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APPLE BREAD.—Peel and chop very fine one pint of nice apples and put this to one quart of Indian meal that has been scalded and left to cool. Beat to a cream one egg and half a teaspoonful of butter, and add to the meat with half a teaspoonful of salt. If the apples are sour, add two teaspoonfuls of sugar, but sweet apples are much the best. Mix with rich milk if sweet apples, with cold water if sour, to rather a stiff dough, and bake immediately.

CUSTARD PIE.—Three cupsful of stewed and strained apples, into which beat one cupful of sugar—or, if the apples are very sour, add more sugar; six eggs beaten very stiff, and then beat it also with the apple, which, by the way, must be set aside to cool before adding anything. Season with nutmeg and very little clove, and stir in, the last thing, slowly, one quart of new milk. Bake immediately. If left to stand a few minutes, the sour apples will curdle the milk. Only a bottom crust will be needed.

COFFIN FOR BREAKFAST.—One quart of finely shred codfish, one ounce of butter, three gills of milk or cream, two even table-spoonfuls of flour, two-thirds of a teaspoonful of pepper, one egg. Be careful to remove every bone; it will be more easily picked if heated a short time in the oven. Lay it on a frying-pan, well covered with cold water, let it heat gradually and simmer for ten minutes; drain it, add the pepper, butter, and the milk or cream, reserving a little of this for the flour, which must be rubbed into it gradually to keep it smooth; when it begins to simmer, add the flour, let it boil two or three minutes, then stir in the well-beaten egg, slip on a dish with some square bits of toast, and serve.

NERVOUSNESS AND WAKEFULNESS.—Grace Glenn tells the following in the "Country Gentleman": "Aunt had been suffering all day with nervous headache, occasioned by wakefulness at night, with which she has been greatly troubled since her long continued vigils with grandma. 'I was afflicted just so at one time in my life,' said Mrs. Jacobs. 'I used to lie awake hour after hour, restless and nervous enough, longing for sleep which would not come, and thinking of a thousand things to worry and distract me all in a moment's time. I found a very simple thing at last which relieved both wakefulness and headache, and I have never been troubled in that way since. It is to put a teaspoonful of spirits of lavender into half a tumbler of water, and drink a little of it an hour or two before bed-time, and occasionally afterwards, until it takes effect. It does not produce sleep, but quiets the nerves and sleep follows. It is harmless, and I wish you would give it a trial.'

TO CLEAN SILVER.—Wash first in strong soap-suds, boiling-hot, to remove all grease or impurities. Wipe perfectly dry, then mix as much powdered ammonia as will be needed to a thick paste, with cold water or spirits of wine. Put this paste over the silver with a soft bit of flannel, and leave it till the paste is perfectly dry. If there is much silver to clean at the same time, the paste on the first piece will be well dried by the time all have been covered with the paste. Then, beginning with the first article, brush the dry paste off thoroughly with a soft brush, made especially for cleaning silver. Be particular to brush all the raised or chased work perfectly free from paste; then polish each article, after well freed from paste, with a soft, dry chamoussin, and your silver will look like new; and, if well washed in hot soap-suds, rinsed in hot water, and wiped very dry, every time it is used, the silver should not require cleaning in this way more than twice or three times a year. But the washing and drying must be very thorough.

HAPPINESS IN THE ROYAL OPERA HOUSE.

In a recent conversation with Mr. Conner, Royal Opera House (Toronto), he spoke as follows to a representative of a prominent journal in reply to a question concerning his health: "During the early part of last October I had a severe attack, in my right knee, of what my physicians pronounced acute rheumatism. I used many so-called rheumatic remedies, without receiving any apparent benefit. Observing that St. Jacobs Oil was being constantly recommended by many of the leading members of our profession, I decided to give it a trial. Accordingly I purchased a bottle of the article, and applied it as directed. From the first application I commenced to improve, and before I used two-thirds of a bottle I was entirely cured, and have experienced no return of my ailment."

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, AUGUST 9th, 1882.

No. 32.

NOTES OF THE WEEK.

SEVERAL hundred Catholics in Lille, France, have bound themselves by an oath not to send their children to the secularized public schools.

It is said that the removal of the Christian Brothers as teachers of the public schools in France has resulted in an increase of 100,000 scholars.

THE Irish Presbyterian Synod has adopted resolutions strongly condemning the growing practice of sitting instead of standing during prayers.

THE missionary ship *Harmony*, which plies between the missionary stations of Labrador for the Moravians, has just started from London on her twenty-fifth trip to the Arctic Seas.

A MOVEMENT has recently been inaugurated in the Protestant Episcopal Church in Massachusetts, having for its object the doing away with the pew system in all churches of that denomination.

THE Pennsylvania Railroad Company has issued orders to all ticket agents to refuse to sell tickets "to persons who are intoxicated," and that all gatemen are instructed "to pass no one who is under the influence of liquor."

A COMMISSION appointed by the French Government to ascertain the cost of constructing an inland sea in the desert of Sahara has reported that \$250,000,000 is the least sum for which the work could be done, and the scheme has consequently been abandoned.

THE company appointed for the revision of the Authorized Version of the Old Testament finished their 76th session at the Chapter Library, Westminster, on the 7th of July. The second revision of the Minor Prophets was continued as far as the end of Habakkuk ii.

WE find the following in the San Francisco "Daily Examiner" of the 27th ult.: "Rev. Wm. Cochrane, D.D., of Zion Presbyterian Church, Brantford, Ontario, and Convener of the Home Mission Committee of the Presbyterian Church in Canada, British Columbia and the North-West Territories, is stopping in the city."

THE Belfast "Witness" says of the Repression of Crime Bill: "It would almost seem to have worked a revolution already, for since its passing became a question of hours we hear less of outrages than formerly. It is to be hoped the measure will be successful in destroying the enemies of law and order that of late have raised their heads so haughtily and defiantly, and used their hands so ruthlessly and dastardly."

A WIDOW of a Methodist minister recently died in Helmsley, England, and it was desired to bury her beside her husband. This the vicar would not permit, because it was consecrated ground. There was an unconsecrated part of the cemetery, however, which could be used; but he would not suffer the procession to go in at the ordinary entrance, because the passing of Nonconformists over consecrated ground would hurt the feelings of Churchmen.

THE "Salvation Army" is about carrying the war into the gorgeous East. A detachment of soldiers, all of whom, by the way, are officers, has been selected to go to India, and is already endeavouring to fit itself for its duties by wearing Oriental costume, the turban included. The Commander-in-Chief of the force is an ex-civil magistrate who speaks four Indian dialects. This gentleman is to be accompanied by his wife, two captains, and two lieutenants.

A MEETING has been held at Lambeth Palace, under the presidency of the Archbishop of Canterbury, to establish a Church of England mission to the Nes-

torian Christians of Kurdistan, and to aid them in the establishment of a training college. Resolutions in support of the objects were passed, and two Nestorian bishops who were present expressed, in Syriac, their satisfaction at the kind reception which they had met, and at the service rendered to the cause they had at heart.

THE Belfast "Witness" is responsible for the following comparison: "The Curates' Aid Society in England appears to be carrying out the same principle in regard to sales of advowsons that the Land League carried out in regard to the sales of farms and stocks. The representative of the society attends, and by making a burlesque of the proceedings, or by asking all sorts of relevant and irrelevant questions of the auctioneer, renders the sale impossible. In several instances recently this plan has been successful. The method may not be very dignified, but it may help to put an end to an abuse which is a disgrace to the English Establishment."

REV. DR. BEGG, in a letter to the "Scotsman," says he expects 200,000 Free Churchmen can be got to petition next Assembly against instrumental music, and thinks "it may have some effect in arresting the mad proceedings of our infatuated leaders and their unwise followers." He proposes also to have similar petitions sent to the supreme courts of the Established and United Presbyterian Churches, "earnestly asking that this illegal corruption of worship may be removed from them." He calls all true Presbyterians to "a manly struggle, that the process of declension may be arrested, and the noble contending of our ancestors not rendered abortive and covered with ridicule by a generation of pretentious backsliders."

THE Rev. John Hall, D.D., of New York, is spending his holidays on the other side of the Atlantic. This is what the "Outlook" has got to say about him: "Pleasant it was to see and hear Dr. John Hall, of New York, at the Presbytery of London on Tuesday evening. He is without question in the front rank of living Presbyterian divines; and somehow he seemed to us, as he stood before the Moderator, a model Presbyterian, a sort of incarnate expression of the system to which he is attached—a man solidly built, and of grave and simple bearing—a combination of sobriety and vigour. No one could imagine him 'losing his head,' or talking nonsense, or playing the pious mountebank. A steady, well-balanced, discreet, but thoroughly progressive man is John Hall—the very type, we should say, of a Presbyterian Christianity."

A DESPATCH from Ogden, Utah, says: "A wholesale persecution of the Gentiles has been begun, and arrangements have been made for testing the constitutionality of the Edmunds Act in the Supreme Court of the United States. If the decision be adverse, the Mormons have nevertheless determined not to submit at any cost. The polygamists, from President John Taylor down to the distant apostles, bishops and elders in the most extreme part of their domain, have separated from their wives, and are living with one only. All polygamists have, under orders, resigned from municipal offices, and monogamists, as strong in the faith as those deposed, have been selected and commissioned in their places. Every effort will be made to beat the Government on all the sections of the Edmunds Act."

THIS is what the "Christian Leader" thinks of the trouble in Egypt: "The 'unspeakable Turk' is filling up the cup of his iniquities. That the Sultan has been at the bottom of this Egyptian imbroglio from the beginning was manifest to every intelligent and candid onlooker. If a war is to arise from the conspiracy, we venture to predict that the Sultan will at length receive the treatment which ought to have been administered long ago. An end will be put to that monstrous anomaly, the upholding of the Mohammedan abomination by the two chief Christian powers of Europe. The Turkish empire is the great obstacle in the march of civilization. In European Turkey,

for upwards of four centuries, a few million of Turks have lorded it over four times as many Christians, who have been crying for deliverance from their bondage; and all that time the sword of the false prophet has been hewing at the Cross of Christ. This intolerable evil must be swept away."

THE "Christian Guardian" says: "We are glad to notice that our temperance friends in Halton are vigorously enforcing the Scott Act, in spite of the unscrupulous opposition of those who are selfishly interested in maintaining the ruinous traffic. The people of Halton deserve the sympathy and support of the friends of temperance throughout the country. If the Act is effectively enforced in Halton, it will give courage and decision to those who are hesitating in other counties. If it be a failure in Halton, it will arrest progress all over. The Acton "Free Press" mentions it as a singular fact that every case for violation of the Scott Act in the county, which has come before the courts, has been against men who were engaged in the hotel business long before the Scott Act came into force there, and not against the proprietors of low shebeen shops, 'which would spring up in every part of the county as soon as the Act became law,' as King Dodds endeavoured to lead the people to believe, during his gushing lectures in the Scott Act campaign."

THE Belfast "Witness" of the 21st ult. says: "One of the most interesting and gratifying incidents of what, in most respects, was a disagreeable necessity, was the action of the American admiral and fleet. The Irish in America, or at least those portions of them who either plunder or are plundered in the name of Ireland, have already been labouring to stir up ill-feeling between the two countries. Anything which could tend to that purpose was either created or magnified. In America, as in this country, the extreme faction seem to have defeated their object, and created sympathy when they hoped to sow distrust. During the bombardment the American admiral sailed round the British fleet in token of support, and when the British admiral asked the support of the marines of other countries to assist them in restoring order, one or two hundred Americans entered Alexandria, and did duty along with them. General Grant, too, has declared his sympathy with England in this crisis. It is gratifying that while the disloyal and rebellious in this country have been labouring to stir up America against the mother-country, the old love breaks out, and the hearts of the two great Anglo-Saxon nations now beat as one."

AN official telegram from the insurgent Government of Egypt to the United States says: "The Khedive having issued a decree dismissing Arabi Pasha from the Ministry for neglecting to defend Alexandria, and having published a proclamation declaring that England is the friend of Egypt, Arabi Pasha has called on the country of which he is the submissive servant to pronounce its will in the matter. At a great meeting comprising Ulemas (superior judges), Cadis (ecclesiastical judges), the Coptic Patriarch, heads of the Armenian, Greek, and Maronite communities, various high functionaries, Mudirs (councillors), Notables, and leading merchants, in all 364 persons, moving speeches were delivered, especially by Ali Bey, Under-Secretary to the Soudan, who recounted outrages of English sailors upon Alexandrian women. The meeting, with only three dissentients, decided to maintain Arabi so that he might defend the country until the conclusion of a satisfactory peace or the total extermination of his forces. All decrees to the contrary were declared annulled, as the Khedive was beyond the pale of Mussulman law. It was resolved that the decisions of the meeting be submitted to the Porte. Cousins of the Khedive who were present at the meeting declared that Tewfik would be Khedive if he sided with the country and the army, but that under the present circumstances he is either a prisoner or a puppet of the British, and his authority might be repudiated. Immense numbers of people paraded the streets, shouting "Victory to the friends of Egypt against aggressors."

OUR CONTRIBUTORS.

PULPIT POWER.

FROM A SERMON ON "THE PREACHING OF THE CROSS," PREACHED BEFORE THE SYNOD OF HAMILTON AND LONDON, 10TH APRIL, 1882, BY REV. JOHN THOMPSON, M.A., OF SARNIA.

Put your strength into this great and blessed work. Let the zeal of our Father's house consume you. Whatever other Churches may be inclined to do, our Church must follow the same policy in the future which she has so nobly endeavoured to do in the past, and put her main strength into her pulpits. If a Presbyterian minister is weak in the pulpit, he is weak all over. The pulpit should be the minister's home and throne, where he feels that he dwells at ease, and sits firmly on his seat. Victory is when the minister takes naturally and lovingly to the order and work of preparing himself each week to come forth as a strong man to run a race; his quiver full of arrows, and able to shoot so as to hit the mark.

The ministry being taken into partnership with the Holy Spirit Himself, in the great work of reclaiming and restoring lost man to the home and likeness of our Father, the office must demand from us the richest service we can yield. The work is the most transcendent ever committed to any agency, and therefore, like Paul, we may well say, "I magnify my office." Paul would not have exchanged his pulpit for Cæsar's throne and all the honours of the Imperial city. The reason why so many ministers do not rest comfortably in their work is because they do not magnify their office; and the same will prove true of every worker in life's busy scenes. No department of this world's labour will ever receive the strength and loyalty of a man's heart, till he puts his whole manhood into it, and consecrates his highest efforts to his calling.

If there is a work on earth in which a man can feel miserable, it must be in the ministry when there is no inward satisfaction or felt reliance on that Saviour whom he professes to preach; when there is a conscious incongruity between the habitual bent of his mind, and those responsible duties which his office leads him to discharge. There is nothing that steals the heart and takes away all nobility of feeling more rapidly than this. Want of heart in the work of the ministry dries the juices of the soul, quenching the holy fire, till nothing is left but the cold cinders and gray ashes of hypocrisy. There can be no lower form of human misery than an unconsecrated priesthood. Hence the many cautions that are given to those who are assuming the work of the Christian ministry. Gather all your resources, mental and spiritual; baptize them with the tenderest affections of your heart, and pour them all out in preaching the everlasting Gospel. Focus yourself on the pulpit, and make it supreme. When a minister shirks his great work, and endeavours to make up for his mental flabbiness by incessant running about to all conventions, conferences, committees, soirees, or even among the families of his people, he may get the name of being a very busy man, or "a dear, good man." He may be called a number of endearing epithets, but it does not follow that he is an able minister of the New Testament. He is in great danger of losing himself in petty details; and as one has said, be "A man of hop, skip, and jump, to be varied only by jump, hop, and skip." And when he has done that, you seem to be at the bottom of him. Too many in this way excuse themselves from the necessity of this severe mental toil, which exhausts the energies and leaves us sometimes like a sucked orange. It is easy to drift from our moorings and float with the current; to become a gossip at the street corners, or a close attender at conventions. It is easy, and too common, to mistake the fussiness of the flesh for the zeal of the Spirit. But they are the elect who have such a love for the great work of preaching as to make them willing to yield the best offerings of their brain and heart. Few are ready to offer themselves on the altar in devotion to duty.

Some congregations make foolish, unkind, cruel demands upon their minister, and insist that he should be an illustration of perpetual motion; and many a young man, full of zeal, yields to these demands in the morning of his work, and passes the day of his ministerial labours in wasting his energies.

In the name of that ministry in which the Church's glory rests, permit me to say, in all sober earnestness, OUR PEOPLE EXPECT TOO MUCH FROM US. A minister has to write as much as a lawyer in ordinary practice;

visit as much as a doctor; give as much attendance at Church courts as a member of Parliament; and, in addition, preach eloquent sermons every Sabbath. He must visit incessantly, and also be a modern Demosthenes; while in every household his lips must drop with honeyed wisdom. Moreover, he must give lectures occasionally, and these must be *rare treats to those who had the good fortune to be present*. He has to attend meetings, reasonable and unreasonable; be present at socials, reunions, etc., etc., and live in the community as if at college he had got wound up, and now, like a clock, could go on ticking for twenty, thirty, or forty years, without any trouble. The minister must be always on the move among his people, at every sick-bed, without notice; always in the homes of his people, and always in his own home to receive callers; at every public meeting, to deliver a brilliant speech; and have plenty of time to study and preach brilliant sermons and give eloquent lectures, brimful of genius; in fact, running over with originality and sanctified power—Salary \$600, the congregation raising \$400, and the Home Mission giving \$200!

But all these modern inventions, these thousand-and-one meetings, and all this shallow, parrot talk at conventions and Sabbath school Parliaments are sad substitutes for the grand, rugged, old-fashioned way of preaching the everlasting Gospel of the grace of God. "Preach the Word," let it ring in your ear day and night, and lie close upon your heart. "Woe is me if I preach not the Gospel." It must be a preaching of the Cross. The life is in the blood. Preach Christ as the great atonement; glory in the Cross. It runs through all our religious, social, and political life. It permeates all conditions of society, from the base to the roof-tree! "The coronation of royalty is ratified by it; the judge takes his oath of office amid its sanctities. Its memorials cluster around our cathedral temples and humble village churches; the great message there proclaimed is a message from the Cross. Our beloved dead are laid in the silent grave with the words of Jesus and the resurrection in our hearts. The Cross reminds us of God's dealings with guilty men, and of that sacrifice offered up once for all. It is the substance of all our songs of praise. When we think of the Cross, we think of Jesus, our eternal Saviour, of the Rock cleft for us. The Cross reminds us of His infinite purity and infinite tenderness; of the chords of His love and the pouring out of His soul. It is, in short, the synonym of grace reigning through righteousness unto eternal life. The Cross is the very power of God. The myriads of the redeemed before the throne on high are witnesses to and proofs of its saving power; while the tens of thousands on earth, saved from sin, clothed in their right mind, are a living testimony that the Cross has been the power of God to them. The very leaves of the tree are for the healing of the nations.

This essential truth has been misunderstood and misrepresented. As being the very citadel of the Gospel fortress, where all the armoury of her spiritual conquests are kept, the legions of unbelief have beleaguered and assaulted it for many a day. Ridicule has shot her envenomed shafts at it. Philosophy, falsely so called, has sought to undermine it; heresy has poured her vials of wrath upon it; but still it remains as true and precious as ever. The Apostles preached it, wrote it, reasoned it, exulted in it, put it into their ascriptions of praise; it was the very fire and ecstasy of their apostleship. And the last voices we hear, as the sublime strain of Revelation ends, and the Apocalyptic vision of ages sweeps away before us, are the voices of the redeemed multitudes in songs of triumph before the throne, saying, "Worthy is the Lamb that was slain," etc. "It behoved Christ to suffer." This is the centre truth of Christianity, against which the waves of unbelief have long been chafing, only to wash away the detritus which error has built around it, to reveal the truth so precious to every child of God.

Christ giving Himself a ransom for many, becomes the inmost and grandest power of the Gospel; it is its peculiar characteristic and crowning glory. In the light of the Cross the law becomes more sacred, truth more venerable, love more heavenly, and salvation more precious.

Christ crucified changes the very scenes and songs of heaven, and establishes a new form of worship, and inspires a new anthem of adoration, and diffuses a new joy through the shining ranks, and bathes the city in a sunshine which even heaven had never known, had it not been for the Cross which we preach. This

is the worship of the Lamb that was slain, and the song of praise unto Him that loved us and washed us from our sins in His own blood.

It is the truth—the substitution of the righteous for the guilty—that hangs a new glory around the Throne of the Almighty, and brings out into bolder relief the deepening glory of that heavenly country, and throws a new effulgence over yon celestial scenery, as the sun obscures the stars by spreading over them the glorious garments that clothe morning, when she steps forth from her pillar of cloud.

Let us, then, as the ministers of Jesus Christ, gird ourselves for this great argument, and lay our best sacrifices on this altar. Pray that the priests may be clothed with salvation, that the saints of God may shout for joy.

The realities of the Gospel with which you are charged are at once grand and solemn—Man's fall, and redemption through God's purpose of grace; His depravity of heart, and the Spirit's cleansing power through the blood of Jesus; the wages of sin, and the gift of God; the awful judgments and sweet promises; heaven and hell; everlasting shame and contempt, and endless blessedness amid the glories of God's love. With such a message, who need be weak in the pulpit? For the word of God is quick and powerful, and sharper than any two-edged sword. Don't conceal its edge in flowery oratory. Let it find an entrance, for "it is a discerner of the thoughts and intents of the heart." And when the truth comes home to the conscience, it becomes the power of God unto salvation. What work on earth so well deserves the offering of ourselves on the altar, as this work of the Christian ministry? To study God's word through and through, and hold its sacred truths in solution in your heart; to have a grasp of Christian doctrine in all its relations; and then to study the human soul that needs its saving grace, is not a thing that comes by accident. It must be through the baptism of the Spirit, consecrating you to the blessed work of the Christian ministry.

As one has said, when Paul was leaving Ephesus, where he had laboured three years, he did not feel confident that he was free from the blood of all men because he had kept the pulpit regularly supplied, had attended all the prayer meetings, had done all that his congregation expected of him; and that they in turn had paid his salary regularly, and in advance, in quarterly payments; and had honoured him with several donation parties. "Ye know, from the first day that I came into Asia," etc., etc.—Acts xx. 18-21. Such a spirit, and such labour, will be powerful anywhere and always, and will never lose its commanding influence amid the busiest scenes of human life. To men who sit in darkness, might not such a presentation of God be made them, as the breaking of the morning after a long night of trouble? Might it not be as the coming in of spring, when the icy indifference melts away amid golden sunshine, and song of birds, and May blossoms? Might not the Gospel be made a spiritual ozone, a breath of mountain air, pure and inspiring to thousands who are stifling in the hot-beds of iniquity?

How solemn to stand before our congregation in all the variety of their life! It is a subduing sight! What an overpowering sense of their manifold wants! So many concealed burdens; so many doubts and fears; so many hidden sorrows! There are so many perils on every hand; so many sad, sad histories, that love seeks to cover over; so many wrecks cast up amid the surf of society! What can we do in the face of all this evil! We point our people to the "Rock of Ages" cleft for them; and at no time does Jesus seem more precious, so crowned with glory and honour, as when we are permitted to preach His unsearchable riches, and commit our people to His holy keeping.

IMPORTANCE OF BAPTISM.

The following is an extract from an earnest appeal recently issued in pamphlet form by the Rev. W. A. McKay, M.A., of Woodstock, with the title, "Baptism Improved; or, Parents and Baptized Children Solemnly Reminded of their Obligations."

Will my brethren in the ministry suffer a word of exhortation on this matter? It is the humble but earnest appeal of a fellow-labourer in Christ. "I speak as to wise men; judge ye what I say." Why should we not treat the sacrament of Baptism with as much reverence as we do the other sacrament—that of the Supper—giving it as much prominence in our teaching, and as much solemnity in the observance? Are both sacraments not equally important? The

Supper sets forth the work of the Son; Baptism sets forth distinctively the work of the Spirit. The Supper tells us that "while we were yet sinners Christ died for us;" Baptism teaches us that we are morally polluted from our birth, that only "the blood of sprinkling," applied by the Spirit, can cleanse us and fit us for heaven. No soul can be saved apart from the work of the Son, and no soul can be saved apart from the work of the Spirit. Why, then, should that sacrament which exhibits the work of the Spirit receive so much less prominence in the teaching and practice of the Church than the sacrament which exhibits the work of the Son? In most congregations the Supper is observed three or four times a year; and in the Presbyterian Church, two, three, or sometimes five days are devoted to services specially connected with it. These services are found spiritually profitable, and God's true people never weary of them. But why, when so much time—ten or fifteen days every year—is profitably given to the observance of the Supper, is the sacrament of Baptism so seldom preached upon, and in many congregations never observed on the Sabbath and in the public assembly of God's people; but only in the little prayer-meeting, or in the private houses of the congregation? May we not be grieving the Spirit of God by not giving due honour to that ordinance which, by the emblem of pure water, beautifully sets before us our need of His cleansing work? Can we expect to see the young of our churches growing up to fear God and to reverence their parents, when that sacrament appointed by God to keep constantly before the minds of parents and children their obligations to one another and to Him, is so little considered?

Let the sacrament of Baptism be administered as frequently as possible in the church, and on the Sabbath during worship; let sermons be preached on the obligations of parents and baptized children; let instruction on the subject be given in our Sabbath schools and Bible classes; in every possible way let information be given to the people, until, with the blessing of God, they will come to regard this sacrament with the same feelings of holy reverence with which they regard the Supper; and its obligations as equally solemn and binding.

Do any say that it is vain to attempt to arouse our people to a right sense of duty on this matter? I reply, no good work is hopeless so long as there is a God of infinite power and grace in heaven. One, with God on his side, is in the majority.

What we want is a thorough revival of religion by the outpouring of the Holy Spirit, to break up the all-engrossing spirit of worldliness that so generally pervades the homes of our land—a great shaking among the dry bones, "very many and very dry"—the Divine breath entering in, and then our revived and quickened people, parents and children, will stand upon their feet an exceeding great army, ready and willing to do the Lord's work, whatever difficulties or discouragements may lie in the way.

METIS, QUE.

The building of the new Presbyterian church has begun. The first stone of the foundation was laid on Wednesday, July 19th, by the pastor's mother, one of the very few of the first communicants of St. Andrew's Church, Toronto, who "remains to the present." She prepared the bread for the first communion in that church fifty-one years ago. Prof. Fenwick, of the Congregational College, Montreal, opened the proceedings at the stone-laying with prayer. After the reading of a portion of Scripture, and singing, the stone was laid. Dr. Bain, of Perth, Ont., then led in prayer. The pastor thanked the brethren referred to for their assistance, and the visitors present for their kindly feelings towards the work, mentioning especially a lady who represented Switzerland, and the Rev. Mr. Butler (Congregationalist), formerly a missionary in Labrador, who represented the neighbouring Republic. The National Anthem and the blessing closed the proceedings. Several flags adorned the grounds, among which were the Burning Bush, the Banner of the Covenant, and even the flag of Egypt. The meeting was a private one. It is intended, however, to have a public one in connection with the laying of the last stone of the foundation.

The summer station was opened on Sabbath, July 16th. Dr. Bain conducted the principal part of the exercises. At his request, Dr. Potts, who was one of the congregation, led in the closing prayer. Dr. Bain

preached in the morning at the regular station. The Sabbath before, Prof. Fenwick preached in the morning, and addressed the Sabbath school in the afternoon.

On Sabbath, July 23rd, the communion was dispensed. The pastor conducted the ordinary services and addressed the intending communicants. Dr. Bain gave the first address at the table; Prof. Fenwick followed, but for want of time he confined himself to the non-communicants. Mr. Archer, of Knox Church, Vaughan, Ont., assisted as an elder. Several visitors, some of whom belonged to other denominations, united with the regular communicants. The pastor preached in the afternoon at the summer station. Mr. Butler led in the opening prayer.

Prof. Fenwick conducts a Bible class on Sabbath afternoons in the Presbyterian church, and Miss Evans, of St. George's Church, Montreal, has a class for the young, in the same place, an hour before.

A most successful garden party, in aid of the Building Fund of the new church, was given in Mrs. Macalister's grounds on Wednesday, July 26th. The day was all that could have been desired, and the attendance was large. Among those present were the Rev. Messrs. Jolliffe and Short, and Dr. Potts, of the Methodist Church; Rev. Mr. Williamson, Presbyterian; Rev. Mr. Butler, and Prof. Murray, of McGill College. In the parlour the pastor gave an exhibition of works of art by himself, consisting of copies of the chief decorations at the Presbyterian Council of 1880, and seven pieces of imitation statuary. This was viewed with much interest by the visitors. Towards sunset the party broke up, all highly gratified with the afternoon's proceedings. Several who have often been at such parties, pronounce the one of which an account has just been given the most delightful. T. F.

Metis, Que.

ADVICE ON SELECTING A MINISTER.

MR. EDITOR,—Below you will find a copy of a letter by the late Thomas Erskine, of Linlathen, bearing on the question of choosing a pastor, which it may be worth your while to insert. The advice he gives is sound, and deserves pondering by vacant congregations. It is too much the fashion for people to judge a minister's value by the hearing of two or three sermons, without inquiring about his antecedents or his qualifications out of the pulpit. A conceit of their ability to estimate a candidate by the one or two trial appearances he makes before them, so prevalent among congregations, leads to pulpit-eering on the part of aspirants to positions in the Church, with following disappointment and the much-to-be-deplored short pastorates now so common in Canada. It is the man who wears well, and has made for himself a good record, that congregations should keep their eye on.

X. Y. Z.

"DEAR SIR,—It appears to me, as I have no doubt it appears to all the members of the Committee, that persons selected for such a purpose as that of choosing the man who may perhaps be the spiritual guide of the parish for half a century, are called on most carefully to consider the reasons which should govern their choice.

"By his very position that man must exercise a very important influence on all the people, both as regards their theology and their general character and social life; and this influence will either be for good or evil, according as he is or is not himself a really earnest and devoted man, feeling the unspeakable importance of the charge committed to him, and the grave responsibility which he has taken on himself by accepting it—a responsibility to both God and man. Earnestness and devotedness, then true piety, love to God and love to man, are the first requisites, without which no gifts, however shining, are to have any weight with us.

"Our first question is not to be, Is he a talented man? or, Is he a great orator? but, Is he a good man, an earnest man, an affectionate man? Will he be a comfort at the side of a sick bed? Will he go as a friend and brother into the houses of the poor? Will he endeavour not only to walk humbly and meekly himself, but will he endeavour to be a peacemaker through the parish?

"But having assured ourselves of his personal godliness and worth, we must also desire that he should be capable of communicating to others what he has learned for himself of the will of God, in such a manner as to arrest their conscience and convince their

understanding. As to the subjects of his teaching, it seems to me that his great aim ought to be to awaken in the minds of his hearers real earnest thought as to the meaning of their own existence. What is God's purpose in giving us existence? The Christian Revelation is the discovery of this purpose. Its great announcement is, that God is a Father, and that the purpose of His love, through all His dealings with us, outward and inward, is to train and educate us as His children, into a participation of His own character, and thus to make us sharers in His own blessedness.

This education can in no other way be carried on but by a real recognition of this living purpose in all things; for though outward obedience may be yielded from interested motives, the obedience of the heart, which alone can satisfy a father, cannot be rendered but by love. The great object of the preacher, therefore, is to show love dominant in all God's dealings with men. And this he will do when he truly preaches Jesus Christ, God's unspeakable gift, in whom is revealed not only the extent of the Father's love, but also the filial character which that love desires to call forth in man. "T. ERSKINE.

"Linlathen, 20th November, 1865."

OUR CHURCH AND THE MARRIAGE QUESTION.

MR. EDITOR,—The General Assembly has appointed a committee to consider the question of bringing the law of our Church on the marriage question into harmony with that of the State thereon.

If our Church change the law referred to, and make it co-extensive with the kindred one of the State, she will put herself in a most ridiculous position. The late change in the marriage law of the Dominion is a downright farce. A man can now, according to it, marry his deceased wife's sister—of course, provided she will take him—but no other of her relatives. He cannot, for example, marry her niece or her aunt, who are more distant relations. No doubt, some will sneer at what I have just said, but that is not argument. A steam engine can pooh-pooh without reasoning. I maintain that we are under British law save where we have legislation of our own contrary thereto. Now, according to British law, as regards marriage, a man's relatives by affinity are the very same as those by consanguinity. The only point in which Canada has legislated contrary thereto is excepting a wife's sister. Consequently, the other relatives are the same as they have been. Some years ago I unwittingly married a man to his deceased wife's sister's daughter. Such a marriage is just as unlawful to-day as it was then. I am an issuer of marriage licenses. If a person apply to me for one in favour of his deceased wife's sister, I cannot now refuse it; but if he apply for one in favour of her niece or her aunt I must do so, or else treat the law of the land with contempt. Now, it would look very ridiculous if our Church were to sanction marriage with a deceased wife's sister, and forbid it with more distant relatives of hers. But if she were to sanction the latter—as she would in consistency be bound to do—then she would legislate in advance of, and in opposition to, the State. If my reasoning be faulty, let it be proved to be so.

Principal McKnight is reported as having said that "he was not sure but that some of the ministers in the Maritime Provinces might find that they were compelled to celebrate such marriages"—that is, those lately legalized. Girouard's Marriage Bill, which has just become law, distinctly says that no clergyman can be compelled to celebrate, contrary to his conscience, the marriage which it specifies. Yea, I very much question if he can in any case be compelled to celebrate marriage contrary to his conscience, if a magistrate be within reach. He is merely licensed to marry, but a license and a command are two very different things. I question if he can by law collect a marriage fee. I regard the position of a clergyman, as regards the celebration of marriage, as very different from that of a magistrate.

I may here remark that I cannot see how the Assembly could, in the case of Mr. Charbonnel, as the law of our Church at present stands, have reasonably and fairly acted otherwise than it did, much as I sympathize with that brother. T. F.

HOLINESS is not blind. Illumination is the first part of sanctification. Believers are children of light.

PASTOR AND PEOPLE.

THE FAITH OF MOSES.

The entire account of the youth of Moses in Egypt is contained in Ex. ii.: "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. And it came to pass in these days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well." From which we can only infer that Moses was "instructed in all the wisdom of the Egyptians—was mighty in his words and works," and that "he refused to be called the son of Pharaoh's daughter—forsaking Egypt, not fearing the wrath of the king." Josephus, the Jewish historian, undoubtedly gives in his *Antiquities of the Jews*, a line of Jewish tradition not contained in the Hebrew Scriptures as we this day possess them. He relates an invasion of Egypt by the Ethiopians, who put the Egyptians to great straits, from which they were only rescued by the generalship of Moses, who was the object of mingled and superstitious reverence and dread. The Jewish historian also quotes Manetho, an Egyptian priest, who represents Moses, by name Osarsiph, as being an Egyptian priest at or in Heliopolis, and thus "instructed in all the wisdom of the Egyptians." Strabo, the Cappadocian geographer, likewise speaks of Moses and the exodus, representing Moses as an Egyptian priest. These varied Jewish, Egyptian, and heathen traditions, in their main points, seem to receive confirmation from the allusions made by Stephen, and by the writer of the "Hebrews."

We speak with diffidence regarding Egyptian history; we are, in fact, only now beginning to read its contemporary records and put together the scattered fragments. Between the record in Exodus and the history of the monuments, however, there does appear one sure starting point. Ex. i. 11 reads: "Therefore they (the Egyptians) did set over them (the Israelites) taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." Now, we know from the monuments that Rameses II. of the xix. Dynasty was the Pharaoh that built the treasure cities, and an Egyptian romance from a papyrus roll relates a tale of a magic book, similar to the weird interlude of Michael Scott in Sir Walter Scott's "Lay of the Last Minstrel," from which it appears that necromancy, "Spiritualism," was a prevalent practice and superstition. We are therefore warranted in adopting the following scrap of Egyptian history as upon the whole reliably illustrative of the time in which Moses lived, worked, and served his generation. Rameses the Second—the Great, in the records preserved by the monuments—appears as a conqueror and mighty builder. Unable to keep in subjection distant and restless provinces, he appears to have initiated that system so largely practised by the

Assyrians after, of carrying away the entire population and distributing them in colonies and cities more immediately under control. The wars of his later years appear to have been waged expressly for the purpose of procuring slaves to be employed on those public buildings whose ruins still attest the grandeur and might of his reign. No one of the numerous Pharaohs has left so boastful a record of might and glory as this powerful king, of whom we perhaps know more than of any of the other ancient monarchs of Egypt. The hard bondage of the Israelites, as they toiled building the treasure cities, is in perfect accord with all the monuments of stone reveal, and the narration in Exodus bears all the marks of a strictly contemporary record. Rameses the Great had a numerous family; one only of his sons survived him, Men-ptah, or Ptahmen, and he is probably the Pharaoh of the Exodus. He had no children, and Moses, as the adopted son of Pharaoh's favourite daughter, might have proved a successful rival and certain successor to Men-ptah. There was no Salic law in Egypt; the king who did succeed Men-ptah did so by the right of his wife, a supposed daughter of Rameses II. The throne of Egypt was within the grasp of the adopted son of Pharaoh's daughter, but Moses chose rather to suffer affliction with the people of God. "Poor relations" are proverbially loved best at a distance. The indications plainly are that Moses was under no outward pressure to acknowledge them; yet "he went out with his brethren, and looked on their burdens." Moses must have witnessed the gradual risings of the Great Theban and Memphite temples of Rameses' reign, enriched with the spoils of the vanquished nations, and elaborated by the hard toil of the sad-faced captives. The sculptures and paintings of the great king, adored by the hawk and ram-headed deities, trampling upon his enemies, who are but pigmies in his sight, must have been designed and executed under his eye, and he could have been no stranger to the long processions of triumph and of worship down long avenues of stately columns, huge monolithic obelisks, "between pylons heaven high." These are not fancy sketches; the son of Pharaoh's daughter must have witnessed these things, and stept out from their imposing grandeur to witness the hardships of his enslaved countrymen. We do well, in marking Moses' faith, to understand the character of the choice he made. History occasionally records the laying aside of absolute power by those who, having wielded it, have been satiated, wearied, overburdened thereby (e.g. Charles V. of Germany), but history presents no other example of one in the flush of youth and of offered glory, who quietly and persistently espoused the cause of the despised and enslaved, rather than deck his brow with the crown of earth's most favoured kingdom. This did Moses, and he did it by faith, esteeming the reproach of Christ greater riches than the treasures of Egypt. The history we have given must, in its principal lines at least, have been known to those who relate that Moses was learned in all the wisdom of the Egyptians, was mighty in words and deeds, refused to be called the son of Pharaoh's daughter, and forsook Egypt not fearing the wrath of the king.

Did Moses apprehend the dangers and difficulties of the task to be laid upon him when thus he turned his back upon Egypt and its honours? He was at this time "full forty years old," in manhood's prime, of judgment mature. When Israel rebelled, because craven, when they longed for the fleshpots of Egypt again, did any passing shadow of regret cloud the heart as memory would revert to Egypt with its palaces and throne? Scarcely human had Moses been were no such experience ever his. Thankless is it to toil for those who have not moral tone sufficient to appreciate

a blessing. Yet for such Moses perseveringly toiled; for such a greater than Moses died. No more unselfish course, and self-denying, could man pursue. What sustained Moses? Had he not provocation sufficient to curse his kindred and leave them to their ruin? He esteemed "the reproach of Christ." That expression is suggestive—Christ is Messiah, and Messiah had been promised. The "seed of the woman" was the Messiah; the promised seed of Abraham, in whom all nations of the earth was to be blessed, was Christ, and Christ was as truly Redeemer under the old dispensation as under the new, and as real to the eye of faith. Firmly as Paul could say, "I can do all things through Christ that strengtheneth me," could Moses say, "Lord, Thou hast been our dwelling place in all generations;" and it was this intensity of religious life that made the riches of Egypt as nothing in comparison with that eternity whose glory excelleth, and whose blessings endure when Egyptian granite shall have perished by the all-destroying breath of Time. The reproaches of the Christ—"faithful is the saying, for if we died with Him, we shall also live with Him: if we endure, we shall also reign with Him: He abideth faithful, He cannot deny Himself." This expression gathers strength from a succeeding one—"for he endured, as seeing Him who is invisible." Strange contradiction, seeing the invisible! How the scoffer cavils! How the believer can understand, his own experience saying—

"Though unperceived by mortal sense,
Faith sees Him always near,
A hope, a glory, a defence,
Then what have you to fear?"

The Messiah promised was just as much a reality to the faithful ones as the Christ who for us—away—has come. He was trusted by them as the Lord's deliverer, prophetic spirit, angel guide, the procurer of those blessings with which faithful Abraham's seed should bless the nations of the earth.

Let the difference of manifestation in the faith of Moses and that of Joseph be noted. Joseph, seated virtually upon Egypt's throne, found therein a means of "saving much people alive," and therefore, whilst confessing his oneness with his brethren, retained the power which in his hands was a source of blessing. When Moses came to years of discretion, Egypt was an oppressive tyranny, branding curses upon human lives, and therefore to be forsaken; for what were Egypt's proudest palaces compared with the city of Heaven's Great King?

And the reproaches of Christ are not passed. God forbid they should, so long as human hearts love Egypt's fleshpots and require discipline to fit for eternal habitations. Wealth maketh many friends, and who is to know the sincerity even of his own profession when nothing comes to test their integrity? Cannon designed for use is tested; timbers, too, on which special contingencies depend; in the eternity where integrity alone can stand, who would enter without assurance that its light will be a blessing, not a dread revelation and consuming fire?

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

No more thankless task than that undertaken by Moses can well be conceived, the emancipation and instruction of a people enslaved and debased—a task that must wear away a lifetime, leaving its fruits for the future to garner. This Moses did, unselfishly, leaving his children plain citizens, founding no dynasty, enduring constant provocation, and still keeping true to the one great purpose. Taking all surroundings into consideration—the repudiation of Egypt's throne, the

sympathy with his kindred in their affliction, his long patience with a rebellious, grumbling crowd of rescued slaves, surrounded by few in whom he could confide—no grander man appears upon the stage of human history, no nobler character. The Capitol at Washington and St. Paul's in London at first sight are not impressive, but as you pace the corridors and aisles, ascend the stairs, walk around and examine, view from surrounding housetops or heights, their grandeur grows upon you, fresh lines of perspective, new beauties, details in themselves complete yet fitted in to make up the uniqueness of the whole—such has been Moses as we dwell upon his history. Survey that life as a whole, examine it in detail, reflect on what he forsook, and why. You behold a character perhaps the grandest pre-Christian records have preserved for prayerful study and copy. God Himself has never written with eternity's pen, save in the testimony to the "well-beloved Son," a more unreserved praise than Ex. xii. 7, "MY SERVANT MOSES, FAITHFUL IN ALL MY HOUSE."

And his greatness was the greatness of faith: faith in the promised One, in Christ. As any true Christian, he could say, as he approached God;

"Father! I come to Thee
Even with the beggar's plea,
As the poorest of Thy poor,
With my needs and nothing more."

How earnestly would that meek leader have sung "Rock of Ages"—indeed he has sung it for us, though not in Toplady's words.

Ah, for the faith of that man of God! The proud Rameses' mummy is now a gazing stock in a continental museum; the treasure cities are rifled; temples and tombs, tourist wonders, nothing more, Moses' law and the Christ whose reproach he suffered abide, abide ever, and the song upon the glassy sea (Rev. xv. 2-4) is the Song of Moses, the servant of God, and the Song of the Lamb—

"There were the harps of God,
And a new song was sung;
The Song of Moses and the Lamb
Arose from every tongue."

This is the victory that overcometh, faith! Oh, how fleeting is earth! Look at the long line of grave-stones this year hath set up. Faith in Christ lays hold upon the recompense of the reward; its hopes are anchored YONDER. Battling as we ought to battle with evil, and patiently bearing our brothers' burdens, faith sings:

"Soon shall the cup of glory
Wash down earth's bitterest woes,
Soon shall the desert's briar
Break into Eden's rose.
The curse shall change to blessing:
The name on earth that's banished,
Be graven on the white stone
In Emmanuel's land."

"Oh, I am my Beloved's,
And my Beloved's mine;
He brings a poor vile sinner
Into His "house of wine."
I stand upon His merit,
I know no safer stand,
Not e'en where glory dwelleth
In Emmanuel's land."

—Canadian Independent.

THE SON OF MAN.

Nothing could better illustrate His perfect manhood than His identifying Himself with the humble incidents of private life. He had grown up under the common ordinances of human experience as a child, a son, a brother, a friend and a neighbour. As a Jew He had shared in the social, civil and religious life of the nation. His presence at this marriage (of Cana) showed that He continued the same familiar relations to His fellow-men after His consecration as before it. Neither His nationality, nor education, nor mental characteristics, nor natural temperament narrowed His sympathies.

Though burdened with the high commission as Messiah, He retained a vivid interest

in all things human. With us any supreme occupation leaves only apathy for other things. But in Christ no one faculty or emotion appeared in excess. His fulness of nature suited itself to every occasion. Strength and grace, wisdom and love, courage and purity, which are the one side of our being, were never displayed so harmoniously and so perfectly as in Him. But the incidents of this marriage feast show that the other side, the feminine gentleness and purity, which are the ideal virtues of woman, were no less His characteristics. They threw light on the words of Paul: "In Him is neither Jew nor Greek, bond nor free, male nor female, but Christ is all and in all." He could subdue Pilate by His calm dignity, but He also ministered to the happiness of a village festival. He could withstand the struggle with the Prince of Darkness in the wilderness and through life, but he wept over the grave of Lazarus. He could let the rich young ruler go his way to perish if he went, but He sighed as He healed the man who was dumb. He pronounced the doom of Jerusalem with lofty sternness, but He wept as He thought how they had neglected the things of peace. He craved sympathy and He showed it with equal tenderness. He was calm amidst the wildest tumult, but He sought the lonely mountain for midnight prayer. He sternly rebuked Peter for hinting a temptation, but He blamed his sleep in Gethsemane as a weakness of the flesh. He gave away a crown when on the cross, but He was exceedingly sorrowful even unto death in the garden. He never used His miraculous powers to relieve Himself, but He provided for the multitude in the wilderness. His judges quailed before Him, for He forgot His dying agonies to commend His mother to a life-long friend. He rebuked death, that He might give her son back to the widow; and He took part in the humble rejoicings of a humble marriage that He might elevate and sanctify human joys.

In the fullest sense He was a man, but not in the sense in which manly virtues are opposed to those of women, for He showed no less the gentleness, purity and tenderness of the one sex, than the strength and nobility of the other. He was the Son of Man in the grand sense of being representative of humanity as a whole. Man and woman have in Him their perfect ideal.

The miracle in nature is no less real or wonderful than that of the marriage feast, and strikes us less by its being familiar. A miracle is only an exercise, a new way of the Almighty power we see daily producing the same results in nature. Infinitely varied forces are at work around us every moment. From the sun to the stone, from the stone to the thinking brain and beating heart, they circulate sleeplessly through all things forever.—Geikie's Life of Christ.

BEING FILLED WITH THE SPIRIT.

Paul uses strange and bold illustrations. Here, in Ephesians v. 18, he says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." He really intends us to understand, that just as men fill themselves with wine, so that people say, "Oh, the man is not himself; he is under the influence of wine!" so the believer is to be under the influence of the Spirit—to be so "filled with the Spirit" as to speak, and act, and think as the Spirit would have him, and not as he himself would naturally speak and act. And such a thing is possible. And I know not any better way to attain it than to be always dwelling upon it in our thoughts. It is possible to say,

I am full of the love of God!
My pilgrim feet have trod
Upon the margin of that boundless sea!

And though I cannot scan
How far those billows ran,
I feel the gathering tide that swells round me!

Just as a sinner gets conviction by thinking of his sins, so a Christian will be "filled with the Spirit" by thinking of the Spirit. But this will not be found merely by "asking" for the Spirit once or twice a day, and then going away to think about other things. "Teach me how to read," says a little boy to his mother. In a few minutes she says, "Well, now I am ready to give you a lesson." "Oh, I haven't time to-day," says the boy as he runs off to his play. And he never learns to read. If we are "filled with the Spirit," we will be emptied of the world, and of self, and sin. Heart-sin, which is Satan's agent within, and wicked men, who are Satan's agents without, and self, which is always inclined to side with Satan—these we will find hard to conquer; but then we shall have the All-conquering Spirit within, and the wondrous peace of God.—Rev. W. W. Smith, in Canadian Independent.

MAKE ALLOWANCE.

Do not fail to make allowance for the effects of their ill-health upon those of your friends who are invalids. No matter how much self-control and sweetness of temper they may have, or may have had when they were well, it is almost inevitable for them to seem, and probably to become, a little irritable now and then, and, at any rate, to show less interest than you expect them to feel in what interests others. The uncomfortable consciousness of being shut out from many of their wonted activities, the knowledge that they necessarily are causing others extra thought and labour, the strain of long endurance of discomfort, the shocks that things, which ordinarily would seem to be mere trifles, now inflict upon their sensitive nerves, and their frequent and natural forgetfulness, to some degree, of matters external and concentration of attention upon their inner selves and the future—all these combine to render them quite unlike their former selves. Bear with them patiently and lovingly, and help them to cultivate that sweet and blessed state of mind which, without undue neglect of this world, while they are yet in it, is centred chiefly upon the world to come, and is the peace of Christ which this world can neither give nor take away.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed
That waits its natural hour.

No act falls fruitless; none can tell
How vast its powers may be,
Nor what results enfolded dwell
Within it silently.

—Congregationalist.

THE DEVIL'S WAY.

The devil never opposes a good movement or a good man squarely and as a whole. It is always by detail. If it is temperance, "O yes, he is a warm friend of temperance; not, perhaps, an ardent friend, but a sincere friend; only, is this the best way?" If it is proposed to shut up the liquor stores at 8 on Saturday evening, "Well, they ought to be closed, but it is of vital importance to close them at 7.50; or even at 8.10. Just 8 o'clock is either too early or too late." He will always find some little matter of detail to make a fight over and to divide the people upon. He never says: "The minister is all wrong in urging us to be just and humane and Christ-like." O no. But "a good man, I suppose; and I am not prepared to deny the truth of what he has said; but what a voice! and how badly his hair is cut! and he gave the wrong intonation in the hymns." He is a very shrewd devil.—National Baptist.

THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, AUGUST 9, 1882.

THE great Toronto Exhibition will open on the 5th of September. See advertisement in this issue.

WE are glad to understand that the Rev. D. J. Macdonnell is greatly better, and is in the fair way of full recovery from a rather dangerous illness. The very many friends of Mr. M. will be at once glad and grateful for this result.

THERE was a gathering of 20,000 Dunkards in Ohio the other week. Dunkards are a section of the Baptist Church, and no doubt very excellent people. Some of the English journals read the reports too quickly, and concluded that the conference was composed of 20,000 *Drunkards*. Of course, the usual humilies on American depravity followed. Moral—Don't moralize until you understand the text.

IN a private letter received from the Rev. Dr. Mackay, of Formosa, and dated "Tamsui, June 15th, 1882," he says: "Oxford College is going up pretty fast. I spend six hours every day, under a burning sun, attending to it. . . . Mrs. Mackay is teaching every night, from seven to eleven o'clock. She will never forget Zorra, Woodstock, or Canada. . . . The thermometer stands at 89° to day. The Lord's work is progressing. But Mr. Junor and family are away in Amoy. He is quite unwell."

AN English newspaper writer says:—

"Sermons, when for a charity, might be reduced in length were everybody to follow the example of a friend of mine. When 'sitting under' one of the sermons, he places twenty shillings in his pocket. After the sermon has lasted twenty minutes, he deducts a shilling for each extra five minutes, and only puts on the plate what remains."

Yes, and we venture to say that he feels deeply grateful for every five minutes the sermon lasts over the first twenty. Men who measure their duty to the poor by any such standard are only too glad to cut down the shillings as much as possible.

A CORRESPONDENT asks our good neighbour the "Guardian" if it is "morally wrong to use money with electors to induce them to vote for a certain candidate?" The "Guardian" answers that such conduct is "untruthful, dishonourable, and unpatriotic," and adds that in such a case "there is no election." Certainly not. The man who sells his vote does not exercise his franchise. He simply sells his rights as a citizen, just as he would sell a load of wheat or a hog. The fact that any man should put such a question to a leading denominational journal—unless it was put for a joke—shows that some electors are incapable of distinguishing between right and wrong in politics. It should seem just as absurd to ask, Is it right to give or take a bribe? as to ask, Is it right to steal?

CONCERNING D.D.'s, the "Christian at Work" says:

"We think it would be an excellent plan either for all the colleges to take a rest and confer no more degrees till the end of the century, or else to confer the degree upon every minister at the time of graduation. There are either too many D.D.'s or too few—which is it?"

Over here we would not think of such an absurdity as conferring the degree of D.D. upon a student at graduation; but as regards our Doctors of Divinity, it sometimes strikes us that we have "too many or too few." We have excellent and learned men who wear the honour worthily, and many excellent and learned men who have not received the honour. Side by side in the pulpit, on the platform, or in the Church courts, some of the men who have escaped seem

quite as learned and able as those who have the coveted title. Have we too many D.D.'s or too few—which is it?

SPEAKING of a class of "professional so-called evangelists" who "strike a few chords in the human sensibilities," the "Interior" says: "Such men do a vast amount of evil. They 'burn over' the field, searing and killing consciences." Our contemporary further remarks that "the difference between genuine Gospel preaching and sensationalism is always seen by this infallible test—the effect upon conscience." The "Interior" is right, as it always is. There is no more hopeless field of labour on earth than one that has been "burnt over" by a series of so-called revivals, in which perspiration passed for inspiration, and half-truths for the Gospel. The Canadian D.D. who said that one of his neighbours had "revived his congregation to death," stated a sad possibility. A genuine revival strikes the conscience, and makes it alive and active. We would not put much faith in a revival that was not immediately followed by increased liberality to missions, colleges and congregational purposes. A revival that does not quicken a man's conscience and go down into his pocket does more harm than good.

ONE of the points in Mr. Thompson's admirable sermon reminds us of an incident related by a prominent minister in our Church who has since gone to his reward. Visiting a friend in the country, he was delighted to find him in ecstasies about the minister who had been recently inducted over the congregation to which he belonged. The "new man" was simply perfect. A year afterwards the minister again visited his rural friend, and was astonished to find he had left the Church. On being asked the reason, he declared that the new pastor he admired so much a year before "did not preach the Gospel." "What does he preach?" asked the visiting minister? "Oh," said the renegade, "he preaches about swearin', and drinkin', and horse-racin'!" That man wanted to hear the "parrot-cry" about which Mr. Thompson so well discourses, but he could not bear to hear anything about his sins. There are a good many such men in the Church. They like very well to hear about the freeness and fullness of the Gospel, but when it comes to a discourse on "swearin', and drinkin', and horse-racin'," they feel like leaving. They like the "Gospel"—that is to say, they like a Gospel that allows them to swear, and drink, and go to the races!

THE PROSPECTS OF THE HOUR AND ITS DUTIES.

WE have no faculty for prophetic forecasts, and no interest in almost any of the many attempts made to read the future before the time. The efforts made in that direction have been many, the confidence of the different prognosticators very great, and their ultimate and humiliating failures very notorious and very complete. Undismayed by past experience, there is any amount of the same kind of conjuring going on in connection with the present troubles in Egypt. Some are sure that *this* will be the result of all these complications. Others are quite as confident that it will be something exactly the opposite. With one, there is absolute certainty that England will come out of the present struggle triumphant—with Egypt and much else annexed, the Jews restored to their own land, the Turkish power entirely destroyed, the "bag-and-baggage" dictum literally made good, the great battle of Armageddon fought somewhere near Jerusalem, and the Anglo-Saxon, the true Israel, made the overshadowing power in the midst of the nations. With others, the horoscope is read in a diametrically opposite fashion. England is to be isolated, assailed on every side by false friends and open enemies; is to lose India; have all her colonies, and Canada above all, saying "Good-bye," from fear of being involved in her quarrels, and from an earnest desire to preserve above all things a whole skin; is to find Egypt a grave for her soldiery, and its military occupation the first of a series of blunders to end in her utter ruin and collapse. All who have been jealous of her glory, and anxious for her overthrow, are to have as much reason for rejoicing as had those who were moved at the coming of a great ancient potentate, and who taunted him with the weakness to which he had been reduced. What Ireland is going to do is not very definitely settled; but that Canada is to cry "off,"

for fear of trouble from connection with the motherland, is thought to be entirely certain. In any case, all seem agreed about this, that when the present struggle is over, the map of the world will need a great deal of reconstructing and recolouring.

Now, in the presence of all such speculating and prophesying, all this infallible forecasting, and more or less happy guesswork, we must frankly fall back upon an honest confession of almost complete ignorance as to what is going to be the course of events, and what the result of the present unpleasantness. When the occurrences of a week may put and are putting to shame the most learned interpretations and the most confident prophecies, there is not much encouragement to take up the role of seer, and to try to tell what shall be. Sufficient for each to seek to know what is his or her most present and most pressing duty, and to do it with all the energy which God has given; to realize more fully than ever that the "Lord reigns" and to be increasingly confident that He will now, as in the past, make the wraths, ambitions, and even the mistakes of men to praise Him, and will restrain the residue. There are a great many things and systems that need to be overturned. It is very likely that a good many of these will at no distant day get what they deserve. About when this will take place, and as to how and to what extent it will be accomplished, it is idle, and may very easily be sinful, to speculate. "Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne." His plans are so vast, and our range of vision so limited, that it is no wonder we should make great mistakes when we presume to judge the Almighty by our standard, and try to determine His course by our wishes, perhaps by our whims. That matters at present look grave and threatening is beyond all reasonable question. This, in fact, is about all that anyone can say with certainty. Only, therefore, we repeat, the more pressing the necessity for every one of God's people seeing to it that the loins are girt about and the lamp brightly burning; so that in the way of patient waiting and earnest working there may be the ability, in the only true and becoming sense of the terms, to be, in the well-known language of a Canadian politician, "prepared for any and every eventuality."

CHRISTIANITY'S SUPPOSED DECAY.

IT seems a favourite custom with many to speak of the decay of Christianity and the general "drift" of great masses of the population in so-called Christian lands from all connection with the churches. It is to be regretted that there should be any appearance of reason for taking such a depressing view of things. Iniquity unfortunately does abound, and consequently the love of too many often waxes cold. In the meantime, however, it is as well to look also at the other side of the shield. The "North American Review," for instance, tells us that while, during the century passed, the population of the United States has increased eleven-fold, the churches have increased thirty-seven-fold; and that while in 1782 there was one church to every 1,700 inhabitants, in 1882 there is one for every 529. It is the same thing everywhere. In short, there is too much very unnecessary and very sinful trembling for the ark of God. God will look after His own, and therefore—what? Therefore, as some allege, fold the hands in planless, fatalistic idleness and indifference? No, indeed. Therefore go to the work of the Lord with glowing alacrity and ever-growing enthusiasm. God will make His own cause triumphant; and therefore, in His name, let His people display their banners and go forward with confidence to conflict and victory.

POLITICAL INFAMY.

THE N. Y. "Independent," in its issue of last week, is very indignant over some sharp and discreditable practice on the part of the Legislature of South Carolina. It seems that that State, according to the returns of last census, is entitled to seven congressional districts, and that to the Local Legislature is entrusted the task of arranging these. The negro voters are in a majority in the State, and the great thing to be aimed at was to neutralize this majority by a peculiar arrangement of the districts. In order to effect this, the most outrageous plans, according to the "Independent," have been resorted to. Equality of population has not been thought of; for while in five of the districts the number is far below the congressional

unit, in two it is monstrously above. Still, the actual majority of the coloured vote in five out of the seven districts is unquestionable, but it is openly and ostentatiously calculated that in four of these, by issue ballots and false counting, this coloured majority can be overcome. In one, in which there have been gathered upwards of 32,000 coloured voters to a little over 7,000 whites, it is acknowledged the "niggers" must have their way; but in the other six the whites will "have it," though over the whole State there are 118,899 coloured voters against 86,900 white. In making this wondrous "deal," the most infamous arrangements, it is said, have been resorted to. Towns and counties have been cut up into several parts, and distributed to different districts as they could be made to "do most good." There is, besides, it appears, about the whole proceeding a frank, outspoken honesty that is very refreshing. There is not even a pretence of denial that it was done simply to efface the obnoxious coloured majority, and to render intimidation and ballot stuffing more likely to be successful. No wonder that the "Independent" is very indignant over what it declares to be the most infamous and impudent case of the sort ever known in the States, and that it relieves itself of its indignation over gerrymandering in general, and this case in particular, in the following strong, but not too strong, language:

"Gerrymandering is an ugly-sounding word, and the thing which it signifies is still worse. When the Legislature of a State, being called upon to divide the State into congressional districts, composed of contiguous counties, and to make them, as nearly as possible, equal in population, so divides these districts as not only to make them greatly unequal in population, but also to secure advantages in favour of one political party against another, then it is said to have 'gerrymandered' the State. This is what the word means; and, though the thing has been done by Republicans as well as Democrats, at the north as well as at the south, it is always a gross outrage against the rights of the people and the elementary principles of a republican form of government. No one who is not a political knave can approve of it. It is itself political knavery—not a whit better than ballot-box stuffing and false counting. The design is to steal an advantage at the expense of popular rights."

In this work of infamy, South Carolina, it is added, stands pre-eminent, "out-Heroding even Herod himself." The great "nigger district," for instance, is made to contain about a fifth of the population instead of the seventh, and is about 250 miles in length, and in some places so narrow that a stone could be thrown across it.

It is in such things that the weakness of Christian principle and individual honour stands out with special conspicuousness, and no wonder, therefore, that Christian men cry, "Shame!" upon such a proceeding, whoever may be the offenders, and for whatever purpose the arrangement may have been entered into.

RELIGIOUS CAMPINGS OUT.

WE greatly sympathize with the following remarks of the Chicago "Interior" on a phase of modern religious life and doings which has been rather popular for the last few years, especially among the fussy and not overly-judicious section of the community:—

"The collection of crowds of people at the modernized camp-meetings,—Chautauqua and elsewhere—must have its day, but it would be well if the time were shortened. It is not good for the physical health. Such places are subject to all the evils of crowding in cities, with none of the remedies. They have all the discomforts of primitive life without its compensations. If religious people will give proper attention to the teachings and services in their churches at home, they will not need, nor have much taste for, a protracted course of religious lectures in vacation time. They are liable to absorb more malaria than spirituality at such places—more typhoid fever than permanent religious fervour. Now that the interest in such amusements is abating, and they are soon to pass away, it is time to make a record that religious amusements and amusing religion have not proved a success."

Of course there is no use in arguing with those affected with this penchant for lecturing and lounging, sermon-hearing and sweethearting—this eager desire for uniting in an ostentatious fashion the supposedly *utile* with the much-longed-for *dulce*. The thing has to run its course, like the small-pox or whooping-cough, and every sensible person must be glad that it draws near its close.

MATTHEW ARNOLD says that "the Protestant idea of heaven is that of a glorified, unending tea-meeting." In reply, the "Christian at Work," not at all unfairly, suggests that Matthew Arnold's idea of heaven is that of a place where a select coterie of literary gentlemen can criticise Almighty God to all eternity."

BOOKS AND MAGAZINES.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The August number of the "Atlantic" contains a fine steel portrait of Ralph Waldo Emerson. In variety and attractiveness of reading matter the number is up to the average.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester, N.Y.: James Vick.)—The frontispiece of the August number of this magazine is a beautiful coloured representation of a very fine Chinese Hibiscus. In this as in previous numbers the amateur gardener will find many a pleasant talk on flowers and vegetables.

THE TREATMENT OF COMMON ACCIDENTS AND DISEASES.—By Dawson W. Turner, D.C.L. (New York: Macmillan & Co.; Toronto: N. Ure & Co. Price 55 cents.)—This book contains very clear and practical advice, that would be found of great value in a large number of oft-recurring emergencies. It is now in its eighth edition, and has been translated into five different languages.

GAGE'S SCHOOL EXAMINER. (Toronto: W. J. Gage & Co.)—This monthly magazine is entirely occupied with practical public and high school work in the various branches. Even those teachers who may be in the habit of preparing their own examination papers will find valuable suggestions in the model papers for promotion, entrance, and intermediate examinations which it contains.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S. C.: Presbyterian Publishing House.)—The July number of this quarterly contains: "The Christ of John," by Rev. Prof. Barbour, D.D., Richmond, Ky.; "Presbyterian Ordination not a Charm, but an Act of Government," by the late Rev. Dr. Breckinridge; "Man's Sympathy with Man, and the Means of Grace," by the Rev. F. P. Mullally, D.D., Walthalla, S. C.; and some other papers on subjects chiefly of local interest.

THE HOMILETIC MAGAZINE. (London: James Nisbet & Co.; New York: A. D. F. Randolph & Co.)—In the July number of this magazine several well-known names appear, both in the department of Practical Homiletics and in the Expository Section. The Theological Section is still occupied by the Clerical Symposium on the Scripture Doctrine of the Atonement, the article (No. V.) being by the Rev. Canon Farrar, D.D. His views on the doctrine in question may be gathered from the closing paragraph, which is as follows:

"Let us then leave these schemes and philosophies, and plans of salvation, and watch-words, and phrases, and shibboleths, and theories, and verbal disputes, and inferential perplexities, and uncharitable controversies. 'Little children, keep yourselves from idols'—from the idols of theology, and the idols of the temple, from false notions of dogma, and false types of orthodoxy, and false types of goodness. Let us not put words in the place of things. Above all, let us not argue ourselves into false conceptions of God, as though He were an Evil Demiurge demanding sanguinary propitiation, or a pagan deity subject to some overruling necessity. After all, it is the comprehensible side of the Atonement in its results for us, not the metaphysical aspect of it on its Divine side, which alone is potent to touch the soul. A correct theory of the Atonement—even if any theory can be correct, respecting which Christians have never felt any certainty—is absolutely valueless apart from its moral influence. Let us be content to embrace God's means of salvation in Christ, by living as men whom Christ has redeemed, and not by the vain endeavour to explain insoluble mysteries, or to intrude into Divine counsels. Nothing but failure can come of these attempts to fly up into the secrets of the Deity on the waxen wings of the understanding. 'Scripture,' says Bishop Butler, 'has left this matter of the satisfaction of Christ mysterious, left somewhat in it unrevealed;' so that all conjectures about it must be, if not evidently absurd, at least uncertain." Ought it not to suffice that the means of grace provided for us by the life and death of Christ are a proof of God's inestimable love, and a claim upon us for boundless gratitude? Is it not enough to say that Christ's death is the means of our life; that it is a reconciling sacrifice; that it is but one act of that sacrifice which marked the submission of His whole will to that of His Father; that it has redeemed us from the power of sin and Satan; that it was the appointed means of our regeneration, of our new life, of our ransom from the bondage of Satan, of our satisfaction for the debt of sin, of our being reconciled to God, of our hope of glory? If we believe all this, and if we live in the spirit of our belief—if we hold fast to the truths that Christ died for all, and that His work was the expression of God's love to the whole world, we may rest in the words alike of the Tridentine Catechism and of the English Prayer-book; and need enter no further into the transcendent and incognizable aspect of the Atonement than to say that it was 'after a certain admirable manner,' but how we know not, a 'full, perfect and sufficient redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone."

GOSPEL WORK.

GLASGOW.

MR. G. W. SAWYER

is earnestly following up Mr. Moody's work among the inebriates. The Circus, scene of hundreds of conversions, not solely, but specially of drunkards, is now closed, and the degraded district of Cowcadden is the centre of our new Evangelist's labours. During the past week he has held large and interesting meetings in Maitland-street Free Church. It is delightful to see there night after night the recently delivered men pointing others, who are sighing for the like freedom, to the Great Deliverer. At the noon-day and young converts' meetings leaflets announcing the meetings in Maitland-street are put into the workers' hands, and as soon as business hours are over, these workers press into the district, and going from house to house, gather the individuals in sore need of rescue from the drink. As they can "tell what great things the Lord has done for them," their invitation awakens hope in despairing hearts, and some most notorious drunkards have thus been gathered in.

Half an hour before the service begins, the choir, led by a harmonium played on the broad steps of the church, sing favourite hymns and attract large crowds, numbers of whom, after listening to an address, enter the church. The church is large, and although it has been crowded, we noticed that on Wednesday evening, after Mr. Sawyer's address, as many, and apparently as earnest, inquirers remained as Mr. Moody was wont to have in the Circus when larger numbers listened to his addresses. The address was on "The woman that touched the hem of Christ's garment." "I don't know anything," said Mr. Sawyer, "that you men and women want so much as a good Physician who thoroughly knows your disease, and is able to heal you. It is not an easy matter for a man who has been the slave of drink for twenty or thirty years to give it up; but I am here to-night to tell you that it can be done, for Jesus Christ has enabled me to do it; and I am surrounded by those who can say the same thing. What Christ has done once, fifty times, He can do again. This Physician never lost a case."

By references to successful cures, and specially by telling references to his own conversion, the Evangelist wins the sympathies of the downcast and inspires hope. "I want you to try my Master. I know well what your master is; for he was my master once. You can't find a harder one."

On Thursday evening again there was a large gathering in the same place. After the Rev. George Stewart had delivered a short address, and Miss Bonar had sung some of the solos, Mr. Sawyer took up the line of thought, and spoke on "Looking to Christ." The after meeting was a busy and earnest scene. We personally dealt with five cases which we regard as extremely hopeful. Friends who went with us to the meeting, left it rejoicing that they had also gathered in sheaves. Mr. Sawyer's hands were full. We joined him in prayer in a pew where four were kneeling under strong emotion. At the close of the prayer a mother was shedding tears of joy over the conversion of her son, who, at the Saturday meeting, had given his heart to the Saviour, and had now been kneeling by the side of a man whom he had brought in, and who manfully had taken the Lord Jesus to be his Saviour. If it had only been for the joy caused to that one group, the meeting of that night need not have been in vain; but the like scenes were to be witnessed in other pews.

We are surprised at the quietness of this great work, and that such simple Gospel messages should be attended with such saving power. Surely the secret is in this, that without ceasing prayer is made to God continually. The victims of intemperance long to be delivered, and they come to church as to a Bethesda pool, where mystic waters are found to cure them of disease. May we indulge the fond hope, that your readers who entreat God's rich blessing on Mr. Moody's services in dear Scotland, will plead that Mr. Sawyer's hands may be strengthened and his heart encouraged in the great work to which he is so devotedly consecrating himself.—*The Christian*.

THE criminal statistics of New York show that out of 4,200 prisoners there were 3,150 Roman Catholics, while the proportion of Catholics to the whole population is one to seven.

CHOICE LITERATURE.

THE BLUE SILK.

"It's a lovely silk, Miss Gains; just the shade for your complexion; if you doubt it, please step to the mirror and see for yourself. I'll hold it up for you."

Etta Gains could not doubt the merchant's assertion, as she looked at the lovely reflection in the mirror, heightened in all its dimpled fairness by the blue silk resting against her dolman.

"For a dress for Baccalaureate Sunday, nothing could be more appropriate or becoming," he went on, persuasively.

"Yes, it's very handsome, but it's too expensive for me," sighed Etta, with a lingering look at the mirror.

"To be sure, it costs a little more than some others, but look at the beauty and elegance of the thing; and then it will be suitable for any occasion after you graduate. Besides," sinking his voice to an impressive undertone, "I'll throw off ten per cent. because your father is a minister. And another thing; I know your father, and I feel justified in saying that I'll wait till after Commencement, till—well, till any time he can pay for it," and with this last burst of generosity he held up the lustrous folds for the light to strike them.

Etta was sorely tempted as she stood wistfully stroking the silk and thinking. She had pinched and saved so all through her course, she might have one handsome dress at the last, surely. One didn't graduate every day, and then, with ten per cent. off, it wouldn't be so very much more expensive, and papa might have a present or something. Then he could pay when he could, and she would look so nice. Then there came to her fancy the tones of the voice she loved best to hear: "How lovely you look, my darling." Yes, Will would admire her in it. This last subtle temptation won the day.

"Well, I'll take a pattern of this," she said.

"All right, Miss Gains. I'm sure you'll have a bargain. Now, what trimmings shall I show you?"

Etta's heart gave a great leap out of its fluttering. "Trimming!" She had left that out in her rapid calculation of the cost.

"Why," she faltered, "I might look at some, I suppose; but no," recovering herself, "I'll see the dressmaker first."

"Very well, but remember when you do buy that we have the finest assortment of trimmings in town;" and he bowed her out with easy grace, well satisfied with his morning's sale.

In the Western college to which Etta belonged there was the usual custom among the girls of the graduating class of wearing white on Commencement day. But there had grown up a demand for another costume, to be worn on the Sabbath before—Baccalaureate day—when the class came in together through the aisles of the crowded church, to sit in seats reserved for them, and to listen to the parting address of the college president. Rich girls, with foolishly indulgent parents, had appeared in elegant dresses on this occasion, thereby setting a precedent which those of limited means could ill afford to follow.

Etta Gains's father was a minister, with a moderate salary and a large family, but with a very pronounced opinion in regard to the education of his children, and particularly that of his daughters. He always said that, as far as a college education went, his girls should have the same chance as his boys; and when Etta, his oldest child, was of suitable age, he sent her to what was, in his opinion, the best college in the State, and spared no sacrifice to keep her there. She had not come to the standing of a graduate without becoming fully as conscious of her fine form and pretty face as of the advantages which had been hers, and which she had honestly tried to improve. Nor had she meant to be extravagant. She made and re-made her dresses, as long as there was a shred of respectable appearance about them; and in the last vacation she had, with the help of her mother's patient fingers, fashioned her Swiss graduating dress. The other dress had been a subject of anxious discussion as they sat over the foam of snowy puffs and ruffles.

"It does seem as if you girls would look sweeter on Sunday in your white than in anything else, but if you must have another new suit, you must, I suppose. But don't make it expensive, dear;" and under the influence of that unselfish spirit Etta vowed that her dress should be the simplest possible.

But she went to look at cashmeres, and came away with a blue silk, as we have seen. She carried it to the room, and laid the roll down while she silently put away her hat and cloak.

"May I look?" said her room mate, taking it up.

"Certainly," said Etta, "only don't let anyone else see."

"Of course not," breaking the string and shaking out a gleaming fold. "O-h-h! how perfectly lovely! I always knew you had perfect taste, Etta. It's just what I should have chosen for you—a blue silk. Now," with an air of important concern, "whom will you have to make it?"

"Why," said Etta, hesitating, "Miss Chase is a good dressmaker, and reasonable."

"Pshaw! Now, my dear, don't let that horrid little dowdy spoil your dress. I want you to take it to some one that will do it justice. Now, Madame Putz will charge you but a dollar or two more, and she'll more than make it up in the style she'll give it. Take my advice, and I'll go with you after study hours this afternoon;" and Miss Clara Brown, who had more spendraz money in a year than Etta's clothes cost her in the same time, nodded her head decisively.

"So to Madame Putz's they went, where that bland little French woman condescendingly agreed to have the dress done, "lovelce," the week before Commencement; and they catered into a brisk discussion of styles and trimmings. Etta was for having the dress trimmed with the same, but was overborne by the flood of argument and authority from the others.

"My dear, that ridiculous, dowdyish way!"

"Zare will not be silk enough," said Madame. "Miss Gains will have to buy more silk if she gets not any trimming. She had better buy ze fringe, it will be but little more cost."

"Yes, don't you see," cried Clara, "and it will look a thousand times better."

And Etta consented, at last, to buy six yards of netted fringe at seventy-five cents per yard.

A few weeks before the Commencement. Mr. Gains stopped at the college on his way home from association. His heart beat high with fatherly love and pride as he came up the steps of the ladies' boarding hall, and saw her standing, "tallest and fairest of them all," in the midst of a group of her friends near the door. Dear girl, was it the sight of him that drove the colour from her cheek, he thought, as she came forward to meet him, and led the way to her room. She gave him a chair, and was about to seat herself in another when he pulled her down upon his knee.

"Well, girly," he said, after a few remarks, "mother wanted me to ask you about that extra dress that you must have. She thinks she might manage to make most of it herself if you would have it cut and fitted; so I have come for orders."

Etta's cheeks were crimson now, but she faltered out, "I did buy a dress, papa—a blue one—and it's very pretty; but it cost more than I expected, and he said he would wait any time for the pay. I took it to the dress-maker's."

Her father looked very grave, but twenty excuses for his darling came into his mind at once. She wanted to look nice, and he wanted to have her so. If it was only a matter of a few dollars he could pinch it out some way. So he merely said to her:

"Well, I'll see Adams as I go, and that must be right away, if I want to catch that train," and away he went.

But he was astounded at the bill which the bland merchant handed him. Thirty-five dollars for the dress and trimmings, and the making to be paid for yet! He did a good deal of sorrowful thinking on his way home that afternoon, but the hardest thought of all was that he should be obliged to tell his wife, and to lay another burden on the patient shoulders that were already bearing so much. They had all been so proud of her at home, and had denied themselves so gladly for her sake. Herbert, next younger than Etta, had earned his own clothes for a year by sawing wood out of school hours; the twins had worn their last year's suits all the spring, and he had cut off on his own expenses that Etta might get through college this year.

"I don't understand it," he said to himself with a sigh. "It isn't at all like the child."

Meanwhile Etta, somewhat relieved by a partial confession, made herself ready for a meeting of the senior class in one of the society halls. After the business for which they had assembled was transacted, and the gentlemen had gone, the girls lingered in the spacious, handsome room, chatting, as girls will. Rose Vincent, a short, curly-haired blonde, mounted the rostrum, and seating herself in the president's chair, tapped with the mallet upon the table.

"Come to order, ladies," she cried. "The important question which agitates the bosom of the chair is, 'Are your dresses all in readiness for the momentous coming events, and how are you all going to look?'"

"Are you prepared with that last chapter in Butler's Analogy?" said Elsie Dean.

"Don't trifle, Elsie," said Alice Dawson. "Rose wants you to keep to serious matters."

"Please don't wither me with your sarcasm," laughed Rose. "It is a serious matter with me to know what our appearance will be, especially on Baccalaureate day. They say we are the handsomest class that ever graduated, and I am anxious that we shall keep our reputation, so don't be offended if the chair interrogates you. Alice, what have you?"

"I got a dress of wine cashmere," said Alice, "and it's plain at that. You know Miss Roberts' yearly lecture about simplicity. Well, I went to her, and she recommended that, as father was a farmer and not too rich."

"Etta, 'fess 'low."

"A blue," said Etta, evasively.

"Of course, and look too lovely for any use in it. I have a blue, too, but what can I do with all that stature and grace to eclipse me? Well, I'll not come in next to you, that's one thing settled. Lizzie Emmert," and Rose turned to a tall, pale girl, to whom was conceded the longest purse and the bluest blood in school, "please confess to what height of elegance you have soared."

"Indeed, I have not soared at all. I wouldn't have gotten anything so expensive, but mamma insisted on it. She said I would need it at home. It's a black silk; but it's plain," she added, apologetically.

"Oh, yes, we know all about that," replied Alice. "Plain, but rich enough to stand alone, with the cobwebbiest of lace, and the whole outfit from top to toe pervaded with an air of distingue-ishness simply overpowering."

The only girl that had not been standing on the rostrum or sauntering about with her arm around another's waist was Sara Parker. She had been sitting with her open book on her knee, as if she feared to lose a moment, but here she broke forth bitterly,

"Girls, I suppose you are all waiting to hear what I have to wear. It's my brown cashmere, that's been re-made twice already. You're all very kind never to mention it, but you know as well as I do that I've taught school between terms, and worked for my board, and turned and pinched in every way to get an education. I've managed to get my white, but that is all I can do. I'd give one of my fingers for a fresh, new suit, I would. I think it's too hard on us poor girls, I do," and she turned to the window to hide the hot tears.

The girls were suddenly quiet, and after a few moments drifted away by pairs.

"I declare," said Rose Vincent to Alice Dawson, as they walked down the wide stairs, "I wish we could do something for Sara. Why couldn't we club together and buy her a dress?"

"Yes, and present it publicly in the name of the class," said Alice. "That would be a fine thing for Sara's pride,

and she has as much self-respect as the rest of us. Besides, we are overtaken ourselves, those of us who are not rich."

Sara thought she was alone in the hall, and still leaning on the broad window-seat, opened her Mental Philosophy, thinking to compose herself by study before she took her tearful face away; but, in spite of her efforts, a big tear came plashing down on the page devoted to memory. Just then some one came up behind her and put an arm gently around her waist—some one with a soft dress and a delicate perfume of violets about her. It was Lizzie Emmert.

"I've thought of a plan, dear," she said.

The week before the last one of school Etta's dress came home, and with it Madame Putz's bill for fifteen dollars, just five more than Miss Chase would have charged. Etta paid it with a quaking heart; for she was getting into deep water, notwithstanding her repeated assertions to her inner self that it would come out all right some time.

The church was densely packed, with the exception of the seats reserved for the class, long before service, that bright June morning; and, as the last notes of the bell trembled on the air, they streamed in, a goodly train of young men and maidens. But many turned more than once to look at two girls who came up the aisle together, both dressed in the white Swiss they were to wear on Commencement day. They were Lizzie Emmert and Sara Parker. Lizzie had taken that way to make it easier for Sara, knowing, too, that she was giving the weight of no small influence on the side of economy in dress. And Sara! It is no too much to say that she fairly worshipped, with all the strength of her grateful nature, the graceful, self-possessed young lady beside her.

But not all the whisperings of gratified vanity could keep Etta from feeling restless and uneasy in the blue silk. She would have been glad to have been in her white beside Lizzie, but she would not have had the courage to do as she had done. So occupied was she with her own miserable thoughts, that she scarcely heard the solemn, tender words of the president, as he leaned over the desk in his closing address to the class, exhorting them to purity of heart and singleness of aim in their coming life.

Her discontent was in no way lessened by overhearing fragments of conversation between two lady teachers, as they sat on the balcony below her room.

"She's a dear, brave girl," said one. "I don't suppose that one in fifty knew that she had a handsome silk with point lace and pearls in her trunk." Then a conversation went on in lower tones, of which Etta caught the words, "So foolishly overdressed. Her father has made every sacrifice to keep her here." And she turned away, sick at heart, knowing that she was meant. She was somewhat relieved, however, the next day to learn from Mr. Allen that that "horrid, ugly bill" had been paid.

"We received the last instalment the other day," he said. "You see, we know whom to trust."

"Papa must have had a present," she thought, and her spirits rose accordingly.

Commencement day came and went as such days will. Etta, conscious of looking her loveliest and doing her best, as she read her gracefully worded essay, with father and mother on the platform behind her, and Will's admiring gaze meeting hers from the audience, forgot all her toms of the previous weeks. Nor did it return when, with the glow of her triumph still upon her, she sat at the supper table at home, regarded by the younger ones with a sort of awesome admiration, as if she were a being from another sphere.

"Is Will coming to-night, dear?" her mother asked, as they lingered at the table.

"Only for an hour, mamma," Etta replied gayly. "You know I'm supposed to be all tired out, though I don't feel so in the least."

"Take him into the sitting-room; I'll keep the children here."

"Why," began Etta; but just then the door bell made her hasten to receive her lover. The evening passed quickly, and as Etta lighted him to the door, with a promise to go riding with him the next day, she thought,

"I wonder why mamma did not want the parlor opened to-night. She is not house-cleaning so late in the season, surely."

She opened the door. There was the piano, the carefully-kept furniture, but the floor was bare. She stood gazing at it in astonishment for a moment; then, hearing her mother's step, she rushed into the hall.

"Mamma, what does this mean?" she exclaimed, "where is the parlor carpet?"

"It is sold," said her mother.

"Sold! what for?" demanded Etta.

"My darling," said her mother, speaking slowly, "there was no other way to pay that bill at Allen's. Deacon Mayall's wife wanted it, as it matches hers, and she offered a good price, so we sold it to her."

Etta was struck dumb. She turned into the parlor without a word, shut the door, and sank down upon the floor, with her head upon the sofa, in a heap of bitter shame and grief. This was the price of her silk dress. After the first passionate burst of tears had spent itself, she began to pray. "Oh, Father," she cried, "help me, forgive me! Help me to atone in some way for my sin."

When at last she rose from her knees, with a long quivering sigh, it was with a settled resolve in her mind.

The next evening, as Mr. Gains sat in his study, there came a tap at the door, and a pale but very resolute face looked in.

"Please, papa," as she came to his arms, "want to ask you something. Is that situation near Uncle Charles' still open?"

"It is, as far as I know," he replied. "But what of it?"

"Won't you write and ask him to get it for me?"

"Why, daughter, I thought you and Will wanted to be married this fall."

"No, papa," trying to control herself, though her frame was shaking with sobs, "I must teach this year. I've told Will all about it, and we both think it will be best," and here she laid her head on his shoulder and cried afresh.

"O papa, forgive me." The tears were in his eyes too, but he answered her with a kiss.

She taught all the next year, and, having a home at her uncle's, saved most of her salary, and sent it home. It was a sort of severe satisfaction to dress as plainly as possible, that every cent might be spared to pay Hervert's bills at college, and to buy comforts at home. The blue silk reposed safely in a bureau drawer all the year, and, with a little remodelling, made a handsome wedding dress; and Will thought, as he gazed into the steadfast eyes of his bride, that he had gained a sweeter and stronger wife by a year's waiting.—*Dinnie M. Hayes, in Illus. Christian Weekly.*

GREATNESS OF AFRICA.

At a meeting for considering the claims of Africa, held in New York some weeks since, a remarkable address was delivered by Rev. Dr. Richard S. Storrs, of Brooklyn, in the course of which he said:—

"Africa contains a population of 200,000,000—more than twice the population of the Western Hemisphere. Its agricultural and mineralogical resources are inexhaustible. The interior of it is neither a sandy wilderness nor a series of marsh lands. The coast, that is notorious everywhere for its malaria, presents no fair indication of the interior. Here is an almost unbroken succession of table lands rising everywhere from 2,000 feet to 2,500 feet high; here are mountains larger than any in this country or in Europe; a system of lakes surpassing even the magnificence of our own. Victoria Lake is larger in area than the whole State of New York; mighty rivers flow through the country, and the climate is healthful and delightful. This is the country which commerce is bound to develop within the next fifty years. It has been said that Africa is like Noah's ark, which had few men but many beasts. The truth is that the human inhabitants are almost beyond count. There are races among them who are just as different from one another as the Turk from the Russian, and the Frenchman from the Chinaman. And many of them are highly susceptible to cultivation. Around this immense continent commerce has been hovering for many years. It is now on the point of making its way into it, and its progress will be attended by the grandest results. Just as great inventions burst upon the world, and a dozen minds claim the first thought in the direction of their accomplishment, so the nations of the world seem to have turned their attention to this great 'dark continent' as with one mind. England, Belgium, France, Italy and Russia have sent out scientific parties there, and commercial embassies to increase our knowledge of the country. There are now steamship lines to the coast of Africa from Italy, France, England, and the United States. There are several steamship lines on the rivers of Africa. Railroad construction has been prosecuted vigorously. One road is to be built from the northern coast south through the Desert of Sahara. This is the enterprise of an English company. There is already telegraphic communication from the Cape of Good Hope to England, and there will soon be connections from the former point to the northern coast of the continent. The country's wealth is almost boundless. There are gold and silver, diamonds from the South African mines, coal, iron, tin, copper, malachite, cotton, and wool. One million pounds of coffee a year are exported from one district; ostrich feathers, tobacco, hard woods and paper stock are other sources of wealth."

CORALS OF THE INDIAN OCEAN.

Of all the wonderful sights in this land of wonders, there are none greater than the wonders of the reef when the tide is low. The ideas about coral which people have who have never seen it in its living state are generally erroneous. They know it as a beautifully white ornament under a glass shade, or in delicate pink branches in their jewellery, and they imagine living coral is like these. Their ideas are helped along by the common misnomer of trees and branches, as applied to coral. I have never seen it in the South Sea Islands, but throughout the Eastern seas the most common variety takes a laminated form, not unlike the large fungi to be met with any summer's day in an English wood growing out of the older trees—flat, circular tables of dingy brown, growing one over another, with space under each. These attain a great size, extending for yards without a break, so that the bottom of the sea is perfectly level. This kind is much sought after by the limeburners. Another species grows in detached bosses, like thick-stemmed plants which the gardener has trimmed round the top. These clumps grow out of the sand, and stand up in dull brown against the white flooring. A third pattern is spiked like stags' horns tangled together, and is of a dingier brown than the first; its spikes collect the drifting weeds, and its appearance is consequently untidy.

There are scores of varieties of corals and madrepores, but the three mentioned are those which principally make up the mass which is ever growing under the still waters inside the reef. At Mahenburg the reef is distant seven miles from the shore, and the whole of this great lagoon is in process of filling up by coral. There are one or two holes, left capriciously, and a channel which the river has cut to the reef, which it pierces in what is locally called a "pass." Everywhere else the bottom is only a few feet under water, and is always slowly rising. The various corals, the patches of silver sand, the deep, winding channel, lend each a tint to the water—sapphire blue, where it is deepest; sea-green with emerald streaks, or cerulean blue shot with opaline tints, in the shallows.

The reef is a solid wall, shelving towards the shore, absolutely perpendicular toward the ocean, and varies in width from twenty to one hundred yards. Against the outer face the rollers rage incessantly. Swell follows swell, smoothly and regularly. There is no hurry, for here there is no shelving bottom to keep them back. On they come, separating their ink-blue masses from the tumble of the ocean, rearing aloft their crests, like living things anxious to try their strength, and fall with a rattle on its edge as it stands up to meet them. You can stand within a few feet of the

practically bottomless sea, and watch them tumble, with the water no further than your knees as the surge of their onward rush carries them across the reef. To stand so and watch them coming on appears, to one not used to the sight, to court destruction. The rocks and lump of dead coral with which storms have strewn the reef are high and dry; the pools of limpid water in the holes sink down and drain away, their surface glassy, and their depths full of colour and strange-shaped living things; then the roller breaks and sends a surge of water hissing by, and the reef has sunk beneath the foam and bubbling water.

A GENEROUS CRIMINAL.

A young man recently made his escape from the galleys at Toulouse. He was strong and vigorous, and soon made his way across the country and escaped pursuit. He arrived next morning before a cottage in an open field, and stopped to beg something to eat, and for concealment while he reposed a little. But he found the inmates of the cottage in the greatest distress. Four little children sat trembling in a corner. The mother was weeping and tearing her hair, and the father walking the floor in agony. The galley-slave asked what was the matter, and the father replied that they were that morning to be turned out of doors because they could not pay the rent.

"You see me driven to despair," said the father. "My wife and little children without food or shelter, and I without the means to provide for them."

The convict listened to this tale with sympathy, and said: "I will give you means. I have just escaped from the galleys. Whoever secures and takes back an escaped prisoner is entitled to a reward of fifty francs. How much does your rent amount to?"

"Forty francs," answered the father. "Well," said the other, "put a cord around my body. I will follow you to the city. They will recognize me, and you will get fifty francs for bringing me back."

"No, never!" exclaimed the astonished listener. "My children should starve a dozen times before I would do so base a thing."

The generous young man insisted, and declared at last that he would go and give himself up if the father would not consent to take him. After a long struggle the father yielded, and, taking his preserver by the arm, led him to the city, and to the mayor's office. Everybody was surprised that a little man like the father had been able to capture such a stout young man; but the proof was before them. The fifty francs were paid, and the prisoner sent back to the galleys. But after he was gone the father had a private interview with the mayor, to whom he told the whole story.

The mayor was so much affected that he not only added fifty francs more to the father's purse, but wrote immediately to the Minister of Justice, begging the noble prisoner's release. The Minister examined into the affair, and finding that it was comparatively a small offence which condemned the young man to the galleys, and that he had already served out half his time, he ordered his release.

EFFECT OF ONE SONG.

In England, salesmen who travel from place to place are known as "commercial travellers." They have their own inns, and one room, the "Commercial Room," is always reserved for their exclusive use. The following story, told by an English paper, shows what faithfulness to one's principles may accomplish:—

A Christian commercial traveller found himself in a commercial room one night, where, the party being large and merry, it was proposed that each gentleman present should give a song. Many songs of the character usual on such occasions were sung. It came to the turn of our young friend, who excused himself on the plea that he knew no songs they would care to hear. In denision, a gentleman asked him if he could not give them one of *Sankey's hymns*, and several others cried out that they would join in the chorus. He took them at their word, and choosing a well-known hymn, and with a silent prayer that God would use it, he sang—as perhaps he never sang before. All present joined in the chorus. Before its close there were moist eyes. He retired to his bed-room, and soon heard a knock at his door. A young gentleman requested permission to come in. The song had brought back the strains he had heard his santed mother sing, and he wished to talk about personal religion. Scarcely had this inquirer left than another knock was heard, and an elderly traveller entered. He had formerly been a professed Christian, and he, too, wished to converse about his past life and his present duty. It was nearly two o'clock before he could lie down, but it was with heartfelt gratitude to Him who had thus honoured his song.—*Youth's Companion.*

BABY'S FIRST STEPS.

A young child's bones are soft and cartilaginous, and keeping a poor little thing tied up against a chair, when it ought to be lying on its back kicking the air and strengthening its limbs, or crawling on the nursery floor, is positively injurious and sinful. It is done, I know, with the view of teaching it all the sooner to maintain the erect attitude; but bent legs may be the result, and however strong a bent-legged man may be, he certainly does not look elegant. Let the child creep, then, and as soon as he finds that he can pull himself cautiously up, and stand by the side of a box, he will do so; his is the only safe and natural process. Soon after this he will, if encouraged, venture upon what parents call the first step. Let him creep, and when he walks and falls, laugh at him; unless you want to make the child an idiot, do not rush to pull him up. Children are not at all brittle, and they ought to learn at a very early age to depend upon the strength nature has endowed them with. Some nurses tie a band around a poor child's waist, and then shove him kicking and sprawling on before them, during which time the child looks as graceful as the golden lamb which hoists hang out as a sign. The practice is most injurious.—*Cassell's Family Magazine.*

BRITISH AND FOREIGN ITEMS.

The Japanese of Tokio have now the luxury of street horse-cars.

The first bale of new Georgia cotton was received at Albany, Ga., July 11, and sold for 20 cents per pound.

During 1881, forty-one persons were killed on the railroads of Great Britain and Ireland, and 1,161 injured.

It was rumoured in the House of Commons that the Sultan had made overtures to England to take possession of Egypt.

The Massachusetts Society for the Protection of Animals puts up suggestive signs along the public drives, "Don't Overdrive!"

FATHER HYACINTHE has made a very successful preaching tour through Normandy. He had large and attentive audiences.

MR. MOODY will be in Paris in October for fifteen days. He proposes to do evangelical work among the English and Americans.

An English gentleman recently rode his bicycle from Land's End to John O'Groat's house, a distance of 994 miles, in 13 days.

The Buddhists of Japan are translating and circulating Ingersoll's lectures, so as to try to counteract the teachings of the Christian missionaries.

PHILADELPHIA barbers have formed an association to secure Sunday closing, the members of which will close their own shops and prosecute all who refuse to obey the law.

The Duchess of Albany, Prince Leopold's bride, was recently presented with a beautiful Bible, towards which 26,020 of the maidens of the United Kingdom had subscribed.

At the last term of the Circuit Court in Adams County, Wis., the judge adjourned the court, as there were no cases on the calendar. Reason, there is no liquor saloon in the county.

A PARLIAMENTARY return issued on the 7th of July shows that the number of outrages committed in Ireland, reported to the constabulary during June, was 283; of which five were murders.

SINCE Kansas has prohibited liquor, its prisons are emptied. Its State Penitentiary has been opened as a boarding-house, and the authorities offer to take convicts from New Mexico to board at \$1.40 a week.

SWISS Christians who wish to discourage the employment of letter carriers on Sunday, have tickets affixed to letters and papers addressed to them, on which is printed, "This is not to be delivered at the house on Sunday."

HON. JOSEPH BROWN, one of the Georgia Senators, has given \$50,000 to the State University at Athens, in memory of a promising son he lost a year ago, the interest of which is to be applied to the education of poor young men.

THE Presbyterian Church of Wales has decided to celebrate the centenary of Welsh Sabbath schools in 1885, the Rev. Thos. Charles, of Bala, the founder of the Sabbath school in the principality, having joined the Calvinistic Methodist Church in 1785.

It is very creditable to Bishop Loughlin, of Brooklyn, that he suspended the pastor of the Roman Catholic Church at Coney Island for receiving the proceeds of one day's admission to the Brighton Beach race course, about \$2,000, and ordered the money to be returned.

THE sermon delivered before the Lords and Commons in 1644, by the celebrated divine, Samuel Rutherford, has been republished, and copies presented to all the members of both Houses of this present Parliament. It is edited by the Rev. James E. Walker, M.A., of Cheltenham.

AT the time of the disruption of the Church of Scotland, Dr. Chalmers ventured the prediction, regarded by some as rash and enthusiastic, that the annual income of the Free Church would reach \$1,500,000. Last year the receipts of the Free Church for its various objects were \$3,038,400.

THE Rev. Dr. James Oswald Dykes and Mr. J. A. Beith have been appointed delegates to the "Table" of the Waldensian Church from the Synod of the Presbyterian Church of England. The Rev. Richard Leitch, of Newcastle, and Mr. W. Mellis will attend the Synod of the Belgian Church in a similar capacity.

ARABI PASHA has proposed terms to the British, the conditions being voluntary exile, with retention of rank for himself and nine colleagues. The proposition is not received with sufficient confidence to make the British Government relax any of their preparations, as it is thought it may be a ruse merely on Arabi's part to gain time.

THE Church Missionary Society has just received a donation of \$360,000 from Mr. W. C. Jones, for the benefit of the missions in China and Japan. Mr. Jones had already given in the previous nine years a total of \$275,000 for India, Africa, and Palestine. The sum is to be invested, and the interest used for the benefit of native agents and native churches.

THE Universities Mission to Central Africa reports an income the past year of \$59,870, an increase of about \$10,000. The Mission was founded in 1859, at the suggestion of Dr. Livingstone, and has done much for the moral, spiritual, and temporal well-being of freed slaves. Bishop Steere, who has the Mission in charge, has just sailed from England, on his return to his post.

THE late Mr. Douglas Miller, of New Haven, bequeathed to the American Board of Commissioners for Foreign Missions \$2,000; Women's Board of Missions, \$2,000; American Home Missionary Society, \$4,000; New Haven Orphan Asylum, \$1,000; Home for the Friendless in New Haven, \$1,000; Connecticut Training School for Nurses, \$1,000; Connecticut State Hospital, \$1,000; and for the Douglas Fellowship in Yale College, founded by the deceased, \$4,000.

MINISTERS AND CHURCHES.

REV. D. C. MCINTYRE, M.A., of Beamsville, has gone on a six weeks' holiday to Manitoba.

REV. PROF. GREGG is supplying the pulpit of the Clinton Presbyterian church in Mr. Stewart's absence.

NINE citizens of Minnedosa have subscribed \$2,300 towards erecting a Presbyterian church in that place.

THE united congregations of Elgin and Athelstane have given a call to the Rev. Samuel Houston, M.A., of Bathurst, N.B.

IT is reported that the congregation of St. Andrew's Church, Ottawa, intend giving a call to the Rev. Dr. Macrae, St. John, N.B.

THE Peel "Banner" says it is understood that the Rev. John Pringle, of Georgetown, has accepted the call to Kildonan, Manitoba.

THE Rev. Duncan McEachern, of Parkhill, in the Presbytery of Sarnia, has received a call to Dundee, in the Presbytery of Montreal.

AT a meeting of the Presbytery of Pictou, N.S., on the 1st inst., the Rev. A. McLean Sinclair withdrew his resignation of the charge of East River.

THE Rev. James Pritchard, of Manchester and Smith's Hill, in the Presbytery of Huron, has so far recovered from his recent illness as to be able to attend to his pastoral duties.

AT a meeting of the Presbyterians of Rapid City, Man., it was unanimously decided to extend a call to the Rev. J. Campbell Tibb, M.A., B.D., who is at present there on missionary duty.

ON the 3rd inst. the Sabbath school children of Erskine Church, in this city, with their teachers and a large number of other friends, enjoyed a trip on the *Queen Victoria*, and a pic-nic at Victoria Park.

AT a meeting of the congregation of Dumfries Street Church, Paris, on the 2nd inst., it was decided to proceed at once with the erection of a new church, to have a seating capacity of 750, and to cost about \$15,000.

A CALL from the congregations of Walkerton and Mildmay, in the Presbytery of Bruce, to the Rev. John Mordy, M.A., of Annan and Leith, in the Presbytery of Grey, has been sustained by the latter Presbytery. The induction will take place on an early day.

AT a *pro re nata* meeting of the Kingston Presbytery, held on the 2nd inst., a call from the congregations of Lansdowne, etc., in favour of the Rev. G. Shore, was sustained and accepted. The induction is to take place at Lansdowne on Tuesday, the 12th day of September next, at half-past three o'clock p.m.—COM.

THE Ladies' Aid Society of West Tilbury and Comber congregation recently met, and, to show their kindness and sympathy, presented their pastor, the Rev. Mr. Chesnut, with a purse of \$125, that he might as soon as able take a trip for a few weeks to improve his health, as he has been seriously ill for the past six weeks, but is now slowly recovering.—COM.

A STRAWBERRY festival was held in connection with St. Andrew's Church, Chatham, N.B., on the afternoon of the 20th ult. In the course of the evening, Mrs. Waits, wife of the pastor, was presented with a beautiful wax ornament in the shape of a harp. The proceeds of the entertainment amounted to \$180, which sum will more than pay the balance of debt on the Sabbath school hall, and enable the congregation to devote its energies to providing for proposed improvements on the manse—which will cost about \$1,200—and to the placing of an organ in the church, at an expense of about \$1,600.

A PRAIRIE social was held at Mountain City, Manitoba, on the 26th of July. Swings had been erected in the large oak trees to the rear of the church, and with these, together with croquet and baseball, the friends amused themselves during the early part of the afternoon. Races for the children were then commenced, and all who ran received prizes. At intervals during the afternoon Mr. Leitch discoursed sweet music on the bagpipes. While tea was being served, a collection was taken up on behalf of the Sabbath school library fund, which amounted to over \$50. The people were then seated in the church. Mr. D. G. Cameron, missionary *pro tem.*, occupied the chair and briefly addressed the audience. Miss

Embree presided at the organ while the choir rendered several pieces of sacred music. Short speeches were delivered by Messrs. Gallacher, Gregory, A. Lawrence, Jas. McHardy, and Adam Nelson. Before seven o'clock all had left for their homes, well pleased with the day's proceedings.—COM.

PRESBYTERY OF GUELPH.—An adjourned meeting of this Presbytery was held on the 1st of August in Chalmers Church, Guelph. Mr. Angus McKay, who, a fortnight ago, accepted the call to the First Church, Eramosa, delivered his trials for ordination on subjects assigned to him, and these having been approved his settlement was appointed to take place on Monday, the 18th September, at 11 o'clock forenoon—Mr. J. C. Smith to preach and preside, Mr. Ball to address the minister, and Dr. Wardrope the people. Leave was granted to the congregation of St. Andrew's Church, Berlin, to increase their loan, secured by mortgage on their church property, to \$3,000, that amount being considered necessary to meet the expenses of the improvements they had in view. A report was read from the Finance Committee, showing the state of the different funds in the hands of the treasurer. The auditors reported that they had examined the books and found them correct. Assessors were appointed to sit with the session of the First Congregation on certain matters shortly to come before them. Mr. Ball tendered his resignation of the pastoral charge of Knox Church, Guelph, briefly stating his reasons for doing so. All the brethren present who spoke on the subject expressed their surprise at the announcement, and their deep and unfeigned regret, and Mr. Ball was urged to reconsider his decision. After very full and anxious deliberation, it was agreed to summon the congregation to appear for its interest at the next ordinary meeting, and that the resignation lie on the table in the meantime. Mr. Ball has been the active and faithful pastor of Knox Church for twenty-one years, and a useful member of the Presbytery, ever ready to give wise counsel on subjects that came up for discussion. Should his resignation be carried out, it would be to the regret of not a few of his people, and of his brethren both in the Presbytery and out of it.

PRESBYTERY OF MANITOBA.—The regular quarterly meeting of this Presbytery was held at Brandon on Wednesday and Thursday, the 19th and 20th of July. Mr. McGuire was elected Moderator for the next six months. Mr. F. McRae, from the Presbytery of Sarnia, was received as a minister within the bounds. The Home Mission Committee's report was then taken up. In reference to the matter of West Portage la Prairie, where the Rev. Mr. Anderson has been labouring since early in June last, a letter was read from Mr. Anderson asking to be relieved of his charge. After some discussion it was moved by Prof. Bryce, seconded by Mr. Scott, and agreed to, That the Presbytery, having heard the statements in connection with Burnside and West Portage la Prairie; and having learned that the Sabbath attendance in the former place is from 100 to 150, and at the latter some forty, desire to continue present arrangements, and also to give such supply as is possible to the west of Burnside, and that Mr. Anderson's request to be relieved of his charge be granted. Delegates from Peacock settlement were heard in advocacy of their claims to the services of a missionary, and it was agreed to give these claims favourable consideration as soon as possible. Mr. J. H. Cameron, from the Presbytery of Pictou, N.S., was received as a member of Presbytery. Mr. John A. Townsend, B.A., licensed by the Presbytery of Lanark and Renfrew, was examined and ordained. Mr. John Gibson, B.A., transferred from the Presbytery of Toronto, was also examined, licensed and ordained. The Rev. Prof. McLaren, of Knox College, being present, was on motion requested to sit as corresponding member of the court, and, at the request of the Moderator, addressed Messrs. Townsend and Gibson on the duties and privileges of their sacred office. A call by the Brandon congregation having been moderated in, was given in favour of the Rev. John Ferries, B.A. An interim Session was appointed, with Mr. Tibb as Moderator, and the call to Mr. Ferries was placed in their hands for signature. Mr. Robertson was appointed to moderate in a call at Rapid City. A committee was appointed to consider the re-arrangement of stations embraced in the Rapid City, Minnedosa, Cadurcis, Big Plain and Beautiful Plain groups, and Mr. Robertson was authorized to moderate in a call at Cadurcis

and McTavish when the people of these stations signify their wishes to proceed. In reference to Rev. Solomon Tunkansuicye's request, made at the March meeting of Presbytery, for the establishment of a school for Indian children at Fort Ellice, Professor McLaren, who was on his way to visit the western foreign mission stations, was requested to make inquiries as to the propriety of granting said request, and report to the Presbytery. The clerk reported that, according to appointment of Presbytery, he had moderated in a call at Kildonan on the 26th of June; that the call was signed by 101 communicants and concurred in by seventy-one adherents; that it was hearty, unanimous, and in favour of the Rev. John Pringle, B.A., of Georgetown, Ont., Presbytery of Toronto. The clerk's conduct in moderating in the call was approved of, and after he and Mr. John Sutherland, as commissioners from Kildonan, had been heard in support of the call, it was moved by Mr. Pitblado, duly seconded, and agreed, that the call be sustained as a regular Gospel call, and ordered to be transmitted, with the relative documents, to the Presbytery of Toronto. Rev. Dr. Reid and Rev. D. J. Macdonnell, of Toronto, were appointed to prosecute the call before the Presbytery of Toronto. On the second day of meeting, the report of the Home Mission Committee having been resumed it was agreed that the Rev. J. A. Stewart be continued at Sunnyside and Springfield till next regular meeting. It was decided to restore Brant and Argyle to the Greenwood group, and to reappoint Mr. McFarlane to his field. On motion by Rev. Mr. Pitblado, duly seconded, it was agreed that Mr. Peter McArthur, Grassmere, Mr. Thos. Anderson, Stonewall, with the Rev. A. Campbell as Moderator, be an interim session for Stonewall and Grassmere; and that Mr. Campbell be empowered to moderate in a call at the earliest convenient time. A petition for moderation in a call was received from the session of Nelson, together with a request for re-arrangement of stations in connection with this congregation. It was moved by Mr. Robertson, duly seconded and agreed to, that the petition for moderation be granted, the question of re-arrangement being in the meantime left in abeyance, and that the Rev. W. Ross moderate in a call at an early day, when it is considered advisable by the Session to do so. Rev. Mr. Livingston was appointed to Nelson till the next meeting of the Presbytery. Rev. J. H. Cameron, just arrived from Nova Scotia, was appointed to the South Oak River group, and Mr. Malcolm, now in charge of that group, was placed in charge of Burnside and West Portage la Prairie till the next meeting of Presbytery. Rev. Messrs. McCannel, Welwood and Hodnett asked permission to have elders elected in their respective congregations. This request was, on motion of Mr. Pitblado, agreed to. Rev. Mr. Farquharson reported that he had, as authorized by the Presbytery, had three elders chosen, and that Mr. James Murdoch had been appointed a representative elder. Rev. John Ferries, B.A., was instructed to dispense the communion of the Lord's Supper at Grand Valley and the Oak Lake and Millford group at his earliest convenience. Rev. A. H. Cameron, of Turtle Mountain, having requested leave of absence from his field of labour through sickness, the Rev. D. McGregor was appointed to take his place till next regular meeting of Presbytery. Rev. J. Anderson, lately placed in charge of Burnside and West Portage la Prairie, was, at his own request, relieved of his charge of this field and appointed to the Cyprus River group; and Mr. Gregg was appointed, on Mr. Anderson's arrival, to go to Peacock's and associated stations. The Home Mission Committee of the Presbytery was instructed to lay the wants of the new stations of the Presbytery before the sub-committee of the Assembly's Home Mission Committee as soon as possible. A request was received from the Rev. R. G. Sinclair for the sum of \$115 as a portion of his expenses to the Carrot River. The request was granted. A letter from the Rev. J. W. Mitchell was read by Mr. Robertson, informing the Presbytery of Mr. Mitchell's intention to make a journey to the North-West, taking in Forts Edmonton and Calgary on his route, and offering to undertake any work for the Church that may be entrusted to him by the Presbytery. Mr. Mitchell's offer of free service was readily accepted, and he was requested to preach and dispense ordinances on his route wherever he may find settlers, and to report to the Presbytery. The following motion ament theological education was made by Prof. Bryce, seconded by Mr. Pitblado: 1st. That the large demand on the Church in Manitoba and the

North-West for supply necessitates the obtaining of as great a number of labourers as possible, and at as reasonable an expense as may be, especially for the large amount of summer work by students, which has been an important means of church extension in Canada in the Presbyterian Church. 2nd. That the Presbytery, in view of this, deems it wise to call on Christian young men of good gifts to devote themselves to the ministry, and also to counsel parents to aim at the entrance of such of their sons as the Lord may lead into the work of the Gospel ministry, that a native ministry by this means may be reared. 3rd. That the Presbytery, in accordance with the ancient rights of Presbyteries, and the expressed permission and approval of the General Assembly, take charge of such students as desire to pursue their studies, and appoint a standing committee for the superintendence of theological students, to prescribe subjects, arrange for instruction, conduct examinations, and report to Presbytery at its meeting in May. 4th. That the Committee on Theological Superintendence will issue an address in the name of the Moderator of the Presbytery, presenting the object of these resolutions to the people. 5th. That Messrs. Pitblado, Gordon, Bell, Farquharson, and Wellwood form the committee on Theological Superintendence, and that the examinations be held in conjunction with the final college examinations. A letter from Rev. G. Roddick was laid before the Presbytery, in which Mr. Roddick complains that a sum of \$300, agreed to be recommended by the Presbytery to the Home Mission Committee for payment to him, had not been so recommended, and calls attention to the matter. It was accordingly agreed that, as recommendation of the payment of this sum had been made by the Presbytery as agreed upon, Mr. Roddick be informed that this was done. It was further agreed that the Presbytery renew its application to the Home Mission Committee for the payment of this sum to Mr. Roddick. The attention of the Presbytery having been drawn to the Act on Vital Statistics, after some discussion it was moved by Mr. Livingstone, seconded by Mr. Pitblado, and agreed to, That the Presbytery of Manitoba, while heartily in sympathy with the Government in its efforts to obtain correct vital statistics, would draw its attention to the fact that compliance with the Act in its present form is impracticable. The following committee, consisting of the Moderator, Prof. Hart, Prof. Bryce, Messrs. Gordon, Pitblado, and Robertson, was then appointed to consider the question of vital statistics, according to the preceding resolution; and also the Act respecting the issue of marriage licenses in this Province. This committee was empowered to confer with the representatives of other denominations, and also with the Government, and was instructed to report to the next meeting of Presbytery. It was by resolution ordered that a full statement of arrears be given by congregations and mission stations at the next meeting of Presbytery. The Presbytery then adjourned, to meet again on Wednesday, the 9th of August, at eleven o'clock a.m., in Knox Church, Winnipeg.

MISSION NOTES.

ACCORDING to the reports from New South Wales, grave anxiety was entertained there for the safety of the missionary schooner, *Southern Cross*. The vessel left Sydney in September for the South Sea Islands, and had not since been heard of. The *Southern Cross* had on board four missionaries and a crew of seven hands.

IN the city of Damascus, which contains a population of two hundred thousand, a missionary reports "that in many of the Mahomedan houses groups of men gather to read and study the Bible, and while engaged in discussion the inmates of the harem had gathered about the windows and listened, and seemed much interested."

REV. A. ANDREW writes to the Secretary of the Foreign Mission Committee of the Free Church of Scotland: "Since we came to Chingleput we have had three cases of seekers after salvation. The first is that of a Brahman boy who used to be in our school. His is an exceedingly interesting case. Shortly after we came here he spoke to me about his soul. He seemed to be one who was much in earnest. I felt that he was one whom the Lord was calling out of heathenism. On my last interview with him, now over two years ago, I asked him what would happen if he gave his heart to Christ. He answered promptly, 'I will suffer persecution from my relations and

friends.' I next asked what would become of him if he was persecuted and cast out. Thereupon he asked for a Bible, and read Matthew vi. 25-34 to me. He convinced me that he was near, if not within, the kingdom of heaven—he was ready to come out from Hinduism. He next was asked if he was ready to give his heart to his Saviour, and he replied immediately, saying, 'I am ready.' This was the last time I saw him; for in a day or two after, a meeting of his Brahman friends was convened, at which it was resolved to carry him off without delay, which they accordingly did. After several months had elapsed, I was told that he had been sent north to his brother. I wrote to him there, but I am afraid the letter did not reach him. He is now in Conjeeveram, as I learned a short time ago, studying in Patcheappah's school; but I have not heard how he stands in regard to Christ. If he has given his heart to Christ, he will be in a better position now to make profession of his faith, as he has attained the legal age to think and act on his own responsibility. The second case is that of another Brahman boy, who was also attending our school. A short time ago he sent me a letter, in which he asks me if I remember giving him a New Testament, and urging him to give his heart to Jesus, and says he is ready to become a Christian now, and wants to know, on becoming a Christian, if he will be compelled to eat those things he dislikes. He is only about fifteen years of age. I wrote him a long letter in answer, bearing upon the fundamental doctrines of the Gospel, advising him to believe at once, and witness well for Christ; but I have not yet heard from him. The third case is that of one who belongs to the non-caste population. He desires to be baptized, but I am not as yet satisfied with his knowledge of Christian truth. His father wishes strongly that we should receive him into the Church, although he himself is not inclined to come. We trust, therefore, that these young persons may be led to take the decisive step, and be kept from the deadening influences around them."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIV.

Aug. 20. } THE WICKED HUSBANDMEN. { Mark 12
1882. } 1-12.

GOLDEN TEXT.—"The stone which the builders refused is become the head stone of the corner."—Ps. 118: 22.

TIME.—Same day as last lesson.

PLACE.—Temple at Jerusalem.

PARALLEL.—Matt. 21: 33-46; Luke 20: 9-19.

Notes and Comments.—Ver. 1. "Parables:" Matt. has the parable of the Two Sons before this. "A vineyard:" Israel—Isa. 5: 1-7. "Hedge:" to separate; Israel was a separated people. "Winefat:" REV., "pit for the wine-press," which gives the correct idea; the press was above ground, and the expressed juice flowed down into the tank, or cistern, or pot. "Tower:" supposed to be for a watch-tower, generally built in vineyards. "Husbandmen:" kings, priests and teachers; the parallel in Matt. (21: 43) includes the whole nation. "Into a far (REV., another, country:" lit. abroad—the idea of distance is not included.

Ver. 2. "Sent—might receive—of the fruit:" his share; the husbandmen were his tenants. God expected fruit from Israel, and so He sent His servants the prophets, calling for the fruits of righteousness.

Vers. 3-5. "Caught—beat—sent away empty:" the details of the treatment of the servants differ somewhat in each Gospel. Mark shows more clearly than the others the progressive character of the rebellion and murder. The underlying thought is, however, exactly the same in each writer—repeated messages; increased injuries; long forbearance of the owner, until the murder of his son, and then swift, retributive justice. Treatment points to the persecutions of the old prophets, and of Christ's servants in later days.

Ver. 6. "Having—one son:" we now come to the last and crowning act of God's mercy; this, it is well said, has a peculiar force here—it is Christ's answer to the question of our last lesson, "by what authority?" He was the messenger, the son of their lord, sent to demand their service. "They will reverence:" we must not strain the parable—God foreknew how His Son would be received, and yet it was His loving will that the greatest effort should be made for the salvation of all.

Ver. 7. "The heir:" the Scripture idea of heirship is rather that of rightful possession than of succession; so here the thought is, not that the son would be owner at some future time, but that he had come to take possession now, and turn them out. "Come let us kill:" *Alford* says, "These words are no doubt, used by the Lord in reference to the history of Joseph, so deeply typical of His own rejection and exaltation."

Ver. 8. The parable has been history, it now becomes prophecy to His hearers, although again history to us. "Cast out:" so Jesus "suffered without the gate."—Heb. 13: 12.

Ver. 9. Matthew makes this verse a question by Jesus, and

a reply by his hearers, thus condemning themselves. Mark gives it as if uttered by Jesus, but as He adopted it the practical lessons are the same. "Destroy." Matthew says (so REV.), "will miserably destroy those miserable men:" the repetition of the phrase is very emphatic. So the Jews were destroyed forty years later, their temple demolished, and the remnant of the people scattered to this day. "Give" to the Gentiles—Acts 13: 46; 18: 6. The vineyard is ours now, what if we are faithless! Luke tells us (20: 16) that when they heard this they said "God forbid." So they understood the parable.

Vers. 10, 11. "The stone:" Ps. 118: 22, the same Psalm from which they had got their hosannas of two days before. "Stone—builders:" another figure carrying on the idea beyond the doom of the husbandmen. "Rejected:" by the blind spiritual builders. "Head of the corner:" the most important foundation stone, joining two walls. So all believers, Jews or Gentiles alike, are built upon Christ—Eph. 2: 19-22. "This:" not "head," or "corner," but this marvellous result is from the overruling providence of God. "The Lord's doing," REV., "was from the Lord:" Matthew and Luke each add the Saviour's utterance as to the falling on the stone, etc.

Ver. 12. Weaving the three narratives into one, it would read something like this: "The chief priests and scribes were seeking to lay hands on (arrest) Him, for they knew that He had spoken the parable against them, but they could not do it then, for they feared the people, who took Him for a prophet." They were so exasperated that they would have killed Him then if they had dared to do so.

HINTS TO TEACHERS.

Cautions.—Do not dwell so much on the application of this parable to the Jews, going into their history, noting the many servants of God they rejected, ill-treated and destroyed, with their final guilt in the rejection and murder of the Son, as to make your class lose sight of, what is to us, the more important truth, that this wickedness may be repeated—at any rate so far as the contemptuous rejection goes—by us to-day, is repeated, alas! constantly.

WHAT AND HOW TO TEACH.

Prefatory.—Matthew gives us two additional parables in chaps. 21 and 22, "the Two Sons" and "the Marriage Feast;" read these, they will help you the better to understand and interpret this. The parallel passages in Matthew and Luke should also be carefully studied; either write each account out (the verses are few), or have three Bibles before you, each open at one of the Gospels.

Topical Analysis.—(1) The privileges of the husbandmen (vers. 1, 2). (2) Their conduct (vers. 3-8). (3) Their punishment (vers. 9-12).

On the first topic, we have seen that this parable referred, primarily, to the Jews, their privileges, rebellion, unbelief and final doom; let us now see and specially teach that the parable is a picture of to-day, and represents what is too often the sin of the present generation. Our privileges, what are they? A vineyard, hedged, watched, provided with all things needful for securing the results of the fruitage, and given to men who have no right to such blessings, and who are only asked to give, in return, a portion of the fruits. What is our vineyard?—a Christian country. Show the greatness of this blessing—freedom of conscience, none daring to make us afraid; an open Bible, no sealed or chained Word of God; the teachings of the Church and School. Show that here, although so little prized sometimes, are inestimable privileges, and these messengers of God's love and mercy, though often rejected, are sent to us again and again—Sabbaths, Christian laws, opportunities, Christian homes (some have not these). We are hedged in with mercies. The Spirit of God is the rain and dew given without measure to refresh and fructify, and God Himself our defence, our watch tower and safety—Ps. 62: 2; 89: 18.

On the second topic, show that their conduct was characterized by (1) ingratitude—base and deep; they had nothing which they had not received; it was all the Lord's, and when He asked for an acknowledgment, they basely refused. By (2) rejection; the messengers of the owner of the vineyard, who should have been to them as his representative, they refused to hear or receive. By (3) rebellion; they broke out into open violence, stoning some of the messengers, wounding or shamefully handling others, and finally killing some; all this, intensified and aggravated a hundredfold by their conduct towards the "well-beloved" Son. And now, examine and see what has been our conduct; have not we, the inheritors of the privileges, been, alas! too often, the followers of the sins? Press this, and show further that even neglect of privileges is offensive to God, and will not be allowed to go unpunished.—Heb. 2: 3; 10: 28, 29.

On the third topic, point out how God's judgments have fallen upon these despisers of privileges and blessings; upon the Jews; upon some of the early Christian Churches. Once centres of light and influence, what are they to-day? Refer to the messages to the Seven Churches; and we may be sure that if, as a people or as individuals, we are careless of the blessings we enjoy as a people or as individuals, our candlestick will be taken out of its place, and we left in darkness.

Incidental Lessons.—That God has given to every man a vineyard to care for and work in.

That God has done everything needful to help us to fulfil our duty.

That the ministers of God are His servants calling us to duty.

That God expects service in return for privileges.

That those who reject the servant reject the Master and Lord.

That the love of God was manifested in the sending of His Son.

That the guilt of the husbandmen was increased by their rejection of the Son.

That the sin and suffering of the Jews is an eternal warning to us.

Main Lesson.—Privileges, responsibility, neglect, punishment—Jer. 7: 12-16; Amos 3: 10-12; Matt. 10: 14, 15; Luke 12: 47, 48; John 15: 22-24; Heb. 10: 26-29.

OUR YOUNG FOLKS.

THE CHILDREN AND THE BIRDS.

O wise little birds, how do ye know
The way to go,
Southward and northward, to and fro?
Far up in the ether piped they:
"We but obey
One who calleth us far away,

"He calleth and calleth year by year,
Now there, now here:
Ever He maketh the way appear."

Dear little birds! He calleth me,
Who calleth ye;
Would that I might as trusting be

KATY'S TEMPTATION.

Sarah was leaning against the gate of Farmer Jones' orchard. She was thinking how nice the farmer's pear tree looked, and how good the pears would taste. Just then her friend Katy came along. "Where are you going?" said Sarah. "Oh, nowhere in particular," said Katy, "I had nothing else to do, so I thought I would take a walk. I am real glad I came across you; what are you going to do?"

"Well," said Sarah, "I am glad to see you, too. I was getting dreadfully lonesome. Do you see that pear tree over in the corner? Well, let's go and get some."

"But they are Farmer Jones' pears," said Katy.

"Well, he will never miss a few; we can just pick them off the ground. Besides, if we should ask him, you know he would say yes."

"Well, then, let us find him and ask him; you know mother always says that if a thing isn't worth asking for, it isn't worth having. Besides, the command says, 'Thou shalt not steal.'"

"Yes," said Sarah, "but it wouldn't be exactly stealing, do you think? Mr. Jones would not care so much for the pears on the ground."

"Are they our pears? that's the question," said Katy. "Have we any right to take them?"

"No," said Sarah, "and I am ashamed and sorry that I proposed such a thing. I am glad that you stood up for the right, instead of yielding to my evil advice. Come, we will go together and ask Mr. Jones for some pears. I am almost ashamed to face the kind old man after intending to treat him so meanly."

Just inside the orchard they met Mr. Jones. Katy asked him if they might have some of the pears that lay on the ground. "Yes, certainly you may," said the old gentleman; "come with me." When they reached the tree, he gave it a good shake, and down tumbled the mellow pears. "There," said he, "I am always glad to favour a little girl who stands up for the right as Katy does, and also one who acknowledges her faults and is sorry for them as Sarah is. I heard all that passed between you, and I am glad that you are little girls to be trusted."

You may imagine Katy's and Sarah's feelings. What would they have been, if they had not resisted the evil temptation? "Be not overcome of evil."

STOP BEFORE YOU BEGIN.

Success depends as much on not doing as upon doing; in other words, "Stop before you begin," has saved many a boy from ruin.

When quite a young lad, I came very near losing my own life and that of my mother by the horse I was driving running violently down a steep hill and over a dilapidated bridge at its foot. As the boards of the old bridge flew up behind us, it seemed almost miraculous that we were not precipitated into the stream beneath and drowned. Arriving home, and relating our narrow escape to my father, he sternly said to me, "Another time hold in your horse before he starts."

How many young men would have been saved if early in life they had said, when invited to take the first step in wrong-doing, "No, I thank you." If John, at that time a clerk in the store, had only said to one of the older clerks, when invited to spend an evening in a drinking-saloon, "No, I thank you," he would not to-day be the inmate of an inebriate asylum. If James, a clerk in another store, when invited to spend his next Sabbath on a steamboat excursion, had said, "No, I thank you," he would to-day have been an honoured man instead of occupying a cell in the State prison. Had William, when at school, said, when his comrade suggested to him that he write his own excuse for absence from school and sign his father's name, "No, I thank you; I will not add lying to wrong-doing," he would not to-day be serving out a term of years in prison for having committed forgery.

In my long and large experience as an educator of boys and young men, I have noticed this, that resisting the devil, in whatever form he may suggest wrong-doing to us, is one sure means of success in life. Tampering with evil is always dangerous. "Avoid the beginnings of evil," is an excellent motto for every boy starting out in life. O how many young men have endeavoured, when half-way down the hill of wrong-doing, to stop, but have not been able! Their own passions, appetites, lusts, and bad habits have driven them rapidly down the hill to swift and irremediable ruin.

My young friend, stop before you begin to go down hill; learn now to say to all invitations to wrong-doing, from whatever source they may come, "No, I thank you," and in your old age, glory-crowned, you will thank me for this advice.

TRY AGAIN.

A gentleman was once standing by a little brook watching its bounding, gurgling waters. In the midst of his musings he noticed scores of little minnows making their way up the stream, and in the direction of a shoal which was a foot or more high, and over which the clear sparkling waters were leaping. They halted a moment or two as if to survey the surroundings.

"What now?" inquired the gentleman; "can these little fellows continue their journey any further?"

He soon saw that they wanted to go fur-

ther up the stream, and were only resting and looking out the best course to pursue in order to continue their journey to the unexplored little lakelet that lay just above the shoal. All at once they arranged themselves like a little column of soldiers, and darted up the foaming little shoal, but the rapid current dashed them back in confusion. A moment's rest, and they are again in the sprayey waters with like results. For an hour or more they repeated their efforts, each time gaining some little advantage. At last, after scores and scores of trials, they bounded over the shoal into the beautiful lakelet, seemingly the happiest little folks in the world.

"Well," said the gentleman, "here is my lesson. I'll never again give up trying when I undertake anything. I did not see how these little people of the brook could possibly scale the shoal—it seemed impassable, but they were determined to cross it. This was their purpose, and they never ceased trying until they were sporting in the waters above it. I shall never give up again."—*Kind Words.*

EVENING PRAYER.

Father, as the days decline,
Grant Thy sun of truth shall shine
In my soul, and in my heart,
Bid! O bid him not depart,
But continue through the night,
And at morn my pathway light.

I have need of light and truth;
I am in the paths of youth;
And, dear Lord, I would not stray;
Guide and light my onward way;
And when evenings all are past,
O receive Thine own at last.

A NOBLEMAN AND HIS JESTER.

There was a certain lord who kept a jester in his house (as many great men did in olden days for their pleasure), to whom the lord gave a staff, and charged him to keep it till he should meet with one who was a greater fool than himself; and if he should meet with such a one to deliver it over to him.

Not many years after this his lord fell sick, and, indeed, was sick unto death. The jester came to see him, and was told by his sick lord that he must now shortly leave him.

"And whither wilt thou go?" said the jester "Into another world," said the lord.

"And when wilt thou come again? Within a month?" "No."

"Within a year?" "No."

"When, then?" "Never."

"Never! And what provision hast thou made for thy entertainment there whither thou goest?"

"None at all."

"No!" said the jester. "None at all? Here, take my staff, then. Art thou going away for ever? Hast thou made no preparation for a journey from which thou shalt never return? Take my staff, for I will not be guilty of such folly as this."

HOW TO OBEY.—Do it at once. Do just what you are told to do. Do not try to have your own way, even in part. Do it cheerfully. Do not go about it in a surly, cross, peevish way. Do not grumble, and talk back. Only cheerful obedience can be pleasing to God and man.

PUBLISHER'S DEPARTMENT.

DON'T YOU FORGET IT!—Cingalese is widely known to be the best Hair Renewer ever introduced to the public.

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MEETINGS OF PRESBYTERY.

LINDSAY.—At Lindsay, Tuesday, 29th August, at eleven o'clock a.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 18th, 1882, at three o'clock p.m.

SAUGER.—In St. Andrew's Church, Mount Forest, on the 19th September, at ten o'clock a.m.

PETERBORO.—In First Church, Port Hope, on the third Tuesday of September, at ten o'clock a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on the third Tuesday in September, at two o'clock p.m.

HURON.—In Clinton, on the second Tuesday of September, at ten a.m.

STRATFORD.—In Knox Church, Stratford, on the second Tuesday of September.

LONDON.—In the First Presbyterian Church, London, on the second Tuesday of September, at two p.m.

GLENGARRY.—At Alexandria, on Tuesday, Sept. 12th, at eleven o'clock a.m.

CHATHAM.—At Windsor, on Tuesday, 19th September.

WHITBY.—At Chawara, on Tuesday, 17th October, at half-past ten o'clock a.m.

MAITLAND.—At Melville Church, Brussels, on Tuesday, 19th September, at half-past one p.m.

BARRIE.—Special meeting at Bracebridge, Thursday, 24th August, at two p.m.

TORONTO.—In the usual place, on the 5th of September, at eleven a.m.

GUELPH.—Next ordinary meeting in Chalmers Church, Guelph, on the third Tuesday of September, at ten o'clock forenoon.

ERAMOSA.—on Monday, 18th September, at eleven o'clock forenoon.

Births, Marriages, and Deaths.

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BIRTH. At the manse, Hanover, on Friday afternoon, July the 28th, 1882, the wife of Rev. J. T. Paterson, of a son.

DIED. At 10 Hayter st., Toronto, on the 28th July, Annie Raitt, wife of the Rev. T. F. Fotheringham, M.A., aged 35 years.

At Gravenhurst, July 20th, James Hoyes; on August 1st, Robert Stanley, aged 13 months, twin sons of Rev. E. W. Pantou, of Bradford.

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Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of the blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight in the stomach, sour eructations, sinking or fluttering at the heart, choking or suffering sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

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Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails, on FRIDAY, the FIRST day of SEPTEMBER next, for the deepening and completion of that part of the Welland Canal between Ramey's Bend and Port Colborne, known as Section No. 34, embracing the greater part of what is called the "Rock Cut."

Plans showing the position of the work, and specifications for what remains to be done, can be seen at this office, and at the Resident Engineer's office, Welland, on and after FRIDAY, the EIGHT-EVENTH day of AUGUST next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of four thousand dollars must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The cheque or money thus sent in will be returned to the respective contractors whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 15th July, 1882.



TRENT NAVIGATION

Notice to Contractors.

THE letting of the works for the FENELON FALLS, BUCKHORN and BURLEIGH CANALS, advertised to take place on the second day of August next, is unavoidably further postponed to the following dates:—

Tenders will be received until Thursday, the twenty-fourth day of August next. Plans, specifications, etc., will be ready for examination (at the places previously mentioned) on Thursday, the tenth day of August next.

By Order, A. P. BRADLEY, Secretary. Dept. of Railways and Canals, Ottawa, 15th July, 1882.

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