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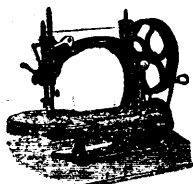
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COLD SLAW.—Cut a head of hard, white cabbage into very fine shavings, it is seldom shaved fine enough. For a quart of the cabbage take the yolks of three eggs, beat them well; stir into a tumbler and a half of vinegar, two spoonfuls of loaf sugar, a table-spoonful of olive oil, one of thick, sweet cream, or a piece of butter as large as a walnut, a heaped teaspoonful of mustard, salt and pepper to taste; mix with the egg, and put this sauce into a stew-pan; when hot add the cabbage, stew until thoroughly hot, which will not require more than four or five minutes. Toss it up from the bottom with a silver or wooden fork; take it up, and set where it will become perfectly cold; an ice is best. The quantity of vinegar would depend on its strength.

BROWN SAUCE WITH MUSHROOMS.—Put two table-spoonfuls of butter into a saucepan; let it melt; cut up three large onions and lay into it; also, cut in small pieces one pound of beef, one pound of veal, and a slice of bacon, two cloves, a few whole black peppercorns, two teaspoonfuls of salt, a bay leaf, and a gill of water; set it on a quick fire, stirring it well, and let it boil hard about ten minutes, then remove to a cooler part of the fire and let boil slowly until it is of a nice brown colour; add to this between two and three quarts of water, and set where it will only simmer, leaving the lid of the saucepan part way off; skim free from fat, and boil slowly two hours, then pass through a sieve. Put two ounces of butter in a pan, melt it over a slow fire, and add three table-spoonfuls of flour; stir it until it is getting a deep yellow colour, then remove from the fire; let it get a little cool, and add at once as much of the above stock as is needed, set it on the fire to boil; when it comes to a boil, set aside and let simmer; skim free from all grease. It should be a rich brown. Put in this about twelve mushrooms washed and chopped fine; a little cayenne and a little sugar may be added, and will be found an improvement.

# THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, OCTOBER 5th, 1880.

No. 49.

## NOTES OF THE WEEK.

OF the present ministry of the Free Church of Scotland there are 120 who joined in the exodus in 1843.

THE "Choya Shimbun," a Chinese paper, says: "An imperial interdiction has been issued against opium smoking, allowing two months for reform, after which severe penalties will be inflicted on all transgressors."

DEATH has been very busy of late among the ministers of the American Presbyterian Church, no fewer than twenty-two, including two ex-Moderators, having died since the meeting of the last General Assembly.

THROUGH the perversity of the Sultan there may be the first beginnings of what may result in a European war, any day. It is evident the "unspeakable Turk" feels that he must go, "bag and baggage," and he is resolved, apparently, to go only on compulsion. It is a pity, but seemingly inevitable.

THE Evangelical party in Holland have resolved to establish a theological college, to be called the "Free Calvinistic University of Amsterdam." Already five Professors have been appointed, and the college will be opened in the middle of September. The Chair of Practical Theology remains to be filled.

DR. LEEDS, of New Hampshire, says that the number of divorces is greater in New England than among any other civilized people; greater even than in France during the break up of the French Revolution. In New England there is one divorce to every twelve marriages, and these divorces are mainly among Protestants.

THE Presidential contest in the States grows in keenness as the important day approaches. The "solid South" fully expects to carry its candidate triumphantly into the White House, and, it is quite possible that its expectations may be realized, though we rather think that the Republicans will be again victorious, and on the old issue which has already given them twenty years of power.

It is in the last degree discreditable for either English journals or individuals to indulge in such insolent abuse as is being at present heaped upon Lady Burdett-Coutts on account of her daring to marry a young man, or even to propose to do so. Surely, after such a life as that lady has led, she had a right to expect very different treatment; the marriage is her own business exclusively as long as she commits no sin.

THE trouble about the disarming of the Basutos threatens to result in another South African war. The British Government are threatening to let the Colonists fight out such quarrels without reckoning upon Imperial assistance. Had this been done long ago, and rigidly carried out, there would have been fewer wars in South African history, and less high-handed injustice and oppression perpetrated in that region.

A CHURCHMAN calls the attention of the Bishop of London to the fact that an ordained clergyman who preaches in that city every Sabbath recently took for his text "The Lord said," and began his sermon thus: "Of course you know, my brethren, that the Lord never said anything of the kind." There are, he says, "two or three score" of preachers of this kind in and about London, who believe those parts of the Bible they like, and reject the rest.

AT a meeting of the Presbytery of London (Eng.), held lately, the Rev. R. Taylor presented a petition from the Presbyterian congregation at Rangoon, British Burmah, asking to be associated with the Synod of the Presbyterian Church of England. The congregation was originated by the Anglo-Indian Union of Edinburgh, and has since been in the charge of

ministers of the Free and Established Church. The congregation asked to be provided with a minister, to whom they offered £600 a year stipend.

AN eminent French medical man, appointed superintendent of the Paris hospitals by the late Emperor, says: "The Sisters of Charity are the curses of our hospitals. They are the tools of the priests, who employ them to secure wills in their favour, or legacies for masses. They do not scruple to terrify their patients by every means in their power, whether of future punishment or by well-arranged apparitions, etc. They withhold medicine and food, if even they do no worse, and they prevent sleep in order to gain their diabolical ends."

SOME Protestant Churches are beginning to fear that there will be a steady decrease in the list of candidates for the ministry. The Romish Church is facing the same discouragement. A vicar-general of that Church says that there are three thousand vacant parishes in France which cannot be filled, and the vacancies increase. He gives one reason for this which has much force in it: "It is the religious life of the general community which ultimately determines the supplies furnished by it for the sacred ministry; and if that life ebb and slacken so will the number of 'vocations' fall off."

FROM the minutes of the General Assembly of the Irish Presbyterian Church, for 1880, it appears that that Assembly was attended by 716 members, viz., 459 ministers and 257 elders. The total number of ministers connected with that Church is 632, and the total number of congregations is 538, while of licentiates and ministers without charge there are 41. The Assembly has 41 committees, 9 Bodies of trustees, 2 colleges with 14 professors, and 7 mission schemes. The total number of families connected with the Church is 80,000; communicants, 105,000; contributors to Sustentation Fund, 38,000; stipend payers, 67,000; elders, 2,000; day schools, 700; Sabbath schools, 1,000; Sabbath school teachers, 8,500; sum raised for Church purposes, \$700,000.

AFTER a late well-known social entertainment a rather prominent gentleman was threatened with great bodily injury, if he had not his life put actually in danger, and some newspapers have waxed hysterical over the occurrence. Others explain it on the simple principle of "too much wine," and say that there was no danger whatever. Whatever were the actual facts in this particular instance, it is notorious that there are no such things as social gatherings, of a public or semi-public character, and with toast-drinking in the usual fashion, without a fair proportion of those present being more or less intoxicated, and the *more* a great deal oftener than the *less*. Yet many of the so-called friends of morality and decency protest that it is all right. It is anything but "all right."

THE question of the separation of Church and State is likely soon to come to the front in France. Meantime, the opponents of the Church, who appear to constitute the majority in France, are practising upon the religious orders. They are refusing to allow them to teach in schools, as a preliminary to refusing them pay for teaching in the churches. The Pope appears to have submitted to the expulsion of the Jesuits, but he is not so hostile to some of the other religious Bodies, whose name is legion. He has compromised with the State in their interest, or he has allowed them to compromise. The compromise is that they will repudiate the supremacy of the Church, or at least that they will recognize the independence of the secular power, if the secular power will allow them to live and teach unmolested, and that they will undertake to teach nothing hostile to the Republic.

THE High Church party in England appear to be very uncomfortable since Dr. Ryle was made Bishop of Liverpool. Dr. Ryle's theories on the subject of bishops are far too apostolic for their tastes. With

them, Low Church is no Church. A correspondence has just been published in a Liverpool paper on the subject which brings this idea out clearly. Some one wrote to Dr. Lee, vicar of All Saints, Lambeth, one of the most prominent of English High Churchmen, asking him in effect if Dr. Ryle could really give valid ordination. Dr. Lee gives no uncertain sound on the subject: "For myself, I may add with the utmost sincerity that I would as soon believe that the laying on of hands of the town clerk or the town crier would confer upon me the priesthood of the Christian Church, as that anything Dr. Ryle might attempt would convey to me that grace." Who shall decide when the "successors of the apostles" disagree?

THE list of delegates to the Pan-Presbyterian Council shews that there were members present from many distant lands. Austria, with three Presbyterian Church Bodies, had two representatives; Belgium, two; France (two Churches), one member; Germany, one; Italy, two; Spain, two; Switzerland (four Churches), two delegates; England, three; Ireland thirteen; Scotland, forty-nine; Wales, three; Northern Presbyterian (United States), forty; Southern Presbyterian, twenty-eight; Reformed (Dutch) Church, twelve; other Presbyterian Bodies in the States, fifty-one; Canada, eighteen; Cape of Good Hope, one; Ceylon, one; New Hebrides, one; New South Wales, one; South Australia, one; Tasmania, one; Victoria (Australia), one—total, two hundred and thirty-six. Besides these there were of foreign missionaries and ministers assigned to duty upward of fifty. And several hundred visiting ministers were also present.

"OUR LADY OF KNOCK" is the latest Roman Catholic title of honour given to the Virgin. The supposed delusion which gave her this new designation arose from the appearance, on the walls of the parish church of the obscure village of Knock, Ireland, one night, of a bright vision in beautiful light of the Virgin, with, we believe, her husband and the Holy Child. According to the evidence, there really was such a vision, and it was probably produced by means of a magic lantern by some wicked Protestants of the neighbourhood. But the wonder grew. Scores of persons saw each his separate vision. One saw stars, another coloured lights, and each imaginative devotee was favoured with his or her own private apparition. The credulous crowds flocked from all parts. They began picking off the mortar, on which the Virgin deigned to appear, from the walls and carrying bits of it to the sick, who were immediately cured. The plaster was soon pulled off as high as men could reach. It was brought to America and sold. Now, the water that has washed over the walls is gathered and bottled for the sick, and pilgrimages are organized from England and America.

IN connection with the late expedition of Lieut. Schwatka to the Arctic region there is likely to result very curious and very painful revelations. Commander Cheyne, who has been on three of the many searching expeditions, similar to the one at present attracting so much attention, does not hesitate to declare publicly that Sir John Franklin, and his men, did not die from the severity of the Arctic winter, but from the villainy of the contractor who furnished the supplies of preserved meats. He will now likely have an opportunity of making good his assertions, for it is understood that the return of the remains of Lieut. Irwin will necessitate a coroner's inquest, and Mr. Cheyne will likely be called to give evidence on the cause of the death. Whether or not the present charge can be made good we shall not say. It is, at any rate, a matter of notoriety that there have often been the most abominable frauds perpetrated in this matter of canned meats. Nothing short of death seems an adequate punishment for such a crime, and if Mr. Cheyne can establish his charge in this case it will be a pity if all the offenders are beyond the reach of earthly punishment. To such, we fear, mere infamy would be no punishment at all, unless, to be sure, it spoiled their trade.

## OUR CONTRIBUTORS.

### SERMON

BY THE REV. ROBERT HAMILTON, MOTHERWELL.

"And He saith unto them, follow Me, and I will make you fishers of men."—Matt. iv. 19.

The facts of history testify that frequently great events have arisen from apparently insignificant beginnings. From the inconsiderate listening of Eve to the fair words of the tempter came the moral desolation which has overwhelmed the human family. From the apparently incidental passing of a few merchantmen, on their way to Egypt, at the moment when the brethren were in perplexity what to do with Joseph, began the eventful history of God's wonderful dealings with the nation of Israel—a history which has fully shewn to an unbelieving world that the God of heaven rules over men on earth. When the well-laid plot was almost ready for execution by which it was hoped that the Jewish nation would be cut off, that night some unknown cause kept the king from sleeping, and, to while away the sleepless hours, he caused the chronicles of the kingdom to be read in his hearing, and, by one sentence in these chronicles, arose the defeat of the conspirator and the deliverance of the doomed nation.

It was to the world an insignificant event when it was told that a child was born in the stable at Bethlehem. What is there more important about that birth than in the birth of any other poor man's child? but the angels of heaven were not so blind to the connection of that event and the grand results which would arise from it to the human family. So great have been the results which have arisen from seemingly insignificant causes that no thoughtful observer of the history of events will think or speak lightly of apparently insignificant causes of anything which stretches forward into the unknown future.

History plainly shews that men have made great mistakes in judging by outward appearance. Results have shewn that man has been both ignorant and rash in despising the day of small things; in nothing has he made greater mistakes than in connection with the Gospel. It has been to the Jew a stumbling block, and to the Greek foolishness (while its results have demonstrated that it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek). The one has unbelievably asked: "How can this man give us his flesh to eat?" The other, in his pride of intellect and contempt for all who did not reach his style of diction, forgot the truth in the speaker, and asked in scorn, "What will this babbling say?"

In the face of such opposition Jesus began the conquest of the world by seemingly insignificant means; Himself unknown to the nation in which He was an obscure citizen; earning his bread by the sweat of his brow, until the day He was publicly declared by the forerunner to be the Lamb of God which taketh away the sin of the world; and, though then distinguished unto John by the Spirit descending on Him, no outward mark of his personal greatness could be seen by the world. He sought not to surround himself with men of learning or social influence to give an impetus at the beginning of his great undertaking, but called unto Him a company of men destitute of any outward recommendation. They had no philosophic acuteness to enable them to contend successfully with traditionary Judaism. They had no eloquence which specially pointed them out as qualified to persuade men to yield to the claims of Jesus. They were not distinguished for their social influence, but poor fishermen of an outlying province. These seemed not to be the men fitted for the conquest of the world. Yet these were the instruments the Lord Jesus made choice of by calling them, as in the words before us, "Follow Me, and I will make you fishers of men."

These words bring before us the work of the Gospel minister and the way to do that work. It is chiefly to the way of doing the work that I desire to call attention. The thought may be thus expressed: The way to win souls is to follow Christ. All of us, having anything like an adequate apprehension of the nature, the importance, and the difficulty of the work we often concerned about doing it rightly. It is possible that zeal to gain the end may lead us to adopt wrong methods which, for a time, seem to be crowned with success, but afterwards the results may lead us to feel that the

end does not justify the means. The way, as Jesus points out to us here, is to follow Him.

#### 1. Certainly this includes

##### PERSONAL SUBMISSION.

This step seems absolutely necessary as the first requisite for the doing of the work rightly. There must be an apprehension of the condition of the sinner, of the character of Jesus Christ as the Saviour, of the nature of the work done by Christ for man, and a cordial reception of that Saviour and the work He has done, in order to the first step in following Christ. There must be a personal submission of the heart ere the soul can ask, "Lord, what wilt Thou have me to do?"

The person who attempts to teach the truth, who knows it not himself, is as a blind man leading the blind. The person who presumes to draw another to Christ, who refuses to be drawn himself, is not following Christ. We know that such things have been tried and sometimes commended. There have been parents who have attempted to teach the truth of Christ to their children who did not know the truth themselves. There have been Sabbath school teachers attempting to teach the way of salvation who were not in that way themselves. There have been ministers who have attempted to teach men the way of life when they were not in that way themselves, who have after getting the light, confessed that they had not been following Christ. Renewal of the heart, personal conversion, lies at the foundation of all true following of Christ.

#### 2. Following Him implies

##### KEEPING THE END OF OUR WORK IN VIEW.

The end is to fish men—to win souls. They are lost, they are perishing, and the Saviour has put into our possession the means of rescuing the perishing, and we are bound to use the instrumentality in the best way possible in order that men may be saved. *Within view* men are in peril, and we are called on to rescue them by a faithful use of the instrumentality committed to our trust. Is it possible for men, standing by the river, with suitable means of deliverance in their hands, while numbers of their fellows are borne down by the rapid current to death, yet so to occupy their attention with the means of rescue that they fail to employ it in saving one? Facts testify that this has been done by cowardly and heartless men. And facts testify that this has been done when souls have been in peril. Men have so handled the Word of God that, instead of using it with the view of rescuing the perishing, they have used it only to tell men (by enjoining moral duties) to take care lest they be lost, and have conveyed to the lost the thought that by due care on their own part they may escape the consequences of sin. Some who have been called to win souls have forgotten that men are lost. They have lost sight of the truth that the heart is at enmity with God, is not subject to the law of God, that all the world is guilty before God, that men are under condemnation and in need of an immediate deliverance. These things have been forgotten, while the messenger has occupied his attention with the composition of his sermons, with the cultivation of literature or science, or the many duties of his office, and, has allowed the chief end of his work to sink into a secondary place. To become oblivious to the fact that his chief work is to rescue the lost, to forget that his work is to testify unto his fellowmen that Christ is the Saviour of the world, is to forget to follow Christ. He never lost sight of the great end of his mission on earth, which was to seek and to save them that are lost. For this end was He born, for this cause came He into the world, that He might bear witness unto this truth. Wherever He was He spoke to perishing men of the bread of life, of the water of life, of giving Himself a ransom for many, of being lifted up as the serpent in the wilderness, so that whosoever believeth in Him might not perish, but have everlasting life. The end of his mission He kept in view when speaking to the learned in the courts of the temple, or to the multitudes on the slopes of the mountains in Galilee, or to the woman by the well of Jacob, or privately to his disciples. The one theme which occupied his thought was to do his Father's will, and his will is that none should perish, but that all come to repentance. This pervaded his thought and influenced his actions, and has left an example to those called to win souls.

#### 3. Following Him includes

##### EXALTING HIM.

There was a weakness shewn by the disciples which

they had great difficulty to get over. Self-seeking continually intruded itself in following the Master. John and James sought the highest place of personal honour, they sought to give the Master counsel regarding the inhospitable Samaritans. Peter presumed to direct Jesus not to throw his life away, and even when the cross was drawing near they were disputing one with another who should be the greatest. In these things they were not exalting Christ to the first place in their thought, but rather of trusting themselves before Him; of such as do this Jesus says they are thieves and robbers. As his followers our place is not to stand on the same platform with Him. He is our Lord and great Captain and must have the place of honour in all we do in his name. Should any victory be gained through our instrumentality to Him the praise must be given, because it is He who has made us fishers of men. Behind Him we must desire ever to stand, so that men may see Him only, while our song is, "Not unto us, O Lord, not unto us, but unto Thy name give praise for Thy mercy and for Thy truth's sake." Our ambition must be to have the place which a pious Christian assigned to the late Ebenezer Brown, when on a Monday morning he asked how his sermon was liked yesterday. The reply was, "I did not see you, sir, for your Master." Out of sight behind our Master is the proper place for the winner of souls. This thought may be emphasized by the anecdote of a gentleman furnished with the very best tackle, who toiled all day and caught nothing, while, near by, a ragged boy, with the most primitive apparatus, caught fish in abundance. He asked of the boy the secret, and was answered, "the fish will not catch, sir, so long as you do not keep yourself out of sight." O for such devotedness to the honour of Christ as to keep Him ever before us that even our hand shall not be seen by our hearers to draw their attention from Him to ourselves! O for such power to enable us so to present Him that we shall disarm the criticism of the hearer by shrinking out of sight in the shadow of our Master's greatness!

Does not the stammering tongue of the devoted soldier speak so admiringly of his general that the hearer forgets the speaker in the picture of the general? Can it not be aimed at? Can it not be attained by the soldiers of Christ? It is difficult to reach this attainment. The weak children of men have not yet attained, neither are already perfect, but the difficulty must be faced in the determination to exalt Him as He to whom we desire men to look. Renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. So preaching "that we preach not ourselves but Christ Jesus the Lord, and ourselves the servants of men for Jesus' sake" (2 Cor. iv. 2-7).

#### 4. Following Him implies

##### HOWING TO HIS AUTHORITY.

His Word is ever to be our standard of appeal. Here his authority is to be regarded as supreme. As emphatically as to Jonah is his direction to every one He sends as a messenger, "Go and preach the preaching that I bid thee." It may be unpleasant to the modern messenger, as it was to him, and to those to whom the word is spoken. In the case of Jonah, as now, it is the word of the Master, and the very word that was blessed to the inhabitants of Nineveh. No modification of that word could have produced such a grand result. It is not our place to stand and argue with our great Master, as Lot did with the angels who had laid hold of his hand to lead him from destruction. Though we may be led toward a dark cloud, in which there are mysteries we cannot expound, it is ours to do as did Abraham when commanded to do a strange thing, which seemed to run in opposition to a precious promise which he firmly believed. Asking no questions he arose early, thoughtfully prepared, and set out to do as the Lord had bidden him. Surely he has spoken to us more plainly than to Abraham, and whatever obscurity may yet hang over any word He has spoken we will not hesitate to assert it if we are submissive to his authority. We may not take the place of apologists for anything He has said, nor express regret that He has so spoken, but contend for the faith once delivered to the saints.

Such submission may seem to clip the wings of imagination, and greatly circumscribe the field of speculation, and cramp the activity of intellectual gifts. It is not so, however. To follow Him as our authority

so implicitly will concentrate our gifts upon truth by which we shall become a power for usefulness, as with the stream, when, instead of wasting itself in the wide atmosphere, it is concentrated and directed into channels where it is rendered useful to man. The weapons of our warfare against sin are not imagination, fleeing from flower to flower, nor our speculations about the unknown—attempting, but making nothing known. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 4, 5).

So to submit to his authority may not seem a hard thing to any of his followers if we consider well his example. He humbled Himself and was made under the law. He submitted Himself to the teaching of his Father. If any in the form of man had a claim to trace out a way for Himself by neglecting this and amending that which He found in the revealed law, surely He had that claim; but He attempted no changes. His submission was complete as expressed in these words, "I can of mine own self do nothing: as I hear I judge, and My judgment is just; because I seek not mine own will, but the will of the Father which sent Me" (John v. 30).

#### 5. To follow Him implies

##### A FEELING OF DEPENDENCE.

The ambassador sent by the Imperial Government feels that he is not sent on his own charges. He is directed what to say and what to do, and is sustained by the power of the government he represents. If pressed by difficulties he falls back on his instructions and feels, so long as he follows these instructions, he will be sustained amidst peril. The ambassador of the cross is not less favourably placed towards his Lord and Master. He goes for Christ as though God did beseech men by him and his duty is to pray men, in Christ's stead, to be reconciled to God. The position is honourable as is that of the ambassador of the strongest government. There are great responsibilities connected with it, for the everlasting condition of souls much depends on a right discharge of his duties. There are immense difficulties surrounding it. Souls are to be enlightened and rescued from the grasp of Satan, and these souls are resisting the beseechings of the ambassador and the message of mercy he bears from his Sovereign. In the midst of such responsibilities and such difficulties what messenger of the Gospel does not feel this to be a precious thought that he can confide in Him who has called him. The instructions are clear. The guidance promised is unerring, and the strength to defend is infinite. When the Master said "go" immediately he added, "Lo, I am with you alway, even to the end of the world." This is a much more certain ground on which to rely than has the ambassador of any government on earth. He whom we follow is at hand, ready to be called at any moment for direction and strength, so that conscious dependence upon Him will enable anyone, in the midst of inward and outward trial, as did one of the distinguished ambassadors of Christ—distinguished chiefly by conscious dependence—"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." It was this conscious dependence on the Lord for success in his service which enabled him to win souls. It was not his learning, nor his eloquence, nor his logical power, nor even his earnestness, on which Paul depended, but on the presence of the Master. "By the grace of God I am what I am, and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." None more readily than he accepted these words, so humbling to human pride, "Not by might nor by power, but by My Spirit saith the Lord."

In going forth, bearing precious seed, some of us have many reasons to ask almost despairingly, "Who hath believed our report, and to whom has the arm of the Lord been revealed?" Is it not that we have gone forth mournfully, not weeping over our weakness, but more like Samson shorn of his hair, and perceiving not that the Spirit of the Lord was not with him as in former times, and we have returned without joy because we returned without sheaves. Have we not forgotten that it was the Lord's work, and failed to cultivate the thought that our success depends

on Him? His ear is not dull, his hand is not shortened, but to-day He is as ready to sustain as He was to sustain David when with his sling and stone he went against the foe, in the spirit of dependence which he expresses—"I come to thee in the name of the Lord of hosts; this day will the Lord deliver thee into mine hand, and I will smite thee, that all the earth may know that there is a God in Israel, and all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's."

Let us more cultivate this feeling of dependence, so that when we are weak then are we strong.

Very briefly do we call attention to these additional thoughts implied in following Christ.

6. Trusting in the might of His Word. It is the best instrumentality for the accomplishment of the end. It is the power of God unto salvation to every one that believeth. When Christ is lifted up all men are drawn to Him. The old story, yet ever new because of its living might, must be, and will be told, for it is the only word that saves.

7. We must follow courageously, not like the disciples in Gethsemane, but like Peter and John in the temple, when they had cast off their fears and said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard."

8. We must follow perseveringly. We all know something of discouragements, but of these we have not had more than the Master when He was on earth. If we have been neglected by those from whom we had a right to expect support, the Son of Man had not where to lay his head. If we have been depressed by the apathy of those from whom we had a right to expect sympathy, neither did his own brethren believe in Him. Have we been cast down by the lack of success in our work—Jesus wept over a city whose inhabitants rejected his efforts for their salvation. Have we been forsaken of those who professed to be our friends—all forsook Him and fled. Yet He did not give up the work the Father gave Him to do. In the face of the bitterest opposition, with suffering, contempt, and death plainly before Him, He set his face steadfastly to go to Jerusalem, knowing all things which would befall Him there, and shrank not from the contest, but persevered in the work given Him to do, until He could proclaim victory upon the cross, in these triumphant words, "It is finished."

If we follow Him by personal submission, by keeping the end of our work in view, by exalting Him as the only Saviour, by bowing to his authority, by feeling our dependence on Him, by trusting in the power of his Word, by courageously following Him and by following Him perseveringly, shall not these things be the qualifications we need for winning souls. Is it not by these things in us Christ makes us fishers of men? If we feel that we are not qualified and not successful, then let us seek for more devotion to his work and more heart consecration. Let us be more definite and direct in our aim; more ready to give our Lord all the praise; more willing to do as He bids; more trustful in his Spirit, and in his Word, so that we may boldly speak because we believe, and never weary in well-doing; then, in due time, we shall reap, and many shall rise up to call us blessed.

##### TURKISH FAMINE.

MR. EDITOR,—Old Dr. Hodge, of Princeton, used to illustrate the poverty of the English language in some things as follows: "We say 'thank you' to a servant who hands us a glass of water; we say 'thank you' to any person who has done us the greatest favour; and we use the same expression in communing with God for His unspeakable gift." The same expression is used to express far different degrees of gratitude. So when we missionaries say "thank you" to those in Canada who have responded so well to our appeals for help for famine sufferers, we assure you it is not mere formality, but we only use that form to express what we most deeply feel.

Enough has been said of the suffering to shew you what may be witnessed any day in the villages of the famine districts. Would that we could draw a veil over the scene and hide it from view, or that we could say that the famine was nearly over, but on the contrary we very much fear that another year will not see the end of it. Having just returned from a visit to Alashgird and Byazid, where Mr. Cole and I had gone to distribute flour and wheat, I thought those who

have contributed would like to know how their money had been expended.

With funds from your side of the Atlantic and from England, together with some funds raised by the Ottoman Bank in Constantinople, wheat and flour which would be equivalent to about twelve hundred bushels were purchased, and sent out to Alashgird. Mr. Cole and I followed to distribute it, in which we were very materially aided by Muggerditch Effendi, of Toprak Kala. We divided up into three parties, assigning certain villages to each party, and so made a thorough visitation of the villages. On entering a village we called for three or four chief men, and procured the names of the destitute families, after which, if appearances indicated any amount of thrift in the village, we would make a thorough examination of the houses. But in the examination we were usually induced to add names to the list received from the chief men instead of cutting any off. On returning to the house of the chief man we issued tickets, writing the name of the village, the name of the person, and the number of the family, and having the person for whom the ticket was intended come and receive it in his or her own hand, so that we might be sure the tickets went to the right persons and that we might judge of their appearance. It may appear strange to some that such precautions against deception were necessary. But seeing the tendency in that direction, and being deceived more than once, we were induced to take every precaution possible to that end. The morality of the mass of the people in this respect is indicated by the very common expression *yalan der*—"it is a lie," and they seem to think nothing of calling each other *yalanee*—"liar." Thus we visited about one hundred villages, issuing tickets to the most destitute, in some cases only to the widows and orphans, and directing them to the village where the wheat or flour was stored. We distributed at the rate of seven to nine pounds to each person, thus relieving between 7,000 and 8,000 people. By this time I presume the 1,200 bushels have been consumed. It was hard, uninviting work. More than once, on leaving a village, I had to drag my way through a crowd, many of whom would hold on to my coat skirts, kissing even my boots, and pleading, and after I would mount my horse they would hold on to the stirrups of the saddle and even get their arms around my horse's neck, and it was only after the most emphatic refusals to issue more tickets, and by gradually working my way out of the crowd, I could put spurs to my horse and canter away to escape their entreaties. From one village six widows, who had been overlooked in the examination, with their children followed me for an hour over the hills to the next village to plead for tickets. It was a work of mercy, but the most trying work I have ever been engaged in, and one from which we earnestly hope we may soon be freed.

On investigation we found the harvest, what there is of it, very good, but the seed sown was less than a tenth of other years; hence it will be but a small part of what will be needed to meet the needs of the people for another year, besides it is in the hands of three or four rich men in each village, and consequently the great majority of the people will be dependent on charity. In every house examined we found quantities of dried herbs which have been gathered for food. With what money may yet come into our hands we propose to provide seed for this fall's sowing. We found that many Koords had left their villages to spend the summer in the mountains in tents. Having no crops this year the suffering amongst them when they return to their villages will be very severe the coming winter.

As to the political state of the country, it is the worst possible. Anarchy is the word descriptive of it. The Koordish robbers are becoming so careless of Government power that they sometimes choose the day time for plundering. While we were in the Byazid district a band of armed Koords visited one village and drove off all the flocks, about 450 head of stock. A detachment of cavalry was sent after them, and after exchanging a few rounds of ammunition the gallant captain left the Koords in possession of their plunder without further molestation. A number of men have been killed, and we saw several wounded in other frays. A sad tragedy occurred in Nicomedia about two weeks since. When Mr. Parsons, who has been a missionary for twenty-four years, was returning from a tour, he and his attendant lay down to sleep about five hours from home. While sleeping four men found them and coolly shot them

dead and rifled their pockets. They coolly remarked when arrested that they were sorry to kill two men for so little money—about \$4.50. The bodies were found two days later. "How long, O Lord, how long." *Erzrum, Aug. 25th, 1880. W. N. CHAMBERS.*

#### MARRIAGE WITH THE SISTER OF A DECEASED WIFE.

MR. EDITOR,—In your last number there is a letter from "Presbyteros," on the above subject, which leads me to think that the position occupied by this Church upon the question should be closely looked into, and patiently considered. We should either maintain vigorously and honestly the position hitherto held, or intelligently reform anything that may be found destitute of Scripture warrant. If the Church is divided in opinion we still may agree upon one mode of procedure for all the churches, and not continue to have individual ministers and sessions acting in a way which is inconsistent with the professed standards of the Church, and permitting in one congregation what is strictly excluded from another, in the same Church.

In stating the position of the Church, as I regard it, I do not wish at present to argue its accordance with Scripture. This may be done at another time. I purpose merely to shew that the Assembly was justified in appointing a committee to watch legislation and oppose any measure legalizing the marriages in question.

1. The Westminster Confession of Faith contains the recognized exposition of the doctrine of marriage held by this Church (Chap. XXIV). The Scotch-Irish and American Presbyterian Churches accept this doctrine. Whatever practices may have been tolerated, winked at, or condoned, none of these Churches has so far made any change in the doctrine of our common Confession.

2. In the Confession we have the following clause: "The man may not marry any of his wife's kindred nearer in blood than he may of his own." Therefore, as he may not marry his own sister, aunt or niece, he may not marry anyone standing in such relation to his wife. Thus, beyond question, the Confession forbids marriage with a deceased wife's sister, aunt, or niece.

3. Again we read, "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word." The references in support of this statement are Lev. xviii.; 1 Cor. v. 1; Amos ii. 7. Accepting these passages as bearing upon marriage, there cannot be a doubt that by Lev. xviii. 16, marriage with a brother's widow is expressly forbidden, and, by verse 14, marriage with the wife of an uncle (that is an aunt in law), and *implicitly* with their child.

4. Hence such marriages are, according to the Confession, within the forbidden degrees of *affinity*; and being such are incestuous.

5. Now it is further said, "Nor can any such incestuous marriages ever be made lawful by any law of man or consent of parties." The Bill before Parliament, last year, proposed to make these marriages legal. The Bill is, therefore, according to the Confession, contrary to the Word of God. And surely it is the duty of the Church to take steps to prevent the passing of a law which, by the Church, is regarded as legalizing incest and immorality. So long as this Church holds to the Confession of Faith, as it is, she is, in Christian consistency and honour, bound to oppose such legislation, and, should the Bill in question become law next year, the Church cannot honestly allow her ministers to celebrate such marriages, which she declares to be incestuous.

6. But the Confession may be wrong. If the Church is of this opinion she is equally bound to correct that which is wrong in her standards; and this ought to be done in a regular and constitutional manner. This then raises the questions, Is the Confession wrong? Should there be a change? It may be answered: If the Church is convinced either (1) that the eighteenth chapter of Leviticus is not a law of incest, and was not intended to regulate marriage at all; or, (2) that while, as a law, it was binding on the Jews, but is no longer binding upon Christians; or, (3) that the particular prohibitions regarding a brother's wife and father's brother's wife, had reference to certain peculiarities of Jewish society, which do not exist in modern society; or, (4) that while marriage with a brother's widow and aunt by marriage is forbidden, that prohibition does not fairly imply that a wife's sister, or niece, or aunt is forbidden. If the Church

is convinced of any one of these positions, then there ought to be a change. To meet any of the first three alternatives might require the removal from the Confession of the whole of Section 4 of Chapter XXIV. To meet the fourth, the removal only of the clause quoted above under 1.

7. Now if "Presbyteros," or others, think that a change should be made in the Confession let them say so, and indicate what the change should be. Let them also give their good and sufficient reasons for making such a change. The *onus probandi* lies with the reformers, not with the majority, who are to be regarded as satisfied with things as they are, and not given to changes. A temperate and intelligent discussion of the subject will be of use at the present time and may serve a good purpose by preparing the Church for harmonious and intelligent action so soon as the proposed Bill is again before Parliament, and when the subject comes again before the General Assembly by report of the Committee. The question is one which has two sides, and is surrounded with difficulties, and the greater number of thoughtful persons in the Church would like to read the views of write on both sides. Meanwhile, the Committee appointed by last Assembly will only do what the doctrine of the Church requires if they oppose the proposed legislation.

JOHN LAING.

*The Manse, Dundas, Sept. 27th, 1880.*

#### INTERRUPTION OF WORSHIP.

MR. EDITOR,—I remember that when, a small boy, I accompanied my father to the Scotch church, the only one then in the township of Finch, the officiating clergyman preached first in Gaelic and then in English, so that all might be edified. Now, after a space of about forty-five years, my business led me into the same neighbourhood. A new church had taken the place of the old one, the day was Saturday, and numbers of people were assembling. I inquired the reason, and was told that it was the preparation for the sacrament of the supper, which was to be administered on the morrow. I passed in and took a seat, the congregation increased until the church seemed full, and the time for beginning the service had arrived. The Rev. J. Fraser commenced the service in the usual way, but yet the people came in, or stood about the door, even after he announced his text—Luke vii. 50—he sat down to give all an opportunity to be seated somehow, either in the gallery or in the body of the church. He commenced to expound the text and yet they came, very much to the annoyance of both minister and people. The reader may be ready to ask, why write all this? Simply to be able to draw attention to two things, the one good and very commendable, the other not good and not commendable. It is pleasing and commendable to see a remnant of the early settlers with their children and grandchildren assembling in such numbers upon a week day to hear the same Gospel that gladdened the hearts of their forefathers upon their native Highland hills, and to see them, young and old, each for himself or herself, passing up, with right hand extended, to receive a token of admission to the Lord's table, it should be an admonition to those who stay at home upon preparation day and receive tokens by proxy, shewing thereby a lack of love to the Saviour, whose death and sufferings they purpose commemorating.

But it is anything but commendable to be late at divine service upon any day. Better to be ten minutes early than one minute late. These good friends may have some excuse; as the service is still in both languages, they may have intended hearing the Gaelic service only. Be that as it may, they disturbed a very solemn service, and I feel sure they will all agree with me in saying that it is not right, but very wrong.

T. E. C.

BETTER be upright and want, than wicked and have superabundance.

THE fullest and best ears of wheat hang lowest towards the ground.

LIFE, as we call it, is nothing but the edge of the boundless ocean of existence.

A YEAR of pleasure passes like a floating breeze, but a moment of misfortune seems an age of pain.

THE cases where women ruin their husbands by extravagance are exceptional. As a rule, the men are the bread-winners, but the careful managing and contriving comes from the women.

## PASTOR AND PEOPLE.

### THE FUTURE OF SABBATH SCHOOLS.

At the session of the Sabbath School Centenary in London, which was held at Exeter Hall, Dr. Wm. M. Taylor, of New York, made an excellent address, from which we copy a few pointed paragraphs:

Let me begin by remarking. In my judgment, the Sabbath school of the future will be in full harmony with the Christian Church. A distinguished minister in New York city said some months ago, at a public meeting there, that in many trans-Atlantic churches there were unhappily three parties; the party of which the choir were the nucleus; the party which gathered round the active Sabbath school workers; and the party which followed the leadership of the official representatives of the church. I know not how it may be on this side of the Atlantic, but I do know that on the other side, sometimes, it has been a question whether the Sabbath school is for the church, or the church for the Sabbath school. Now, in my judgment, in all cases where that question has arisen there must have been faults on both sides, and I think that in the future of Sabbath schools there will be fewer far of such controversies. How this is to be brought about it may be difficult to say. Some have said the minister ought to be the superintendent of the Sabbath school, and that has been the plan followed during a very long ministry—and very successfully followed—by Dr. Tyng, of New York city. Whether it should be universally followed or not is a very grave question to me. In my opinion that minister is the best organizer who follows the advice given by a wise old pastor to a young brother in the ministry: "Young man, never do yourself what you can get another to do for you as well." If there be among the members of the church one qualified, competent, and willing, to take the superintendency, I think the wiser part is for the minister to give him, with the concurrence and election of the teachers, that superintendency.

But not only should the superintendent be in full sympathy with the minister; I think there ought to be a closer link of connection between the Church as a whole and our Sabbath school teachers as such. It is the glory of our own Sabbath school army that their active connection with us is voluntary; and I would not have anything done by anybody, least of all by the Church, that should in the least degree interfere with it. Yet, at the same time, I think there ought to be some ecclesiastical or congregational recognition of this voluntary service. I think the superintendent ought to be chosen by the teachers just as your volunteer officers are chosen by the regiment. But just as your volunteer officers' commissions come from the Queen, so, after the teachers are elected, their commission and appointment should come from the Christian Church; and I think that by some public service, such as designation or recognition by the church, of the superintendent or chosen teachers, their appointment should be marked; and the benefit of that, I venture to say, will be felt by all concerned.

Now I pass to another point, and say that the Sabbath school of the future, in my judgment, will be characterized by a more thorough study of the Word of God. There is a wide-spread ignorance of the Word of God among us, far wider than multitudes would imagine. Let any minister on this platform venture to give out on the Lord's day in a crowded congregation a text from the book of Zephaniah, and let him see what a shuffling of leaves there will be among the audience. And if there be such wide-spread ignorance as to the very locality of the book, who shall be surprised at the much wider ignorance regarding the man Zephaniah himself, or regarding the prophecy that goes by his name! This is only one illustration.

Another thing in which the Sabbath school of the future will be above that of to-day, will be the matter of libraries. I am glad to see so many Sabbath school libraries and so many good books in them; but I should like to know why they should, to so large an extent, be comprised of little novelettes. I have no fault to find with fiction, if it be only true. You laugh; but wait a moment, let me finish. The proper antithesis of fiction is "fact," not "truth," and a thing may be true without being a fact. To take an instance from my own experience: I had two friends,

both Baptist ministers. One was always trim and neat, just as if he had come out of a band-box. The other was rough and uncouth, and, sad to say, he was addicted to the tobacco pipe. The story goes that the precise brother went to call on the rugged brother and found him enveloped in a cloud of tobacco smoke, and he said: "Oh, sir, how much does it cost you altogether in a year for smoke?" And, "Oh," replied the rough and ready brother, "how much does it cost you a year for starch?" I met them both very shortly after, and the story was told and the question was put. "Is it true?" And the precise brother, who was a very metaphysical man, said: "It is true, but it is not a fact; it never happened, but it hits us off to the right."

Now you know what I mean. I don't object to fiction if it be true to life, and if the life it portrays be such as is wholesome for children. My objection is not to fiction itself, but to the quantity of it. Are we so destitute of stirring fact in the history of the Christian Church as to be so much dependent on fiction? Destitute, when we have the adventures of such a hero as Livingstone! Oh, no! far from destitute. The life of Admiral Lord Nelson, by Southey, has manned the English Navy from the time of its publication until now; and the lives of these men, written in a style that shall suit our Sabbath school children, would man our pulpits at home and our missions abroad for generations to come.

But how are we to get these better things in the future? We are not to get them up simply. We are to get them down; and we are to get them by working for the loftiest motives. It seems to me that we dwarf our best works by lack of the highest motives. When I was in Liverpool I remember a fire occurred in the very topmost loft of one of the very tallest warehouses in the borough. They screwed the hydrants and put on the hose, but alas! there was not power enough in the water to reach the fire, because the pressure had been taken off. The highest pressure was not on. And so it seems to me with the fire above. We Christian men and Christian workers fail to reach the spot where the flame is consuming because we are not working with the pressure of the loftiest motives—the love of the personal Christ. "Lovest thou me?" was His question; "not My Word, not My cause, not even My people, but 'me.'" Then "feed My lambs!" Oh, for a deeper love of that divine Master! Then we shall attain to loftier things than we have reached in the past. Nor is this all. We need a deeper and more devout dependence upon the holy Spirit of God. We need not trust in machinery; we need not trust in ourselves.

Who that has read that noble volume by a very noble man, the Rev. W. Arthur, on the "Tongue of Fire," can forget the magnificent illustration with which he has enforced this truth? By a mere repetition of it I will resume my seat. Suppose, he says, you are going to attack a fortress, how do you mean to do it? "Oh, there is the cannon!" Yes, but there is no power in that. A child may sit upon it; a bird may perch in its mouth. "Then there is the ball." Well, but there is no power in that. A child may lift it, unless it be a little too heavy. Suppose twenty men were to take it and throw it against the wall; it would take no effect. "But the powder!" Well, there is nothing in the powder either. A bird may peck it and sprinkle it to and fro, and take no harm. But take that powerless cannon, put in that powerless powder, and put over that that powerless ball, and then introduce a spark of fire. In a moment that powder is a flash of lightning, and that ball a thunderbolt which goes with immense impact to the crushing of the wall. So with this Sabbath school work. We have all the machinery that is needed to-day for the training of our children and for the conversion of the world; but "oh, for the baptism of fire!"

SHALL WE MEET AGAIN?

The following is one of the most brilliant paragraphs ever written by the lamented George D. Prentice: "The fiat of death is inexorable. There is no appeal for relief from that great law which dooms us to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom, wither and fade, in a day, have no firmer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men will appear and disappear as the grass; and the multitude that throng the world to-day will disappear as footsteps on the shore. Men seldom

think of the great event of death until the shadow falls across their own pathway, hiding from their eyes the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although the dark passage may lead to paradise; we do not want to go down into damp graves, even with princes for bed-fellows. In the beautiful drama of Ion the hope of immortality, so eloquently uttered by the death-devoted Greek, finds deep response in every thoughtful soul. When about to yield his life a sacrifice to fate, his Clemanthe asks if they should meet again; to which he responds: 'I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of stars among those fields of azure my raised spirits have walked in glory. All are dumb. But as I gaze upon thy living face, I feel that there is something in love that mantles through its beauty that cannot wholly perish. We shall meet again, Clemanthe.'

REMEMBER.

In thy time and times of mourning,  
When grief doeth all she can  
To hide the prosperous sunshine,  
Remember this, O man—  
"He setteth an end to darkness."

Sad saint, of the world forgotten,  
Who workest thy work apart,  
Take thou this promise for comfort,  
And hold it in thy heart—  
"He searcheth out all perfection."

O foolish and faithless sailor,  
When the ship is driven away,  
When the waves forget their places,  
And the anchor will not stay—  
"He weigheth the water by measure."

Outcast, homeless, bewildered,  
Let now thy murmurs be still;  
Go in at the gates of gladness,  
And eat of the feast at will—  
"For wisdom is better than riches."

O diligent, diligent sower,  
Who sowest thy seed in vain,  
When the corn in the ear is withered,  
And the young flax dies for rain—  
"Through rocks he cutteth out rivers."  
—Alice Cary.

HOUSEKEEPING AND HOME-MAKING.

In the account of the reception of Jesus in the home at Bethany we have a fine opportunity for studying the peculiar character of each of the two sisters. They are very unlike in temperament and disposition, although both of them are devoted friends of Christ. They represent two classes of female character.

Martha is an active, earnest housekeeper. She provides for the table, and treats her guests royally. She has a fault. She allows herself to be disturbed and perplexed at times by the cares of her life. She allows the things of the outer world to break in, now and then, upon the peace of her heart. She is apt to be a little nervous and irritable, and rather easily vexed when things do not go to please her. Yet she is a noble woman and a queen of housekeepers.

Mary is different in disposition. Perhaps she is not so good a housekeeper as her sister. She reigns less royally in the kitchen. She cannot prepare so many tempting dishes for the table. She would fall far below Martha in giving dinners or suppers to her friends. She entertains them in a different way. She gives more of herself and less of table-serving. She loves her friends no less than her sister; I think she loves them even more deeply. But she would rather sit down and talk with them than spend her time in bustling preparation to give them a sumptuous meal.

I think most guests would like her reception better than Martha's. They would prefer less supper and more hostess; less table entertainment and more heart entertainment. Most people do not go to their friends' houses for the meal they receive, and are disappointed when they get an elegant supper but no quiet communion with their friends. I think I should greatly prefer Mary's way of receiving her guests. Jesus certainly did. A very plain meal with much heart-fellowship is better than a very elaborate repast and nothing else. Martha was no doubt the better housekeeper, but Mary was the better home-maker.

I know that some one may say that Mary's home-making would have been empty enough without Martha's housekeeping. Perhaps that is true. The table

has far more to do with home happiness than some people think. Husbands and brothers, coming in weary and hungry, want more than even the tenderest heart-fellowship. Kindly greetings, affectionate words, soothing sympathies, thoughtful gentleness, will not quench hunger. Hearts will soon starve without love; but men have bodies as well as spirits, stomachs as well as hearts. So Martha's dinners are as important in their place as Mary's loving gentleness and personal attention.

I am inclined to think that it took both these sisters to make a true and very happy home. Martha kept the house well, and looked faithfully after all the domestic affairs, and Mary made the home-life that filled the home with such fragrance. Neither alone could have made the home what both together made it. So it seems to me that it takes both these pictures to make a complete model or pattern, after which young ladies should seek to fashion their home-making. They want something of Martha's enthusiastic house-wifery without her easily-vexed temper. And they want a great deal of Mary's sweet heart-life without her possible inattention or indifference to more prosaic, but no less necessary household duties.—Rev. J. R. Miller, in *Illustrated Christian Weekly*.

EXTEMPORIZING IN THE PULPIT.

They make a great mistake who suppose that extempore preaching has been the law with all great preachers; in fact, we may almost go so far as to say the reverse has been the case. Extemporizing will often be exposed to difficulties which only a very honest mind can overcome and make the best of. When Father Taylor, the American preacher, once lost himself and became bewildered in the course of his sermon, he extricated himself by the exclamation, "I have lost the track of the nominative case, my brethren, but one thing I know, I am bound for the kingdom!" and the frankness of the confession would be sure to save him from suffering in the esteem of his audience. But the more stately and dignified masters, it is very obvious, cannot deliver themselves in that way.

The most singular instance of this kind in our memory is the case of a very distinguished man to whom we loved to listen in our boyhood, a preacher with a wonderful command over every faculty that could give brilliancy or beauty to pulpit exercises. He always preached without notes, and always broke his discourses into divisions; but once, to our amazement and that of the congregation, having travelled through, so far as we remember, two departments of the discourse, he caught himself and said, "I—I forget the third division!" He turned around to the organist, "Organist, strike up a verse." He gave out a line of a hymn, and while the organ was playing and the people singing, he leaned in deep thought over the pulpit; the singing over, he announced the missing link. "But," said he, "is not that singular?" And he proceeded to shew how it was that he lost it, and how he found it proceeded, in a really enchanting way to talk upon the law of association of ideas and the mystery and marvels of retentiveness and memory as a proof of the immateriality and immortality of the soul, until the time was gone, and we really had no more of the sermon after all.

A similar anecdote has often been told of the late Thomas Binney. Dr. Harris, the author of "Mammon," had begged his services for some anniversary, and Binney declared his utter inability to prepare a sermon—in those days he was a strictly extempore speaker. It was urged, "Oh come and preach such and such a sermon; that is ready to your mind!" And so Mr. Binney promised that he would take the service; but he also, having got through two heads of the discourse, became bewildered. "Thirdly—thirdly—I've forgotten what was thirdly!" he said; and he looked over the pulpit to where Dr. Harris was sitting. "Brother Harris, what was thirdly?" Harris looked up and said: "So-and-so." "Exactly," said the discomfited preacher, who pursued his way with ease and happiness to the close.—*Sunday at Home*.

He is the happiest who render the greatest number happy.—*Dismahis*.

ARE ye not to bear one another's burdens? Are ye not to hide each other's shame and disgrace in the spirit of love and kindness? Not only must you not think evil, but always kindness, nor speak evil, but always kind words.



## THE CANADA PRESBYTERIAN.

92, ROYAL ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.  
OFFICE NO. 6 JORDAN ST., TORONTO.

Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 8, 1880.

SEVERAL Presbytery notices and other communications unavoidably crowded out.

## DR. MACKAY AND THE FORMOSA MISSION.

WE call attention to the notice in another part of to-day's issue, of the meetings to be held by Dr. Mackay during the present month. Congregations that are anxious to receive a visit from this very successful and devoted missionary had better send in their requests without delay to the proper quarters so that the necessary arrangements may be made. All the meetings already held in connection with Dr. Mackay's visit have been encouragingly successful, and we have no doubt the same will be the case with those to be yet arranged for. The people have everywhere shown an eager and intelligent interest in the statements made at these meetings, and have, at the same time, demonstrated in a very practical fashion that they have a "mind to the work." The debt on our foreign fund is large, at least comparatively so, but we shall be disappointed if, long before the expiry of the financial year, it shall not all have been wiped off, and if, in addition, a sufficient sum have not been put at the disposal of the Committee to maintain and extend all our, properly foreign, missionary enterprises.

## OUR COLLEGES

IT would be difficult to say which is the most important department of our Church work, when all are really indispensable, and when not one of them can be neglected without the others being to a greater or less extent injured. If, however, any preference were to be expressed, the general feeling, we believe, would be that "our schools of the prophets" should take first rank, and that special attention should be given to their full equipment and to their thorough and satisfactory working. How far this has been already attended to need not be said. Everything that is desirable has not as yet been secured in connection with these institutions, but more has been accomplished than even a few years ago would have been regarded as possible. Large and commodious buildings have been erected in connection with most of them; scholarships have been multiplied, and greater or less progress has been made in the work of endowing the several Chairs. The course of study has also been extended and improved, and, in short, nothing that might be thought necessary to the continued and full supply of ministers of the Word, of such a character and with such acquirements as Presbyterians have always regarded as indispensable, has been neglected. It cannot indeed be said that our congregations have, as yet, shewn that amount of interest in the work and that liberality in its support which its great importance actually deserves. Yet, what has already been accomplished in this direction is matter for devout thankfulness, and gives good promise of better and brighter days being at hand. The supply of students is also large. Their general character, scholarship, piety and consecrated zeal are of the most satisfactory description and are being more and more felt for good both in the home and foreign fields of labour. All this has not been accomplished without much and earnest prayer on the part of not a few in all districts of the Church. Our Professors have had the prayerful and practical sympathy of the very best in our congregations, and not a few have also never forgotten "the lads" in their private as in their family and more public supplications. But has this been done as generally and as systematically as it ought to have been? It is all but certain that in the prayers of next Sabbath "our colleges" will, in very many cases, not be overlooked, but will they receive that prominence which their important bearing upon the evangelization

of the world imperatively demands? We should be sorry to be uncharitable, but we fear that such a question may, in many cases, have to be answered in the negative. Once let our people get to pray for God's blessing on our "schools of the prophets," and there will be little difficulty experienced in keeping them all up in a state of efficiency and comfort. With a renewed and general outpouring of the Spirit from on high on all our studious youth, a very precious and very marked advance in all our Church work would speedily have to be noted. Let us then begin the academical year in this spirit and with this conviction, and it will not be long before we shall have to say in wonder and gratitude, God has done great things for us, and because of this we have every reason to be glad.

## CHRISTIAN INCONSISTENCY.

WE are glad to notice that our criticism on some of the shortcomings in the secular Press have been taken in good part by those whom it chiefly concerned, and that some of the best of those thus criticised have frankly acknowledged that there were only too good grounds for all that was said. At the same time we are free to acknowledge that a good deal has to be said on the other side, and that if the newspapers are to be blamed for the state of the things which too widely prevails, the professedly Christian people of the country are, to no small extent, also responsible. The newspapers reflect, quite as much as they form, the opinions and practices of the community. It is with them as with the politicians, and if it be true that it is "like people like periodicals," whether daily, weekly, or monthly. We have often felt that the total abstinents of this and other countries have long acted a most inconsistent and unworthy part in the meagre and unsatisfactory business patronage which they have given to houses of entertainment and to grocery and provision stores conducted on total abstinence principles. They have talked a great deal about the desirableness of having such establishments, and of the obligation lying upon all who wished well to the best interests of the community to patronize and encourage these as far as they possibly could; but practically their words and professions have borne but little fruit. The whiskey-selling tavern has been regularly resorted to, because, through the extra profits on dram-drinking, its regular charges could be made a little lower, or its present accommodation and entertainment were found to be a little better. The few cents more are grudged, and the comparative meanness of accommodation caused by the very inconsistency and greed of these so-called teetotalers is urged as a reason for throwing the whole weight of personal example and support in favour of the drunkard-making tavern and all its abominations. The struggling temperance establishments are left to struggle on uncheered by the presence and sympathy of many who call themselves abstinents, because in the "day of small things" the charges are a little higher, or the entertainment is thought not to be quite so good as where whiskey flows freely, and "mine host" has two profits to depend upon instead of one. Do teetotalers understand that they are thus partakers of other men's sins, and that they are profiting by other men's shortcomings? Unless *some* drank, so as to yield the extra profit, they could not get their beds and breakfasts at such rates. Every time, accordingly, they go to such establishments they are so far living at the expense of the "drinker" and the "drunkard." The same thing is true of grocers. One man sells his whiskey so that he can well make sugar and tea "leading articles" to be disposed of at cost, and teetotalers run to him, in spite of all their horror at strong drink, in order to save the few cents which the total-abstaining grocer must necessarily charge in the way of profit on his wares so that he may pay his way and owe no man anything but love. "Oh the tea is cheaper. The sugar is better. We really get a superior article." Yes, and they themselves do it all, when, like the Priest and Levite in the parable, they, for the meanest of all possible reasons, pass by on the other side and leave the "conscientious provision merchant," who "really you know has scruples about selling intoxicating liquors," to his fate.

As with the grocer and his teetotal friends who encourage him in his self-denying course with empty praise and solemn exhortations against weariness in well-doing, which are all on a par with the "be ye

warmed and clothed" we have all heard of, and, in some cases have very practically experienced, so with the newspaper man and many of his worshipful patrons, who are strong for morality and decency, if morally and decency can give them as big a paper at as cheap a rate as his rival who is not so squeamish about his advertisements and not so scrupulous about his news items. Let it never be forgotten that the advertisements which are morally the worst are peculiarly the best. And yet how many of *all* the thousands of so-called Christian readers of newspapers give that fact the slightest thought or attach to it the slightest weight? In a languid fashion they sometimes cry out about the shocking things found in newspapers and about its being terrible that these should find their way into Christian homes, *but they take the offending periodicals, all the same*, because they have more news and can be had at a lower price than those that reject the often pressed advertisements and will not touch the foul records of rape, seduction, and abortion, though it is either known or ought to be, all the while, that it is the money received from those foul advertisements and from the extra circulation caused by those vile and salacious sensationalisms which gives the power to lay the whole world more thoroughly under contribution for news, to pay more liberally for editorials, to launch out into extra expense for illustrations, and yet to give the whole for a yearly half dollar or so less than their more strait-laced and so-called Puritanically inclined contemporaries. Why, there are plenty of so-called Christians who positively denounce as dull and without enterprise papers which do not carefully "dish up" every "guid murder," as the old Scotch gossip used to phrase it, or which studiously ignore the "spicy particulars" connected with *crim. con.* cases and shockingly unmentionable assaults. And what are the moral, the decent, and the Christian newspaper readers doing in the premises? Very much what the abstinents are doing with teetotal grocers and temperance hotels, "Very sorry and very shocked, but must have the news in the greatest possible quantities and at the lowest possible rates." And what are the decent, the moral, and the Christian advertisers doing? Allowing their business cards to stand "cheek by jowl" with intimations that they would not read to their wives, and to explain which to their daughters would be regarded as little short of sacrilege. "Business is business" and what has morality to do with it? What indeed? There is not a single advertisement which could with propriety appear in a secular paper but which could with equal propriety find its way into a religious one. If there is, we should like to see the phenomenon. But this is not generally thought of. If the Christian merchant were to say to "advertising agents," "If you take such and such *ads* you don't get mine," and if every Christian father were very decidedly to intimate that he would not have a cart-load of filth dumped into his breakfast room of a morning, for all the news in the world, things would soon wear a different aspect. Sara Bernhardt's escapades are chronicled because they are in demand both by very unmistakable sinners and by too many so-called saints, and it is neither fair nor right to lay the whole blame for such a state of things on the shoulders of the newspaper man.

Would some people "be surprised to learn" that not a few newspaper proprietors every year refuse to allow the appearance in their columns of what would bring them hundreds, ay, in some cases thousands, of dollars? What thanks do they get from the Christian and business community for all this? Often very little sympathy and very scant patronage. Let it be marked that we don't plead for the encouragement of imbecility because it happens to be moral, or for the bolstering up of dulness because it is passably decent. But we do say that reputable journalism—like temperance hotels and teetotal groceries—is unduly weighted in the contest, and that so-called philanthropists and Christians will chaffer about a quarter when the yearly subscription comes to be discussed though that additional quarter may be rendered necessary by the very endeavour to make the news select and to keep the advertisements decent.

OUR readers will notice that Messrs. Campbell advertise a Presbyterian Psalter and Hymnal. It contains the Psalms and Paraphrases with a copy of the lately sanctioned Hymn Book. It is nicely got up, in every respect, and will be specially acceptable to those whose sight is failing.

## PAN-PRESBYTERIAN COUNCIL.

The space at our disposal is necessarily so limited that at the best but a meagre epitome can be given of the intensely interesting and important proceedings of the Pan-Presbyterian Council, which brought its sittings to a close, as arranged, on Saturday last.

By universal acknowledgment, the opening sermon of the Rev. Dr. Paxton was worthy of the occasion and the audience, and this is saying a very great deal. He dwelt upon the special characteristics of Presbyterianism in the past and its evident and pressing course of duty for the future. The distinguishing points on which he chiefly insisted were the six following.

First, Loyalty to the Person of Jesus Christ. "That," he said, "is the centre from which our theology starts, and around which it revolves. Hence the question, Who is He? is back of all others, and the answer of a Church determines its character. No Church can ever have an effect in the conversion of this world but one which is thus loyal to the person of Christ."

The second, Its Character as a Witness-bearer. Christ said "Ye are my witnesses." This has been the stamp of Presbyterianism in all ages and countries, as it has been shewn in Confessions and symbols, in persecutions and in martyrdoms.

The third, Its Catholicity. Presbyterians are not Catholics, but catholic. "Christian is our name, and Presbyterian is our surname." The Presbyterian Church is catholic in its very constitution and in its spirit of charity.

The fourth characteristic is in the Intimate Connection between its Polity and Religious Liberty. Presbyterianism has always been hated by infidels and tyrants. Civil and religious liberty are linked together.

Fifth, Presbyterianism is distinguished by its Love for Education, as shewn at home, in the family, the school, the academy, and the college.

A sixth mark of Presbyterianism is Its Missionary Character. "If such be our record in the past, what," asked the preacher, "is our mission in the future? The answer is plain—to stand in our lot, to repeat the same testimony, follow in the same line, and aim at the same eminent usefulness. We must cherish the spirit of missions, catching inspiration from the cross of Christ. True catholicity is not to be attained by corporate unity forced upon us by pressure from without: it must come from within, born within us by the indwelling Spirit of God ruling in our hearts."

The address of welcome from Dr. Breed was also equal to the occasion. We should have been glad had we been able to give it in full, but the closing paragraph is all we can find room for:—

"Fathers and brethren of this Council, in the unity of the cause and of the millions you represent, the glory of so many generations shining behind you, their momentum upon you, and the future beckoning you, you seem to my eye to be kneeling here for a fresh ordination at the hands of an august Presbytery.

"Laying their ordaining hands on your heads I see the stately forms of

"Memories that touch the very virtue of every high and holy sentiment of our nature; the hands of

"Heroism in endurance and achievement that make man proud that he is a man; the hands of

"Gospel Doctrine unmarred and unlimited, and the godliness that issues alone from its bosom, the hands of

"Education, Sound Learning, and Sacred Literature, and last, but not least, the hands of

"Civil and Religious Liberty and Constitutional Government—a Presbytery of imposing presence and of commanding authority, bidding you, with this on-laying of hands, to be mindful of your ancestry, and not forgetful of your obligations, and to see to it that the priceless heritage committed to you by your sires be transmitted unimpaired to your sons. The Lord bless you and keep you; the Lord lift up His countenance upon you and give you peace, in the name of the Father, of the Son, and of the Holy Ghost. Amen."

The papers read on Thursday evening were by Professor Hitchcock, of Union Seminary, New York, on "The Ceremonial, the Moral, and the Emotional in Christian Life and Worship;" by Dr. Rainey, of Edinburgh, on "Modern Theological Thought;" and by Principal Grant, of Kingston, on "Religion in Secular Affairs." Of these, that of Professor Hitchcock seems to have been specially brilliant. It gave

rise to quite a spirited discussion on the following day, rendered, perhaps, all the more effective from the various speakers being rigidly confined to five minutes each.

On Friday, September 24th, Dr. E. P. Humphreys, of Louisville, read a paper on "The Inspiration, Authenticity, and Interpretation of the Scriptures." This was followed by one from Professor Watts, of Belfast, on the same subject and taking substantially the same views. These papers gave rise to a very animated discussion on the subject, or rather not so much a discussion, for there was no diversity of opinion, but to a thorough endorsement by the various speakers of the sentiments expressed by the essayists.

At the afternoon sederunt Professor S. J. Wilson, of Alleghany College, read a paper on "The Distinctive Principles of Presbyterianism." These he said were three, viz. (1) That there is a Church; (2) that Christ is the Head of the Church, and (3) that the Scriptures are the only rule of faith and practice. The second paper was by Dr. DeWitt, of Philadelphia, on the "Worship of the Reformed Churches," and the third was to have been by Hon. S. M. Breckenridge, of St. Louis, on the "Eldership," but, as he was absent, Rev. Charles Read, of Richmond, read one on the same subject.

At the evening sederunt Dr. William Graham, the newly appointed Theological Professor of the English Presbyterian College, at a very short notice, took the place of Dr. Ormiston and delivered an off-hand address on "The Divine in the Bible and Man." The wit and eloquence displayed in this address apparently called forth general and enthusiastic applause, though we notice that some of the graver brethren were dreadfully scandalized by it, evidently not knowing what to make of some of the doctor's brilliant sallies, and, therefore, solemnly concluding, as one of the correspondents of a contemporary phrases it, that it was little better than "buffoonery." "Buffoonery" we are quite sure it was not, though we can well believe that some of the "fathers and brethren" were, from various causes, quite unable to make anything satisfactory of such an address from such a man.

Professor Blakie, of Edinburgh, "safe" man as he is, brought back the audience to its proper character for staidness and decorum by a paper on the "Application of the Gospel to Employers and Employed," and Chief Justice Drake followed with another on "Christianity the Friend of the Working Classes."

On Saturday, the 25th, Professor Henry Calderwood, of Edinburgh University, read the first paper which was on "Revealed Religion in its Relation to Science and Philosophy. Forms of Modern Infidelity" and President McCook followed with one on "How to Deal with Young Men trained in Science in this Age of Unsettled Opinion." As might easily be anticipated both these papers were exceptionally able and timely. The discussion which followed was on the papers in which the Eldership had been considered, but was not apparently marked by any distinguishing feature. The rest of the sitting was taken up with remarks on Dr. Calderwood's paper.

In the afternoon Professor Flint, of Edinburgh, read a paper on "Agnosticism," which dealt chiefly with the causes which lead to it and with the modes in which it can be effectively met. The conclusions arrived at and remedies proposed did not seem to find much acceptance with the more conservative part of the Council.

In the evening the delegates to the Council were given a social reception by the Presbyterian Board of Publication at its publication rooms. This was largely attended and greatly enjoyed.

On Monday, the 27th, it was agreed to hold the next meeting of the Council in Belfast, in 1884. After various matters of routine had been settled Dr. Van Zandt, of New Brunswick, read a paper on "Creeds," Dr. Chambers of New York, one on "Bible Revision," and Rev. E. D. Morris, of Cincinnati on "Presbyterianism and Education." In the course of his remarks the last gentleman said that: "While Romanism trains, Presbyterianism educates. Rome cloisters learning; Presbyterianism diffuses knowledge. Rome isolates and specializes its subjects; Presbyterianism enlightens, broadens, and ennobles its subjects." The object of this paper was to inquire into the relations between Presbyterianism and education, what practical manifestations of these relations have been given, and what such relations impose upon the Presbyterianism of the day.

In the afternoon Principal Kincross, of Sydney, read a paper on the condition of religion in New South Wales. Of the 700,000 inhabitants one-tenth were said to be Presbyterians, while, it was added, that not one-third of the population attended any place of worship.

Sylvester Scovel, of Pittsburgh, had a paper on "The Relation of Presbyterianism to Civil and Religious Liberty." "Next to loyalty to Christ," he said, "there is nothing of which Presbyterians should be prouder than that of their identification with civil and religious freedom."

A paper was read on "Religion and Politics" by Professor Lyman K. Atwater, of Princeton, who argued that man is in every capacity required to do all for Almighty God, and the statesman or politician can no more get out of this than he can get out of himself. The State, he said, should not undertake to enforce inward rectitude or its outward manifestations, but should educate the people to higher moral standards by its own adherence to them. There are constitutions that are stronger than written constitutions, and however desirable it might be to have the constitution of a country expressly declare allegiance to God, there are many things that mark it pre-eminently as a Christian country. He declared that it is the province of religion to enter politics.

Dr. Duff gave a description of Tasmania and an account of Church work done in that Colony.

At the evening meeting the "Catholicity of Presbyterianism," was considered in its various aspects.

Dr. Geo. C. Hutton, of Paisley, discussed Presbyterianism in the Mission Fields. He thought that a large systematized union should be formed for the common purposes of all Evangelical mission enterprises. With such a plan, he argued, missions would cease to be what they too often now seem—rival camps.

Principal D. H. McVicar, of Montreal, defined catholicity as the spirit opposed to sectarianism, and which exercises liberality of tone and view toward all the Churches of God. He said that Roman Catholics and Protestant Ritualists attached such superstitious importance to their rites and ordinances that they had narrowed down the channels of grace to those which flow through their hands. The Presbyterian Church, more truly catholic, declares that Christ died not for one class or denomination, but had redeemed all who call on His name as His.

Dr. Wm. H. Campbell, of New Brunswick, N.J., considered Presbyterian Catholicity from the standpoint of the present. In the course of his remarks he objected to the practice of applauding, which had been frequent during the several sessions, insisting that the place where the Council met became the temple of God, and outbursts of applause with the hands and feet were unseemly. The rebuke seemed only to lead to a repetition of the offence in a more aggravated degree.

We hope, next week, to give a somewhat full account of the Council's proceedings during the rest of its sessions. In the meantime we take pleasure in announcing that the "Presbyterian," of Philadelphia, has in preparation a volume containing a full report of all the proceedings of the Council, and that it will be supplied to all who forward the necessary cash to 1510 Chestnut street, Philadelphia, at a dollar per copy, in paper covers, and two dollars bound in cloth. Very likely there will be other publications of a similar description, but none, we should suppose, which could be put at a much lower figure. The contents of such a volume will be permanently valuable and interesting, and we scarcely know how intelligent Presbyterians, and many others besides, could invest a dollar or two to better advantage than in securing such a volume. Not a few of the papers read are singly worth all the money.

WE call special attention to the advertisement for a missionary to Prince Arthur's Landing. Mr McKerracher who has most efficiently occupied that field for the last six years, returns to Ontario almost immediately, and applicants ought therefore not to delay sending in their papers beyond the date mentioned.

WHERE there is much pretention, much has been borrowed. Nature never pretends.—Lusvater.

THE round of a passionate man's life is in contracting debts in his passion which his virtues oblige him to pay. He spends his time in outrage and acknowledgment, injury and reparation.

## CHOICE LITERATURE.

## A LESSON, AND HOW TO LEARN IT.

Betty sighed. Now, why she should have sighed at this particular moment, no one on earth could tell. And it was all the more exasperating because John had just generously put into her little shapely hand a brand new ten-dollar bill. And here began the trouble.

"What's the matter?" he said, his face falling at the faint sound, and his mouth clapping together in what those who knew him but little called an "obstinate pucker"—"now, what is it?"

Betty, who had just begun to change the sigh into a merry little laugh, rippling all over the corners of her red lips, stopped suddenly, tossed her head, and with a small jerk, no ways conciliating, sent out the words "You needn't insinuate that I'm always troublesome!"

"I didn't insinuate—who's talking of insinuating?" cried John, thoroughly incensed at the very idea; and backing away a few steps, he glared down from his tremendous height in extreme irritation. "It's you, yourself, that's forever insinuating, and all that, and then to put it on me—it's abominable!"

The voice was harsh, and the eyes that looked down into her's were not pleasant to behold.

"And if you think, John Peabody, that I'll stand and have such things said to me, you miss your guess—that's all!" cried Betty, with big red spots coming in her cheeks as she tried to draw her little, erect figure up to its utmost dimensions. "Forever insinuating! I guess you wouldn't have said that before I married you! Oh, now you can, of course!"

"Didn't you say it first, I'd like to know?" cried John in great excitement, drawing nearer to the small creature he called "wife," who was gazing at him with blazing eyes of indignation; "I can't endure everything."

"And if you bear more than I do," cried Betty, wholly beyond control now, "why then I'll give it up," and she gave a bitter little laugh and tossed her head again.

And here they were in the midst of a quarrel! These two who but a year before had promised to love and protect and help each other through life.

"Now," said John, and he brought his hand down with such a bang on the table before him that Betty nearly skipped out of her little shoes, only she controlled the start, for she would have died before she had let John see it, "we'll have no more of this nonsense!" His face was very pale, and the lines around the mouth so drawn that it would have gone to any one's heart to have seen their expression.

"I don't know how you will change it or help it," said Betty, lightly, to conceal her dismay at the turn affairs had taken, "I'm sure," and she pushed back with a saucy, indifferent gesture, the light waving hair from her forehead—that hair that John always smoothed when he petted her when tired or dishevelled, and called her "childie."

Her gesture struck to his heart as he glanced at her sunny hair and the cool, indifferent face underneath, and before he knew it he was saying, "There is no help for it now, I suppose."

"Oh, yes, there is," said Betty, still in the cool, calm way that ought not to have deceived him. But men know so little of women's hearts, although they may live with them for years in closest friendship. "You needn't try to endure it, John Peabody, if you don't want to. I'm sure I don't care!"

"What do you mean?" Her husband grasped her arms and compelled the merry brown eyes to look up to him.

"I can go back to mother's," said Betty, provokingly. "She waits me any day, and then you can live quietly and live to suit yourself, and it will be better all around."

Instead of bringing out a violent protestation of fond affection and remorse, which she fully expected, John drew himself up, looking at her fixedly for a long, long minute, then dropped her arms, and said through white lips, very slowly:

"Yes, it may be as you say, better all around. You know best," and was gone from the room before she could recover from her astonishment enough to utter a sound.

With a wild cry Betty rushed across the room, first tossing the ten-dollar bill savagely as far as she could throw it, and flinging herself on the comfortable old sofa, broke into a flood of bitter tears, the first she had shed during her married life.

"How could he have done it?—oh, what have I said?—oh John, John!"

The bird twittered in his little cage over in the window, among the plants. Betty remembered like a flash how John and she filled the seed cup that very morning, how he laughed when she tried to put it in between the bars, and when she couldn't reach without getting upon a chair, he took her in his great arms and held her up, just like a child, that she might fix it to suit herself. And the "bits" that he said in his tender way, why they had gone down to the depths of her foolish little heart, sending her about her work singing for very gladness of spirit. And now!

Betty stuffed her fingers hard into her rosy ears to shut out the bird's chirping.

"If he knew why I sighed," she moaned. "Oh, my husband! Birthdays—nothing will make any difference now. Oh, why can't I die?"

How long she stayed there, crouched down on the old sofa, she never knew. Over and over the dreadful scene she went, realizing its worst features each time in despair, until a voice out in the kitchen said:

"Betty!" and heavy footsteps proclaimed that some one was on the point of breaking in upon her uninvited.

Betty sprang up, choked back her sobs, and tried with all her might to compose herself and remove all traces of her trouble.

The visitor was the worst possible one she could have under the circumstances. Crowding herself on terms of the closest intimacy with the pretty bride, who with her husband had just moved into the village, Miss Elvira Sim-

mons had made the very most of her opportunities, and by dint of making great parade over helping her in some domestic work, such as house-cleaning, dressmaking, and the like, the maiden lady had managed to ply her other vocation, that of newsgatherer, at one and the same time pretty effectually.

She always called her by her first name, though Betty inwardly resented it; and she made a great handle of her friendship on every occasion, making John rage violently, and vow a thousand times the "old maid" should walk!

But she never had—and now, scenting dimly, like a vulture after its prey, that trouble might come to the pretty little white house, the make-mischief had come to do her work, if devastation had really commenced.

"Been crying?" she said, more plainly than politely, and sinking down into the pretty chintz-covered rocking-chair with an energy that shewed she meant to stay, and made the chair creak fearfully. "Only folks do say that you and your husband don't live happily—but la! I wouldn't mind—I know 'taint your fault."

Betty's heart stood still. Had it come to this? John and she not to live happily! To be sure they didn't, as she remembered with a pang the dreadful scene of words and hot tempers; but had it gotten around so soon—a story in everybody's mouth!

With all her distress of mind she was saved from opening her mouth. So Miss Simmons, failing in that, was forced to go on.

"An' I tell folks," she said, rocking herself back and forth to witness the effect of her words; "when they get to talkin', so you can't blame me if things don't go easy for you, I'm sure."

"You tell folks so?" repeated Betty, vaguely and standing quite still. "What? I don't understand."

"Why, that the blame is all his'n," cried the old maid, exasperated at her strange mood and her dulness. "I say, says I, 'Why there couldn't no one live with him, let alone that pretty wife he's got.' That's what I say, Betty. And then I tell 'em what a queer man he is, how cross, an'—"

"And you dare to tell people such things of my husband?" cried Betty, drawing herself up to her extremest height, and towering so over the old woman in the chair, that as she jumped in confusion at the storm she had raised, and stared blindly into the blazing eyes and face rosy with righteous indignation, her only thought was how to get away from the storm she had raised, but could not stop.

But she was forced to stay, for Betty stood just in front of the chair and blocked up the way, so she slunk back into the smallest corner of it, and took it as best she could. "My husband!" cried Betty, dwelling with pride on the pronoun—at least, if they were to part, she would say it over lovingly as much as she could till the last moment; and then, when the time did come, why people should know that it wasn't John's fault—the best, the kindest, the noblest husband that was ever given to a woman. I've made him more trouble than you can guess; my hot temper has vexed him, I've been cross, impatient, and—"

"Hold!" cried a voice; you're talking against my wife!" and in a moment big John Peabody rushed through the door, grasped the little woman in his arms and folded her to his heart, right before old maid and all!

"Oh!" said Miss Simmons, sitting up straight, and setting her spectacles more firmly.

"And, now that you have learned all that you can," said John, turning round to her; still holding Betty, "why—you may go!"

The chair was vacant. A dissolving view through the door was all that was to be seen of the gossip, who started up the road hurriedly, leaving peace behind.

"Betty," said John, some half-hour afterwards, "what was the sigh for? I don't care now, but I did think, dear, and it cut me to the heart, how you might have married richer. I longed to put ten times ten into your hand, Betty, and it galled me because I couldn't."

Betty smiled, and twisted away from his grasp. Running into the bedroom, she presently returned still smiling, with a bundle rolled up in a clean towel.

This she put on her husband's knee, who stared at her wonderingly.

"I didn't mean," she said, unpinning the bundle, "to let it out now, but I shall have to. Why, John, day after to-morrow is your birthday!"

"So 'tis!" said John. "Gracious! has it come round so soon?"

"And you, dear boy," said Betty, shaking out before him a pretty brown affair, all edged with silk of the bluest shade, that presently assumed the proportions of a dressing-gown, "this is to be your present. But you must be dreadfully surprised, John, when you get it, for oh! I didn't want you to know!"

John made the answer he thought best. When he spoke again, he said, perplexedly, while a small pucker of bewilderment settled between his eyes: "But I don't see, Betty, what this thing," laying one finger on the gown, "had to do with the sigh."

"That!" said Betty, and then she broke into a merry laugh, that got so mixed up with the dimples, and the dancing brown eyes, that for a moment she couldn't finish. "Oh, John, I was worrying so over those buttons; they weren't good enough, but they were the best I could do then. And I'd only bought 'em yesterday—two whole dozen. And when you put that ten-dollar bill in my hand, I didn't know it, but I suppose I did give one little bit of a sigh, for I was so provoked that I hadn't waited buying them till to-day."

John caught up the little woman, dressing-gown and all; I don't think they have ever quarrelled again—at least I have never heard of it.

## ENCOURAGE THE CHILDREN.

In reading the life of George Combe, the father of English phrenology, we were much struck with the following paragraph which occurs in a fragment of autobiography all too short: "With a nature highly affectionate I never received a success, with an ardent desire to be approved of,

and to be distinguished for being good and clever, I never received an encomium, nor knew what it was to be praised for any action, exertion, or sacrifice, however great; and humble as was the figure I made at school, I did my best, and often dragged my weary bones there, when with a feeble sense of duty I should have gone to bed." It is unspcakably sad for a man to carry about with him a bitter memory like that of George Combe's, and though his may be an exceptionally bitter one, many thousands could speak, if they would, in a similar strain. Nay, have we not ourselves the remembrance of a time when, having striven with all the might of our child-nature to overcome a defect or to do some good deed, we hungered for a word of commendation and encouragement, but hungered in vain. We possibly can even now recall the pang which almost rent our hearts asunder when, instead of the glad recognition of our striving, we were rated on the manifestation of another and different fault. Let us not, then, forget that child-nature is the same to-day as it was "When we were young."

That timid, shrinking girl, who almost starts at the sound of her own voice, and seems quite stupefied when you turn your stern eyes upon hers, is perhaps hungering with a nameless hunger for a smile from your face, or one kindly word she may carry into a home where poverty and care and sin ever brood, and they may be to her as heaven's benison for a whole weary week. Without that word or smile she may creep back to the shadows and beguile the hours with weeping. Has it not been so? That wild, rollicking, mischief-loving, mischief-making boy, who is the plague of your heart, but who loves you with a love purer and stronger possibly than any other boy in the class, do not judge him too harshly. It is more than likely that sometimes when he has seen the pained look in your face, his heart has smitten him and he has made a resolve that when another Sabbath comes he will shew that he can master his weakness for the sake of his teacher. His want of success in his resolve may possibly give him as much pain that night, when he retires to his bed, as it did you, for we speak that we do know and have felt. Give him the credit for good resolve, and you will find a way to his heart which will never be shut against you. We take it that a wise teacher will be like the skilled husbandman, who makes a study of each species of plant in his garden, in order that, knowing its nature and characteristics, he shall be able to minister to its healthy development. A uniform, unchanging system of treatment must of necessity prove fatal to many a tender plant. These may be common-place truisms, but have we appreciated their value in our all important work?—*London S. S. Teacher.*

## RESTING IN GOD.

Since thy Father's arm sustains thee,  
Peaceful be;  
When a chastening hand restrains thee,  
It is He!  
Know His love in full completeness,  
Fills the measure of thy weakness;  
If He wound thy spirit sore,  
Trust Him more.

Without murmur, uncomplaining,  
In His hand  
Lay whatever things thou canst not  
Understand;  
Though the world thy folly spurneth,  
From thy faith in pity turneth,  
Peace thy inmost soul shall fill,  
Lying still.

Fearst sometimes that thy Father  
Hath forgot?  
When the clouds around thee gather,  
Doubt Him not!  
Always hath the daylight broken,  
Always hath He comfort spoken;  
Better hath He been for years,  
Than thy fears.

To His own thy Saviour giveth  
Daily strength;  
To each troubled soul that liveth,  
Peace at length;  
Weakest lambs have largest sharing  
Of this tender Shepherd's caring;  
Ask Him not, then—when or how—  
Only bow.

—Anon.

## HOME TALK.

A good many men and women covet, and perhaps have, the reputation of being "charming conversationalists," who never appear in that role in their own homes. There their talk is confined to humdrum topics, to mere gossip, or to enforcing quiet while they cultivate their precious intellects, or settle their nerves to fit them for amiability in public. Yet aside from the pleasure which cheerful and worthy conversation diffuses over a home circle, its educative force can hardly be over-estimated. The bright and interesting girls, who surprise and delight you with their ready fund of information quite outside of the conventional topics, and the well-posted boys, who know much more than books could have taught them, will be found in general to have a father or mother who is wise enough to "visit" with them, and who do not keep their best mental and social gifts for outside friends.

Shew us a father who saves his new stories or jokes to delight the family circle after supper—who has an eye out for new facts of travel, discovery, science, literature, art or religion with which to stimulate conversation at home—who talks with the little chaps about their studies and plays, and with the older ones about their duties, ambitions and labours—who keeps before his daughters an ideal of a gentleman who treats ladies with sincerity, reverence, and as equals, and doesn't carry his "small talk" in a separate package from the rest of his knowledge, strictly for their use, and we'll

shew you a rare man, we are afraid. If a home is to be something more than a boarding-house, a mere convenience or social necessity, it ought to draw out the best gifts of each inmate into the fund of common enjoyment and mutual ministrations.—*Golden Rule.*

**WOMAN'S SUPERIOR MENTAL IMAGERY.**

I have been astonished to find how superior women usually are to men in the vividness of their mental imagery, and in their powers of introspection. Though I have admirable returns from many men, I have frequently found others, even of the highest general ability, quite unable for some time to take in the meaning of such simple questions as these. "Think of some definite object, say your breakfast-table, as you sat down to it this morning, and consider carefully the picture that rises before your mind's eye. Is the image dim, or fairly clear? Is its brightness comparable to that of the actual scene? Are the objects sharply defined? Are the colours quite distinct and natural?" etc. On the other hand I find the attention of women, especially women of ability, to be instantly aroused by these inquiries. They eagerly and carefully address themselves to consider their modes of thought, they put pertinent questions, they suggest tests, they express themselves in well-weighted language and with happy turns of expression, and they are evidently masters of the art of introspection. I do not find any particular tendency to exaggeration in this matter either among women or men; the only difference I have observed between them is that the former usually shew an unexpected amount of intelligence, while many of the latter are as unexpectedly obtuse. The mental difference between the two sexes seems wider in the vividness of their mental imagery and the power of introspecting it than in respect to any other combination of mental faculties of which I can think.—*Francis Colton, in Nature.*

**GOOD ADVICE TO MARRIED PEOPLE.**

A worthy wife of forty years' standing, and whose life was not made of sunshine and peace, gave the following impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as to those entering that state, that we here publish it for the benefit of such persons:

"Preserve sacredly the privacies of your own house, your married state and your heart! Let no father or mother, or sister, or brother, ever presume to come between you, or share the joys or sorrows that belong to you two alone. With mutual help build your quiet world, not allowing your dearest earthly friend to be the confidant of aught that becomes your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow; it will do you good, and thereby your minds will grow together, contented in that love, which is stronger than death, and your will become truly one."

**EDUCATED WOMEN.**

The normal and happiest condition of woman is that of a wife and mother, but it is absolutely impossible that all can occupy that position. From inclination, from necessity, hundreds of thousands of women will not only remain single, but must, from the very necessity of living, compete with men in the business and professional worlds. No girl can foresee what her future may be. The death of relatives and friends, disappointment of hopes, changes of fortune, the very feeling of independence which is one of the noblest instincts of human nature, may impel her to take a very active part in the great business of life; and then the properly educated woman, trained to exercise her reason, and to understand laws and principles, will enjoy an immeasurable advantage over the merely superficially educated woman, who, as Hood says in one of his sketches, in which common sense is as conspicuous as comicality, when her father was taken suddenly ill, had not the slightest idea how to set about nursing him although she could have stuck him all over with rice paper roses.—*Household Journal.*

**ADVICE TO YOUNG MEN.**

The Hon. Wm. E. Dodge, in his recent lecture on "Old New York," or New York as it was fifty years ago, when he was a young man of twenty-five years, gave the following financial advice to young men:—

"All young men should aim to save something, even at the expense of a limited wardrobe and many little things they think necessary. If there were none but young men here, I would say that from the first year when I entered a store, with a salary of fifty dollars, to my last year when, as a salesman, I received for those days very large pay, I never failed to save a part; and when I started in business, those savings and my experience were all my capital."

The advice here given, illustrated by such an excellent example, is worth its weight in gold to any one who practices upon it. Almost everyone who is in the working condition can make his expenses less than his income. If the latter be small, he can so cut down the former as to leave a small surplus each year. If, on the other hand, his income be large, he can make a larger saving, without any meanness or sacrifice of decent appearances. What he thus saves by not expending it is his capital; and if he saves something each year, then with each year his capital increases. This course, pursued for thirty or forty years, will make any man moderately rich and some men very rich, unless the mishaps of business shall sweep away the accumulation.

One difficulty with many young men in the outset of life is that they do not understand the art of practical economy. They spend too much in little foolish and unnecessary ways; and sometimes in doubtful, if not immoral ways. They waste their earnings, and live faster and better than they can afford to live! They keep themselves poor, and contract habits that will keep them poor forever, unless they

are radically changed. They refuse to forego present pleasure, in order to secure a much greater future good. The result is that, no matter how long they live or how much they receive, they consume all they earn, and, as to any accumulation by saving, end each year just where they began it. The moment they lose their working power, either by sickness or age, they become objects of charity. They have nothing to fall back upon for their own support or that of those who are dependent upon them.

The advice of Mr. Dodge, reduced to practice, would give to life a very different show in the way of results. The advice embraces the principle of thrift by economy; and economy consists in spending less than one earns, and as much less as is practicable, by throwing overboard imaginary wants and supplying only those that are real. If one is poor, which is the condition in which most persons must start life, then so much the greater the reason why he should start with the saving principle in the very outset. By saving he will learn how to save. It will become his habit to do so, and, under ordinary circumstances, he will accumulate enough in a series of years to make himself entirely comfortable, needing no man's charity to supply a single want. We advise all men to act upon this excellent theory.

**ONE SONG.**

It is not mine to run  
With eager feet,  
Along life's crowded ways,  
My Lord to meet.

It is not mine to pour  
The oil and wine,  
Or bring the purple robe  
And linen fine.

It is not mine to break  
At His dear feet  
The alabaster box  
Of ointment sweet.

It is not mine to bear  
Through valleys dim,  
Or climb far mountain heights  
Alone with Him!

He hath no need of me  
In grand affairs,  
Where fields are lost, or crowns  
Won unawares.

Yet, Master, if I may  
Make one pale flower  
Bloom brighter, for Thy sake,  
Through one short hour;

If I, in harvest fields,  
Where strong ones reap,  
May bind one golden sheaf  
For love to keep;

May speak one quiet word  
When all is still,  
Helping some fainting heart  
To bear Thy will;

Or sing one high, clear song,  
On which may soar  
Some glad soul heavenward,  
I ask no more!

—Independent.

I CONFESS our later generation appears unjust, frivolous, compared with the religion of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world running through diaries, letters, and conversation—yes, and into wills and legal instruments also—compared with which our liberalism looks a little foppish and dapper.—*Ralph Waldo Emerson.*

IN European countries it is regarded as the height of ill-breeding to allow a letter which needs a reply to go unanswered. This a point on which parents and teachers should instruct children. They should be taught to consider it rude not to reply to a letter which needs attention. The busiest people are generally those who are the most exact in this respect. The late Duke of Wellington replied to every letter, no matter from how humble a source.

A MAN who forgets that he may die at any moment is very foolish. A man's business ought to be kept so closely in hand that he will be able to leave it at any moment in such condition that it can be settled up. Much more is that man most foolish who does not live with his soul prepared to meet God. The most uncertain of all is the time when we shall die. We work hard to make our lives here comfortable. Do we work equally hard to make our eternity happy?

It is a singular mistake to suppose that the sin of the Pharisees and Scribes was in clinging to the Law without "progress" in its interpretation. Their condemnation by our Lord was on the ground that they "made void the Law by their traditions." That is to say, they had discerned so much "new light breaking forth out of God's Word," and had piled it up in such Talmudic heaps on the pure and simple Old Testament as to hide and quench it. It is precisely what so many "free" and "liberal" souls who have outgrown the Gospel, are doing to-day. They are substituting commentary for Scripture, superseding the commandments of God by the traditions of men. The Pharisee was accused, because he thought he could improve upon the Bible. And the very last warning of the New Testament is, "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book."—*Christian Intelligencer.*

**BRITISH AND FOREIGN ITEMS.**

THE people of Calcutta are becoming weary of idolatry. The manufacture of idols is declining, and the attendance at the temples is irregular and falling off.

"THE novelty of female suffrage has worn off in Massachusetts. Last year eight hundred women registered in Boston to vote for school boards. This year only ten have registered." Is the above correct?

LUTHER's own copy of the Bible, the Latin Vulgate, from which he made his German translation, brown and dog-eared, with many notes written by his own hand, is now in the possession of Rev. Dr. Schlechter, at Wartenburg, Bohemia.

THE five hundredth anniversary of the birth of Thomas à Kempis, the author of "The Imitation of Christ," is to be celebrated next month at Kempen, near Crefield, in the Rhineland. More editions of his work have been published than of any other book, except the Bible.

THERE are a million of land-owners in Prussia, whose farms average fifty acres each, and are carefully cultivated by the families of the owners. The result is much more favourable than the English system, where the land is owned by wealthy landlords and worked by tenants who have to pay high rents.

THE Rev. Hingston Randolph, writing to the Archbishop of Canterbury against the Burials Bill, says: "Our churchyards will be desecrated and defiled under the tramp of these people (Dissenters); and of the ground which, in better days, was blessed by God's priests, and declared holy unto Him, it shall be said—'Cursed is the ground for their sake.'"

GRAVE reports come from the Cape of Good Hope as to the attitude of the Basuto tribes. A despatch from Cape Town says that a request has been sent from the front to send up every available man—volunteer and regular—without a moment's delay, as the natives are massing in overwhelming numbers, threatening to massacre every white man.

SOME of the expelled French Jesuits attempted to establish themselves in Rome, but the Government intimated that it would not allow such settlement, and at last accounts they were preparing to leave. Unhappy people! They have been expelled from every country in Europe! And thence unhappy the people where these designing mischief-makers are allowed to harbour. They appear in America without their fangs drawn.

A GREEK MS. of one of the gospels, written in letters of silver on purple vellum, has recently been discovered in Calabria. It is said to be ornamented with eighteen miniatures, representing scenes in New Testament history, together with forty portraits of prophets. The discoverers of the MS. claim for it the position of our earliest surviving illuminated MS. of the gospels, and assign it to the latter part of the fifth or beginning of the sixth century.

A ROME dispatch says: Garibaldi and his son, Menotti, have resigned their seats in the Chamber of Deputies. They state they are unable to remain as deputies in a country where liberty is trodden under foot. The real reason is believed to be that Major Canzie, Garibaldi's son-in-law, has been placed under arrest. The truth doubtless is that he is mortified at the non-interference of his old comrade, Premier Cairoli, to prevent the execution of the sentence of imprisonment pronounced by the tribunal at Genoa against his son-in-law for participating in a revolutionary demonstration.

It is believed that the obstinacy of the Cape Government, backed up by Sir Bartle Frere, has brought on another native war. Lord Kimberly, the Colonial Secretary, has declared that not an Imperial soldier will ever be employed in so unjustifiable a proceeding as disarming the Basutos. Should, however, this powerful semi-civilized tribe defeat the Cape troops—not an unlikely result—then England must interfere. If she does, the constitutional relationship between England and Cape Colony will be revised, and a tight hold will be kept over the colonial policy toward the natives.

PROFESSOR BLACKIE once said that the "eight points of a true Scotsman" were as follows: 1. The Scot was essentially a working animal; 2. An enterprising and adventurous animal; 3. A thinking and philosophical animal; 4. A practical and utilitarian animal; 5. A sure and cautious animal; 6. An earnest, serious, devout, and religious animal; 7. A fervid, impassioned animal—*perferendum ingenium Scotorum*; and 8. A humorous, amiable and amusing animal. "He is," concluded the Professor, "a jolly, happy animal, and not at all the grim kind of creature made of iron that Mr. Buckle seems to think."

A "TIMES" Dublin correspondent says the murder of Lord Mountmorris excited alarm little short of a panic among all respectable classes. Party differences are for the time discarded. It is said nobody can feel safe who ventures to assert his right or to discharge the duties connected with the possession, occupation or management of land if his acts conflict with the interest or prejudice of those with whom he has to deal. The country is fast drifting to anarchy. The scene of the last murder is in a district which is the very centre of the land agitation, and the crime is the result of a communistic conspiracy of the worst type.

THE Electoral Statistics of Europe have been collected by the *Bund of Bernes*. In number of electors France stands at the head of the list with 9,691,000; next comes Germany with 8,523,000; and then England with 2,719,000, Austria with 1,242,000, and Switzerland, Italy, Portugal and Belgium in the order given. The number of electors for every hundred inhabitants in the various countries is: France, 26.3; Switzerland, 24.2; Germany, 20.2; England, 11.5; Austria, 5.9; Portugal, 5.4; Italy, 2.2; Belgium, 1.8. The statistics for Spain are wanting. Another table of equal interest shews the percentage of the electors who have voted, England being here omitted. Out of every hundred electors, France polls 76, Belgium (Senate) 69, (Deputies) 71, Austria and Portugal 66, Germany 62, Italy 59.

## MINISTERS AND CHURCHES.

THE Rev. J. R. McLeod, late of Sault Ste. Marie, has accepted the call to the congregation of Kingsbury and Brampton Gore, Quebec. His induction will take place on the 12th October.

THE Rev. M. F. Boudreau, of Danville, Que., has resigned his charge. His resignation has been accepted by the Presbytery of Quebec, and he is to leave shortly for the State of Illinois, where he is to assume charge of a large French-speaking congregation.

A UNANIMOUS call from the congregation of Upper and Lower Windsor, Que., was tendered to the Rev. T. Bouchard, licentiate. The contributions of the people not being sufficient to entitle them to a grant from the Home Mission Committee, the Presbytery was obliged, reluctantly, to decline to place the call in Mr. Bouchard's hands.

ON Monday, the 20th ult., on the occasion of the departure of the Rev. Wm. Burns, pastor of Knox Church, Perth, to attend the Pan-Presbyterian Council at Philadelphia, he was waited upon by some of the members of the congregation and presented with the sum of \$34. This is intended to assist in defraying his expenses while away. The rev. gentleman warmly returned his thanks to the donors for their kind and practical send off.

PRESBYTERY OF HAMILTON. This court met in Hamilton, on the 21st ult., twenty-one ministers and four elders were present. It was resolved to apply to the Home Mission Committee for grants, as follows: for Kilbride, \$300; for Port Colborne, \$200; for Port Dalhousie, \$200; Dunnville, \$150; for Victoria, \$200; for Fort Erie Mission Field, \$3 per Sabbath and for Louth, \$3. It was reported that a congregation, with forty-one members and seven managers had been organized in Pearl street, Hamilton, and that it shall be hereafter known as Erskine Church. Leave to moderate in a call was granted both for Kilbride and Erskine Church, Hamilton. It was resolved to hold missionary meetings during the winter, in all the congregations and mission stations. Messrs. Carruthers, Howard, and Hutt, students, read the required essays, which were very satisfactory. Mr. John Scott, of Port Dover, and Mr. William Cowie, of St. Catharines, were received and recommended as students for the literary course in Knox College. A committee was appointed to attend to the contributions for the schemes of the Church. It was reported that the late Mr. John Garrett, of Hamilton, had left a legacy of \$100 in perpetuity for the poor of Central Church, \$100 for the Home and Foreign Missions, \$50 for the French Evangelization, and \$50 for the College fund; also that the late Mr. David Butler, of Caledonia, had left \$200 for the schemes of the Church. It was resolved to hold a Sabbath school conference at Jarvis, and a committee was appointed to perfect arrangements.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This Court met in St. Andrew's Church, Stratford, on the 28th September. Mr. Croly reported that he had declared the vacancy of the congregation of Biddulph, and Mr. Mann's name was removed from the roll. A circular anent the Assembly Fund was read, and sessions were instructed to see that contributions thereto should be duly forwarded to Dr. Reid the amount required being about five cents per member. Messrs. Stewart and Waits and Mr. Hamilton, convener, were appointed a Home Mission Committee for the current year. A committee consisting of Messrs. McPherson, Fotheringham, John Stewart, Samuel Robb and Mr. Waits, convener, was appointed to meet with the congregations at Brooksdale and Harrington, to endeavour to secure the best method of supplying the former with services so that the interest of the latter might not be imperilled, and report. Session records not yet produced were ordered for examination at next meeting. It was agreed to instruct congregations that had not yet forwarded their proportion of Presbytery expenses for the year, to do so without delay. It was agreed to apply to the Home Mission Committee for a supplement of three dollars a Sabbath to Tavistock for the next six months—Presbytery's committee to forward all needed information. Mr. Wm. Fleming was ordered to be certified to the Senate of his college in the usual manner. A committee was appointed to report the most advisable course in re-

gard to missionary meetings. It was agreed that Presbytery meet for ordinary business in Knox Church, Stratford, at ten a.m., on the 19th day of October next, and that the protest and appeal from Biddulph be then the first order of business, and that no other business be taken up until the case be disposed of.

PRESBYTERY OF CHATHAM.—This Presbytery met at Bothwell, on the 14th ult. There was a full attendance of ministers. The first day was spent in holding a Sabbath School Convention. The Sombra mission having fallen into financial difficulties in consequence of three out of the four stations refusing to bear their share of the expenses connected with the summer supply, an appeal for aid was made, and upwards of \$60 were subscribed by members of the Court. The Clerk was instructed to cite Mr. Adam Moffat, catechist, to the next meeting of Presbytery to answer for contumacy. The resignation of Rev. A. Currie as minister of Ridgeway was accepted. The committee appointed to inquire into the Dover matter reported, and recommended that the Presbytery meet at Chatham on an early day to inquire further into the matter. The report was received, the committee thanked for their diligence, and a meeting appointed for the 28th inst. A moderation was granted to Dresden and Knox Church, Chatham township. Messrs. Chesnut and King were appointed to organize a mission station at Henderson. It was agreed to petition the Home Mission Committee to grant aid to the congregations of Leamington, Amherstburgh, and Kilmarnock. Messrs. Logie and King were appointed to visit the congregations of Tilbury West and Comber, to exhort them to greater liberality. Mr. Gray was appointed to attend to the interests of the Foreign Mission Scheme; Mr. McKechnie, of the French Evangelization Scheme; Mr. Walker, of Home Missions; Mr. Becket, of the Widows' and Orphans' Fund, also of the Aged and Infirm Ministers' Fund; Mr. F. B. Stewart, of the Assembly Fund; Mr. Waddell, of Sabbath Schools; and Mr. Smith, of the State of Religion. A number of records of session were examined.—WM. WALKER, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—An adjourned meeting of this Presbytery was held at Woodville, on Tuesday, 14th September. In the absence of the Rev. A. McKay, the Rev. J. McNabb was called to the chair, and constituted the meeting. A paper was read from Dr. Reid in regard to the Assembly's expenses, appointing a rate of five cents per member. A rate also of six and a half cents per member was agreed on as the amount needed for the Synod and Presbytery Funds for 1880—the Assembly rate payable to Dr. Reid, the Synod and Presbytery rate to Mr. J. C. Gilchrist, Woodville. The Rev. A. Currie gave in a report of a visit made by him and Mr. J. Watson to the north mission field. The report was adopted, and the deputation thanked for their service. It was moved by Mr. Cameron, seconded by Mr. Currie, and carried, that we endeavour to obtain the services of an ordained missionary for the field, Mr. Cockburn to bring the matter before the Home Mission Committee, and request a grant of \$350 per annum in the event of obtaining a missionary. Representatives were heard from Kirkfield and Victoria, and Rev. Mr. Paul from Bolsover, in regard to a union of these stations. After conversation, it was moved by Mr. Ross, seconded by Mr. Hastie, and agreed, "That the congregations of Bolsover, Kirkfield and Victoria having been cited in accordance with terms of resolution of the Home Mission Committee of last April, the Presbytery finds that at the present time it is not possible to effect a union of said congregations as one pastoral charge." The Rev. A. Ross suggested that the Presbytery should visit the congregations in its bounds, examine their records, become acquainted with their affairs, and encourage them in their work. A committee consisting of Revs. A. Ross, J. Hastie, and Mr. Reid, elder, was appointed to prepare questions and mature this matter for next meeting. The Presbytery considered the claims on the Home Mission Fund for supplements and grants for past half year and the amounts requested for the ensuing year. The clerk was instructed to correspond with the Rev. T. Lowry in regard to a visit of the Rev. Dr. Mackay to this Presbytery.

PRESBYTERY OF MAITLAND.—This Presbytery met at Brussels, on the 21st of September. A call from Whitechurch and Fordyce, to J. A. Anderson, probationer, was sustained by the Presbytery and accepted. Salary promised is \$725, with manse. Final

subjects for ordination were given to Mr. Anderson, and if sustained the ordination and induction will take place at Whitechurch, on Oct. 7th, Mr. Hamilton to preach, Mr. Davidson to address the minister, and Mr. Taylor to address the people. A call from Chalmers' Church, Kincardine township, to the Rev. Chas. Cameron, Cotswold, was sustained. Salary promised is \$700, with a manse and fuel. Rev. D. Cameron was appointed to prosecute the call before the Presbytery of Saugeen. Mr. Leask submitted the report on the order of business which, with some alterations, was adopted and ordered to be printed. Mr. Cameron reported regarding session records in Ashfield congregation. Mr. Ross gave in the report on Presbyterial Visitations. It was agreed that the series of questions be printed for the consideration of the members of Presbytery in order to come to a decision at next meeting. A circular regarding the Assembly Fund was read, and congregations were instructed to attend to it and send the amount to Dr. Reid, and report the amount sent to the Clerk at next meeting. A circular letter from the Convener of the Assembly's Committee on Sabbath Schools was read. It was agreed that the Convener of the Presbytery's Committee on Sabbath Schools be the corresponding member, and that sessions be instructed to bring the matter mentioned in the circular before the Sabbath schools connected with their congregations. Mr. Leask submitted an estimate of the Presbytery's expenditure for the year and the amount to be raised from each congregation. It was agreed to send a statement of the amount required to each congregation, to be paid at next regular meeting. Mr. Cameron reported regarding the supply to vacant congregations and the claims of supplemented congregations. It was agreed to ask for a continuation of the grants with an addition of twenty-five dollars for Langside.—R. LEASK, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston, on the 21st and 22nd of September. A draft minute was adopted in relation to the late Rev. A. MacLennan, the substance of which has been already published. The thanks of the Presbytery were tendered to the President and Directors of the Kingston and Pembroke Railway, for their kindness and liberality in granting passes to members while prosecuting mission work along that line of road. There were read reports (eleven of them) from all the students labouring within the bounds with the exception of two, and general satisfaction was expressed with the services rendered. Arrangements were made for the fortnightly supply during the winter of stations adjacent to Kingston through Queen's College Missionary Association. Committees were appointed to visit Demorestville, St. Columba, etc., and Glenvale, etc., for the purpose of ascertaining what the people are willing in these respective fields to contribute for the support of a pastor or ordained missionary. Mr. Miller was appointed to supply L'Amable, York River, and Maynooth, monthly during the winter. The grants to mission stations and the supplements to weak congregations were carefully revised. The grant to West Huntingdon was withdrawn, and a committee appointed to visit the people there for the purpose of urging them to increased liberality. Consec was again placed on the list of mission stations, Mr. Stuart being unable to keep up the supply of it. Mr. Craig intimated that the congregation of Mill Point had resolved to become self-sustaining, and gratification was expressed with this action on their part. The decision of the Presbytery to depose the Rev. Joshua Fraser was reconsidered, and after lengthened deliberation confirmed, and arrangements made for carrying it into effect at the next quarterly meeting. Sessions were enjoined to hold missionary meetings during the ensuing three months. The plan recommended was to have an exchange of pulpits on the Sabbath, and the meetings during the following week. There were read communications relating to the rate of contribution required for the Assembly Fund, the amount assessed for Synodical purposes, and the plan recommended by the Assembly's Sabbath School Committee to secure a higher standard of attainment among the Sabbath school teachers in connection with the Church.—THOS. S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF MANITOBA.—The regular meeting of this Presbytery was held on the 17th ult., in the basement of Knox Church, Winnipeg. Rev. Mr. Donaldson presided in the absence of the Moderator. The following members of the Presbytery were present: Rev. Dr. Black, Rev. Profs. Bryce and Hart, and

Rev. Messrs. Donaldson, Scott, Matheson, McKellar, Bell, Mullins, Russell, Douglas, Polson, Flett, Cameron, McRae, Borthwick, Campbell, Ross and Robertson; also Messrs. R. D. Patterson and A. McPherson, elders. The Clerk read a letter from Rev. Dr. Cochran, informing the Presbytery that Mr. Hodnett, of Perrytown, had been appointed a missionary to this Presbytery; he read also a letter from Mr. Hodnett stating that he had accepted the appointment, and would be in Winnipeg about the 20th inst. Mr. Hodnett was received as a member of the Presbytery in the usual way. A report was presented by the Home Mission Committee, and action was taken on it as follows: Mr. Hodnett was appointed to the Birtle group of stations. Resolved, that application be made to the Home Mission Committee for a minister for Gladstone, etc., and that Rev. Mr. McKellar be appointed to urge upon the people the importance of calling a minister as soon as possible. That if possible two students be got to labour for the winter, one for Beautiful Plains district, and the other for Dominion City and Green Ridge. That East Selkirk be taken in connection with Little Britain, and that Park's Creek be supplied by the Home Mission Committee. That the Home Mission Committee give the Rockwood group one Sabbath a month to working with Mr. Lawrence's stations, and that for the meantime fewer stations be held in the Rockwood and Greenwood group, each station to receive at least fortnightly supply; also that Plympton be joined to the Millbrook group of stations. That Rev. Mr. Cameron in the meantime supply Nelsonville, the Clegg settlement, McCush's, Bradshaw's, and Darlington. That Rev. Mr. McRae supply Archibald, New Haven, and Pembina Crossing, giving as much supply as possible for Swan Lake and Lorne. That the Presbytery desire to express its satisfaction with the work done by Mr. Farquharson, missionary of Knox College Students' Missionary Society, during the present summer, in the Rock Lake district, that the Presbytery trusts that the Society may be encouraged to send further missionaries to the North-West; and that as far as possible they be young men of the finishing year, who may remain in the Presbytery in some congenial field of labour. That the Presbytery call upon one of its members to volunteer to go to Prince Albert for the winter months, and that Mr. Duncan be appointed to visit Edmonton, etc., for the winter. That Emerson be urged to call a minister as soon as possible and that the request of the Emerson session for moderation in the call be granted on their making application to the Moderator, Rev. Mr. Scott; and that Mr. Scott be authorized to moderate in a call on the congregation filing with him proof that they will raise the necessary funds. An interesting account was given by Rev. Mr. Flett concerning the wants of the Indians in the neighbourhood of Fort Pelly, etc. It was agreed to that steps be taken to secure a catechist as soon as possible to labour with the Crow's Stand band, Swan River district. The Foreign Mission Committee of the Presbytery was instructed to correspond with the General Assembly's Foreign Mission Committee to take steps at once to secure the patent for the Okotase mission property. It was also agreed that Rev. Messrs. Stewart, Flett, and Wellwood be a deputation to visit the Sioux reserve to restore harmony among the Indians on that reserve, and report at the next meeting of the Presbytery. Rev. Mr. McKellar gave notice that at the next meeting of the Presbytery he would move that the Presbytery overture the General Assembly to form the western part of Manitoba into a new Presbytery. It was agreed to hold the next regular meeting of the Presbytery in Knox Church, Winnipeg, on the second Wednesday in December, at ten a.m.

REV. DR. MACKAY, OF FORMOSA.

The following meetings have been arranged for Dr. Mackay. Wednesday, Oct. 13th, seven p.m., Chatham, Que.; Thursday, 14th, seven p.m., St. Andrews; Sabbath, 17th, eleven a.m., Ormstown; Sabbath, 17th, seven p.m., Huntingdon; Monday, 18th, seven p.m., Georgetown; Wednesday, 20th, seven p.m., Russelltown; Friday, 22nd, seven p.m., Three Rivers; Sabbath, 24th, eleven a.m., Quebec, St. Andrew's Church; Sabbath, 24th, seven p.m., Quebec, Chalmers' Church; Tuesday, 26th, seven p.m., Richmond; Wednesday, 27th, seven p.m., Sherbrooke; Friday, 29th, seven p.m., Valleyfield; Sabbath, 31st, eleven a.m., Cornwall, St. John's Church; Sabbath, 31st, seven p.m., Cornwall, Knox Church; Monday, Nov-

ember, 1st, seven p.m., Martintown, St. Andrew's Church; Tuesday, 2nd, seven p.m., Lancaster; Wednesday 3rd, seven p.m., Osnabrick, St. Matthew's Church. The state of Dr. Mackay's health will not permit of his holding more than two services on Sabbath and three others on week evenings. Collections will be made at all the meetings on behalf of the Foreign Mission Fund.

THE GOVERNOR-GENERAL IN HAMILTON.

The visit of the Marquis of Lorne and suite to Hamilton, in connection with the Provincial Exhibition, must have proved very pleasant to them. The weather was all that could be desired, and the Exhibition itself was in every respect worthy of the banner Province of the Dominion. His Excellency remained as the guest of the city four days. On Sabbath he attended divine service in the McNab street Church. We insert the following paragraph, from the "Hamilton Evening Times," of last Monday:

His Excellency the Governor-General and suite attended divine service yesterday morning in the McNab street Presbyterian Church. The Rev. D. H. Fletcher, pastor of the church, conducted the devotional exercises, and selected as his text Rom. viii. 32. "He that spared not His own Son, but delivered Him up for us all; how shall He not with Him freely give us all things." After an introduction, in which it was shewn how Paul, after completing his exhibition of the plan of salvation, demonstrated by a series of arguments beautifully and logically arranged, the doctrine of justification by faith in Jesus Christ, and that the salvation of true believers was absolutely certain—that in the supremely glorious fact that God gave His own Son to death for them they had the highest proof possible that all the grace, light and strength necessary to bring them to glory at last would be given them—the rev. gentleman treated his subject under the following heads: I. The amazing proof which God has given of His love to the children of men in the mission and death of His Son. II. The comforting assurance which the apostle draws from this proof. After dwelling at considerable length on these points the preacher concluded by impressing the following lessons on his audience: 1. Learn to cherish a profound conviction that your present and eternal happiness is bound up with a cordial reception of the Son of God as your Saviour. 2. Learn the exalted privilege of being a Christian, a sincere believer in Jesus Christ. The highest honour and dignity to which a human being can attain is to be a sincere, intelligent Christian. 3. Learn the blessed lot of the man who is at peace with God, who exercises an intelligent, loving trust in Christ. The end of his existence is in one sense accomplished, his eternal all is secured. The sermon, which occupied nearly forty minutes in delivery, was earnest and eloquent, and was listened to attentively by His Excellency and the members of his suite. The congregation was an extraordinarily large one. This was the only service His Excellency attended in the city.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

JACOB AT BETHEL.

Oct. 17. } 1880. } Gen. xxviii. 10-22.

GOLDEN TEXT.—"Behold I am with thee, and will keep thee in all places whither thou goest."—Gen. xxviii. 15.

HOME READINGS.

- M. Gen. xxvii. 22-40. Cause of Esau's Hatred.
- Tu. Gen. xxvii. 41-46. Effect of Esau's Hatred.
- W. Gen. xxviii. 1-19. Jacob sent to Padan-aram.
- Th. Gen. xxviii. 10-22. Jacob at Bethel.
- F. John i 43-54. Angels Ascending and Descending.
- S. Ps. cxxi. 1-8. Safety of the Godly.
- Sab. Ps. cv. 1-25. Providence over Jacob.

HELPS TO STUDY.

There were two reasons why Jacob should leave home for a time:

(1) As the immediate result of the events which formed the subject of our last lesson, Esau's hatred of Jacob was increased, and he cherished revengeful feelings, to gratify which by taking the life of his brother, he only awaited his father's death.

(2) Even if Jacob should escape his brother's vengeance, it was to be feared that he would take a wife, or wives, from among the daughters of the Canaanites, as Esau had already done.

To the mind of Rebekah, the ruling spirit of the household, both of these reasons were present; but with her usual diplomacy it was only the first that she urged upon Jacob, while to secure Isaac's consent she employed the second alone.

Isaac readily fell in with the proposal to send Jacob away, bestowed upon him a parting blessing, and directed him to the house of Laban, the brother of Rebekah and grandson of Nahor (Abraham's brother), who was then living at Haran (in Padanaram), where Abraham had sojourned for some years on his way from Ur to Canaan.

The present lesson, which opens at the point in the narrative marked by Jacob's departure from Beer-sheba, his father's place of residence, may be divided as follows: (1) Jacob's Journey, (2) Jacob's Dream, (3) Jacob's Vow.

I. JACOB'S JOURNEY.—Vers. 10, 11. The place of Jacob's destination, was situated in an easterly direction from Ca-

naan; but, starting from Beer-sheba, at the southern extremity of the country, he first set his face northward, or nearly so, in order to avoid the Dead Sea. Bethel, where our lesson finds him, was ten miles north of the site of Jerusalem and about sixty north of Beer-sheba. The straight course from Beer-sheba to Bethel ran along the height of land or watershed between the streams flowing into the Dead Sea and those flowing into the Mediterranean. This route, though elevated, is comparatively level; diverging from it to the right hand or to the left, the traveller's course would be obstructed by numerous deep ravines or wadies, with sharp mountain ridges intervening. After leaving Bethel Jacob would cross the Jordan and proceed eastward.

He lighted upon a certain place. It was at this place (Bethel) or in its neighbourhood that Abraham erected the first altar to God within the limits of the land of Canaan, and took possession of the country in the name of his descendants (Gen. xii 8); here the promise was afterwards confirmed to him (Gen. xiii.); here Jacob was to be declared heir to that promise by direct revelation from God, as had already been done by Isaac's blessing; and here he was to enter into covenant with the God of his fathers. It so happened that Jacob reached this place just as night came on—it happened so far as Jacob's knowledge or intention had anything to do with it, but there are no accidents in God's providence—and here, "the sun gone down," far away now from Esau's dagger, and trusting himself to the care and keeping of that God whom in the midst of all his frailty and sinfulness he was trying to serve, "the wanderer" prepared his humble couch, the starry heaven his canopy, his "rest a stone." Surely it is for the encouragement of the weak and the erring, of those who are often overwhelmed by sin though struggling hard to escape from it, that God calls himself the "God of Jacob" as well as the "God of Israel."

II. JACOB'S DREAM.—Vers. 12-15. Refreshing sleep and pleasant dreams are not confined to pillows of down. Jacob's dream, however, was no ordinary play of the truant imagination. God adopted this way of communicating His purposes to him, of impressing his mind with the responsibilities of his position, and of giving him that encouragement which he required.

Behold a ladder. The following comprehensive statement of what the ladder symbolized is from the "National S. S. Teacher." "1. That there is constant communication between earth and heaven. Heaven is a great deal nearer to us all than we are apt to think. In spite of man's sins and sinfulness there still is a stairway for him to ascend from earth to heaven. 2. That there are angelic ministries all the while being wrought out for the benefit of man. Continually God's celestial messengers are ascending with reports of their service, and descending on new errands of mercy. Jacob lay down, as he thought, alone, but in fact he was surrounded by these unseen guardians and ministers, whom his dream-opened eyes were permitted to behold. 3. That God keeps a constant oversight of all that is going on upon this earth, and, especially, keeps watch over His covenant children. Jacob was an exile and a wanderer from his father's house, but still he was right under the eye of his heavenly Father. 4. And the ladder, or stairway? To that the Saviour gives an interpretation, which, of course, is authoritative. In John i 51, in evident allusion to this vision, he says: 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' He is the way, and the truth, and the life, and no one cometh unto the Father but by Him. By His death and mediation, not only do we have the ministry of angels, but that of the Holy Spirit, and He not only is a ladder by which they ascend and descend, but by which, also, man ascends to heaven."

And, behold, the Lord stood above it and said. The promise here made to Jacob is in substance identical with that given originally to Abraham and repeated to Isaac; but it contains encouragements specially suited to the circumstance in which Jacob was placed at the time: I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.

III. JACOB'S VOW.—Vers. 16-22. Jacob must have been well aware that God is omnipresent, and still he said, Surely the Lord is in this place and I knew it not. Perhaps Jacob, like most other people, was in the habit of almost unconsciously associating the presence of God with particular places, such as the altar of worship in his father's house, and with these places alone; but having now received abundant proof that God can and will manifest His presence to His people even on the lone mountain side, he expressed his regret for his thoughtlessness in not expecting such a manifestation "God," says the magazine already quoted, "is in a great many places where men know it not. He is ever near His own. The thought which a great many people have, that He is to be met only in church, deprives them of many a comforting interview with Him. Were it not for that they might find in many a place a Bethel and a gate of heaven." On the other hand this "truth of God" must not be "changed into a lie" by making it an apology for the neglect of stated ordinances. If we wish to have an interview with a person the ordinary course is to go to his house.

How dreadful is this place! Why dreadful? Because the place was in a sense made holy by the manifestation of God's presence, and Jacob was sinful, and felt himself to be so. God's presence may well inspire even sinless beings with awe, but not with dread. Jacob's third thought, however, indicated returning confidence. This is none other but the house of God, and this is the gate of heaven.

And Jacob vowed a vow. Having consecrated the stone and the place to God—the former by pouring oil upon it, and the latter by naming it Bethel, that is "house of God"—Jacob formally devoted himself also to God's service in the words, Then shall the Lord be my God. He undoubtedly believed God's promise; and the word "if" in verse 20, does not express any uncertainty, but has rather the force of "since." Finally, in recognition of the fact that all human possessions belong really to God, he bound himself to pay tithes of His substance: Of all that Thou shalt give me I will surely give the tenth unto Thee.

## OUR YOUNG FOLKS.

### MORNING HYMN.

God of mercy and of love,  
Listen from the heaven above,  
While to Thee my voice I raise  
In a morning hymn of praise.  
It was Thine almighty arm  
Kept me all night long from harm;  
It is only, Lord, by Thee  
That another morn I see.

Father, keep me all day long  
From all hurtful things and wrong;  
Make me an obedient child,  
Make me loving, gentle, mild.  
Hark! the birds are singing gay;  
Let me sing as well as they,  
Praise to Him who reigns above,  
For His mercies and His love.

### "LOVE ONE ANOTHER."

Are you gentle to each other?  
Are you careful, day by day,  
Not to give offence by actions,  
Or by anything you say?

Little children, love each other,  
Never give another pain;  
If your brother speak in anger,  
Answer not in wrath again.

Be not selfish to each other;  
Never spoil another's rest;  
Strive to make each other happy,  
If you would yourselves be blest.

### BEING AND SEEMING.

"Do be quiet," said a young dove one day to his fellow-nestlings. "Keep your quarrel till those people have passed by. Don't you know you've got a character to keep up? Men have a way of saying 'As gentle as a dove,' and 'Birds in their little nests agree.'" And Pearlle, the speaker, gave a satirical coo, which sounded rather like a laugh.

"I don't mind what they say," said Duskie, hotly. "I don't see why Ruffie should take up so much room; I can't stir a claw, and all my feathers, which I smoothed so beautifully this morning, are turned up the wrong way." And Duskie gave Ruffie a peck, which Ruffie returned.

"Coo, coo, coo, coo!" said Pearlle, sweetly, trying to keep up the character of the family as the two girls, who had passed before, came by again. They were walking up and down learning their lessons.

"Do hear those sweet creatures," said one.

"What gentle voices they have," said Mary. "They always live at peace, I am sure."

"Of course," said Jenny, "but they seem to be fluttering in their nests, nevertheless. Look, Mary, if you stand here you can see them."

Pearlle, who had been pleased with the flattery of the first speaker, made grimaces at Duskie and Ruffie to keep quiet, but in vain; peck followed peck, and flutter followed flutter, till there was nothing to be done but to leave the nest and have it out in the air.

And so they did, and Mary and Jenny watched them with tearful eyes, for it seemed truly sad to see those pretty, soft and graceful birds fighting, with ruffled feathers and angry glances. Some feathers fell even at the children's feet, and Pearlle's gentle "coo, coos," which were kept up for the credit of the family, were drowned by her brother and sister's angry twitters.

At last the parent birds came back, and administered sharp correction to the naughty young ones.

"Duskie," said the father, "it ought to make you gentle to know it is expected of you to be 'as gentle as a dove.' And, Ruffie, you ought to be ashamed to have the character of being gentle and peaceful and not to deserve it."

"Yes, indeed!" said Pearlle, indignantly, "and if you had only seen how those saucy sparrows laughed! You were too angry to hear them, but they enjoyed your disgrace, and said something, which I did not understand, about profession and practice."

"Yes, dear, those are long words used by men, and they mean that we ought to be what we have the character of being."

"Ruffie, go outside the nest and smooth yourself, you naughty bird!" said the mother, "you look positively ugly. And, Duskie, you and your brother must not go to the pea-field for a week. In fact, I shall be obliged to keep you close by me. It is not only the harm you do to yourselves by being angry, but the harm you do to others."

"Why, those sparrows will make a mock at goodness always now, and you will find they will say, 'Oh, doves put on a meek and gentle manner, but they know how to fight and quarrel as well as others.' And those two dear little girls we met were crying, and I heard one say to the other, 'How sad! it seems worse to see doves fight than other birds. They look as if they ought to live at peace—as if God meant them to teach us a lesson about the beauty of gentleness, and meekness, and innocence; and they have spoiled the picture. I shall never see doves again without a painful feeling.'"

"Did she say that?" said Duskie in a choky voice. "That's worse than all; I thought it didn't matter much just being naughty once. But if she will never forget it, it has done her harm too; and she is such a dear little girl; she often throws me peas."

### WHAT THE FLOWERS SAY.

The red rose says, "Be sweet,"  
And the lily bids, "Be pure,"  
The hardy, brave chrysanthemum,  
"Be patient and endure."

The violet whispers, "Give,  
Nor grudge nor count the cost,"  
The woodbine, "Keep on blossoming  
In spite of chill and frost."

And so each gracious flower  
Has each a several word,  
Which, read together, maketh up  
The message of the Lord.

### THE GOLDEN PENNIES.

A LITTLE boy, who had plenty of pennies, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a tin penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so, looked round with a self-applauding gaze, as if he had done some great thing. His was a brass penny. It was not the gift of a "lowly heart," but of a proud heart.

A third boy gave a penny, saying to himself, "I suppose I must, because all others do." That was an iron penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the

box he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so ignorant, and so miserable." That was a silver penny. It was a gift of a heart full of pity.

But there was one scholar who gave his penny with a throbbing heart, saying to himself, "For Thy sake, O loving Jesus, I give this penny." That was a golden penny, because it was the gift of love.

### LITTLE MOUSE MOUSEY.

Kitty Kit Catty sat by the fire  
Washing her face with her little white paw,  
Mrs. Mouse Mousey quickly ran by her  
Into her hole when Kit Catty she saw.

Said Mrs. Mouse to her little mousey,  
"Kitty Kit Catty will soon be asleep,  
I think then I'll run and get you a bun,  
But out of the house, dear mousey, don't peep!"

Mrs. Mouse Mousey went for her supper,  
Little Mouse Mousey didn't stay in the house,  
Kitty Kit Catty woke up and caught her,  
And that was the end of one little mousey.

### GOOD AND EVIL.

MATTIE stood by the brook, hardly knowing what to do; for her house was just on the other side, but the bridge was down the stream. While she was thinking about it, along came Charlie Jones, whistling happily. Only last Sabbath, as they came out of the Sabbath school, Mattie had spoken very unkindly to Charlie, and she thought surely he would only laugh at her trouble now; and indeed his first thought was to make fun of her, but just then a voice said to him, "Do good, hoping for nothing again, and ye shall be the children of the highest." So Charlie said: "I'll help you, Mattie," and almost before she knew what he was going to do, he had taken off his shoes and carried her across. "Thank you, Charlie," said Mattie, and in a moment added, "I'm sorry I was so hateful to you last Sabbath." "All right," replied Charlie, and he said to himself: "How happy it makes a fellow feel to do right."

### SOMETHING ABOUT DAISY.

DAISY wanted her slate. It was in the upper hall, which was very dark, and she was afraid to get it. She hesitated for a moment and then ran and brought it. "Mamma, while I was going up-stairs I said:

'I will not fear for God is near,  
In the dark night, as in the light,'

and so I was not afraid."

One night Daisy prayed that the snow might all go away, so brother Harry could try his new skates. That night the greatest snow-storm of the season came. When Daisy arose in the morning and looked out of the window, she exclaimed, "Mamma, I think God did not understand my prayer!"

"I had such a hard time while you were gone, mamma," she said one day. "I was singing out of the hymn-book and Harry tried to sing bass, and Fred wanted to sing too, and it did not sound well, so I went into the sewing-room and shut the door, and Fred and I prayed."

"What did Fred pray about?" asked mamma, for the little fellow was only three years old.

"He said: 'God bless,' and I prayed that he and Harry might both be good boys and not trouble me."

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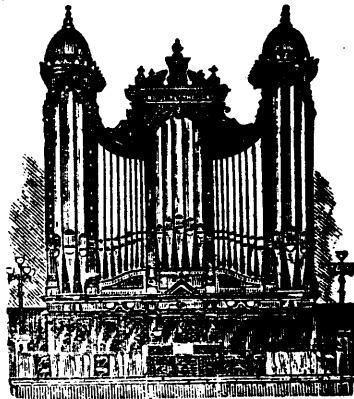
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19. Take Back the Heart.
20. The Faded Gown of Blue. [Night.
21. My Old Kentucky Home, Good Bye.
22. I'll be all Smiles To-Night, Love.
23. Listen to the Mocking Bird.
24. Hear Bright Smile Haunts Me Still.
25. Sunday Night, When the Parlor's all the Gypsy's Warning. [Full.
26. The Blue and Little Faded Flower.
27. The Girl I Left Behind Me.
28. Carry Me Back to Old Virginia.
29. The Old Man's Drunk Again.
30. I Am Waiting, Miss, Dear.
31. Take Me Back to Home & Mother.
32. Come, as by My Side, Darling.
33. Kiss Me, Kiss Your Darling.
34. A Flower from Mother's Grave.
35. The Old Log Cabin on the Hill.
36. Coming Thru' the Rye.
37. Must We Then, Meet as Strangers.
38. The Kiss Behind the Door.
39. I'll Remember You, Love, in My Old Wooden Rocker. [Prayers.
40. You May Look, but Man's Touch.
41. There's Always a Seat in the Parlor for You. [for You.
42. I've no Mother Now, I'm Weeping.
43. Masses in de Cold, Cold Ground.
44. Bay a Kind Word When You Can.
45. Cure for Scandal—Comic.
46. I Cannot Sing the Old Song.
47. Waiting, My Darling, for Thee.
48. I'm Lonely Since My Mother Died.
49. Fencing on the Old Camp Ground.
50. Don't You Go, Tommy, Don't Go.
51. Willie, We have Missed You.
52. Over the Hills to the Poor House.
53. Don't be Angry with Me, Darling.
54. Piratation of the Fan.
55. Thou Hast Learned to Love Another.
56. There's None Like a Mother.
57. You Were False, but I'll Forgive.
58. Old Log Cabin in the Dell.
59. Whisper Softly, Mother's Dying.
60. Will you Love Me When I'm Old?
61. Annie Laurie.
62. Sherman's March to the Sea.
63. Come, Birds, Come.
64. Love Among the Roses.
65. Old Arm Chair (as sung by Barry).
66. The Sailor's Grave. [In the Garden
67. Farmer's Daughters; or, Chickens
68. Oh! Dem Golden Slippers.
69. Poor, but a Gentleman Still.
70. Nobody's Darling but Mine.
71. Put My Little Shoes Away.
72. Darling Nellie Gray.
73. Little Brown Jug.
74. Ben Bolt.
75. Good-Bye, Sweetheart.
76. Seaside Bay.
77. Tim Finigan's Wake.
78. I'll Go Back to My Old Love Again.
79. I've Only Been Down to the Club.
80. Kiss Me Agony.
81. The Vacant Chair.
82. The Sweet Sunny South.
83. Come Home, Father.
84. Little Maggie May.
85. Molly Saw.
86. Rally in Our Alley.
87. Poor Old Ned.
88. Man in the Moon is Looking.
89. Broken Down.
90. Mr. Little One's Waiting for Me.
91. I'll Go Back to My Old Love Again.
92. The Butcher Boy.
93. I've Gwine Back to Dixie.
94. Where in My Boy To-Night?
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96. Linger Not, Darling.
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QUEBEC.—In Morrin College, Quebec on the 2nd of November, at ten a.m.
HURON.—In Clinton, on the second Tuesday of November, at ten a.m.
PARIS.—In Knox Church, Ayr, on Monday, 18th October, at half-past three p.m., and in Stanley street Church next day at ten a.m.
BARRIE.—At Barrie, on Tuesday, 30th November, at eleven a.m.
SAUGERN.—In St. Andrew's Church, Mount Forest, on Thursday, 21st October, at ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, 21st December, at ten a.m.
MAITLAND.—At Lucknow, on the third Tuesday of December, at two p.m.
LINDSAY.—At Woodville, on Tuesday, 30th November, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on the 19th October, at ten a.m.
GUELPH.—In First Presbyterian Church Guelph, on the third Tuesday of November, at ten a.m.
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Brantford, Sept. 27th, 1880.

Change of Firm.

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