned frame building painted white, with the pulpit perched on a pedestal near the ceiling. On either side of the church and in the centre are three pews containing tables, which are utilized on communion Sabbaths, and at which, whatever may be their faults, and whatever objections they are open to, in this age of progress and improvement, I do confess that I like to see the sturdy Scotchman with his Bible under his arm, with steady step and a confident look, take his seat. Mr. Stevens died in 1863, and was succeeded by the Rev. William Wilson, who was followed by the Rev. William Murray. The present minister is the Rev. J. C. Herdman, B.D., who was inducted in 1878, and who is giving promise of being an able and successful pastor. Mr. Herdman was born in Pictou, N.S., and is son of the Rev. A. W. Herdman, who, after a pastorate of thirty years there, was called to his native parish in Scotland, and is at present living in the manse where he first saw the light of day. Leaving Campbellton, the railway keeps pretty close to the bay shore, until within about fifteen miles of

DALHOUSIE,

when it takes a course and runs south until it passes the town, when it again strikes the front, but leaves this truly picturesque place some miles distant from the railway station, which is not only a serious loss to the town but is a great inconvenience to the travelling public. What is more remarkable is that the inhabitants did not wish for a station at the time the railway was built. Such apathy in this railway age seems strange. Dalhousie is by far the prettiest town on the "north shore." It is situated on the side of a rather steep hill which slopes to the water's edge, where there is a nice gravel beach. The rocky headlands and the variegated foliage of the trees, with nice white painted houses dotted here and there on the sloping hills, combine to place the scenery among the finest to be met with in the Dominion. The fossils which are found on the beach, and the plants to be met with in the woods, have attracted the attention of scientific men. During my short visit I met Prof. Spencer, of King's College, Windsor, N.S., who was pursuing knowledge under considerable difficulties, being over-

taken by a soaking snow while out on a geological tramp. The town is well supplied with schools, and has a Roman Catholic church and an English church. The latter has a "cross" on the top to distinguish it from the modest Presbyterian church on the other side of the street, and indicative, I suppose, of a form of worship which is becoming alarmingly prevalent within the pale of the English Church, and which, while it is undoubtedly acceptable to a large number, is a stumbling-block and a source of trouble to many estimable people who remain in her communion only in the hope that at no distant day the members of that important section of the Church will see eye to eye.

ST. JOHN PRESBYTERIAN CHURCH

is the principal one here. It was organized about 1840, when a neat little church which still stands was built. The Rev. Mr. Forbes was the first minister. He was succeeded by the Rev. Mr. Murray, who remained seven years. The next minister was the Rev. James Murray, who remained eight years. The present minister, Rev. Mr. Russell, was ordained in February, 1876, and under his pastorate the Church has made steady progress. Although some twenty families have removed from the locality from various causes, still there is a net gain to the communion roll of thirty-nine during the last five years, with a flourishing Sabbath school. The question of increased church accommodation had occupied the attention of the congregation for some time, when last year it was decided to proceed with the erection of a larger and more modern edifice, which now stands with a graceful spire on a commanding site. The outside of the building is finished, and it is expected that by next summer the church will be ready for opening. It is to be hoped that it will long remain as an evidence of the spirit and liberality of the Presbyterians of Dalhousie. Mr. George Haddow, M.P., is a ruling elder in the congregation and superintendent of the Sabbath school. There are many other towns throughout this Province which could easily imitate the example of the brethren of Dalhousie in the matter of church improvement. On all sides our Church is extending in those provinces. She is actively engaged in Home Mission work, the cause of Sabbath schools and temperance, and I think is considerably ahead of the other evangelical denominations in the ratio of giving per family and member to the cause of missions and to the support of the Gospel generally. I refer to this in no unkind spirit, nor would I desire to make the impression "that we have already attained, or were already perfect," in this matter, but it is encouraging, hopeful, indeed cheering, and I trust that our members will "abound more and more in this grace," for the harvest truly is great and the labourers are few.

Dalhousie, N.B., Sept. 28th, 1881. K.

SCRAPS OF A TOUR OF FOUR MONTHS IN MORMONDOM.

There is probably no place on this continent which presents more varied and special attractions for tourists than this city and territory. This city—Zion, as the Saints call it—"is beautiful for situation," if not the joy of the whole world. It is admitted by all to be the most handsome city in the Union, as to its peerless location at the foot of a spur of the Wahsatch Mountains, in a rich valley encircled by mountains in sight on every side. Its streets are forty-four yards wide, lined with southern trees, honey and black locust, sycamore, etc., and water, clear and swift, running on both sides. The stores, hotels, and public buildings are only average. But the private residences, for number, ample and highly ornamented grounds, with spurting fountains and flowing streams, the richest flowers and choicest trees and shrubbery, equal those of the few finest in eastern cities, with the one exception, that the houses are not so large or expensive; but this lack is more than counterbalanced by the almost tropical profusion and luxuriance of the flowers, plants, trees, etc., and the large spread of ground—from one to several acres—to each house. The population is about 21,000, which is spread over an area of four by three miles. From a distance, on looking down from the adjacent mountains, it seems like a vast grove or orchard, as in fact it is, as the people raise apples, pears, peaches, apricots, cherries, grapes, and other fruit in their gardens or grounds. There is scarcely an exception to this off the main business streets, of which there are only three occupied so, and that only in part in the old portion. The view from the "bench"—as the

ledge of the mountain is termed here, or "foot-hill" elsewhere—overlooking the umbrageous city, southward stretches the valley of the Jordan, of rich, black, alluvial soil, fertile as any spot on the globe. The mountains visible on all sides, bold, rugged, snow-capped. To the west lies the great Salt Lake—an inland sea, whose specific gravity is exactly the same as the Dead Sea—floating a person like a cork—thirty-five by one hundred miles in extent, this all combined with a more than an Italian sky and sunshine, is simply beyond portrayal. It must be seen to be realized or appreciated, and is worth crossing the Rocky Mountains. Noted foreign tourists say it is rarely approached and never excelled in beauty—sky, water, mountain, river, valley, city, and lovely rural towns all around, modelled after the city, in the main features—trees and water.

The sunsets here transcend in roscate loveliness anything I have ever witnessed in Europe or America, not excepting the Italian, Swiss, or Scotch. Here even mere words mock us. Imagination even fails to picture beforehand so divine a display of magic blending of colours—all shades of the rainbow and more; for as the light touches the mountains at various angles, new and varied effects are produced—fairy scenes of supernal beauty and novelty. One is raised to the "third heaven" of ecstasy as he stands entranced and realizes to some extent the fuller meaning of those stanzas referring to the other side of heaven:

"We may not know how sweet its balmy air,
How bright and fair its flowers.
We may not hear the songs that echo here,
Through these enchanted bowers.

"But sometimes when adown the western sky
A fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by unseen fingers.

"And while they stand a moment half ajar,
Gleams from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story."

Still more, the territory abounds with varied scenery, lakes, mountains, canyons. I have traversed considerable of it. The gem sight of mountain wonders is the American Fork Canyon, where we camped out for ten days. This is a gulch canyon, or rock-walled ravine, penetrating the mountains about fifteen miles from mouth to summit. The walls rise several thousand feet, of every conceivable shape—saw-toothed, jagged, like pillars, castles, domes, etc. There is a creek like where the Rhine rises in the Alps. Indeed it resembles the *Via Mala* very much, but there is less water. But the walls are higher and not so steep as those along the Rhine. Charles Kingsley places this spectacle alongside the Yosemite Yellowstone Park.

Our party encountered a thunder storm and flood, and a truly providential escape. The canyon is about twice the width of a street, and the flood rose in a few moments, bearing all before it, turning the ravine into a river rushing like Niagara current. Logs, mills, houses, and rocks as large as a waggon, were hurled along like chaff, rumbling over other rocks with a sound like distant thunder. There was only time to abandon everything and scramble up the rocky sides of the mountain to a safe retreat. The climate is the most equable, clear, moderate—in fact, in every way agreeable—that I have found anywhere. Tourists, invalids, and others, who have tried Florida, Colorado, California, and other health resorts, give the palm to Utah, as vastly superior to any or all known popular sanitariums.

Some will be curious to hear something about the much-puffed Mormon Tabernacle and Temple. Well, in a word, there is nothing extra about them—indeed they are tame and commonplace beside any of the foreign edifices. The shape of the Tabernacle is odd, being oval, 250 x 150 feet, the roof also oval, seventy-five feet high, upheld by tressle-work resting on the walls without pillars; seats 12,000, floor and gallery. The acoustic power is somewhat remarkable—after the manner of St. Paul's whispering gallery, London. A whisper or pin falling can be heard clearly 220 feet away from the platform, when it is vacant. The organ is large—pipes forty-eight feet long—and was made here. With the choir of 100 male and female voices the effect is thrillingly melodious and inspiring. In front of the organ, the President, John Taylor, and his two counsellors sit. Below them, on graduated levels, descending according to their offices, are the twelve apostles, then the bishops, patriarchs, elders, etc. The President and most of the officials are venerable-looking per-

sons, but the audience of 4,000 or 5,000 is verily a "mixed multitude," literally and actually gathered from all nations out of the lower strata, but chiefly English, Scotch, Danes, Swedes, Norwegians and Germans, with a sprinkling from every State in the Union, all the Provinces of Canada, Australia, and New Zealand. Strange to say, while there are thousands of Celts—Highlanders and Welsh—there are no Irish.

On a Saturday, on the streets, owing to the dialect, one would almost imagine that he was strolling along Cheapside, Sauchiehall, or a continental thoroughfare. The Sunday service is similar to other sects, only the communion is observed weekly. The day we dropped in two addresses were given—both by Scotchmen. One was a plain, direct Gospel address, unexceptional as to doctrine, except the part added in reference to the prophet Joe Smith. The other was a narrative of a missionary just returned from Scotland. His story would have been amusingly ludicrous if we had not been unutterably disgusted with the blasphemous system of fraud he was advocating with oily unctiousness, and in the very phrases of the great missionary of the Gentiles. To give a specimen: he said he found portions of Scotland where the Gospel (Mormon) had never reached; nay, more, erudite D.D.'s were found utterly ignorant of it. Then he spoke of his illness, persecution, and how all turned out to the *furtherance of the Gospel*—as with Paul. These were both men of ability and education, and editors of Mormon periodicals. It is noteworthy that President Taylor, George Q. Cannon, delegate to Congress, and the ablest man of all, the editors of their two daily and other papers, and other leading spirits, are English.

It is impossible in a letter to give any adequate idea of the vast system of the Latter Day Saints, as they call themselves—discarding "Mormonism" as a nickname. The books on it are all one-sided, giving only the dark side, written by Gentiles, while their own histories swing to the other extreme. Its organization is the most complete and far-reaching known, throwing Jesuitism into the background entirely. To specify: there are 109,000 Mormons in Utah. Of these, 23,000 are actual officers. These are so interlinked and located over the city, towns, and territory, that an order from the President can be passed around to every house and person in the valley, near or far, in a few hours, and such is the system of surveillance, or rather espionage, that any offence—e.g., if a Christian minister visits a Mormon family—is reported from local ward or section officers up to higher, and so on to the President, in equally brief time, and minute and specific instructions what to do about, sent down from headquarters. Still yet, they have 800 missionaries in every civilized country, and among the heathen, too. These are designated and sent on a few hours' notice by the officials, without any consultation or option. They leave their business and families and go to China or Australia at once, getting no salary in any shape whatever. They often *work* their passage on the ocean or take steerage fare. They have to depend for their daily bread on the strangers or co-religionists happened with in foreign lands. They endure all sorts of hardships, laying out at night, often one meal a day, besides obloquy, persecution, mobbing, etc. Scores of them experience trials not less than what the early or later messengers of the cross or other religions met with. \$1,000,000 is spent in helping proselytes from all lands to Utah every year, which accounts for their arrival by thousands continually. This money advanced to immigrants has to be repaid by them, with ten per cent. interest, when they are able. This gives a self-propagating fund. The people are frugal, sober, prosperous, and contented. There is less intemperance or Sabbath profanation than in any city or state I have been in, covering twenty States. There are towns of 2,000 or 3,000 population without a saloon or bar. The concomitant evils of intemperance are less than elsewhere. Over \$1,000,000 is raised annually in tithes. One-tenth of all property and produce is taken instead of money, which has always been scarce in rural parts. Nearly another one-tenth is raised for special or local objects. The soil is of rare fertility; three crops of hay—Lucerne or Alfalfa—can be raised in one summer. 100 bushels of wheat to the acre have been raised. The chief expense is irrigation, which is effected by mountain streams carried in trenches all over the fields. The farms are usually small—ten, twenty, thirty acres are the average. The owners live in the towns, and go out to work miles around. Mutual safety in early times when the In-

Slaves were about caused this mode of protection. Fruits of all kinds are raised in lavish profusion.

Tithing is at once the great power and curse of the system—the leverage by which the astute leaders—as they certainly are—control and grind the masses, propagate the so-called church, bribe law-makers at Washington to connive at polygamy, enrich themselves. A few of the leaders are known to be unaccountably rich. The heirs of Brigham Young, to avoid a lawsuit, disgorged a million dollars of the tithes, and still there was disbursed by his executors \$22,000 to each of his herd of wives, children and grandchildren. Polygamy is getting unpopular even among otherwise faithful Mormons. It is said there are only four or five thousand polygamists in Utah. This is thought too low an estimate by the more rabid Gentiles. The number of plural wives of one man is certainly diminishing. The older men and leaders consider this heresy a degeneracy, and point to examples of the "good old way"—a few patriarchs remaining of the old stock who have a dozen wives and from sixty to 100 offspring. It is one of their tenets that no unmarried woman can enter heaven, and unless a man has at least three wives he can't attain the higher glory hereafter. The more wives now, the more exaltation then.

The genius or rationale of this unique system, involving everything relating to its devotees, religion, politics, business, home life—for all these are carefully and systematically controlled and moulded by the church officials, as the divinely instituted function of mother-church—cannot be now discussed in this further than to remark that the whole system, from its inception along through its ever-varying phases to the present, bears evident marks of other than human origin and power, from below the pit. There are doctrines for practice, so-called "revelations," which Smith or Young or the smartest of the founders or leaders could never have originated, and others that no man of common sense, however vicious and selfish, if left to himself or not "possessed," though aiming to start and carry out a conscious fraud for his own selfish purposes—would ever have concocted or published, e.g., "blood atonement" and the worse than Pagan rites of the "endowment house," first advocated and practised under Brigham Young. No idea can be given in a few words of the monstrosity of these. The former was an idiot that allowed a person under some offence, chiefly against the Church, to expiate his sin and secure eternal life by submitting to voluntary (?) death! The latter, or endowment house scene, relates to marriages, with a travesty of the temptation in Eden—a sort of representation of it, in which several men and women take part, wherein the infraction of the seventh commandment is a regular part. It is but fair to state that the average saints will deny all this, but apostates have certified to it.

It is common to class the Mormons as (1) Knaves, i.e., the leaders or officials; (2) Dupes, or the mass, who are said to be ignorant, vicious, etc. But this classification does not fairly represent the case. The mass of the Mormons I have met with are not only sincere, but some of them, at least, of rare intelligence, culture, zeal and morality—indeed, seemingly Christians. The women, married or single, seem to be as pure, refined and cultured as their Gentile sisters hereabouts. This anomaly, in the face of the many absurdities of their Bible and the Book of Mormon, will not be so hard to comprehend if we note the fact that they also receive and use our Scriptures, which most of them are far more familiar with than Gentiles either here or East. They are zealous and forward in advocating their religion. They convert multitudes of Gentiles to their faith, but it is said there has not been a single adult Mormon converted to Christianity by all the Churches in the dozen years of work here. There is a host of apostates from Mormonism since the split in 1879, but they are Sceptics, Spiritualists, or nothing. There is a number of sects of Mormons opposing polygamy as their chief aim. There are many Mormons in the adjoining territories holding the balance of political power, so that it is menacing the national peace and safety in the near future. None can tell its future. Aside from theories of Antichrist, the "viols" or plagues of the last times, or lying wonders, it is indisputable that the mark of the "Beast" and trail of the serpent are visible everywhere in its creed and history.

Salt Lake City, Sept. 28th, 1881.

"THE faith which looks forward is far richer than the experience that looks backward."

PASTOR AND PEOPLE.

THE SABBATH.

Rev. Robert Patterson, D.D., in an article published in the "Herald and Presbyter," says:

"We have the voice of science on the Sabbath; let us now listen to experience. For, after all, facts will reign in this God-made world. Facts are God's angels; some black, others white, working out God's laws in the survival of the fittest, and the perdition of transgressors of the laws of nature and nature's God. And it plainly appears to be the will of God that neither Sabbath-breaking businesses, nor Sabbath-breaking workmen, nor Sabbath-breaking employers, shall survive in the battle of life those which obey the great law of rest and revival."

He fills several columns with the testimony of practical men as to the facts in the case. We select the following from this valuable mass of testimony.

The experience of older American merchants led them to regard Sabbath-breaking as injurious to credit and success.

A distinguished merchant said to the writer of this (Permanent Sabbath Documents, Boston, Vol. I., pp. 52, 55): "There is no need of breaking the Sabbath, and no benefit in it. We have not had a vessel leave the harbour on the Sabbath for more than twenty years. It is altogether better to get them off on a week day than on the Sabbath. It is about thirty years since I came to this city; and every man through this whole range, who came down to his store, or suffered his counting-room to be opened, on the Sabbath, has lost his property." An old gentleman in Boston remarked: "Men do not gain anything by working on the Sabbath. I can recollect men who, when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing. Their children have come to nothing. Depend upon it men do not gain anything in the end by working on the Sabbath."

"The testimony of contractors and manufacturers working large numbers of labourers is freely given to the advantage of Sabbath observance. In the permanent documents of the Sabbath Committee No. 1, several cases are cited. On page 33 is an instance of 2,000 men employed for years seven days of the week. To render them contented in giving up their Sabbath as a day of rest [that birthright of the human family], they paid them double wages for that day, eight days' wages for seven days' work. But they could not keep them healthy nor make them moral. Things went badly, and they changed their course—employed them only on six days in the week, and allowed them to rest on Sabbath. The consequence was that they did more work than ever before. This, the superintendent said, was owing to two causes—the demoralization of the people under the first system, and their exhaustion of bodily strength, which was visible to the most casual observer."

Here is the experience of Colonel H. W. Payne, Civil Engineer:

"Some years since, before a railroad was built, or stage line established across the plains, there was a large emigration to California overland. The necessary supplies were carried by horses, mules and oxen, which obtained their subsistence from the grass that grew not too plentifully along the route. Having passed beyond the limits of civilization, and having left churches and religious institutions behind, the restraints of the Sabbath were soon forgotten by most, and all days were alike employed in a diligent march onward. The company of which I was a member, however, halted for one or two Sabbaths. Stopping one Sunday near where several of the routes converged, one of our company counted 197 teams that passed during the day. The idea of losing our advance position (for we had started early in the season), and week by week getting farther behind, was not relished. The best of the grass, if not all of it, would be used up by those ahead of us. The absence of any religious services and other reasons were adduced against stopping, and those who were in favour of resting were in the minority. But after the day's rest, on resuming our journey next morning we were not a little surprised at the rapid gait of our teams as compared with those of other companies. In two days we had overtaken and passed more teams than had passed us on Sunday; and all the week through we added to the number. When the next Sunday came around, every voice was for resting all day, and so we continued to observe the Sabbath all the way through. I afterwards compared notes with other similar trains that travelled every day, and found that not only were they weeks longer in performing the journey, but that they had lost many of their cattle and horses in crossing the last desert, while the rest were disabled when they arrived at their journey's end, because in so poor condition. Ours, on the other hand, arrived in good condition, and really sold for a good price."

Colonel Payne is not exceptional in his experience; Captain Stanbury, the leader of the United States surveying expedition to the region of the Salt Lake, in his official report to the Government bears this testimony to the value of the Sabbath:

"I here beg to record, as the result of my experience, derived not only from my present journey, but from the observation of many years spent in the performance of similar duties, that as a mere matter of pecuniary consideration, apart from all higher obligations, it is wise to keep the Sabbath. More work can be obtained from both men and animals by its observance, than when the whole seven days are uninterruptedly devoted to labour."

The commander of the forces on the northern frontier, during the last war, stated that, when building vessels, making roads, and performing other laborious service, it was not profitable to employ men on the Sabbath; for it was found that they could not, in the course of the week, do as much work." Documents of the New York Sabbath Committee, XVII., p. 4.

Many will be particularly interested in the experience of men who made the overland journey before the days of railroads, and of miners working in paying diggings far away from the settlements, from church and worship. Dr. Brookes, one of a party of gold diggers who tried to work seven days in the week, says:

"After dinner we determined to rest till the next day. The fact is, the human frame will not stand, and was never intended to stand, a course of incessant toil; and I believe that in civilized, that is to say, in industrious communities, the Sabbath, bringing round as it does a stated remission of labour, is physically necessary. We have all of us given over working on Sundays, as we have found the toll in six successive days hard enough."—Four Months Among the Gold Diggers in Alta, Cal.

Ironmasters were accustomed to run their furnaces continuously under the fear of great loss from allowing the fires to cool off every week. But some were induced to try the experiment of resting on the Sabbath, and Mr. Dagnall, an extensive ironmaster, discontinued Sabbath work in his blast furnaces in 1841; and, after a seven years' trial, he writes:

"We have made a larger quantity of iron than ever, and gone on in all the six iron works much more free from accidents and interruptions than in any other seven years of our lives."—Bayley's Statistics, p. 88.

Whalers, being paid not by monthly wages, but according to the amount of oil they make, may be supposed to labour under strong inducements to catch whales on the Sabbath; but here is the testimony of Captain Scoresby, as successful in his business as he was illustrious in his discoveries:

"It is worthy of observation that, in no instance, when on fishing-stations, was our refraining from ordinary duties of our profession on Sunday ever supposed eventually to have been a loss to us; for we in general found that if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath day, succeeded in their endeavours to promote the success of the voyage, we seldom failed to procure a decided advantage in the succeeding week. Independently, indeed, of the divine blessing in honouring the Sabbath day, I found that the restraint put upon the natural inclination of the men for pursuing the fishery at all opportunities, acted with some advantage, by proving an extraordinary stimulus to their exertions when they were next sent out after whales. Were it not out of place here, I would relate several instances in which, after refraining to fish on the Sabbath, while others were thus successfully employed, our subsequent labours succeeded under circumstances so striking, that there was not, I believe, a man in the ship who did not believe it the effect of the divine blessing."—Journal of a Voyage in the Northern Whale Fishery.

To these testimonies of distinguished British sailors we shall only add that of one of America's bravest and most renowned naval officers:

COMMODORE FOOTE'S ORDER AGAINST SABBATH-BREAKING AND PROFANITY:
[General Order No. VI.]

"CAIRO, December 17, 1861.

"A strict observance of Sunday, so far as abstaining from all unnecessary work, and giving officers and men the opportunity for attending public worship on board, will be observed by all persons connected with this flotilla. It is the wish of the Commander-in-Chief that on Sunday the public worship of Almighty God may be observed on board of the vessels composing the flotilla; and that the respective commanders will, either themselves or cause other persons to pronounce prayers publicly on Sunday, when as many of the officers and men as can be spared from duty may attend the public worship of Almighty God.

"Profane swearing being forbidden by the laws for the better government of the navy, all officers and men will strictly observe this law; and every officer who uses profane language toward the men, in carrying on duty, will be held amenable for gross violation of law and order. Discipline, to be permanent, must be based on moral grounds, and officers must themselves shew a good example in morals, order, and patriotism, to secure these qualities in the men.—A. H. FOOTE, Flag Officer Com. U.S. Naval Forces on the Western Division."

War has been styled a wholesale repeal of the ten commandments; nevertheless, distinguished soldiers have honoured the Sabbath. We have seen the general order of General Washington. Major-General Anderson, at the meeting of the Sabbath Alliance, said:

"He would, as an old soldier, give an emphatic testimony

in favour of the Sabbath. For a good many years before he gave up his lost command, his duties were of a more arduous nature than fall to the general lot of men; particularly during the Crimean war, when latterly he knew not from an early hour in the morning till a late hour at night, what it was to have an hour's rest. He looked forward with most anxious desire for the rest of the Sabbath, and felt on the Saturday as if he could not have gone on longer. But for the Sabbath, he hesitated not to say, that he would have sunk under the protracted and incessant toil to which he was exposed. God blessed the Sabbath day to his poor exhausted frame; he was strengthened also in spirit, so that he was able to discharge his duties to the close.—*Giffilan's Sabbath, 472.*

We have already seen the testimony of the medical profession to the ruinous effect of seven-day drudgery, either of body or of mind, or of both; especially upon clergymen and senators. The celebrated painter, Sir David Wilkie, a poor Scotch minister's son, whose artists' materials for years consisted of a burnt stick and a barn door, and who painted "The Village Politicians" while living in London lodgings at eighteen shillings a week; who disclaimed the genius the public ascribed to him, and protested that "the single element in all the progressive movements of my pencil was persevering industry;" and who was accustomed to give a gentle rebuke to talkers in his studio, by saying, "Let us be doing something," has noted also the artist's need of rest, saying, "Those artists who wrought on Sunday were soon disqualified from work at all." The "London Standard" says:

"We never knew a man work seven days in the week who did not kill himself or kill his mind."—*Giffilan's Sabbath, 481.*

The same law of periodicity, of rest and labour, binds the human mind, which is so imperative as regards the body, as we have already heard the medical profession testify. Let no drudgers treat themselves so unmercifully as brain-workers in America, until they finally collapse; therefore, above all men they need line upon line of light, and voices out of the darkness crying, "Do thyself no harm." Brain-workers may work hard for a lifetime, if they will only vary the monotony of study by God's appointed change of subjects for Sabbath themes on the Sabbath day. Dr. Peabody (the distinguished preacher of Harvard), who probably had better opportunities of intimate acquaintance with a large number of intellectual men than any other living American, in his course of lectures on "Christianity the Religion of Nature," devotes one to the illustration of his theme by the benefits of the Sabbath to society and the individual body and soul. He cites, as an instance of the preservation of life by the Sabbath, the case of one of the most distinguished American lawyers:

"The venerable Nathan Dane, to whom the country is indebted for the Ordinance of 1787 for the Government of the North-west Territory, was deemed the most erudite lawyer of his time. He lived to the age of eighty-three; and for many years, and until a few weeks of his death, spent fourteen hours a day in his library. He seemed incapable of light labour or literary recreation; and eighty-four hours of every week were given to the driest details of law, political science, and recondite history. Not long before his death he told me that he attributed his prolonged and undiminished capacity of study to his having, for a full half century, devoted the Sabbath to an entirely different class of studies from those which occupied him during the week; not to easy religious reading (for he lacked the ability even of such recreation), but to the Hebrew Scriptures in the original, to ecclesiastical history, and to the profounder themes connected with the Christian revelation. 'From Sundays thus spent,' said he, 'I have always returned on Monday morning to my week's work refreshed and strengthened.'"

These extracts are not the tenth of the published testimony to the necessity and blessedness of Sabbath rest by men who had tried the want of it, but they are all our space allows; and they are amply sufficient to convince any man desirous of knowing the truth, and willing to be guided by it. As to the others who do evil and hate light, they cannot be convinced by any logic save the logic of events—Christ's iron sceptre—bankrupt business, broken health, broken hearts, and mortgaged souls.

POPULAR AMUSEMENTS.

The law of the Church is the law of Christ. I shall discuss the much-contested question of Popular Amusements simply in their relation to the Church, and seek to ascertain their bearings upon Christian liberty and the Christian life. A Christian is Christ's freedman, and he is quite *too free* to be in bondage to many pleasures which the children of this world lust after.

Let it be understood at the outset that the law of Christianity is not an iron-clad asceticism. Holiness

signifies wholeness, *wholth*, or health; and health breeds innocent mirth. Recreation is not only innocent; it is absolutely indispensable. Martin Luther relieved his stern battles with the Pope by cheerful songs, and by decking Christmas trees for his children. Gladstone, the king of living statesmen, recreates with his axe; Spurgeon, the king of living preachers, recreates with his game of bowls; the saintly M'Cheyne with his gymnastic poles and bars. These were *men*, not angels. No man lives who must not work, and who may not play. But what is recreation? We reply: It is everything which *recreates* what is lost in daily life's frictions or fatigues. Whatever makes the body healthier, the mind clearer, and the immortal power more vigorous, is Christian recreation. To deny ourselves this, is hazardous; to restrain others from it, is an infringement on Christian liberty. We lay down this principle, that whatever pleasure or play tends to improve the body, mind and spirit, is right; but whatever play or pleasure inflames the evil passions of our nature is a sinful amusement. The one is right, the other is wrong. The one, like pure cold water, refreshes and strengthens; the other, like alcoholic beverages, excites a morbid appetite, inflames the passions, and poisons the soul. Recreation is the Creator's pure water; sinful amusement is Satan's brandied beverage.

Every popular amusement which bids for the support of God's people must submit to this test; wherever a Christian cannot take Christ and a clear conscience with him, he has no right to go. The *theatre*, in these days, asks for the suffrages and support of church members. But its advocates always present to us, in argument, an *ideal* play-house, whose actors are virtuous people, whose dramas conform to Christian morality, and which rigidly excludes every kind of sensual temptation. Such a Puritanic theatre would be entitled, at least, to respectful treatment from the Church. But every person of common sense knows that the actual average American theatre is no more like this ideal play-house than the average Pope is like St. Peter, or the average politician is like Abraham Lincoln. A Puritanic theatre would become bankrupt in a twelvemonth. The great mass of those who frequent the average play-house go there for strong passion excitement. They go there for the very object which makes it dangerous to a servant of Jesus Christ. I do not affirm that every popular play is immoral, and every attendant is on a scent for sensualities. But the theatre is a concrete institution; it must be judged in the gross, and to a tremendous extent it is only a gilded nastiness. It unsexes womanhood by putting her publicly in male attire—too often in almost no attire at all. One of the most eminent living actresses declares that she only enters the theatre to enact her part, and has but little association with her own profession. A converted actor once pointed me to a play-house in which he used to perform, and said, "Behind those curtains lies *Sodom*!" We pastors know too well that when our young members form an appetite for the stage, they generally lose their appetite for Christ's service. Can we handle pitch without being defiled? Wherefore let us come out and be separate from this unclean institution; for Christ hath no concord with Belial.

The chaste and decent diversions of a family, in a private parlour, and under the paternal eye, would commonly do no more harm than a game of "blind man's buff." If there were no other dancing than this, the whole subject would not have called forth any protests of conscience or "deliverances" from the Church. But there is a popular amusement, which involves the promiscuous contact of the sexes in miscellaneous parties and in the ball-room, and this is fraught with terrible peril to purity and to Christian character. It inflames passion. It kindles lascivious thoughts. It breeds extravagance in dress, late hours, the spirit of envy, and many other lusts which war against the soul. It promotes self-indulgence, which is a growing bane and curse to the Church. Is the dancing-hall a department in the school of Christ? Shall our daughters cease to emulate the example of Dorcas and Lydia, and learn to play the part of the daughter of Herodias? The whole trend of the promiscuous dance is against moral purity and spirituality. The Romish Archbishop of Quebec has prohibited his church members from engaging in the "round dance," which I understand to be a particular style of the dance which is grievously possessed with a devil. If dancing, then, like the theatre, is to be taken in the gross, let Christ's fol-

lowers seek for unquestionable recreation, and make a clean sweep of the whole business.

But it is useless to denounce unwholesome and sinful amusements, unless the utmost effort is made to furnish something better. Parents are morally bound to provide innocent, healthful recreation for their children. Employers should endeavour to keep their clerks and apprentices from haunts of temptation by organizing counter-attractions to the dram-shop, the play-house, and the dancing-hall, and they should aim to draw these young men into such safe resorts.

In conclusion, the true rule of the Christian is to "do all to the glory of God." This rule permits liberty, and prohibits license. This rule padlocks the door to every sinful amusement; but it swings open a gateway through which life may become a procession of pure activities and enjoyments, until it swells into the raptures of heaven. Blessed Saviour! let Thy service be our unending recreation, Thy presence our everlasting delight.—*Rev. Theodore L. Cuyler, D.D.*

A WORD TO YOUNG MEN.

Live for something. Thousands of men breathe, move and live—pass off the stage of life and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. *Will you thus live and die?* O man immortal, live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

LET us not fling away the treasures of our heart's desire upon trifles and earth. Let us not "set our hopes on that which is not," nor paint that misty wall with rings round our present with evanescent colours like the landscape of a dream. We may have a hope which is a certainty, as sure as a history, as vivid as a present fact. Let us love and trust Him who has been manifested to save us from our sins, and in whom we behold all the grace and truth of God. If our eyes have learned to behold and our hearts to love Him whom we have not seen, amid all the bewildering glares and false appearances of the present, our hopes will happily discern Him and be at rest, amid the splendours of that solemn hour when He shall come in His glory to render to every man according to His works. With that hope the future, near or far, has no fears hidden in his depths. Without it there is no real anchorage for our trembling hearts, and nothing to hold by when the storm comes. The alternative is before each of having no "hope"—or—"looking for that blessed hope." God help us all to believe that Christ *has* come for me! Then I shall be glad when I think that Christ will come again to receive me unto Himself.—*Rev. Alexander M. Laren, D.D.*

A CORRESPONDENT of the "Congregationalist" writes of a spiritual harvest in Honolulu, Sandwich Islands. A series of temperance meetings were soon turned into revival services, and conducted similar to those of Mr. Moody's. Sons in missionary families, who have hitherto rejected all entreaties of parents and friends, have now taken up the theme which once they despised. The scepticism and infidelity which once thought Christian truth irrational and incredible, has confessed that there is but one answer for the heart to give to the question, Is Jesus Christ your Saviour, or is He not? Never has Honolulu been stirred as it is to-day in this revival. It has gone outside of the churches into the floating population. It has reached some of the old residents, who have been here forty years, and only been known all that time as common drunkards. It has taken hold of those who had been religiously brought up in childhood, but never till now brought to decide for Christ. It has brought out into public recognition of Christ many professed disciples, who have for years kept hid the fact of any such Christian profession. Best of all, it has brought the Hawaiian element into active and hearty co-operation.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 14, 1881.

A GOOD many communications and articles are unavoidably crowded out.

OUR PRESENT OFFER.

THE announcement that THE PRESBYTERIAN can be had from this date to the close of the year for twenty-five cents ought to induce a very large number to give us a trial. We do not complain of the amount of support which has been given to THE PRESBYTERIAN since it was first started, some nine years ago. It would ill become us to do so, for we have received many kind words of encouragement and much generous appreciation and support. At the same time, it is only stating a very manifest fact for us to add that the extent of that patronage has been nothing like what it might have been, and what it must become if THE PRESBYTERIAN is to effect the amount of good which it very easily might throughout the whole of the Presbyterian Church in Canada.

We do not at all claim that THE PRESBYTERIAN is in every respect a model religious newspaper. If we did, our best friends and most zealous supporters would smile at the delusion under which we laboured, and condemn the presumption we thus displayed. But while such an idea is as remote as anything well can be from the minds of all connected with the publication, we do claim in our support that THE PRESBYTERIAN has, from the first, been conducted with an honest, earnest desire for the advancement of truth and righteousness in the land, and especially for the promotion of the best interests of the Presbyterian cause in Canada. Not only so, but we hold with all due modesty that, to a certain extent, both these objects have so far been realized through our instrumentality, while we may add that, had our circulation been more extended, they would have been still more fully so. In these circumstances we think we may becomingly make an appeal to our many friends to assist us in introducing THE PRESBYTERIAN into many families where it has never yet found an entrance. We no doubt send copies to more than 600 post-offices, but in a good many cases we are sorry to say the number

forwarded is very small. There is a comparatively large number of congregations in which not a single copy is taken, while there are a good many more in each of which the minister is the only subscriber. This is not as it ought to be; and in order that it may not continue, we invite all to take advantage of the offer, and give us a trial for the rest of the year by sending in each case a quarter, in return for which we promise to send THE PRESBYTERIAN to any post-office mentioned to the close of the year.

We hope that the response to this offer will be very generous, and that all who thus take THE PRESBYTERIAN on trial will, at the end of the year, find themselves constrained to become regular subscribers, and thus confer a benefit on themselves and their families, as well as enable us to make the paper in every way more worthy of their patronage and commendation.

We are sure our readers will excuse us if we add a word in favour of our Sabbath school publications. We hope very speedily to send out a large number of specimen copies of these, and we ask the ministers and Sabbath school superintendents of the Presbyterian Church to give them at any rate a trial.

The circulation of all our publications has been steadily, though slowly, increasing. It might be more than doubled at once, and if it were we could the better afford to make them still more worthy of the countenance they would have thus secured.

FAREWELL MEETING AT WOODSTOCK.

AS we intimated last week, a meeting was held in Woodstock on Tuesday last to say farewell to the Rev. Dr. McKay, and to bid him Godspeed in his further work of faith and labour of love in Formosa. As was very naturally expected, the meeting, which was held in the Methodist church, was in every respect an exceedingly successful one. The attendance was very large, the place of meeting being filled to its utmost capacity; the audience exceedingly attentive and enthusiastic, while the words spoken and the prayers uttered were in every respect appropriate and effective.

It will be interesting as well as stimulating to the whole Church to be told that, instead of the \$4,000 proposed to be raised by the Presbyterians of Oxford, as much as \$6,215 were handed to Dr. McKay at the late meeting, and some further sums are expected. We have room this week merely to add that, by general acclamation, the Formosa Training School has been named "Oxford College." The whole proceedings were of the most gratifying character.

Dr. McKay leaves for Formosa in a week or two, and carries with him the heartiest good wishes and most fervent prayers of hosts of friends in all parts of the Dominion.

"THANKSGIVING" COLLECTION.

WE have once and again of late called attention to the Home Missions of our Church, and to the urgent necessity there is for a spirit of increased and wide spread liberality in their support. It is scarcely possible to over estimate the magnitude and importance of that work, which is so evidently laid to the hands of the Presbyterians in Canada. Everywhere the fields are widening and "whitening to the harvest." We are far from wishing to give any of the schemes of the Church undue prominence. All are pressing, as all are important; and our most earnest desire is that they may be all prosecuted with that zeal and liberality which they so evidently deserve and demand. We are quite sure, however, that no one will find fault with our directing attention to the letter of the Convener of the Home Mission Committee, to be found in another column, and especially to its suggestion that the collections taken up at the Thanksgiving meetings on Thursday next should be disposed of in the way Dr. Cochrane proposes. It is a pity that so much money should be spent in mere interest on advances from the banks, and the sooner such a state of things is effectually remedied so much the better.

THE Fisk Jubilee Singers had three most successful concerts last week in this city. Their performances are entirely unique, and are calculated to do a great deal of good in other and more important respects than that of breaking down the absurd and unreasoning prejudice against colour which exists among too many from whom better things might have

been expected. The weird tenderness and pathos which characterize many of the pieces sung were such as might naturally have been expected among an oppressed, down-trodden, highly imaginative, and in their way devout people. The hopes and joys imparted by religion were apparently all that they could still lay any claim to, and they learned to sing the Lord's song in circumstances far more depressing than those in which the captives of Israel were placed when they hung their harps upon the willows. These singers are very different from the usual negro minstrels of burnt cork and broken gibberish notoriety. We are sure that wherever they go they will meet with a cordial reception from the "best people," in the best sense of that much-abused phrase.

COLLECTIONS ON THANKSGIVING DAY.

MR. EDITOR,—Will you permit me to say that although the Home Mission Committee have made no special request that the collections on Thanksgiving Day should be given to that fund, I trust that the very urgent necessities of the vast Home Mission field will not be forgotten? The Committee are already considerably in debt for moneys disbursed since the Assembly, to the North-West and other fields, and this week an additional \$1,000 must be borrowed to pay our missionaries and supplemented ministers for the past half year. The mere statement of this fact is enough to shew that any aid now rendered will be most opportune.

W. COCHRANE.

Brantford, Oct. 10th, 1881.

THE S. S. TEACHERS' COURSE OF STUDY.

The Assembly's Sabbath School Committee last year submitted to the congregations of the Church a scheme of study designed to cover the uniform international course of lessons for the last half of the present year. In their report to the Assembly at Kingston they say: "The response to this presentation was the formation of twenty three classes, embracing in all five hundred enrolled students of the Word."

This does not seem to indicate much interest in the grand work by the 1,500 congregations of the Canada Presbyterian Church, having a staff of 700 preachers, 10,000 Sabbath school teachers, 113,000 members, and 85,000 scholars. If the doings of the General Assembly have any authority or even respect from the Church, it would seem that their authorization of this Committee in their recommended plans would have more weight than this. It may be that a new and untried scheme, suddenly presented, demands longer time for consideration before adoption. Perhaps, too, the time was so occupied with previous engagements as not to yield opportunity for this. It may be that these reasons, with the added feeling that too much machinery was attached to the method for practical success, have weighed with many to hinder personal and active co-operation.

A careful Syllabus in three parts has been prepared and sent out to every minister in the Church. As yet, no returns have been made to the convener of this Committee. No orders for the Syllabus, no classes reported as formed for study. I wish, Mr. Editor, to offer a few suggestions to those who are deeply interested in the Sabbath school work of the Church.

I. Can anything effective be accomplished by the Assembly's Committee on Sabbath Schools, unless pastors and sessions will co-operate in some effort to produce better teaching and more thorough study of the Scriptures in the schools?

II. Is it not feasible in every Presbyterian congregation to have a teachers' class, led by the pastor or an elder? Cannot this class meet every week to study the lesson for the following Lord's Day, and with it take one or more of the Departments of Study presented in Syllabus sent out by the Committee? In this way stimulus will be given to careful study of the Scriptures, and thoughtful persons may come under the training, and thus increase the supply of teachers in many churches lamentably deficient. In doing this the leader will find the catechistical method of great value for developing the active participation of the class, as well as to suggest to teachers a fuller use of the art of questioning.

III. Is it not of more importance just now to press this part of Church work than any other? The teaching function of the Church has been sadly neglected. Indifference to religion increases. Scepti-

claim is latent in many minds still outwardly respectful to the external ordinances of the Church. The family has ceased to impart religious instruction. The work is given over wholly to the Sabbath school. In the ordinary session not more than thirty minutes is given strictly to teaching the class. When we reflect upon this meagre effect, and the superficial way in which it is done, is it any wonder that many grow up in Christian families utterly ignorant of the Bible and their obligations to God? Then again, without a teachers' meeting for study, suggestion and training in the teaching of the lesson from Scripture, how can the superintendent know what his teachers are doing, or where the scholars are learning? And if there is no definite and systematic organization of the work as to knowing the results of teaching every Sabbath by some general inspection and review of all the classes by the head, how can one expect any progress in knowledge, in interest, or in reaching the main end, the conversion of those still unsaved?

Is it strange, when this vital part of Church work is so neglected, that many neglect the sanctuary; that Sabbath desecration increases; that many turn from the Church of their fathers, seeking attractions that can feebly substitute a sound religious faith?

Is there not an obligation upon us who preach the Word, as well to teach it, and especially to oversee those who voluntarily undertake this most important work as to their adaptation to it, and their qualifications to impress and interest those under their charge, so as to teach them "as the truth is in Jesus?"

Though the time for commencing classes with the use of the Syllabus has passed, it is not too late for every church to make some effort and respond to this appeal of the Assembly's Committee; and without attempting to work out the details of the plan in regard to examinations, let each one as they may elect push forward the work, enlisting all who are willing to take the course of study, and seek to produce some awakening of interest that will be permanent and productive.

H. M. PARSONS.

KNOX COLLEGE.

Knox College was opened for the Session on Wednesday, the 5th inst. The Convocation Hall of the College was well filled on the occasion, though not crowded. The hour of meeting was not convenient for the great majority of those in the city who are interested in everything connected with the College, and who would gladly be present at the opening and closing meetings if they possibly could.

Principal Caven occupied the chair, and along with him on the platform were the Professors, Rev. Dr. Reid, Rev. Mr. Laing, etc.

After devotional exercises, Principal Caven delivered a short opening address. He began by saying it was by Divine goodness they were permitted to begin another session of college. From many homes and from many fields of labour which they had occupied during the months of recess they were brought together again to engage in the duties of the college. Most of them *agrave*, but some of them for the first time. They would not fail to render thanks for the goodness and mercy received during those past months. The business to be done in the college was to prepare for the work of the ministry. Their special object in coming there was to study, and he felt it appropriate to write over the college door, "Let none but students enter here." Their time would not be properly used unless they applied their minds, and the college would be ashamed of any member who would not, according to the measure of his strength, devote the coming six months to real study. But there was another object in view, and that was the cultivation of personal religion. It was surely unnecessary to shew that this must be included in any true preparation for preaching the Gospel of Christ, and dealing with the spiritual interests of men. Devotional feeling, holy temper, righteous habits must be strengthened and developed. Even in the successful pursuit of truth these were indispensable—"Pectus facit theologum." He trusted therefore that all the means of cultivating piety would be carefully employed. But they look to the Church generally to take an interest in their labours, and to encourage them in their prosecution. There were means and appliances which a theological seminary required, and the Church, he thought, was bound to supply them. In the early days of colonial poverty the

Church did much, and he trusted that some adequate share of her increasing wealth will be donated to the strengthening of the college in its several departments. He also desired that the prayers of members and of congregations might be offered for the prosperity of so vital a work as that performed by the college. The speaker concluded with references to the gift to the college library by the late Rev. Dr. Taylor, of Edinburgh, of a number of valuable works, and to the additions made to the museum by the Rev. Dr. McKay, of heathen idols and symbols from Formosa.

The Rev. Professor McLaren was then introduced, and delivered the introductory lecture, taking for his subject "The Teaching of the Spirit and Tradition." We are sorry that we are not able to find room for more of the Professor's able lecture than the following concluding remarks:

Protestantism does not warrant a blind submission to tradition, and just as little do its acknowledged principles allow us to reject with levity the views of the wise and the good which have come down to us. No well-balanced mind can weigh carefully what is implied in the five facts we have specified, without perceiving that God has made rich provision for the steady advancement of His people from age to age in the knowledge of the truth. Those who received the Christian revelation at first were specially prepared to understand it and hand down its teachings to those who come after them. There was given to the faithful, in the holy Scriptures, an infallible rule of faith and life. The visible Church was organized as a grand teaching and training institute to aid men to understand the truth. Providence turned the mind of the Church on successive elements of truth until they were clearly apprehended, and enabled Christians to see the real bearing of errors in the light of experience; while last, and most important of all, the Holy Spirit was given to dwell in Christ's living followers for ever, and lead them into the knowledge of the truth.

To dream that under such a system we do not receive from the past a heritage of precious truth, or that we require to excogitate everything for ourselves as if we lived in the first instead of the nineteenth century, is to cast discredit on the wisdom of God, and to dishonour the teaching of the Holy Spirit.

The facts to which we have been adverting shew that the views of the faithful which have come down to us are worthy of high regard, but are not to be followed with a blind submission. They should be handled with high esteem and with intelligent discrimination. They are not lords over our faith, but helpers of our knowledge. From the positions we have laid down it follows:

1. That the views coming down from the past, which we are to hold in esteem, are not those of any mere external organization, but of the living followers of Christ, so far as they can be recognized.
2. That the more closely these views have relation to the central doctrines of the Gospel system, the more regard should ordinarily be paid to them. Christian thinking could scarcely overlook such topics, and the Holy Spirit leads Christians into all necessary truth. It is in full accordance with this principle that there is such remarkable substantial unity among living Christians in all ages regarding the Trinity, the incarnation, the work of the Holy Spirit, sin, grace, the atoning work of Christ, and the tribulations of the world to come.
3. That in some cases the views which come down to us may, after the most careful examination, be found to be due, not to Divine revelation, but to error, which had found a previous lodgement in Christian minds, and which Divine teaching had not fully eradicated.
4. That the exact or scientific statement of any doctrine should not be looked for until, in the providence of God, it has been assailed by error, and subjected to the sifting ordeal of a controverted error.
5. That the maturity of Divine knowledge is not to be looked for in the earlier, but in the later ages of the Church. If God had been teaching His Church to any purpose for eighteen centuries, it may be assumed that the Church has learned something in that time. A young man in the university usually knows more than when he was a child in the primary school.
6. The progress which we may expect Christians to make in the future in the apprehension of Divine truth is along the same lines as those upon which they have advanced in the past. If God has been teaching his people during all these centuries we may rest satisfied the Church has learned something which it will never need to unlearn. Christians do not require to be always laying again the foundations. And if we are ever to make real progress in the knowledge of the truth it is not by throwing away, but by conserving, past attainments, and adding to them all the new treasures which we can discover in the written Word.

There are two ways in which men may be led to undervalue tradition, or to refuse to the accumulated wisdom of the Church its legitimate influence in moulding their views. They may be induced to do so, either (1) by an undue estimate, or (2) by what often comes practically to the same thing, viz., the notion cherished by an individual Christian that he is so openingly taught by the Holy Spirit that he apprehends the truth with infallible certainty, or with a certainty which is practically infallible. The views which have come down from the most honoured names in the Christian Church are brushed aside as traditional when they do not coincide with the notions to which he regards himself as guided infallibly by the Holy Spirit. In this manner all the whims and reasonings of the man are invested in his own eyes with substantial infallibility. Others may be mistaken, he cannot.

Were such persons to any considerable degree amenable to reason, they would perceive (1) that an infallible teacher

does not necessarily secure an infallible pupil; (2) that they have no promise of the Spirit given to them which has not been given to other believers, and when they differ from other Christians, other Christians have the same reason to regard themselves guided by the Holy Spirit as they have. (3) That when Christians differ from each other, as they often do, in reference to truth and duty, they cannot both be guided infallibly by the Holy Spirit. It follows that if they believe infallible guidance into all truth in the present life is what the Spirit has promised to give, then either (1) the promise has failed in regard to one or both of the parties, or (2) they are mistaken as to the meaning of the promise. Surely no Christian need hesitate which side of this alternative he will choose.

Even when those who in this foolish manner ascribe practical infallibility to the Christian taught by the Holy Spirit, qualifying it as they sometimes do by intimating that the believer will be unerringly guided into the truth, if he will only yield himself fully to the teaching of the Holy Spirit, we fear that they do not evince a much more intelligent appreciation of the matter. (1) They forget to shew that it falls within the Divine plan to make this particular Christian practically infallible upon the questions with which he is dealing, or that such knowledge is necessary to fit him for the work which God has assigned to him. (2) They fail also to perceive that it may be as difficult to get a man to yield himself fully to the leading of the Spirit, as it is to make him practically infallible. It would be saying very little of practical moment to affirm that men would be perfect in holiness, provided they would yield themselves fully to the sanctifying influences of the Holy Spirit. The misfortune is that they do not yield themselves fully to the sanctifying influences of the Holy Spirit, and as a matter of fact they all sin. And in the case before us many who deem themselves under the special leading of the Holy Spirit are so carried away with favourite theories that whatever harmonizes with them is instantly accepted as the teaching of the Divine Spirit. They do not yield themselves fully to the teaching of the Holy Spirit, and they do, in the judgment of all but themselves, err, at least occasionally.

In our review of this topic, while as Protestants we have seen no reason to accept the Romish notion of the Church as an external society made up of all sorts of men, under the infallible guidance of the Holy Spirit, whose traditions necessarily bind our faith, we have seen just as little ground to yield to that excessive individualism which has lost the idea of a Catholic Church, and despises the views which have received the suffrages of God's people in earlier generations. The man who recognizes the way in which God has been teaching and training His Church from age to age, will only after the most careful examination of the Word of God venture to set his opinion in opposition to what appears to be the ascertained judgment of the Sacramental host of God's elect.

At the close of the lecture the usual announcements for the direction of the students were made by the Chairman, and the meeting closed with the benediction. We are glad to understand that the attendance promises to be very large—indeed above, we believe, the boarding capacity of the college.

THE PRESBYTERIAN COLLEGE, MONTREAL.

The winter session of the Montreal Presbyterian College was opened Monday evening by a meeting in Erskine Church. Principal McVicar presided, and the meeting was opened by a short service, after which Professor Campbell delivered the inaugural address. Taking for his subject "The Search for God," he remarked that the Bible was first elevated to be the standard of all religious belief at the time of the Reformation. Man was made to seek after God, said the professor, just as much as he was made to use his senses of seeing and hearing. The positivist denies the supernatural, and only believes in what is material, but he cannot deny that his belief is not the common one of humanity. The first thing in which a man believes is the supernatural, and the metaphysician only follows behind him, believing only in a supernatural being who was the first cause. The gods of the metaphysician and positivist are no gods; but there is a God after whom we must search, and we are helped in our search by a moral sense, which enables us to distinguish between right and wrong, and by a religious sense, which leads us to believe in the Author of all right. The testimony of eighteen centuries ago is as valid now in our search, and the Bible is sufficient to obviate the necessity of seeking God by argument.

Before the benediction was pronounced, Principal McVicar announced that twenty-six new students had been enrolled on the books of the College.

DR. SHELTON JACKSON in his recent trip to Alaska established missions among the Hydah and Hoonyah tribes; erected mission buildings at the Chilcat and Hoonyah stations, refitted a Government building at Sitka with the assistance of Captain Glass and Lieutenant Symonds of the United States Navy, and an Indian house at Hydah, into school-houses; visited and preached the Gospel in fifteen native villages; travelling five hundred miles in a canoe with wild Indians, exposed to many hardships and dangers.

CHOICE LITERATURE.

THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. J. J. M'NAIR WRIGHT.

CHAPTER VIII. A DAUGHTER OF ISRAEL.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

In the same spring of 1863 when Honor received the letter of Mrs. Bruce, Judith Forano suffered the bereavement which her friend had anticipated—she lost her mother. Her sorrow was of that intense type which characterized all her feelings and actions, but indeed she was left very lonely and desolate. Judith's sisters were all married and in homes of their own; her second brother was in India. She remained in her luxurious but sorrowful home with her father, her eldest brother, Samuel and her twin-brother Simeon. Her long absence and her misfortunes had cut Judith off from her early companions, and now that her mother was gone she passed her days in entire loneliness. Still she did not feel utterly deserted, for her father and Simeon loved her tenderly, and she looked forward to the evenings spent with them as her sole consolation. For her each day dragged heavily by. Sometimes she sat for hours at her piano playing solemn and minor music, every strain of which was a dirge over her departed; she would lie in a darkened room with her eyes closed recalling the faces of Nicole, of her mother, and of her child; and sometimes half a day would pass in such dangerous reverie; books gave no pleasure to her—she had never been a student: the fervour of poetry seemed tame to her passionate soul, and in fiction the griefs and dangers of all heroines were to her but poor parodies of the intensity of life; in her heart and history there had been a pathos and a pain beside which the most highly-wrought tale paled to inanity. A letter from Mrs. Bruce, the only woman, except her mother, who had ever befriended her, occasionally cheered a day, and these letters poor Judith treasured like a lover. She would ponder over their kindly words and her replies, as she sat long mornings striving to busy herself with fancy work of wonderful and elaborate variety, the knowledge of which she had brought from her convent, as a sailor may bring a shell or leaf, as a memento of some desolate island where he has suffered shipwreck.

But the unhappy Judith had not yet touched sorrow's deepest depth. The summer of 1864 saw her once more in the Valley of the Shadow of Death. Malignant fever, a scourge of London—a disease which arises at the spell of bad drainage and a water supply insufficient to so enormous a metropolis—enters unabashed even the most gorgeous West End home and carries away her spoils. So, scorning merely to make prey of the applewoman at the corner, of the sweet errand of the beggar lurking in a foul alley under shadow of Westminster, the fever came into the Lyons mansion. Judith felt that she would have welcomed the fatal touch upon herself; she thought nothing could be worse than this world of loss. Samuel Lyons might have been taken and the world have been little poorer. But instead, the victims were David Lyons—truly a liberal, loyal, genial gentleman—and the gracious young man Simeon, his youngest son. In the great drawing-room, ten times more desolate than ever now, stood two coffins, the rabbis sat keeping watch over the father and son; the hearse and the funeral coaches of the two moved away from the door together.

There were days for Judith of a wild grief which bordered on insanity; then weeks of prostration and confirmed melancholy which defy any description, and as yet she hardly realized all the misfortunes of her position.

The rule of the house of Lyons had descended to Samuel, a Hebrew of the Hebrews in bigotry and duplicity. All nations have their individuals, who may stand as types of the worst possibilities of their race, and such a bitter, selfish, obstinate man was Samuel Lyons. He had always abhorred his sister's marriage to Nicole, so much that he would never mention her name of Forano, he had opposed his father's desire to search for the lost child, because he "wanted no Nazarene blood" in a Hebrew house; his sister's past he would have dead and buried, and he looked on her as half an outcast, deeply tainted by her convent life. This man was now sole arbiter of Judith's fortunes, for David Lyons had made his will when Judith was supposed to be dead, and when her sisters had received their dowers. With a father's partiality he had been blind to Samuel's faults—regarding him indeed as notably religious—and he cheerfully left Judith in his hands, requesting him ever to provide for her tenderly, and if ever she chose to marry again, to give her a suitable portion. Nor was Samuel unwilling to do this, if his sister should prove completely subservient to his wishes. He had neither love nor sympathy to put out at interest, but there was her home and clothing ready for her so long as she obeyed him, and a dowry if he had the selection of her husband.

One of the first movements of Samuel after he came into possession was to order the servants no longer to say "Madame Forano" but "Madame Judith;" the second was to take charge of the mails of the family, and to drop every letter from Mrs. Bruce into the fire.

Judith missed these letters sorely when her broken heart awoke to any thought of what went on around her. She wrote to Mrs. Bruce, but her letter got no farther than Samuel's fire; and as days still passed without word from her friend, she even spoke her sorrow and disappointment to Samuel.

"There is no faith in a Nazarene," said Samuel Lyons.

Mourning thus over her friend's silence, Judith bethought herself of her parting present. The parcel was yet sealed. "I can never be more unhappy than now," said Judith, and so she opened the packet. An exclamation of anger broke from her as she unclosed the velvet-bound Bible and saw

the words, "The Testament of our Lord and Saviour Jesus Christ," and she flung the book across the room. The sandal-wood box was not yet empty; a letter had lain under the Bible, and a small morocco case lurked in one corner. The case contained the diamond ring; the letter was so full of wisdom and love, of consolation—for it was addressed to her in the hour of sorrow, when she would open the box—that Judith's heart was touched. She took up the despised book, wiped it, and laid it in the box on her dressing table. The ring was not one to wear with her deep mourning garb, but she fashioned a little bag of black velvet, put letter and jewel together, and hung them about her neck, inside her dress, by a chain made of her mother's hair. The bag became a sort of reliquary to the sad enthusiast. She put in it presently a knot wrought of the hair of her father and brother, and a little note written her by Nicole, and which she had found preserved among her mother's keepsakes.

As Mrs. Bruce had hoped and prayed, familiarity with the sight of the Bible disarmed by degrees Judith's superstition, memories of her friend's goodness overcame her scruples; in her most miserable condition, unable to engage her attention with any occupation, all her future desolated, the blackness of utter night falling over the graves of her beloved, sitting hour after hour without a soul to speak to her, Judith, in sheer despair, one day opened the Bible, carefully avoiding the latter portion. The first verses on which her eyes fell were: "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob." Lured by this, she sat down to examine the volume, and, coming to the book of Esther, read it through; then she read Ezra and Nehemiah. She marvelled much to find these Scriptures quite correct, and her national history thus printed and preserved by those "Nazarenes," those "Gentiles," whom she supposed to be the hereditary foes of her faith.

The following day she read in the Psalms, and from them much comfort poured into her wounded heart. She then concluded to turn to the beginning of the book and ascertain if the Pentateuch were properly transcribed. She had now some subject for thought beside her own woes. Her mind began to dwell upon the wonderful history of her race. The beauty of the patriarchal character grew upon her apprehension. The guiding and glory of Jehovah deeply interested her. All that she had known before seemed to come to her with peculiar force and charm.

After a time Judith began to reason with herself that if these Scriptures contradicted the "Nazarene Testament," they would hardly be so boldly bound up with it. The Bible was a reference Bible, and Mrs. Bruce's note and her own acuteness made her ready in the use of it. She set herself to read the New Testament and compare it with the Old.

Light poured into her mind, she was no longer "slow of heart to believe all that the prophets have spoken." She now resolved to go to a "Nazarene church," and for several Sabbaths she did so, receiving great consolation. For some weeks she thus attended Sabbath service without molestation. Samuel Lyons, as he could not keep open his house of merchandise on the Sabbath, spent most of the morning in bed, considering his accounts and business letters of importance. When he found that his sister was absent from the house, he supposed that she had gone for a walk or a drive in Hyde Park, and was rather pleased than otherwise.

At last, however, his suspicions became awakened; he and Judith had been so little in sympathy, he was so cold and forbidding, that she had said nothing of her new views, but her Sabbath disappearance, and especially one evening about church time, struck him, and he bluffly demanded where she had been.

Now Judith was no coward; besides, it had not entered her mind that any one would dare interfere with the religious views of a woman of her age, a widow, and an English woman on English soil. She replied that she had been to hear Dr. Cumming preach.

"What!" thundered Samuel; that crazy, infidel Nazarene?"

"He is not crazy, nor is he an infidel," retorted Judith, "and so far as I know he preaches the truth."

"So ho," screamed her brother, in a fury, "you are one of those who believe his lies, that the world is coming to an end, and we sons of Judah not yet back in the Holy City?"

"He does not say so," replied Judith; "he believes that we shall first be restored, according to the word of the Lord by the mouth of the prophets. But it was not of this that I have been hearing him preach, but about Christ."

"Vile wretch," hissed Samuel, "do you call the crucified malefactor Messiah?"

"Yes," said Judith, drawing herself up and speaking with magnificent energy. "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ!"

"Oh, traitor," cried her brother, seizing her violently by the arm, "do you not know that Messiah is to be king and conqueror, not a crucified blasphemer?"

But Judith shook off his grasp and replied:

"Oh, slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory?"

"A curse upon you," said Samuel, "constant disgrace of our house and nation. How often have you heard this vile doctrine?"

"I have heard this preacher often and gladly," replied Judith.

"And he has led you to reject and despise our sacred Scriptures?"

"No; but my understanding has been opened to understand those very Scriptures, and I see how it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

Samuel replied by ordering her out of his sight. The next day she found herself locked into her bed-room, and no one came near her until afternoon, when Samuel brought her a small tray of bread, water and fruit. He closed the door, and, standing against it, told her that she should not leave that room and the adjoining dressing-room until he

sent for some rabbis and his uncle to reason with her. Then, "if she returned to obedience, all would be well."

Judith asserted her right to freedom, and challenged the legality of his keeping her thus imprisoned, declaring that nothing which should be said or done could alter her opinion. In the midst of her words Samuel went out and locked the door behind him.

On the second day after the rabbis and the uncle came, and for six hours they and Samuel, with Judith, exhorted her, threatened her. She only replied to them when she had an apt quotation from Scripture. Finding her immovable, they united in pronouncing the most terrible curses upon her. Judith was exhausted by fasting and excitement. She rose and left the dressing-room, intending also to leave the house, but she found the front door locked and the key withdrawn. As she turned to seek exit by the basement, her brother seized her roughly to pull her toward the upper staircase, and she fell fainting to the floor.

When she recovered her senses, she found herself removed to a suite of rooms which had evidently been prepared as a prison for her. They were at the back of the house, a bed-room, dressing-room and bath-room, a door having just been made between the two latter. Here a few clothes had been placed in a bureau, but her purse, jewels, and all similar treasures were missing. Her work-box, piano and embroidery materials, with a few volumes approved by the rabbis, had been provided for her; and here, with no look-out but the bleak walls of some high buildings, she seemed destined to pass an indefinite period. Her convent experiences had made Judith wary; no one suspected the bag of mementoes hanging about her neck; nor was she robbed of her Bible, for, fearing that, she carried the book continually in a pocket which she had made in her petticoat. Indeed, no one suspected her of this possession.

But Judith was not now so miserable as she had been in a time when she had the freedom of the whole house. She now had a wellspring of consolation and strength; her soul rested in God her Saviour. It was by this time winter; the days were short, dark and cold; she saw no one but the upper housemaid, a middle-aged woman who brought her her meals, nor could Judith break past this woman and escape as she so came, for Samuel had provided for her entrance by two sets of doors, which should be locked behind her. Indeed, Judith was a close prisoner, but she was a prisoner of hope, and she abode in a stronghold of faith. Two months of this bondage wore away; Samuel came once or twice to demand if she had changed her mind, also to conclude his visit with a threat or a curse.

At last he came in, more angry than usual, declaring that if her obstinacy held out two months longer he should regard her as incurably insane; should call in two physicians to certify thereto, and get out a commission of lunacy against her.

Judith knew that this was no idle threat; her brother was capable of performing it, and English law made it feasible; the unspeakable horrors of a lunatic asylum rose up before her. When he had left her her fortitude gave way, and bowing her face on her hands she burst into sobs and tears. Thus she was found by the housemaid, a Jewess who had lived several years in the family, and knew her painful history. This woman disliked Samuel Lyons, and increasingly pitied his sister. That night, under pretence of writing to her cousin, the maid wrote a letter to Judith, unfolding a plan of escape. She dared not speak much to the prisoner lest she might be overheard, but she gave her the letter the next day when they were alone, as she was setting in order the rooms occupied by Judith. Judith read the letter several times, considered the plan, saw that almost nothing could be more hopeless than her present case, and signified her acceptance of the proposal by nodding; the maid then pointed to the grate, and Judith dropped the letter into the fire.

The housemaid's first act was to take an impression in wax of the key of Judith's room, and get a similar key made, for Samuel Lyons each night saw that his sister was locked up, and carried the key of her room to his own apartment. To be sure, she might be ill in the night or the house might take fire, but she ought to consider these things herself, he thought, and avoid the danger by obedience.

The kind servant next quarrelled with the housekeeper, gave warning to leave in a month's time, received her recommendation from Samuel and secured another place. Judith had neither money, hat nor shawl, but the maid provided the hat, and Judith demanded a shawl or coat from her brother, complaining that she was often cold when her fire got low. Thus she obtained a shawl, and the hat was hidden in the spring mattress of her bed. The plan was that the maid should leave in the afternoon of the set day, taking some articles of Judith's clothing in her own luggage. She would go to a decent lodging, of which she gave Judith the address, and about daylight the next morning Judith would open her door with the key which the maid had obtained for her, steal out of the house when its inmates were in heavy morning sleep, and yet at an hour when, with a bag in her hand, like a traveller, she might pass unchallenged through the streets. The housemaid had carefully oiled the hinges and fastenings of the front door, and encouraged Judith to rely on escaping safely.

While Judith was thus a close prisoner as she had been in an Italian convent, she had narrowly escaped seeing a former persecutor. One noon Padre Innocenza rang the bell of the Lyons mansion. By some singular fortune Samuel Lyons himself met the Padre on the door-step. He said that here was a foreigner, and an ecclesiastic, some reminiscence of Judith's life in Italy, which it was his will should be forever forgotten; he told the Padre that Mac ne Forano no longer lived there, and that he did not know where she might be found. He also gave notice in the house that neither admission nor information should ever be accorded to the Padre, or a similar guest.

The year 1865 had but just opened when Judith Forano effected her escape from the clutches of her brother Samuel. The plan of the maid worked admirably. Judith left the house, carrying a leathern bag, holding her dressing-case and work-box, found a cab coming from an early train, and was driven to the house indicated by her maid. That same

day she sold the ring which Mrs. Bruce had given, and obtained for it twenty pounds. The maid secured her passage in a steamer sailing next day directly from London to New York; her few possessions were packed in a small trunk, and when the steamer began to move down the Thames, Judith Forano was once more a fugitive, seeking safety on the waters. Now she had no father's welcome, no mother's love to anticipate; she was going to throw herself once more on the protection of Mrs. Bruce, trusting that her long silent friend was yet living and faithful, and would aid her in obtaining a support by teaching music and Italian.

On the steamer Judith found an American family who treated her with courtesy, and as they were going to Philadelphia, she travelled in their company from New York. This was most providential, for she failed to find Mrs. Bruce at her former address; her money was nearly gone, she did not know how to seek her friend, and so turned to these new acquaintances for advice. They not only insisted upon her remaining with them, but within a few days found Mrs. Bruce, and, besides, three pupils in Italian. Judith was warmly welcomed by her former protectress, who established her as a member of her own family. Thus we see our poor wanderer once more safe, now with a sure foundation for hope and peace.

(To be continued.)

STORMING OF THE BASTILLE.

In his "Tale of Two Cities," Dickens gives the storming of the Bastille with a vividness and power of description that makes one almost a beholder of the event. With some elimination, it is given below:

"Come, then!" cried Defarge in a resounding voice. "Patriots and friends, we are ready! The Bastille!"

"With a roar that sounded as if all the breath in France had been shaped into the detested word, the living sea rose, wave on wave, depth on depth, and overflowed the city to that point; alarm bells ringing, drums beating, the sea raging and thundering on its new beach, the attack began.

"Deep ditches, double draw-bridge, massive stone walls, eight great towers, cannons, muskets, fire, and smoke. Through the fire and through the smoke—in the fire and in the smoke, for the sea cast him up against a cannon, and on the instant he became a cannonier—Defarge of the wine-shop worked like a manful soldier two fierce hours.

"Deep ditch, single draw-bridge, massive stone walls, eight great towers, cannon, muskets, fire, and smoke. One draw-bridge down! Work, comrades all, work! Work, Jacques One, Jacques Two, Jacques One Thousand, Jacques Two Thousand, Jacques Five and Twenty Thousand, in the name of all the angels or the devils—which you prefer—work!"

"Thus Defarge of the wine-shop, still at his gun, which had long grown hot.

"To me, women!" cried madame, his wife. "What! We can kill as well as the men when this place is taken! And to her, with a shrill, thirsty cry, came trooping women variously armed, but all armed alike in hunger and revenge.

"Cannon, muskets, fire and smoke, but still the deep ditch, the single draw-bridge, the massive stone walls, and the eight great towers. Slight displacements of the raging sea, made by the falling wounded. Flashing weapons, blaring torches, smoking waggon-loads of wet straw, hard work at neighbouring barricades in all directions, shrieks, volleys, execrations, bravery without stint, boom, smash, and rattle, and the furious sounding of the living sea, but still the deep ditch, and the single draw-bridge, and the massive stone walls, and the eight great towers; and still Defarge of the wine-shop at his gun, grown doubly hot by the service of four fierce hours.

"A white flag from within the fortress, and a parley, this dimly perceptible through the raging storm; nothing audible in it. Suddenly the sea rose immeasurably wider and higher, and swept Defarge of the wine-shop over the lowered draw-bridge, past the massive stone outer walls, in among the eight great towers surrendered!

"So resistless was the force of the ocean bearing him on that even to draw his breath or turn his head was as impracticable as if he had been struggling in the surf of the South Sea, until he was landed in the outer courtyard of the Bastille. There, a sinist' angle of the wall, he made a struggle to look about him. Jacques Three was nearly at his side. Madame Defarge, still heading some of her women, was visible in the inner distance, and her knife was in her hand. Everywhere was tumult, exultation, maniacal bewilderment, astounding noise, yet furious dumb-show.

- "The prisoners!"
- "The records!"
- "The secret cells!"
- "The instruments of torture!"
- "The prisoners!"

"Of all these cries and ten thousand incoherencies, 'The prisoners!' was the cry most taken up by the sea that rushed in, as if there were an eternity of people as well as of time and of space.

"Through gloomy vaults, where the light of day had never shone, past hideous doors, of dark dens and cages, down cavernous flights of steps, and again up steep, rugged ascents of stone and brick, more like dry waterfalls than staircases, Defarge, the turnkey, and Jacques Three, linked hand and arm, went with all the speed they could make. Here and there, especially at first, the inundation started on them and swept by; but when they had done descending, and wading and climbing up a tower, they were alone. Hemmed in here by the massive thickness of the walls and arches, the storm within the fortress and without was only audible to them in a dull, subdued way, as if the noise out of which they came had almost destroyed their sense of hearing.

"They found it surging and tossing, in quest of Defarge himself. Saint Antoine was clamorous to have its wine-shop keeper foremost in the guard upon the governor who

had defended the Bastille and shot the people. Otherwise, the governor would not be marched to the Hotel de Ville for judgment. Otherwise the governor would escape, and the people's blood (suddenly of some value after many years of worthlessness) be unavenged.

"In the howling universe of passion and contention that seemed to encompass this grim old officer, conspicuous in his grey coat and red decoration, there was but one quite steady figure, and that was a woman's. 'See, there is my husband!' she cried, pointing him out. 'See Defarge!' She stood immovable close to the grim old officer, and remained immovable close to him; remained immovable close to him through the streets, as Defarge and the rest bore him along; remained immovable close to him when he was got near his destination, and began to be struck at from behind; remained immovable close to him when the long-gathering rain of stabs and blows fell heavy; was so close to him when he dropped dead under it, that, suddenly animated, she put her foot upon his neck, and with her cruel knife—long ready—hewed off his head.

"The hour had come when Saint Antoine was to execute his horrible idea of hoisting up men for lamps to shew what he could be and do. Saint Antoine's blood was up, and the blood of tyranny and domination by the iron hand was down—down on the steps of the Hotel de Ville, where the governor's body lay—down on the sole of the shoe of Madame Defarge, where she had trodden on the body to steady it for mutilation. 'Lower the lamp yonder!' cried Saint Antoine, after glaring around for a new means of death; 'here is one of his soldiers to be left on guard!' The swinging sentinel was posted, and the sea rushed on.

"The sea of black and threatening waters, and of destructive upheaving of wave against wave, whose depths were yet unfathomed and whose forces were yet unknown. The remorseless sea of turbulently swaying shapes, voices of vengeance, and faces hardened in the furnace of suffering until the touch of pity could make no mark on them.

"But, in the ocean of faces where every nerve and furious expression was in vivid life, there were two groups of faces—each seven in number—so fixedly contrasting with the rest that never did sea roll which bore more memorable wrecks with it. Seven faces of prisoners, suddenly released by the storm that had burst upon their tomb, were carried high over head. all scared, all lost, all wondering and amazed, as if the Last Day were come, and those who rejoiced around them were lost spirits. Other seven faces there were, carried higher, seven dead faces, whose drooping eyelids and half-seen eyes awaited the Last Day. Impassive faces, yet with a suspended—not an abolished—expression on them; faces, rather, in a fearful pause, as having yet to raise the dropped lids of the eyes, and bear witness with the bloodless lips, 'THOU DIDST IT!'

"Seven prisoners released, seven gory heads on pikes, the keys of the accursed fortress of the eight strong towers, some discovered letters and other memorials of prisoners of old time, long dead of broken hearts—such and such-like, the loudly-echoing footsteps of Saint Antoine escort through the Paris streets in mid-July, one thousand seven hundred and eighty-nine. Now, heaven defeat the fancy of Lucie Manon, and keep these feet far out of her life! For they are headlong, mad, and dangerous; and in the years so long after the breaking of the cask at Defarge's wine-shop door, they are not easily purified when once stained red."

WORKMEN and workwomen in France live and thrive on wages which would scarcely keep soul and body together in this country. A French journal the other day published a table shewing that the average wages in fifty-one distinct trades were 60½ cents a day, or \$3.63 a week. These were the wages of men. For women the average in eleven trades is 31½ cents a day, or \$1.87½ a week.

ALL who have had long experience in the East are firmly convinced that the recent disturbances in Egypt were but a prelude to much graver events. No one can mix with the people here without noticing their intense hatred of Europeans, especially those in the employ of the Egyptian Government. The gravity of the situation is not properly understood in Europe, and probably will not be with some terrible outbreak has occurred. The order with which the insurrection was conducted on the 9th inst. is proof of the absolute power Araby Bey has over his followers. It is not at all unlikely, however, that the Khedive himself was at the bottom of the whole affair. A Pan-Islamist journal, "El Pedjas," lately described Araby Bey as the second prophet destined to deliver Islam from her troubles.

ONE of the most hopeful features of the missionary work in Japan is the efficiency of the native Christians. The sermons of some of the native pastors are said to be characterized by such vigour of thought and expression as would make them acceptable to the best Christian audiences anywhere. The Japanese listen gladly to such preaching. "The chief danger of our work," writes one of the missionaries of the American Board, "lies in its popularity." Mr. De Forest, of Osaka, writes: "The time is fully come for Christianity to give the reasons for its invasion of Japan. The great theatre meetings that are springing up all through the Empire have aroused the wrath of both Buddhists and Shintoists, who are making every effort to checkmate us. Books begin to appear—I have heard already of four—attacking Christianity with all the old reasons that can be raised from the dead. The apologetic age is begun. No other topic now will draw the multitudes together in Japan like discussions on Christianity. The masses are appealed to as judges, and, surprised that they are of so much importance, they gladly accept the honour. That, in such a crisis, such an able body of native workers should providentially be in connection with our mission is a matter of congratulation. The proprietor of the "Osaka Nippo," the ablest paper in Southern Japan, a nobleman of the old school, has of late repeatedly had conferences with Mr. Miyagawa, the teacher of the girls' school in Kioto, to secure his aid in establishing a boys' school in Osaka, that shall teach the liberty of Christianity. And one of the editors, with his family, was baptized a week or two ago in the Naniwa Church."

BRITISH AND FOREIGN ITEMS.

SOME 378,000 persons are constantly employed in the English mines underground; some at a depth of 2,800 feet, and none nearer than 300 feet to the surface of the ground; the length of underground tunneling in which they work is not less than 58,744 miles.

DR. JESSUP, of Beyrout, says that a small newspaper is being printed in London in Arabic, Turkish, Persian, Hindustanee and English, and open free to all parts of the Mohammedan world, calling upon Arabs everywhere to rise and throw off the Turkish yoke.

MR. JAMES MARSHALL, formerly a merchant at Trinidad, and who died at Lenzie, near Glasgow, has left £6,000 for various charitable purposes, and the residue of the estate, which is expected to amount to about £30,000, is to be applied in assisting missionary schemes now in progress in connection with the United Presbyterian Church for spreading a knowledge of the Gospel among the heathen in foreign lands and the Jews.

The following was the state of the Free Church Sustentation Fund at 15th August, 1881: Total for three months to 15th August, 1881, £32,560 3s. 1d., total for three months to 15th August, 1880, £37,780 2s. 10d., decrease, £5,210 19s. 9d. Associations, 1881, £32,196 15s. 9d.; associations, 1880, £32,713 15s. 2d.; decrease, £516 19s. 5d. Donations and legacies, 1881, £372 7s. 4d., donations and legacies, 1880, £5,066 7s. 8d.; decrease, £4,694 0s. 4d.

THE moral decadence of Mohammedanism is illustrated by the fact that while the Moslems are opening schools in order to compete with the Protestants and Catholics, they yet confess and lament that they have no teachers who can give them moral training. Dr. Jessup says that in Beirut eight girls have been removed from Moslem to Christian schools on account of the impossibility of finding Moslem women capable of teaching morality by precept and example.

THE Japan "Mail" reports that when application was made to the Japanese Government for permission to dispose by lottery of such articles as remained unsold at the National Exhibition, the authorities refused. The majority decided that it was a dangerous precedent, and the Government itself advanced the fifteen thousand yen necessary to cover the cost of the goods. Many so-called Christian nations could learn a salutary lesson from this act of the Mikado's Government.

ONE of the most significant of proofs that the people of France are making some progress in the direction of real liberty, is to be found in the new law regulating public meetings. Formerly it was illegal for more than twenty persons to assemble for any purpose without the previous consent of the authorities. Now public meetings are entirely free for any purpose without regard to numbers. Certain conditions are required in the interest of good order, some of which it might be well for the American people to put into their municipal law.

THE "Chinese Recorder" reports an interesting state of affairs at Ningpo, where the native Christians connected with the Presbyterian mission have established an academy. It is a purely native affair, controlled and supported by them. Native gentlemen, not Christians, have contributed, and the converts who were poor gave materials and labour, and the farmers gave cotton, and the women spun and wove the necessary articles for furnishing the buildings. All this is done in hearty co-operation with the mission, and gives every promise of great success.

MR. E. C. HORE, of the London Missionary Society, thus describes the station which that society proposes to occupy near the southern end of Lake Tanganyika: "On a rich and verdant plateau, teeming with peaceful people, the chief Zombe received me in a most friendly way at his large town of 2,000 people, as also did the chief Kapufi, on the beautiful Lofu River, with its many peaceful villages and gardens of unbounded luxuriance. Both these chiefs have distinctly invited us to establish stations in that country, promising land and workmen, and the directors have determined to establish the third Tanganyika station at a suitable locality in that country. There are several other suitable sites for stations at various points on the lake, to some of which we have distinct invitations by chiefs."

THE news from the Cape is of a very ominous character. It is stated that a number of Boers have taken possession of the Landdrost's office at Potchefstroom, and refuse to allow Mr. Krogh to resume his duties. Messrs. Joubert and Buckes are investigating the matter. The Boers in the Winterberg district protest against the convention, and dispute the debt altogether. Zululand is again in a state of unrest, and grave doubts are expressed as to the continuance of peace. Cetewayo has expressed a desire either to return to his native country or remain at Oude Molem farm. The sad news is also conveyed of the mysterious disappearance of Captain D'Arcy, a gallant Irish soldier, who greatly distinguished himself during the Zulu war, and for conspicuous bravery was awarded the Victoria Cross.

THE following letter has been received at the central offices of the Liberation Society: "The Cottage, Great Yeldham, Halstead, Essex: To the so-called 'Liberation' Society: Some of your pamphlets came to me this morning, and highly amused me. Kindly keep my address by you, and send me your productions any time you like—only pay the postage. Might I venture to suggest an improvement in your future effusions—e.g., kindly prove your statements and shew me how the clergy are 'State paid,' and that the emoluments they enjoy have not been left them for the very purpose. We know Disestablishment will some day come; but not through your falsehoods, but because the country is fast drifting into the desire to disestablish everything; and that desire springs from the disobedience and impertinence of ignorant and fanatic laymen like those who send me such nonsense as I have just received. Remember to prove all you state, and you will make headway.—I am, yours truly, A. Alban Wylde, Priest of the Catholic Church 'established' in England."

MINISTERS AND CHURCHES.

SPECIAL evangelistic services, with growing interest, are being held at Claude, in the charge of Rev. R. D. Frazer.

On the evening of Monday, the 3rd inst., the Bible class of Knox Church, Owen Sound, presented the Rev. A. H. Scott, M.A., with an address and a handsome pulpit gown.

THE children of the Presbyterian Sabbath school at Eden Mills and their friends enjoyed a very pleasant picnic on the grounds of Mr. Robert Hume on the 23rd ult. At the close of the proceedings an address and a well-filled purse were presented to Mr. G. B. Greig, student of Knox College, who has been supplying the congregation during the summer.

THE children of the Sabbath school in connection with St. Andrew's Church, Perth, enjoyed their annual picnic on the 16th ult. Including old and young, about 400 persons were present. The weather was beautiful; the situation, Mr. Malloch's grove, was all that could be desired; the refreshment tables were well supplied, and the various games and exercises arranged for the amusement of the young folks seemed to afford unlimited satisfaction.

THE Stratford "Beacon" of the 7th inst. says: "Rev. E. Wallace Waits, the esteemed pastor of St. Andrew's Church, left on Thursday last for a short sojourn among his kindred in the land of his birth. The rev. gentleman, who for some time past has not been enjoying the best of health, has well earned his holiday, having laboured indefatigably for the last five years as pastor of St. Andrew's, and no doubt a voyage across the Atlantic will result in restoring his impaired health. We wish him a pleasant voyage, and hope he may return in good health and vigour to resume his pastoral duties among his flock, to whom he is specially endeared. He has arranged for his pulpit to be well supplied every Sabbath, morning and evening, during his absence, which he expects to be about seven weeks."

AS was previously advertised, the celebrated missionary, Rev. Dr. McKay, of the island of Formosa, in China, delivered a lecture relative to his mission work in China, in St. Andrew's Presbyterian Church, here, on the 20th ult. The audience was the largest the church ever held, seats having to be carried from the basement of the church and placed along the aisles in order to accommodate people with seats, and yet some were obliged to stand as the seats were not to be found. We do not think we are over-estimating the number when we state that over one thousand listened to the very interesting and instructive lecture. At the close of the lecture a collection was taken up for the purpose of aiding in the building of a training-school in Formosa. As far as we can learn, the collection amounted to \$50.—*Blyth Review*.

SABBATH, the 2nd inst., being the twelfth anniversary of the Rev. Dr. Wardrope's pastorate in Chalmers Church, Guelph, he preached a sermon appropriate to the occasion, and gave an account of the progress of the church during his ministry, including the following statistics. When Dr. Wardrope became pastor the number of members on the roll was 133. During the twelve years of his ministry 517 new names had been added and about 300 removed by death or change of residence. They had had forty-eight communion seasons, and of these there had been only one at which there were no additions to the communion roll. Of the forty-seven there was only one at which there was not some addition of young communicants. The largest numbers were received during the first two years, the aggregate of those being 145. But over these whole twelve years there had been an average annual increase of forty-three, and the number forty five, received during the year closing with the last communion, was the largest annual increase during the past ten years.

KNOX CHURCH, Stratford, was re opened on the 2nd inst., after having been closed for alterations and repairs for some weeks. The side galleries have been removed, the seats replaced closer together, and the pulpit lowered and rendered more in accordance with modern style. Rev. Professor McLaren, of Knox College, Toronto, conducted the opening services and preached eloquent sermons. On Monday evening a grand festival was given, at which Rev. Dr. Wardrope, Guelph, Rev. P. McF. McLeod, To-

ronto, Rev. H. H. McPherson, of Nassagaweya, and the pastor, addressed the congregation. From statements made by Mr. Wright at the meeting on Monday evening it appears that all the expense incurred by the alterations had been made up without any subscription list being circulated, simply by the collections on the Sabbath and the proceeds of the subsequent soiree. Not only so, the people, it seems, had such a mind to the work that it was anticipated that there would be a surplus of from fifty to a hundred dollars after all accounts had been paid. This is as it ought to be, and must be as gratifying as it is creditable to all concerned. When the heart is opened there is no fear of the hand being kept closed.

ON Sabbath, the 23rd January last, the congregation of Springhill, in the Presbytery of Peterboro', lost their church by fire. On Sabbath, the 2nd October, a new and much more beautiful edifice was dedicated to God's service. The day was most propitious. There were three diets of worship in connection with the opening exercises. Mr. Blain, the former pastor, preached in the morning; Mr. W. M. Roger, the son of Mr. Blain's predecessor, in the afternoon; and the Rev. T. Manning, of the Methodist Church, in the evening. In the morning Mr. Roger preached in the Village Hall to those who could not find entrance into the church, and Mr. Blain in the afternoon, so that altogether there were five services at Springhill on the day mentioned. On the Monday evening following there was a most successful tea-meeting in the drill-shed. After tea the friends adjourned to the church, where they were addressed by the Rev. Messrs. Blain, Roger, Manning and Torrance, the chair being occupied by Rev. Mr. Bennett, the pastor of the congregation. A very efficient choir, led by Mr. Galletly, of Peterboro', discoursed sweet music to the great delight of the meeting. The collections on the Sabbath amounted to \$111, and the proceeds of the tea-meeting and the social, on Tuesday evening, to about \$130. The church is completely finished and furnished, and almost free of debt. The new church has been opened under the most auspicious circumstances. Shortly after the burning of the old church, which took place on the morning of the communion Sabbath, a religious awakening was experienced in the congregation and neighbourhood. Meetings were held in the hall, in the village, night after night for three weeks. Many declared themselves on the side of Christ, and thirty-five, a gain of fifty per cent., united with the Church at our communion in May last. Old members have been greatly revived. Some who formerly lived in the neglect of ordinances are now regular in their attendance upon the Sabbath services, so that not only the membership but the number of the worshippers has greatly increased. May the text of the morning on the opening day be abundantly realized: "The glory of this latter house shall be greater than the glory of the former."—COM.

PRESBYTERY OF GUELPH.—This Presbytery met on the 4th inst., in St. Andrew's Church, Guelph, in accordance with adjourned meeting. A resolution of condolence with Rev. Mr. Tait, of Berlin, in consequence of recent family affliction, was unanimously agreed to. The Presbytery also expressed their gratification to God for seeing their clerk, Rev. Mr. Torrance, back. The principal business was the consideration of a call from Knox Church, Mitchell, to Rev. Mr. Tait, of Berlin. Rev. Mr. Hamilton was heard as Commissioner from the Presbytery of Stratford, and two representatives from the congregation. Messrs. John McDougall and H. J. Hall were heard as Commissioners from the congregation, and Mr. John Moffatt from the session, of St. Andrew's Church, Berlin. A letter had been received from Mr. Tait, signifying his refusal of the call presented to him, and his determination to remain with his present congregation. The Presbytery then agreed, in accordance with the expressed sentiment of Mr. Tait, to refuse his translation.

PRESBYTERY OF STRATFORD.—This Presbytery met on the 4th inst. A moderation in a call was granted Nissouri when ready to proceed. The declaration of the vacancy of Elma was reported. The committee appointed to inquire into the indebtedness of Biddulph reported that the claims of their late pastor were acknowledged correct, and that the late Treasurer had promised a list of defaulters, which had not been forwarded. The Committee was instructed

to prosecute inquiry and use means to recover the requisite amount. The congregations of Shakspeare and St. Andrew's obtained leave to sell sheds with land thereto attached. Mr. Wilson laid the claims of the College Fund before the Presbytery. Questions for Presbyterial visitation were partly agreed upon. It was intimated that Mr. Tait, of Berlin, declined the call from Mitchell. Mr. Henry Norris requiring to proceed to College, left a discourse with Mr. Bell, who read it for him. The discourse was approved, and Mr. Norris encouraged to prosecute his studies. Arrangements were made for a conference on some subject of religious interest at next meeting. The congregation of Biddulph was reported as about defunct. An attempt was authorized to have it supplied with Lucan during the winter, without incurring expense to the Presbytery.

PRESBYTERY OF PARIS.—This Presbytery held its regular quarterly meeting in Knox Church, Woodstock, on Tuesday, the 4th inst., the Rev. D. D. McLeod presiding as Moderator. There was a good attendance of members. The following is a summary of the principal business which came before the Court. Application was made by Knox Church, Ayr, for leave to sell their present manse property, the intention being to provide a new manse. Leave was given, and the congregation were at the same time commended very cordially for their proposed action. The Clerk reported receipt of a call from Strathroy in favour of Rev. D. D. McLeod, of Paris, signed by 187 members and 147 adherents. Mr. McLeod having stated that he saw no reason for removing from his present sphere of labour to Strathroy, the Presbytery decided to take no further action, and instructed the Clerk to intimate this decision to the Presbytery of London and to the congregation of Strathroy. A deputation consisting of Dr. James and Mr. Fleming appeared on behalf of Old St. Andrew's Church, East Oxford, asking for a supply of preaching during the winter and a grant of aid from the Home Mission Fund. Mr. McKinlay, student, gave a report of his labours in said church during the summer, which was found very satisfactory, and the Presbytery agreed to make application on their behalf as desired. Several minor matters having been disposed of, the Presbytery adjourned to meet in Zion Church, Brantford, on Tuesday, December 20th, at eleven a.m., and the Moderator pronounced the benediction.

PRESBYTERY OF MONTREAL.—This Presbytery met in St. Paul's Church, Montreal, on the 4th inst., with an attendance of thirty-three, with three corresponding members—Rev. Dr. Bain, of Perth; Rev. Kenneth MacLennan, of Prince Edward's Island; and Rev. Finlay M. Dewey, of Quebec Presbytery. The ministers appointed at last meeting to administer the communion in vacant charges reported, also conveners of missionary deputations and those appointed to preach and declare vacancies. Rev. Mr. Warde (convener) read the report of the Home Mission Committee for the past quarter, shewing the provision made for the supply of ordinances for the winter months, and the amounts that will be needed from the Assembly's Home Mission funds in order to carry on the work. Messrs. Scrimger and Warde were appointed to draw up a suitable minute in reference to the late Rev. Mr. Wilson, city missionary. A copy of said minute was afterwards ordered to be sent to Mrs. Wilson. A draft of a constitution for St. Matthew's Church, Montreal, was read. Mr. Warde and the Clerk were appointed to examine the same and report. A call from Chalmers Church, Montreal, in favour of Rev. G. Colborne Haney, as moderated in by Rev. James McCaul, moderator of session, on the 8th of September last, signed by ninety communicants and sixty-four adherents, was laid on the table and read. Messrs. Scott, Hall and Thomson appeared as commissioners in support of the call. The salary promised is \$1,000 a year. The call was sustained as a regular Gospel call, and the Clerk was instructed to forward it to Mr. Haney, in the hope that he may be able to reply in time for the adjourned meeting to be held on the 25th October. With regard to the application for moderation from Grenville or Ogdensburgh, on the recommendation of their committee the Presbytery declined to grant the application, but resolved to take steps necessary to have the missionary then ordained. In addition to grants from the Home Mission and the Board of French Evangelization, it is hoped a subscription list from the people themselves will be laid before the adjourned meeting of

Presbytery on the 25th inst. The Examining Committee reported the names of twenty two students, and recommended that they be certified to the senate of the Presbyterian College, Montreal. The Clerk was instructed to forward said names accordingly. The Rev. Frederick Home presented a Presbyterian certificate from the Presbytery of Quebec, and was received as an ordained minister without charge. Rev. Mr. Coull made a statement as to the building of the new church at Valleyfield, and was informed that the grant from the sale of the Ormstown church property would be paid when the necessary certificate as to the church being free of debt was produced. Rev. B. L. Quin, ex-priest, applied for admission to this church. Certificates and letters bearing thereon were laid on the table. The clerk was instructed to write to Mr. Quin that his application would be considered on the 25th inst., when it would be necessary that he personally appear at the adjourned meeting to be held on that day. Mr. James Reid, B.A., student in Divinity, was taken on trials for license. An extract minute from the Presbytery of Guelph, transferring Mr. Reid to this Presbytery, was read. Mr. Reid was examined in Divinity and Church History, and delivered trial discourses to the satisfaction of the Presbytery. He gave satisfying answers to the questions required to be put to candidates for license. The Moderator then, in name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of this Presbytery, licensed him to preach the Gospel wherever God in His providence may order his lot. The Moderator then suitably addressed him as to his sacred office and duties, and the Clerk was instructed to give him an extract of license in the usual form.—JAMES PATTERSON, Pres. Clerk.

PRESBYTERY OF MANITOBA.—This Presbytery met in Knox Church, Winnipeg, on the 28th ult. Rev. Mr. McGuire's reasons of dissent against the holding of the *pro re nata* meeting on the 15th ult. were read, and the following committee was appointed to prepare answers and report at a future sederunt. The Clerk, Rev. Mr. Campbell, Rev. Dr. Black, Rev. Mr. Borthwick and Dr. Agnew. Rev. Mr. Borthwick moved, seconded by Rev. Mr. Polson, that the standing rule of the Presbytery ament the appointment of the Moderator of the Presbytery by rotation be rescinded, and that, on the close of the present incumbency of that office, at the meeting of Presbytery in December next, the rule be adopted of election by open vote for a period of six months. Rev. Mr. McGuire reported that, according to the appointment of the Presbytery, he had moderated in a call to a minister for the congregation of St. Andrew's Church, Winnipeg, on the evening of the 26th ult., and that the call was in favour of the Rev. C. B. Pitblado, of Halifax. Mr. McGuire's report was adopted, and he was thanked for his diligence. Mr. McGuire reported also that according to the appointment of the Presbytery, he had moderated in a call to a minister for the congregation of Knox Church, Winnipeg, on the evening of the 27th of September; that a resolution had been carried at the meeting that the congregation was not yet ready to proceed with a call; also that a resolution had been adopted to petition the Presbytery to appoint one of its members to moderate in a call for a minister for the congregation when, in the judgment of the session, the congregation was ready. Mr. McGuire's action was sustained, and he was thanked for his diligence. On motion by the Superintendent, seconded by Mr. Borthwick, the request of the congregation of Knox Church was granted, and Mr. Campbell was appointed to moderate in a call when so desired. Mr. Campbell reported that, according to appointment of Presbytery, he had presided at the induction of Mr. Matheson to the charge of Little Britain and Selkirk on the 24th of August. Mr. Campbell's report was on motion adopted. Mr. Campbell and Mr. Russell, commissioners from St. Andrew's congregation, then presented the reasons why Mr. Pitblado should accept the call now proposed to be tendered to him. The call to Mr. Pitblado was then laid upon the table. The reasons were sustained by the Presbytery on motion by the Clerk, seconded by Mr. Campbell. The call of the congregation of St. Andrew's in favour of Rev. C. B. Pitblado was sustained as a regular Gospel call, and the Presbytery authorized to prosecute the said call as speedily as possible. Rev. Dr. Burns and Rev. Mr. Lang were appointed to urge the views of the congregation before the Presbytery of Halifax. Inasmuch as the powers of the interim session appointed by the

Presbytery for St. Andrew's congregation lapsed on the members of the session joining the new congregation, the Presbytery appointed an interim session, consisting of Dr. Agnew and Messrs. D. Macarthur and R. D. Patterson, and this session was instructed to proceed to the selection and ordination, or induction, of a number of elders, not exceeding five. Rev. R. Y. Thomson, a licentiate of the Church, was placed under the charge of the Presbytery, and appointed to preach for the congregation of St. Andrew's until the next regular meeting of Presbytery. In view of the difficulty of reaching the present Moderator of the Presbytery by mail, the Clerk was empowered to call *pro re nata* meetings when these are considered necessary. A letter was received from Mr. S. Donaldson, asking the usual Presbytery certificate. This request was granted, and a committee appointed to draw up a suitable minute in reference to Mr. Donaldson's withdrawal from the Presbytery. Dr. Black having asked to be relieved of the office of Convener of the Foreign Missions Committee, on the grounds of present ill health, it was moved by the Superintendent and duly seconded, that instead of the resignation of Dr. Black taking place, Prof. Hart be appointed a member of the Committee and joint Convener with Dr. Black. This was agreed to. Mr. J. A. McDonald being about to leave the bounds of the Presbytery, was on motion requested to continue his labours in the Province for the ensuing six months. Mr. McDonald being present and being urged to remain, felt constrained to adhere to his original intention and return east. The thanks of the Presbytery were then given to the Students' Missionary Societies of Knox College, Toronto, and the Presbyterian College of Montreal, for the interest they have taken in this Province, as shewn by their sending each a student to the field during the past summer. Mr. Cameron reported that the congregation of Nelsonville had appointed him a commissioner for moderation in a call to a minister for the congregation. Mr. Cameron stated that the congregation was ready to proceed in the matter, and to give a stipend of \$500. The request was agreed to, and the Superintendent was appointed to moderate in the call at his own convenience. Mr. Baird, missionary appointed to Edmonton, having placed the usual papers in the hands of the Clerk, from the Presbytery of Stratford, his name was added to the roll. Mr. Cameron reported that he had, according to appointment of the Presbytery, moderated in a call at Mountain City, that the subscription amounted to \$450, and that the call was signed by seventeen members and concurred in by the same number of adherents. Mr. Cameron's action was sustained, and he was thanked for his diligence.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIII.

THE PEACE-OFFERING { Lev. vii. 11-18. }
 Oct. 23. } 1881.

GOLDEN TEXT.—"Offer unto God thanksgiving: and pay thy vows unto the Most High."—Ps. l. 14.

HOME READINGS.

- M. Lev. iii 1-17 . . . Peace Offering.
- T. Lev. vi. 14-18 . . . Meat Offering.
- W. Lev. vii. 11-18 . . . Peace Offering.
- Th. Ps. l. 1-23 . . . Offer unto God Thanksgiving.
- F. Ps. cvii 1-22 . . . Sacrifice of Thanksgiving.
- S. 1 Cor. ix 1-14 . . . Partakers with the Altar.
- Sab. Ps. lxxvi. 1-15 . . . Payment of Vows.

HELPS TO STUDY.

Four kinds of animal sacrifices are described in the Book of Leviticus, viz: the burnt-offering, the peace-offering, the sin-offering and the trespass-offering. The first mentioned formed the subject of our last lesson, and it is with the second that we have now to do.

The principal difference between the burnt-offering and the peace-offering was that in the former the flesh of the animal was wholly consumed upon the altar, and neither priest nor offerer partook of it, for it was "a whole burnt-offering unto the Lord," specially symbolizing expiation for guilt and entire personal consecration; whereas in the latter the idea of reconciliation and friendly intercourse was more prominently set forth under the figure of a common feast, in which God admitted the worshipper with his family and friends and His own ministers, the priests, to participate with Himself.

Of the peace-offering there were three kinds, which are usually distinguished as follows. (1) the thanksgiving-offering, presented as an expression of gratitude for mercies received; (2) the vow-offering, in fulfilment of a vow conditional upon receiving some special divine favour; (3) the voluntary-offering, a sacrifice without special occasion, but

offered as the tribute of a devout heart rejoicing in its relations of peace with God. But as the difference between these was only in the occasion that called them forth, and in the disposal of the offerer's portion, the following division of the lesson will be found more convenient: (1) *The Portion for the Altar*, (2) *The Portion for the Priest*, (3) *The Portion for the Offerer*.

I. THE PORTION FOR THE ALTAR.—Vers. 11, 12. The burnt-offering preceded the peace-offering. It was the former that typified the way in which peace could be made between God and the penitent sinner, the latter was the expression of a peace and reconciliation already effected. The offerer, if a true worshipper, had already entered into covenant with God by sacrifice; he rested on the promises of redemption, he found himself in a filial relation to God; his sinfulness was in course of being subdued; his condition was essentially identical with that of the believer under the Gospel dispensation, as described in the words of the Apostle: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

A full description of the mode of preparing and dividing the sacrifice is given in the third chapter of Leviticus. The best of the inward parts of the animal were to be laid upon the altar and consumed as the Lord's portion.

Unleavened cakes mingled with oil, etc. Leaven meant corruption, and its absence perhaps indicated purity of motive and freedom from "the leaven of hypocrisy" on the part of the worshipper. Oil was the symbol of divine grace.

Unleavened wafers. These were cakes spread out as thin as possible. They were anointed or smeared on the outside with oil.

II. THE PORTION FOR THE PRIEST.—Vers. 13, 14. "Here," says the "National S. S. Teacher," "is a discrimination that is suggestive. Leavened bread was given to the priests, not merely because it was the most palatable, as some commentators have affirmed, but because they, though they were representatives of a holy God, were not without sin themselves. In connection with this offering, to them was not to be given the bread which was of such significance when laid upon the altar. By the difference the priests were reminded that in them still remained some of the old leaven of sin. But, though sharing in the sinful nature of the offerer himself, still they were the representatives of the most Holy One. Their partaking was essential to the idea of communion. They were the mediators between man and God. The altar represented the demands of God—the priests the personal presence, assurance and sympathy. The most excellent portions of the offering were laid upon the altar, the best of what was left was given to the priest, and the offerer was content with what remained. The ministry of that day were well cared for; they did not have to rely upon donation parties to make up to them a stunted living. The first thought of one who felt like offering up a sacrifice of thanksgiving was with relation to the Lord, the next was for the minister, and the last for himself! Wouldn't that be a good rule to follow to-day?"

III. THE PORTION FOR THE OFFERER.—Vers. 15-18. If the worshipper presented a peace-offering as a thanksgiving for mercies received, the rule as to the disposal of his own portion was, he shall not leave any of it until the morning; in the case of a vow-offering or voluntary-offering another day was allowed; but in any case the flesh was all to be eaten within two days, otherwise burnt. If any . . . be eaten at all on the third day it [the sacrifice] shall not be accepted.

The "Westminster Teacher" thinks that the greater liberty allowed in the case of the two last mentioned offerings was on account of their being of "a somewhat lower grade" than the thanksgiving-offering. "The vow sacrifice," it says, "was not so much the free expression of gratitude as the payment of an incurred debt. The free-will sacrifice . . . seems to have ranked still lower than the vow."

For a practical application of this part of the lesson let the following extract from the "S. S. Times" suffice: "To-day's work is to be done to-day, whether it be of gathering or of giving. And there is no field of duty in which this truth is more important than that of thanksgiving. If you are grateful to a person, say so before you go to bed to night. You never will feel more like doing it than you do just now; and it will never be pleasanter to him to have it said. More than half of all the thanks that have been thought of and planned for, since the world began, have been lost forever by being left over night. There is hardly anything that one sleeps off like surface-gratitude. There is no mistake about this. More than half of all the thanks you have ever thought of giving—to your friend, or to your pastor, or to some one who has helped you unconsciously by what he has said or done or written, have never been said, because you put off saying them just a single day. There are a good many thanks on your mind now, for one and another who deserve thanking, and who in their heart of hearts need it. Start right up and give those thanks to-day, by word of mouth or letter. Don't leave one of them until the morning. . . . There are some things, the doing of which is worthless if they are not done at the moment. A man will never get credit for being sharp-witted who comes back the day after, to tell of a bright answer he has thought of, to that joke that turned the laugh on him the evening before. Nor can he get that sprain out of his neighbour's ankle by running back to kick off from the sidewalk the banana-skin he carelessly left for his neighbour to slip on. Thanks which are left over a few days can never have the fresh heartiness of those which burst out spontaneously. Speaking the right words and holding back the wrong ones must be done at the one time when the action is timely, or the attempt to say or unsay will ever afterwards be a failure. It is hard to feel that it is now too late to do that which we ought to have done, which we might have done, and which we would now give our very lives for the privilege of doing. But we all know that that is the case in more things than one. Lord, help us to do to-day the things that ought to be done now, and that can never be done except to-day!"

OUR YOUNG FOLKS.

A LITTLE PRAYER.

O Thou, who in Jerusalem
Didst little children take,
And laid them in Thy bosom,
And on them blessings spake;
And looked and smiled upon them,
So sweet and joyously,
And said to their fond mothers,
"Of such My kingdom be."

We're told Thy heart's a fountain
Of grace to children dear;
A sea of love, an ocean,
Of which we love to hear.
O dearest Saviour, hear us!
Thy love on us bestow,
That we in life may serve Thee,
At death unto Thee go.

Oh love us, love us, Jesus!
We little children be;
See us bowed at Thy footstool,
Our eyes raised up to Thee.
We would lie in Thy bosom,
And there be blessed by Thee;
Heirs of Thy kingdom make us.
Amen. So let it be.

TREATING THE BOYS.

ONE summer day, when the sun was pouring down its burning rays and not a breath of air stirred, a tired, thirsty missionary, with aching eyes and throbbing temples, was passing along a street lined with liquor dens, when she saw four ragged, bare-footed, bright-eyed boys, from eight to twelve years of age, turn to go into a beer saloon.

Though faint and heated with walking the dusty streets and burning pavements, she would not let slip this opportunity to sow some seed of truth and righteousness.

The headache was forgotten, and in a clear, cheery voice, she called, "Say, boys, what are you going in there for?"

The boys—two newsboys and two boot-blacks—stopped and looked curiously at the questioner, and one replied:

"We're going to get some beer."

"It's awful hot," added another.

"I'm choking to death," said the third.

"I wouldn't go in there," said Miss Carpenter. "Come with me, and I'll treat you to something better."

The boys looked at her and at each other for a minute, and one said,

"I say, let's go with her to her saloon."

"Agreed," said all the rest, turning to follow her.

Just then the proprietor of the saloon came to the door and growled out:

"What do you mean by interfering with my business this way?"

"I mean," said Miss Carpenter, pleasantly but firmly, "to interfere with it all that I can. My business is to do all that I can to break up yours, and I shall keep everybody out of your clutches that I can."

The proprietor shut the door with a slam, and turning to the boys, she said,

"Come, boys, I know a nice place out here, and I'll treat you all."

The boys followed, talking in their quaint way.

"Where's your saloon?" said one.

"Out here on the steps of the church is a

boy that sells the nicest, coolest lemonade you ever drank," said Miss C., "just the thing for a hot day like this."

"That's so," said one, "I'd just as lief have it as beer."

"When you drink lemonade it don't make you want anything stronger. You can drink all you want, and it won't make you feel foolish, or do anything wicked."

"How much does it cost?" asked one boy.

"It's just as cheap as beer, and ever so much healthier."

"That's the drink for me," cried one; "I guess I shan't buy any more beer."

"I say, let's treat her," suggested one, and the others readily assented.

When they arrived at the lemonade stand, one boy stepped up and said, "Give us five glasses of lemonade."

While they were drinking the boys cracked their jokes and made lots of fun, but they treated Miss Carpenter with great respect.

"How much?" asked one, pulling some coppers out of his pocket.

"Ten cents," replied the lemon vendor, a slender boy of a dozen years.

"I pay for that," said Miss Carpenter, producing her portemonnaie.

"No you won't," cried all the boys in chorus. "We do the treating."

"Let me pay half," insisted Miss Carpenter.

"No," said one of them, "when such a lady as you be comes along and offers to treat us, we consider it an honour to treat her."

"Well, really," said Miss Carpenter, "I must say, gentlemen, I never was treated so handsomely before in my life. I thank you all heartily. Now sit down with me on those shady steps and we'll talk a while."

They sat down and talked together about temperance. She told them the dreadful sights she had seen in drunkards' homes, and they told her what they had seen, for all of these boys were familiar with some of the horrors of intemperance.

"All of these drunkards were once boys like you," said Miss Carpenter, "and probably began by drinking beer and cider."

"I'll never drink another drop as long as I live," declared one boy with energy.

"Don't you all want to sign the pledge?" asked Miss Carpenter.

"I will," said one.

"So'll I," said another.

"I can't write," said the third.

"Nor I," said the fourth.

"Well, you can make your mark," said Miss Carpenter, producing a pledge which they all signed, two writing their names, and the other two making a cross.

They soon separated. Miss Carpenter did not forget those boys. She kept sight of them, and often meets them in the streets selling papers or blacking boots, and always speaks a cheering word to them. They are keeping the pledge, and still patronize lemonade stands instead of beer saloons.

BE not discouraged by past failures in duty; but confess to God, beg His interference, and try again. "The way of the Lord is strength to the upright."

LILY'S FAITH.

ONE night there was a severe storm at sea. The waves dashed, the winds raged, and all around was heard the terrific roar of the breakers. A ship lay at the mercy of the waves. In the cabin was a little girl, the only child on board. She alone, of all the passengers, was calm. When her father, who was the captain, could find a moment to spare, he would come to see how she was getting along. After a while he asked her if she was not afraid. "Oh, no, papa!" she replied. "When I feel the 'fraid coming, I just kneel down as mamma taught me, and ask God to take care of us; and I know He will."

The captain was not a Christian; but he had great respect for those who were. The little one noticed that he made no reply, and looking up into his face, saw how worn and haggard he was.

"Why, papa!" she cried, "you ain't afraid, are you?"

"Yes, Lily, I am," he replied solemnly—"afraid to die without a hope that my soul is saved. O, my child, pray for me!—pray hard! I must leave you now." And, with a kiss, he returned again to his duties.

Right down there in the midst of those weeping, groaning people, little Lily knelt and prayed: "O, dear Jesus! my papa isn't ready to die, and he's afraid. Won't you take the 'fraid away, and make his heart all clean and white? And, dear Saviour, please be with us to-night, and save us! I know you'll do it; for the Bible says so. Bless Lily, too, and all these people, and take us all home safe, for Jesus sake. Amen."

When the little one arose from her knees, there was not a dry eye in the cabin. She had brought God near to many hearts (which were near forgetting Him in their time of fear) by her simple little prayer.

Before long the captain came again, and said: "Lily, I'm afraid no longer. God has made me willing to bear whatever comes. Out there in the cold and wet I bowed myself before Him and gave up everything into His hands; and He has given me in exchange a strange sweet joy. Keep on praying, Lily, and I will be with you."

Lily wept for very sympathy.

"Oh, I wish mamma had lived to hear him say that!" she said; "it would have made her so happy!"

When the captain came again, it was to say that the storm had abated its fury, and there was hope; and, when the morning dawned over the sea, they were out of danger.

There were many thankful hearts in that ship, and not the least so were those of Capt. Burton and his Lily, for the strong man had found the peace that floweth as a river, making life's desert place bloom and smile; and the dear little child rejoiced for him.

"Wherefore He is able also to save to the uttermost them that come unto God by Him, seeing he ever liveth to make intercession for them."

CONQUER thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.

Words of the Wise.

I HAVE lived to thank God that all my prayers have not been answered.—Jean Ingelow.

IF you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it.—Austin.

NONE are more restless and depressed than people who take their full liberty in all things which are not sin.—Cardinal Manning.

EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Matthew Henry.

WHAT a folly to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal.—John Howe.

HE that has light within his own clear breast May sit in the centre and enjoy bright day; But he that hides a dark soul and soul thoughts

Benighted walks under the midday sun— Himself his own dungeon.—Milton.

ANXIETY to have deep convictions, and contentment with them after they have been experienced, are too often the means which Satan uses for turning away the sinner's eye from the perfect work of Jesus, who Himself bare our sins in His own body on the tree.—Horatius Bonar.

I HAVE found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.

CHRISTIANITY does not consist in a proud priesthood, a costly church, an imposing ritual, a fashionable throng, a pealing organ, loud responses to the creed, and reiterated expressions of reverence for the name of Christ, but in the spirit that was in Jesus, the spirit of filial trust in God, and ardent, impartial, overflowing love to man.

Christ leads me through no darker rooms Than He went through before; He that into God's kingdom comes Must enter by His door.

Come, Lord, when grace has made me meet Thy blessed face to see; For if Thy work on earth be sweet, What will Thy glory be?—R. Baxter.

"THERE is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and above it, and to produce the impression of a holy and separate life—this only can give us a true Christian power."

WHAT numberless perplexities, and difficulties, and dangers shall we escape by having our conversation in heaven; and thereby making God our Refuge and Strength! Many cares and temptations under which we now sink will at once vanish away if we consider ourselves as citizens of heaven, and if our only joy is that our names are written there. But how can we expect that heaven should be our portion hereafter, unless our heart and our treasure are there now?—Isaac Williams.

CANON FARRAR says: "He alone, by whom the hairs of our head are numbered, can comfort the widows who are widows because of alcohol; the gray heads that it has made gray; the sad hearts that it has crushed with sadness; the ruined families it has ruined; the brilliant minds which it has quenched; the unfolding promise which it has cindered; the bright and happy boys and girls whom it has blasted into misery; the young and the gifted whom it has hurried along into dishonoured and nameless graves."

NEVER complain of your birth, your employment, your hardships; never fancy that you could be something if you had a different lot and sphere assigned you. God understands His own plan, and He knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. Therefore, crush that envy that gnaws at your heart because you are not in the same lot with others. Bring down your soul, or rather bring it up to receive God's will and do His work in your lot and sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but consistent with it.

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At Roxborough manse, on the 4th day of October, 1881, by the Rev. C. McLean, Mr. William McIntosh, of the township of Finch, to Miss Maggie N. Cameron, of the same place.

DIED.

At Paris, on Sabbath, October 2nd, 1881, at five o'clock p.m., Robert Walker, late of South Dumfries, aged 62 years and 4 months.

MEETINGS OF PRESBYTERY.

- WHITBY.—In St. Andrew's Church, Bowmansville, on the third Tuesday of October, at eleven a.m.
LINDSAY.—At Woodville, on the 20th November, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of November, at two p.m.
TORONTO.—In the usual place, on the first Tuesday of November, at eleven a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on December 14th, at eleven a.m.
LANARK AND RENFREW.—At Carleton Place, on the first Tuesday of December, at half past one p.m.
BAUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of November, at ten a.m.
MAITLAND.—In St. Andrew's Church, Lucknow, on Tuesday, 20th December, at one p.m.
SAUGHEEN.—In St. Andrew's Church, Mount Forest, on Tuesday, the 20th December, at eleven a.m.
PETERBORO.—At Coburg, on the third Monday of January, 1882, at half past seven p.m.
SARNIA.—In the Presbyterian church, Watford, on the last Tuesday in November.
QUEBEC.—In Morrin Church, Quebec, on the first Wednesday of November, at ten a.m.
HAMILTON.—At Hamilton, on November 1st.
BROCKVILLE.—In the First Presbyterian Church, Brockville, on the 13th December, at half past two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, December 20th, at half past seven p.m.
BARRIE.—At Barrie, on Tuesday, November 28th, at eleven o'clock a.m.
MONTREAL.—An adjourned meeting will be held in St. Paul's Church, Montreal, on the 25th October.
PARIS.—In Zou (church, Branford, on Tuesday, 20th December, at eleven a.m.
STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, 1882, at ten a.m.

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