

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# THE TORONTO HERALD

PUBLISHED WEEKLY

TORONTO: LEASBYMAN CO.

Vol. 9.—No. 40. Toronto, Friday, October 7th. 1881. \$2.00 per Annum, in advance.  
Single Copies, Five Cents.

**S. S. TEACHERS.**  
We will send on receipt of \$10  
**A Library of 50 Volumes.**  
No book withouts than 10 pages.  
**JAMES BAIN & SON**  
BOOKSELLERS, ETC. TORONTO.  
Every requisite required for schools kept on hand.

**NEW BOOKS.** 33/52

Messiah the Prince; or, The Mediator of the  
Covenant of Grace. By William Symington,  
D.D., with Memoir of the Author by  
John G. ... \$3 75  
Studies in the Life of Christ. By Rev. A. M.  
Farrar, D.D. ... 2 75  
The Christian's Plea against No-tem Unbelief  
A Handbook of Christian Evidence. By R.  
A. Keuford, M.A. ... 2 75  
The Prophet Jonah. By Rev. Samuel Cliff  
Burr, D.D. ... 2 25  
The Christian Creed: Its Theory and Practice.  
By Rev. Stanley Leathes, M.A. ... 2 00  
Scientific Sophisms: A Review of Current  
Theories concerning Atoms, Apes, and Men.  
By Sam. Walwright, D.D. ... 2 00  
The Chief End of Revelation. By Alex. B.  
Bruce, D.D. ... 2 00  
The Progress of Divine Revelation. By John  
Stoughton, D.D. ... 2 00  
Sophratha; or, the Amelioration of the World.  
Sermons by the Rev. Canon Farrar ... 2 00  
The Life and Times of George Lawson, D.D.,  
Saskia. By the Rev. J. Macfarlane, L.L.D. ... 2 00  
The Scottish Church from the Earliest Times  
to 1881 (St. Giles' Lectures, first series). ... 1 75  
Leaders of Men: A Book of Biographies for  
the Young. By H. A. Page. ... 1 50  
Life of Jonas King, Missionary to Syria and  
Greece. ... 1 50  
Memoirs of the Rev. Henry W. Fox, Missionary  
to India. By the Rev. G. T. Fox, M.A. ... 1 00

Mailed post-paid on receipt of price.  
**JOHN YOUNG,**  
Upper Canada Tract Society, 100 Yonge Street,  
Toronto.

**S. S. LIBRARIES.** 46/52  
Schools desiring to replenish their Libraries  
do better than send to  
**W. Drysdale & Co.,**  
215 St. James Street, Montreal, where they can  
select from the choicest stock in the Dominion, and  
at very low prices. Mr. Drysdale having purchased  
the stock of the Canada S. S. Union, who have given  
up the supplying of Books, is prepared to give special  
discounts. Send for catalogue and prices. School  
requisites of every description constantly on hand.  
**W. DRYSDALE & CO.,**  
215 St. James Street, Montreal

**ALMA LADIES' COLLEGE,**  
ST. THOMAS, ONT.  
This grand institution, the design of which has just  
been awarded First Prize at the Provincial Exhibition, will  
be opened for the reception of students on  
**THURSDAY, OCT. 13th.**  
The buildings have every modern improvement,  
being heated by steam, lighted by gas, and supplied  
with bath rooms and every modern convenience on  
each floor. The furnishings are new, costly and com-  
plete. The staff of instructors, embracing nine  
teachers and five lecturers, is full and efficient.  
Alma College can now offer  
Special Advantages in its Literary Departments,  
Unsurpassed Facilities in Modern Languages  
and Music, the Choicest Instruction in Fine  
Arts and Ornamental Work.  
With the best accommodations, at the lowest rate,  
first section in the Preparatory Department, with  
board, furnished with light, laundry, &c., only  
\$12.50 per term; in Academic Department, \$4.50;  
in Collegiate Department, \$15 (embracing 12 or  
18 languages). Students' daughters at half rates,  
and included during first year. For circulars,  
with terms and more complete information, address  
**REV. B. F. AUSTIN, B.D.,**  
Principal, St. Thomas.

**JUST PUBLISHED.**  
**WALKS ABOUT ZION.**  
BY REV. JOS. ELLIOT.  
172 pages. Cloth, 50 cents. Paper, 30 cents.  
Mailed to any address, free of postage, on receipt  
of price.  
"Mr. Elliot is the master of a clear and pure style.  
His reasoning is clearly expressed. It is a most im-  
pressive and useful work of the Word of God. — *Evangelical  
Review*.  
"A treatise to the household worthy of a place  
in the library." — *New Dominion, Durham*.  
Usual discount to the trade.  
**C. BLACKETT ROBINSON,**  
5 Jordan Street, Toronto. Publisher.

**MOWAT, MACLENNAN & DOWNEY,**  
SOLICITORS, ETC.  
Queen City Insurance Buildings, 24 Church Street,  
Toronto. Oliver Mowat, Q.C., James Macleennan,  
Q.C., John Downey, Thomas Langton, Duncan D.  
Riordan.

**ROBINSON & KENT,**  
BARRISTERS-AT-LAW, ATTORNEYS,  
SOLICITORS, CONVEYANCERS, ETC.  
Office: — Victoria Chambers, 9 Victoria Street,  
Toronto.  
J. G. ROBINSON, M.A. HERBERT A. KENT

**KILGOUR BROTHERS,**  
MANUFACTURERS AND PRINTERS OF  
Paper Bags and Flour Sacks, Paper  
Wrappers, Wrapping Paper,  
Twines, etc.  
18 Wellington St. West, Toronto.

**THE PEOPLE'S FAVORITE**  
THE OLD-ESTABLISHED  
**Cook's Friend Baking Powder**  
PURE, HEALTHY, RELIABLE  
Manufactured only by  
**W. D. McLAREN.**  
Retailed Everywhere. 55 & 57 College St.

**GOLD, SILVER, AND STEEL**  
*Spectacles and Eyeglasses*  
fitted with SUPERIOR LENSES, and adapted to  
all kinds of vision.  
**C. POTTER, Optician,**  
31 KING ST. EAST, TORONTO.  
Special attention paid to the perfect fitting of glasses  
to the eye.

**WOLTZ BROS. & CO.**  
*Watches, Diamonds*  
Fine Jewellery,  
Electro-Plate and Sterling Silver Ware  
29 King St. East, Toronto.

**THOMAS CREAM,**  
Merchant and Military Tailor  
Master Tailor to the Q.O. Rifles  
95 YONGE STREET, TORONTO.  
Price list sent on application.

**JOHNSTON & LARMON,**  
TAILORS,  
No. 2 Rossin Block, Toronto.

**HENRY WALTON,**  
MERCHANT TAILOR,  
39 King Street West, Toronto.

**DOMESTIC SEWING**  
MACHINE.  
A. W. BRAIN, Sole Agent,  
7 ADELAIDE STREET EAST, TORONTO.

**H. J. MATTHEWS & BRO.,**  
MANUFACTURERS AND IMPORTERS OF  
Picture Frames, Mouldings, Mirrors,  
Mirror Plates, Engravings, etc.

**HANNA BROS.,**  
428 and 430 YONGE STREET  
Manufacturers of and dealers in all kinds of BOOTS  
and SHOES. Handmade work a specialty.

**LONDON AHEAD!**  
MOREHOUSE'S  
STOMACH AND LIVER INVIGORATOR  
For diseases of Stomach, Liver, Kidneys, Skin, Ner-  
vousness, Female Weakness, &c. Cancer taken out  
by one plaster. Old Sores and Tumours cured. Rheu-  
matism cured in three days.  
Address, 207 King St. London, Ont.

**JOHN B. CARTER,**  
216 Terminal Street and to Hooper Street,  
Toronto, Ont.  
Dealer in School Supplies, Maps, Globes,  
Normal School and Teachers' Laboratories.

Send for Circulars and further information.  
Awarded Diploma at Toronto and First Prizes at  
London Exhibition, 1881.  
Diploma at Toronto, 1881. First Prizes at London  
Exhibition, 1881.  
**A. W. MISHAW,**  
Manufacturers of LADIES' AND GENTS' BOOTS AND  
SHOES to order.  
No. 9 Rossin Block, King Street West, Toronto.  
Perfect fit guaranteed.

**R. MERRYFIELD,**  
PRACTICAL BOOT & SHOE MAKER.  
THE BOOT SHOE  
190 YONGE STREET  
Order Work a Specialty

**UNION FIRE INSURANCE**  
COMPANY.  
Government Deposit the Largest of any  
Ontario Company.  
HEAD OFFICE, TORONTO.  
Hon. J. C. AIKINS, A. T. McCORD, Jr.,  
PRESIDENT. MANAGER.  
JAMES BRANDON, AGENT.

**ESTABLISHED 1854.**  
**A. McDONALD,**  
*Renovator and Dyer*  
Of Gentlemen's Wearing Apparel,  
24 ALBERT ST., corner of James, TORONTO.

**KENT BROS.,**  
Watch Manufacturers & Jewellers.  
THE LARGEST ASSORTMENT OF  
Watches, Clocks, Jewelry, Spectacles,  
and Silverware in Canada.  
WHOLESALE AND RETAIL.  
See price list and catalogue.  
India Clock, 168 Yonge St., Toronto.

**WESTMAN & BAKER,**  
119 Bay Street, Toronto.  
**MACHINISTS,**  
Manufacturers of the latest  
IMPROVED GORDON PRESSES.  
Printing Presses repaired and adjusted with de-  
patch.

**PORCELAIN COMPANY,**  
Toronto, Ont.  
Tea Sets, Breakfast Sets,  
Dinner Sets,  
Dessert Sets, Toilet Sets,  
AT VERY LOW FIGURES.  
TABLE GLASSWARE, SILVER PLATED  
WARE, CUTLERY, & FINE GOODS, &c.  
**PORCELAIN COMPANY,**  
Show Rooms, 29 King Street West.

**MONEY LOANED**  
AT  
**SIX PER CENT.**

Stocks, Bonds, and Debentures  
bought and sold on commission.  
**ALEXANDER & STARK,**  
Members of Toronto Stock Exchange,  
TORONTO.

**AWARDS OF 1881**  
TO  
**McColl Bros. & Co.,**  
FOR MACHINERY OILS:  
London Provincial Exhibition—Diploma and First  
Prize. Montreal Provincial Exhibition—The First  
Prize. Toronto Industrial Exhibition—The First  
Medal and Diploma. Gold Medal Provincial Exhi-  
bition, Hamilton 1880. Silver Medal Dominion Ex-  
hibition, Ottawa 1879.  
Send for prices, etc.

**GRATEFUL—COMFORTING**  
**EPPS' (BREAKFAST)**  
**COCOA.**  
JAMES EPPS AND CO.,  
HOMOEOPATHIC CHEMISTS,  
LONDON, ENG.

SHORT'S 28/30



STEEL BARB WIRE

Is adopted by railroads, stock raisers and farmers on account of its SUPERIOR STYLE OF BARP...

Ask your merchant for SHORT'S STEEL BARB WIRE. Manufactured by THE ONTARIO METALLIC SPINNING CO., WOODSTOCK, ONT.

CLINTON H. MENEELY BELL CO., successors to Meneely & Bell. BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells...

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDERS. Established 1846. Bells for all purposes...

BUCKEYE BELL FOUNDERS. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc.

Ayer's Hair Vigor FOR RESTORING GRAY HAIR To its Natural Vitality and Color



Advancing years, sickness, care, disappointment, and hereditary predisposition, all turn the hair gray...

DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. Sold by all Druggists and Dealers in Medicines.

LONDON UMBRELLA STORE. ESTABLISHED 1856.

H. W. EAST, manufacturer and importer of Umbrellas, Parasols, Trunks, Satchels, and Valises...

FRENCH'S HOTEL, European Plan, Opposite City Hall, Court House, and New Post Office, NEW YORK.

EARLE'S HOTEL, One of the best hotels in NEW YORK for the travelling public. Elegant in appointments...

TO MINISTERS.

Marriage Certificates

NEATLY PRINTED ON FINE PAPER, IN GREEN, GOLD & CARMINE. Mailed to any address, postage prepaid, at 50 cents per dozen or twenty-five for \$1.00.

MARRIAGE REGISTERS, 8 CENTS.

BAPTISMAL REGISTERS, 75 CENTS.

COMMUNION ROLLS, ETC., ETC., ETC.

C. BLACKETT ROBINSON, York Street, Toronto, Publisher.

JUST PUBLISHED.

DOCTRINES OF THE PLYMOUTH BRETHREN. 44 pp. Price 10 Cents.

By Rev. Professor Mackery, M.A., Magee College, London, Ontario.

A comprehensive and very complete exposition in short space of the Errors of Plymouthism.

Mailed to any address, postage prepaid, on receipt of price.

Is quantities, \$5 per 100. C. BLACKETT ROBINSON, 5 Jordan Street, Toronto, Publisher.

THE SABBATH SCHOOL

Teacher's Companion.

BY REV. JOHN McEWEN.

The Teacher and Sunday School's Companion to the Old Testament Series of the International Lessons...

Price, 50 cents per copy, or \$1.00 per dozen. Sent on address, post free, on receipt of price.

C. BLACKETT ROBINSON, Publisher, 5 JORDAN ST., TORONTO.

AGENTS WANTED for the Best and Cheapest Selling Pictorial Books and Bibles...

ESTERBROOK STEEL PENS



Leading Numbers: 14, 048, 130, 333, 161. For Sale by all Stationers.

THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John Street, New York.



R. WALKER & SONS, Largest and Oldest Dry Goods and Clothing House in TORONTO.

ST. JACOBS OIL



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Neuralgia, Sciatic, Lumbago, Backache, Sorrows of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy...

SOLE BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

A. VOGELER & CO., Baltimore, Md., U. S. A.

HOPELESS DEAF

Dr. Peck's Auricular Ear Drums PERFECTLY RESTORE THE HEARING AND perform the work of the Natural Drum.

Always in position, but invisible to others. All Conversation and even whispers heard distinctly.

W. WHARIN & CO., Established 1854, Watches, Clocks, JEWELRY, And Silverware.



Every Description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.

Jewelry and Silverware manufactured, and repairs neatly executed. 47 King Street West, Toronto.

500,000 ACRES Farm Lands in Manitoba and the North-West for Sale on long credit.

ARCHIBALD YOUNG, Manitoba Land Office, 13 Wellington Street East, Toronto.

CARPETS, HOUSE FURNISHINGS, New Carpets,

25 PER CENT. UNDER VALUE. BEST MARKS OF Tapestry Carpets, Brussels Carpets, Curtain Materials, and Furniture Coverings.

Scientific and Useful.

RIPEN TOMATO PICKLE.—One peck of tomatoes, three pounds of sugar, one ounce of cloves, one quart of vinegar...

FRUIT BLANC MANGE.—The juice of any canned fruit may be used; if not sweet enough, add some sugar.

BAKED SHAD.—Make a dressing of bread crumbs, butter, pepper, and salt worked to paste; fill the shad with the mixture...

EXCELLENT TOMATO CAYENNE.—Take a peck of perfect, ripe tomatoes; wash clean—they must be absolutely free from fermentation...

DANGEROUS LIQUIDS.—Ammonia, especially the stronger kinds, is very dangerous, a few drops being enough to injure a person.

A SURPRISED PHYSICIAN.

A DYING PATIENT RECOVERS THROUGH THE INTERPOSITION OF A HUMBLE GERMAN.—Some weeks ago Dr. G., a very reputable and widely-known physician...

The doctor saw that his assistance would be of no avail, and left the house, the members of the family following him to the door weeping.

## NOTES OF THE WEEK.

A LOCAL paper says: "The Presbyterians of Whitby are about to make an effort towards raising funds for the relief of the sufferers by the late fires in Michigan and several parts of the Dominion. This is as it ought to be, and the example should be followed by other denominations." We hope both the example and the hint will be very widely taken.

IT is on the principle, we suppose, of fighting fire with fire, that 300 Russian nobles have organized themselves under the name of "Sacred Legion," as a counter association to the Nihilist attempts on the life of the Czar. They will dispose of large funds and employ a complete system of secret organization, and their influence at court is said to be much superior to the ordinary secret police.

THE "Old Believers" of Russia are being freed from persecution by the new Czar. Three of their bishops who have been imprisoned since 1858 have been set at liberty. They refused to accept the belief and practices of the orthodox Greek Church, but adhered to their ancient faith which, as well as their form of worship, is purer than that of either the Greek or the Roman Catholic Churches. The Czar is pursuing a wise policy in this course, and will make his throne and his life more secure by so acting as to secure the affection and not the fear of his subjects.

IT is only what might have been expected, to be told that the agitation for a revival of the land laws in the direction of the Irish Act, is rising very rapidly in Scotland. Meetings are being held in different parts of the country by farmers and their friends. At these the idea of falling back on Protection or "fair trade" is laughed to scorn, as a fond delusion, if not an impudent pretence; and Land, law reform, with "tenant right" as one of its chief planks, is boldly and energetically advocated. The talk of refusing to pay rents, except on a large and permanent reduction, is also becoming ominously loud. The London "Times" has published the draft of the Scottish Land Bill, prepared by the Scottish Chamber of Agriculture, and characterizes it as one of the most far reaching measures on the land question yet submitted to Parliament.

WE welcome among our cotemporaries and exchanges the "Baptist Weekly," which comes out under the auspices of the proposed Baptist Publication Society of Canada, and under the able editorial management of Mr. J. E. Wells, so long and so favourably known in connection with the Baptist Literary Institute of Woodstock. It is not our business to inquire into the pros and cons in reference to starting another denominational paper among our Baptist friends. They will settle that among themselves, we have no doubt, and settle it satisfactorily. Some may doubt whether two papers of the kind can be profitably supported by a denomination so comparatively small, although very energetic and public spirited. This, however, can never be ascertained except by actual experiment, and under Mr. Wells, we have no doubt the trial will be full, fair, able and energetic.

THE controversy which has been called forth by Archdeacon Reichel's public utterances regarding Episcopacy still creates a good deal of interest in church circles as well as outside of them. The Archdeacon complains of the tone of a recent article in the "Ecclesiastical Gazette" against him, but still avows that he "cannot see that Episcopacy was ordained by Christ or prescribed by His apostles." He declines, therefore, to "suppose it absolutely necessary to the existence of the Church," and remarks that a "single perfectly authenticated case of an independent Church—and all churches were independent of each other then—existing for a considerable time without any bishop, as that of Corinth unquestionably did, and without anything being said to denote that it is an

imperfection, is proof incontrovertible that Episcopacy in those early days was not deemed indispensable."

FROM a report of a recent interview with Dr. Christlieb, the great Evangelical Professor of Bonn, it appears that while that gentleman thinks the present state of things in Germany is, as far as the prospects of Evangelical religion are concerned, encouraging, he is also of opinion that a reaction in favour of rationalism appears to be inevitable, and that chiefly from the influence of the Crown Prince, who in the natural order of things must soon come to the front. In the meantime, however, he adds that genuine revivals are in progress in many quarters, and are effecting a great amount of good. "Dr. Christlieb himself, we are told, co-operates in these revival meetings, and is able to restrain in a large measure the excesses and irregularities which had been previously greatly complained of.

THE Hindu Maharaja of Mysore, to whose direct administration the four millions of Mysore, in South India, have this year been made over, made this significant reply to an address from the Protestant missionaries, who have been so successful in that province: "I am sensible of the great good which your missionaries have always done, and feel sure will continue to do, in the cause of the moral and intellectual advancement of the people; and I sincerely sympathize in the great cause of female education which you have recently taken in hand. The righteous principles which govern your religion must always be conducive to good government and to the best interests of the people; and I beg to assure the missions of my support and sympathy in their valuable labours. You refer to the principles of toleration. I need scarcely mention that one who like myself has had the good fortune of being brought up in English principles, and of learning how much the country owes to English toleration, fairness, and freedom of thought, need not be reminded of his duty to accord perfect freedom to all religions and equal treatment to my subjects of all creeds. I wish you every success in your disinterested and sacred work."

IT is gratifying to learn (says a writer in the "Christian Monthly"); that Zenana work in India is spreading beyond the families of the enlightened and educated. The Bible is read and taught, and the glad tidings of salvation are told in the houses of high caste and low caste, rich and poor alike, wherever there is an open door; and the younger women, at least, are being trained in many branches of useful knowledge. But I must beg my readers to remember that I am not speaking generally of the whole country. I speak only of the cities and some of the stations immediately surrounding them. One bright young creature in a Zenana said to me, "They make me do *poorjah*" (worship the idol); "but all the time I bow down, I shut my eyes, and fold my hands, and pray to the true and unseen God. You know," she added, "they cannot prevent the heart from speaking what it likes." Another woman, herself a widow, brought forward her young daughter as we sat in their room, and said, "See, she is a widow, and from our cruel laws, a widow for life, and she is only thirteen." But she pointed triumphantly to the girl's beautiful hair, which ought to have been cut off when she became a widow, and the mother had not permitted it. Lifting her saree she shewed us a heavy armlet of gold on each arm, and said, "She shall wear them!" Her eyes flashed, and her face was aglow with indignation and sense of wrong. "Shall we widows suffer forever?" she said. "The life of the lowest criminal is better than ours." It is a new feature when a woman would dare to speak thus or have the spirit. It is certainly one of the symptoms of progress that now they do speak out; one of the things that may seem trifling, but are sure indications that light is penetrating within the dark recesses of woman's life in India—the light which will surely chase the darkness of ages away.

THE "Messenger of Peace" gives what purports to be a letter from Lady Macdonald, the wife of our

Premier, to a co-labourer in Savannah, Ga., which, if as represented, ought to be widely known and deeply pondered. It says that Lady Macdonald gave up wine drinking on Christmas day, 1867, and that she has been a consistent and zealous total abstainer ever since. We give the following extract, and sincerely trust that the letter is a genuine one, for if it is, and if the facts are as represented, they ought to be known much more widely than they are, seeing that both directly and indirectly they cannot but be greatly influential for good: "Since then, thank God, I have never found any necessity for wine. In health I can do my life's work without any aid from dangerous stimulants; in sickness I have invariably and positively refused to touch it. My life is a very busy one; I have sometimes, for weeks together, days of constant occupation, and nights almost all sitting up. Politics are exciting and fatiguing, and every temptation to try stimulants is to be found in the late nights listening to anxious debates, and the constant necessity of being up to the mark late and early. I have had a great deal of nursing to do with a delicate husband and child, and this often during our busiest society season; and yet I have never sought strength from wine at any single moment, and my health is far better than that of so many of my friends who take a glass of wine, or a little beer, just to give them a little strength." It is added in a subsequent part of the same letter: "When I told my husband my decision, and that our friends had said that it would hurt his prospects politically, Sir John answered with a laugh, 'Oh, I will risk the prospects; you can be a total abstainer if you like.'" If this letter is genuine, we shall unfeignedly rejoice both for Lady Macdonald's own sake, and for that of many a weary struggler against the temptations of appetite and fashion. If it is a forgery, made, presumably, with the view of doing good under the cover of a well known name, anything more disgraceful could not well be imagined.

THE Rev. Fritz Fludner, the well-known and esteemed worker for the diffusion of the Gospel in Spain, was, when on a journey, arrested on the 8th July, put in prison, and heavily ironed. The following description of his treatment in gaol, given by Mr. Fludner himself, presents a vivid picture of what Spanish prisons are, and of the kind of treatment still sometimes given to Protestant preachers in that priest-ridden peninsula: "After examining me," says Mr. Fludner, "before the guards, and taking charge of my money, which was not more than three dollars, the gaoler put me in prison, with the ring on my foot. It was a dark dungeon, with only a small hole in the door to let in light and air. The only light was a miserable lamp, the oil of which was paid for by the prisoners. The floor was of stone, and for my bed, which consisted of a small sack of straw, I had to pay a sixpence. There were five prisoners besides myself; one poor fellow dying of consumption, who lay on his miserable couch the whole time. Here I had to pass the night. It was not long ere the gaoler reappeared, ordering me to come out. One of the prisoners who was condemned to ten years' imprisonment whispered in his ear that it was impossible a gentleman should have so little money; and he ordered me to be searched by this rascal. They stripped me, examined my boots and stockings in case some money should be concealed in them, and seeing my penknife, the gaoler said, 'This is mine!' Till then I had not opened my mouth; but now, indignant at such shamelessness, I said: 'Do you know what it is called to take what does not belong to you?' The gaoler attacked me at once, saying, 'You call me a thief? You shall see!' And he gave me a tremendous blow on the side of the head. Not satisfied with this, he fastened a chain weighing three and a half hundredweight to the ring attached to my foot, and shut me into the dungeon." Mr. Fludner preached to the prisoners, and in a day or two was released through the intervention of the German ambassador, and got back to Madrid all right. Things may be expected to be better now under the new administration.

## OUR CONTRIBUTORS.

### WHY ARE YOU A PRESBYTERIAN?—VII.

BY REV. JOHN LAING, M.A., DUNDAS.

If it is a difficult matter to fix the attention of men generally on questions of church government on account of their comparative unimportance practically, it is quite the other way in matters of worship. Here every little matter is practical, seen and appreciated by everyone who attends church, and there is danger of small things being unduly magnified as if they were matters of principle, while the real principles laid down in Scripture are overlooked. It is easy to see the difference between the gorgeous ritual of an Anglican, semi-papish Church and the bald simplicity of a Puritan meeting house; but it is not so easy to point out exactly what things in the former ought to be removed as opposed to New Testament worship, or the proper ground of opposition to them, and what additions and improvements in the latter may be made in perfect accordance with the principles of New Testament worship. It is regarding such questions of form, many of them of a secondary nature, that our Presbyterian Church is often agitated, while the more important principles which have regulated the worship of the reformed Churches is entirely ignored. A right understanding of the principles would lead to greater forbearance and charity in matters of form and practices in worship. The two grand fundamental principles which guided the Reformed Churches in their worship are

I. *God is to be worshipped only in the way which He has appointed in His Word.* This excludes all "will-worship," that is, institutions or ordinances of worship for which we have not Scriptural warrant, but which have been devised and decreed by human or mere church authority.

II. *God is to be worshipped in spirit and in truth.* This excludes all symbolism in worship, or the expression of spiritual realities and doctrines under outward forms. The only symbolic rites of the New Testament are the ordinances of baptism and the Lord's supper.

Having these principles in view, we may next inquire what are the ordinances of worship which God has appointed for the Church under the New Testament dispensation.

Preaching of the Gospel, followed by baptism of such as profess to be disciples is the first step to be taken in forming a Church of Christ. When these professed disciples are gathered together and form a Church, in the language of Holy Scripture they are "to continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts ii. 42, xx. 7; Heb. x. 25; 1 Cor. xi. 20, and xiv.). "The words sacraments, and prayer," are the ordinary outward means of grace; and associated with them is contributive for religious purposes from the material substance of professing Christians (1 Cor. xvi. 1; Heb. xiii. 16; Gal. vi. 6).

The Presbyterian Church has always laid much stress on private individual worship. Secret prayer and reading of the Word, as well as worship in public, is appointed by God. Family worship also has the sanction of God's Word (Acts xvi. 34; Romans xvi. 5), as it is the natural expression of devout feeling in the most intimate relations of life. Not only as individuals, but as families, God should be worshipped. Then on the first day of the week, and on other days specially appointed, families and individuals should meet together as a community, unitedly and publicly, to worship. Besides these occasions, Scripture also teaches that God is to be worshipped in proper times and circumstances by religious oaths, vows, and fastings. Far more may feel inclined to dissent from these plain statements, but it is noteworthy that ritualistic theories and practices are practically inimical to select and family devotion, and that an unscriptural individualism tends to prevent public worship of communities as such, and substitutes for it meetings of sectarian societies under rules formed by themselves.

But places for public worship are needed. In the New Testament we have no mention of places erected for the purpose of worship. The first disciples for a time met in the temple (Acts ii. 46), as well as in private houses. The apostles preached in synagogues when they were to be found, and when denied that privilege, sought other commodious places, such as the school of Tyrannus, or upper rooms (Acts xix. 9;

xx. 8). But we have no Scripture warrant for attributing to these places any relative holiness, or for dedicating them as if worship performed in them were more acceptable than if rendered in any other place. Far less is there any scriptural authority for insisting on any one form or position for a church building as more proper than another, or the necessity of a form of consecration to constitute any building holy to the Lord in the sense in which the Jewish temple was a holy place. To quote the language of the Westminster Directory, "no place is capable of any holiness under pretence of whatsoever dedication or consecration."

Suitable places for worship are a necessity, and the Reformers in many instances made use of the ecclesiastical edifices then existing, after making them suitable for reformed worship, and since that time buildings commonly known as churches, sometimes as chapels and meeting-houses, have been erected for this purpose. Such buildings should have the accommodation required for edifying worship, and should be in accordance with the circumstances and conditions of the worshippers. Very properly men who dwell in "ceiled houses," and are accustomed to dwellings provided with luxuries and tastefully adorned, desire that their place of worship should be correspondingly elegant and commodious. But it is a serious mistake to suppose that the magnificent, costly, and beautiful cathedral is, in the sight of God, more acceptable than the humble frame building which new and poor settlers have painfully erected. Too often the satisfaction experienced by many in fine churches, and the lavish expenditure of money in their erection and furnishing are accompanied by a mistaken notion that in some way or other God is honoured by the external grandeur of the edifice apart from the spiritual devotion of the worshipper.

A distinctive feature of mediæval or popish worship was the association of art with worship—stately cathedrals, gorgeous vestments, imposing ceremonies, suggestive pictures and images, enchanting altar-pieces, the finest music, and such like things, were made use of to impress the sense of the worshipper with a view to producing devotion. The Reformers regarded these things, not as aids, but rather as hindrances, and abolishing them all, determined to follow the simplicity of New Testament worship. Regarding the attempt to "render sensuous the spiritual" as vain, and believing that the attempt to make worship artistic ends in making religion sensuous, and thus obscuring spiritual realities, they divorced worship and fine art, and established a form of worship unartistic and simple, but spiritual. Another claim for imposing ceremonies is now being boldly put forth by Ritualists, viz.: "Ritual is the logical sequence of doctrine, Catholic ritual of Catholic doctrine, . . . given the duties of priests to teach the distinctive Catholic doctrines of the real presence, the eucharistic sacrifice, and priestly absolution, the most direct logic must lead those priests to adopt lights, vestments, incense, wafer-bread, the mixed chalice, the eastward position, the saving veil, and the confessional box." Now, according to the reformed faith and practice, the church is not a temple in the Jewish sense, the priest is not a minister, the bread is not transubstantiated into the body and blood of the Lord, the eucharist is not a sacrifice, the consecrated wine is not turned into the blood Christ mixed with water, no man can forgive sin, and confession to man is an absurdity. Hence the whole system of Ritualism is ruled out as both unscriptural and unspiritual. Every rite and ceremony thus devised by man to express such doctrines, and to symbolize them to the senses is dishonouring to Christ and offensive to God, hence they are to be totally abolished, and any attempt to devise such ceremonies or to practise them cannot be tolerated in a Reformed Church.

### HOME LIFE IN INDIA.—X.

BY H. FAIRWEATHER.

A little before ten o'clock the women begin to gather in groups about the door-ways, and when all are ready they set off in companies to bathe in the nearest tank or river; those who may not leave home make use of the house-well. They usually sing in concert as they go, one taking the lead, if the majority are not more than a word or two behind they are doing *fairly*. Yet they are good timers, ringing their anklets together as they go, with a sharp beat like the striking of cymbals. Should a man chance to pass along they coquetishly throw the

corner of the veil over the face, but otherwise take little notice of any, except those of their own party. Arrived at the water they were in and wash, after which they anoint their bodies with oil, exchange wet garments for dry ones—a single robe composes the attire. Next they unbind their long luxuriant hair to dry it in the sun. This is the time *par excellence* for sociality. The news of the village or neighbourhood, the doings of the English, etc., are discussed, but above all other themes in interest are the legends of the chivalrous days of old, the loves of heroes and heroines, the doings of goblins and witches, of ghosts and devils, or the magic power of the evil eye; these fill up the time in a manner truly edifying. There is one peculiarity of Hindoo gossip, which is, perhaps, unprecedented elsewhere; it is that each may discuss the affairs of all others, but *never her own*, on pain of having her nose rubbed upon hard clay by her husband, until she learns a life lesson in caution. Forever after she will stifle any yearnings she might have for public sympathy in the details of private home experiences. While we smile at the quaintness of the mode, we cannot help admiring the practical wisdom underlying such usage. How perfect it would be did it include the male gossip as well, and extend to the white as well as the black races. As it stands, however, it is one-sided. Together they again return home in time to prepare the noon-tide meal.

The babies of the house are as much an institution in India as anywhere else. They are decorated and ornamented with infinite care; they are lulled to sleep in tiny hammocks made of canvas, and swung from the verandah roof by hempen cords, another cord is fastened to its mother's great toe, who, working and rocking, sings quaint lullabys in a low, chanting fashion. One which is quite popular with the common people of the north-west rhymes as follows:

"To sleep, to sleep, why does he not go?  
Slumber with wakefulness mingles so;  
Sleep cries coming, lady I'm coming,  
But to two or three more babies just now I'm humming."

Another also common among the north-west peasant people is worth transcribing:

"My baby's little cradle  
By silken cords I'll swing,  
From Kabul the Maghanti comes,  
So lie still while I sing,  
Your father loves your mother,  
May our darling boy live long,  
Now close your sleepy eyes, my child,  
While I'm singing you this song,  
While I am grinding people's grain  
Your father's threshing, dear;  
So go to sleep my pretty pet,  
Lest a dog bite off your ear."

I copy the following from the "Indian Evangelical Review;" it is given as a popular lullaby in the Canara districts of South India. It is the song of a Sudra mother:

#### CANARA CRADLE SONG.

"Hush, hush, my child I go fast to sleep,  
The bogie's in the tree I  
He's killed a hundred little boys,  
And wants to come for thee.  
Jo, jo, my babe, jo, jo,  
Jo, jo, jo, jo.

Hush, hush, my child, the bogie's jumped  
On yonder banyan tree,  
He's killed a hundred little boys,  
And now he comes for thee.  
Jo, jo, etc.

Bad people passing by do wish  
On thee their eyes to set,  
But mother's tied a talisman,  
So sleep my darling pet.  
Jo, jo, etc.

Hush, hush, my child, lie down and sleep,  
Thy bed is nicely made;  
I've wrapt thee in a pretty cloth,  
So sleep, be not afraid."  
Jo, jo, etc.

The native Christians have their cradle song also, following the custom of the others:

"Jesus slept in a baby's cradle,  
Joseph rocked Him, Mariam rocked Him,  
Jesus slept in a baby's cradle,  
Hung by silken cords."

Swinging is a very popular amusement, as is kite flying and bird fighting during certain seasons of the year; both young and old partake in them. It is said that if indulged in at any other than the prescribed period, accidents entailing serious loss are sure to follow.

The "April fool" of our school children, and all manner of practical joking by sending dupes on bootless errands, are common, and sometimes carried to great lengths. The women enjoy themselves in this way with one another, at certain seasons, with great gusto. Chess we might almost characterize as a national game, and gambling, that worst of all the vices of the ill-regulated, are common noontide recreations. Story telling is reduced to a fine art, and professors of buffoonery and tricks are attached to the houses of distinguished persons. Some of their readily improvised 'ales, both for wit and pathos, are quite charming and ingenious.

The evenings "at home" of a well-to-do Hindoo are usually spent amidst fumes of tobacco and opium, while he listens to tales of love and adventure—often not too reputable—or watching the swaying figures of the Nautch girls as they gesticulate and pose to the sound of stringed instruments and tinkling bells. The women also enjoy the spectacle, although not directly seated in the presence of the men.

There is a beautiful custom prevailing in Hindustan by which when a husband goes on a journey, to be absent for any length of time, the wife lays aside her jewels and ornaments in tender compliment. When he to whom she loves to appear charming is no longer present, she cares little to be pleasing in the eyes of others. Such is the custom and the sentiment now crystallized into a rigid etiquette almost universally observed.

### THE SABBATH QUESTION.

BY JOHN J. CAMERON, PICKERING.

(Continued.)

(4) There is an intellectual reason for the observance of the Sabbath. Its proper observance confers certain intellectual benefits which should not be lost sight of. It affords an opportunity for mental rest. It does not do this by causing us to abstain from the exercise of our mental faculties. This is not what we mean by mental rest, nor would such be rest for the mind. The mind finds rest in activity, or in a change of the subject of its thoughts. It might be retorted, especially by those engaged during the week in intellectual pursuits, "Have we not enough to occupy our minds during the week, without having it engaged on the Sabbath? Would it not be better for the mind to remain passive, to cease exercising its faculties on that day by not opening a book or listening to a sermon, or engaging in any conversation which would require the least mental exercise?" Yes, we reply, better, if the mind could rest by so doing, and the purpose for which the Sabbath was instituted be realized. But neither could be secured. The mind rests, not by the cessation of its activities, but by change of subject. And hence it follows, that no matter how severely intellectual your pursuits or occupations during the week, the change of subject which the Sabbath brings, secures rest. The mind when we attend church or Sabbath school, or read our Bible or any good book, is directed to a different subject from that which occupied it during the week, and in the very variety secures the rest it needs. And for those, again, whose occupations or pursuits are not so intellectual, there is afforded an opportunity for cultivating and enlarging the mind apart altogether from the more important spiritual benefits which accrue. By taking part in the Sabbath school or attending the service knowledge is acquired, and a wholesome intellectual culture secured; for the Church is an educator, an intellectual as well as a moral power, and no person can attend her services from Sabbath to Sabbath, and hear the most important themes affecting man's life here and hereafter discussed, without receiving a mental quickening as well as a moral stimulus.

(5) There is, again, a moral reason for observing the Sabbath. We need one day a week, at least, for moral instruction. There are duties towards our God, our neighbours and ourselves, which we must know if we would properly perform them. Now, for knowing these duties, the Sabbath affords a fitting opportunity. Besides, life is becoming more complex, and its duties more manifold. In order to achieve success, now-a-days, in any calling or pursuit, one must give his whole time and attention to it. Men engaged in the various avocations during the week, demanding from them all the time and energy they can muster, have not much time, even if they had the inclination, for dwelling upon these ethical questions, which concern

them as moral beings, and which are so closely interwoven with their present and future weal. The Sabbath affords them an opportunity of hearing such questions discussed, their moral duties in the several relations of life pointed out, and the great principles of morality set forth. In this way their moral nature is expanded, conscience educated, and moral instruction, in a great variety of subjects, imparted and impressed.

(6) We have, once more, a spiritual reason for the observance of the Sabbath. The Sabbath was instituted not only for man's physical and mental, but also for his moral and spiritual well-being. Our physical nature allies us to the lower forms of life beneath us, but our spiritual to God Himself. In our moral and spiritual capacities and powers we see the crowning glory of man. If, therefore, we need a day for the invigoration of the body, much more do we need one for the cultivation and development of the highest form of life possible to us here. Every reason, therefore, advanced in favour of a day of physical rest, tells with a tenfold force in favour of a day for moral and spiritual rest. The Bible has instruction for the mind, but it has also food for the soul. It addresses itself to us, *par excellence*, as spiritual beings—as beings formed in the image of God, and freighted with immortal destinies. It teaches us our duty to Him, to our neighbour and ourselves, and reveals a way of escape from the power as well as the penalty of sin. It is, therefore, a wise provision that we pause one day amid the hurry and bustle of the week, and direct our thoughts towards those truths which concern us as spiritual beings, born to live forever in a state of joy or sorrow, the varied duties which devolve upon us, the motives which should influence us to act, the proper view to take of this present life, and its connection with the life to come. But the soul rests not simply by feeding upon spiritual truth, but by having its devotional feelings excited and exercised. It finds its true rest in worship, adoration and love. As the body finds rest by cessation from labour, or the mind by changing the subject of its thoughts, so the soul rests by having its feelings of worship and adoration drawn out and centred upon their proper objects, and *this* the Sabbath effectually secures. We have the strongest possible reasons, therefore, for its observance. By means of it every part of our complex nature is benefited; our physical, mental and moral well-being promoted; and blessings, which we cannot fully estimate, conferred upon our race and world.

But we pass on to consider how we are to observe the Sabbath, and no more important practical question could we ask. The reasons we have mentioned *why* we should observe it, will aid us in ascertaining *how* we should do so.

(1) We should observe it as a day of rest. All labour should cease, naught should disturb its hallowed calm. It should be a day of rest for the body. A day when the jaded limbs, exhausted by the toil of the week, may be restored, and fresh vigour gained for another week's labour. The workingman needs this kind of rest most. He, other things being equal, needs the Sabbath more as a day of *bodily* rest. The several parts of our complex nature are so closely interwoven with each other, that what affects the physical, affects also the mental, as well as the moral and spiritual part. They act and react upon each other. If the body is jaded or weak, it will affect, directly or indirectly, the conceptions of the mind, and also the emotions of the soul. Hence it follows that the workingman, all those who are engaged during the week in manual labour, need especially rest for the body, ere their mental or moral natures can be benefited by the Sabbath. It should be a day of *mental* rest, a day in which the intellectual pursuits which engrossed our attention during the week, shall be laid aside, and our thoughts directed into different channels, and in the very change find rest and refreshment. In this way all those who during the week are engaged in occupations more or less intellectual or sedentary—the lawyer in his office, the merchant in his counting-room, the teacher at his desk, the writer in his study—all may welcome the Sabbath as a day which offers them the relaxation which they need. It should be a day of *spiritual* rest, a day of cheerful worship in which the soul shall enjoy sweet commune with its God, and in which its feelings and affections shall be drawn out and developed, its aspirations ennobled, and all its powers strengthened by their healthy and appropriate exercise.

(2) It should, again, be a day of *cheerfulness*. Gloom should be banished from our hearts and homes on this day of hallowed memories. It commemorates one of the most joyful events which has ever transpired in our world's chequered history, and if we would worthily observe it, we must do so in a spirit of cheerfulness. We should not simply rest, but rejoice. As we meet together to pay worship to our risen Lord, the light of a heavenly joy should illumine our hearts and gladden our faces. Every word we speak and deed we do should betoken the gladness with which we welcome its dawn. There are some places, we regret, in which the day is not thus observed, and where the extreme Puritanic mode still prevails. There the day is anticipated, especially by the children, with feelings of repulsion. A solemn gloom pervades the household, and by the long faces and forbidding looks manifested, Christianity is made to wear a repulsive aspect, and a stumbling-block thus thrown in the way of many who otherwise might be now over to Christ. Our Christianity should ever send forth a bright and cheery light. We should by word and deed seek to leave the impression that Christ and His Gospel do not deprive us of one innocent joy of life, that they have come to sweeten and beautify our human life, to intensify and purify our joys, to transmute our very trials into blessings, and to make us happier as well as better men and women. And on the Sabbath this should most appear. On this day we should wear our brightest looks and carry our gladdest hearts, and as the first ray of light greets us, ushering in this day of blessed associations, our hearts should swell with feelings of love, gratitude and joy.

(To be continued.)

165s.

Two hundred years ago were the "killing times" in Scotland. These were truly "times that tried men's souls." Scotch Presbyterians should ever keep them in remembrance. A word or two about some of those who, this year 200 years ago, suffered death "for Christ's crown and covenant," seems to me very suitable at the present moment.

The most famous of them was Donald Cargill. He, with Richard Cameron and others, drew up the Sanguhar Declaration, which disowned the authority of Charles II. It was so called because it was published at the Cross of Sanguhar, June 22nd, 1680, just one month before the battle of Airmoss, at which Richard Cameron fell. In September following, at a place called Torwood, he excommunicated the king and the chief of his fellow persecutors.

Five thousand merks (about \$15,000) were offered for his apprehension. At Dunsyre Common he preached his last sermon, only three days before he fell into the hands of his enemies. His text was Isaiah xxvi 20, 21, "Come My people, enter thou into thy chambers," etc. At Covington Mill, Lanarkshire, he was taken by one James Irvine, of Bonshaw, who said, "Blessed Bonshaw, and blessed day that ever I was born, that has found such a prize—five thousand merks for apprehending Cargill this morning." Poor man! he did not enjoy the price of blood long. Next year, he was run through by a comrade in a quarrel, and died with a most fearful curse on himself on his lips. Cargill was taken to Glasgow, and next to Edinburgh. At the latter place he was condemned to be hanged by the casting vote of the infamous Chancellor of the Council, the Earl of Rothes, one of those excommunicated at Torwood. He suffered on the 27th of July, 1681. On the scaffold he sung from the sixteenth to the end of the one hundred and eighteenth Psalm. He then addressed the onlookers. While he was doing so, the drums were beaten from time to time to prevent him from being heard. As he was about to go up the ladder, he said that he did so with less fear than he ever did when he went into the pulpit. His last words were: "Farewell all relatives and friends in Christ; farewell acquaintances and earthly enjoyments; farewell reading and preaching, praying and believing, wanderings, reproach, and sufferings. Welcome Father, Son, and Holy Ghost; into Thy hands I commit my spirit." Then he was thrown off.

Several others were hanged along with Cargill, of whom the names of only two are given—Smith and Boig. The former died with his face on Cargill's breast. According to the sentences, the heads of Cargill, Smith, and Boig were stuck up on the Nether Bow, Edinburgh; and those of the others on the West Port, in the same city.

On the 10th of October, 1681, Robert Garnock, D. Farrie, James Stewart, Alexander Russel, and Patrick Foreman were hanged at the Gallows-lee, between Leith and Edinburgh. Foreman's hand was cut off before death, and the heads and hands of the others after, and stuck up at the Pleasance Port, Edinburgh. In his last speech, he said, "I bless the Lord that ever He honoured the like of me with a bloody gibbet and a bloody winding-sheet for His noble, honourable, and sweet cause." He manifested a spirit like that of the apostles when "they departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name" (Acts v. 41, *Rev. Vers.*), and like that of Paul, when he says to the Philipians, "To you it hath been granted in the behalf of Christ, not only to believe in this, but also to suffer in His behalf" (Phil. i. 29, *R. V.*).

Garnock was baptized by James Guthrie, who, himself, was afterwards added to "the noble army of martyrs." Guthrie's head was cut off after death, and set up on the Nether Bow. Often a little boy was seen standing and looking up with awe at those features, darkening by the weather. It was "the martyr's child"—Willie Guthrie. He knew not the pain which he often caused his widowed mother, when, in reply to her question on his coming home, "Well, Willie, where have you been?" he said, "I've been looking at ma father's heed."

John Welch, a great grandson of John Knox, died on the 9th of January, 1681. He laboured hard, but in vain, to heal the divisions among the Covenanters at the battle of Bothwell Bridge. But for these, in all likelihood, the history of that day would have been very different from what it is. Though he was severely persecuted, he died a natural death at his home.

Robert McWard, another Covenanting minister, died at Rotterdam, Holland, according to some, in December, 1681. He studied divinity under Samuel Rutherford, and afterwards, when the latter went to the Westminster Assembly, he accompanied him as his private secretary.

There was a grand review of the Union troops at Washington at the close of the late civil war. One of the mottoes displayed on the occasion was to the following effect: "Gratitude—a debt we owe our brave soldiers, which we never can pay." The same is true of us and our Covenanting forefathers. Those who sneer at and revile them should consider this. Admitting that they did some things of which we cannot approve, we must remember that they were only men, and therefore not perfect. But, in order to judge them fairly, we should—as far as we can do so—put ourselves in their place. There is a vast amount of false judging in the world, just owing to this reasonable principle being disregarded. With all their faults, the Covenanters were men of God. Let us not be satisfied with merely reviving their memories. It shall profit us nothing at the last to do so, if we do not imitate their faith.

"Let us, with zeal like theirs inspired,  
Begin the Christian race,  
And, freed from each encumbering weight,  
Their holy footsteps trace."

Metis, Quebec.

T. F.

### INDIA.

MY DEAR MRS. HARVIE.—Two weeks ago to-day I returned from the hills, and, I am thankful to say, feeling very much refreshed and strengthened to begin my work anew. This week your Report reached me, and as I read of your efforts in organizing societies, auxiliaries, and seeking to stimulate and encourage those already in existence, I thought God blesses our sisters in the dear home-land, and I could not help feeling more hopeful for the future of our mission. The various Bands are doing nobly, and their finances seem to be in quite a flourishing condition. The name given to each seems very suitable, when one sees how vigorously the work is carried on. You will be pleased to learn I have received a handsome donation for my school, a gift of \$100 from a kind friend. It will, of course, appear in the Treasurer's Report, but it is still more agreeable to learn that half that amount is promised for each year during the lifetime of the person who contributed. Thank God who opens the hearts of His servants to give thus liberally. The school was not closed during my absence at the hills. Oenoo carried it on by herself, and when I returned I found quite an increase in the daily attendance, which now numbers about

twenty, sometimes more, varying, of course, according to the whims of parents and children. This is Saturday, and a holiday for them, so one of our little pupils came in the morning, sent by her mother, to carry off Oenoo to spend the day at their home, in order to teach them to write. I have brought a number of old newspapers, a bottle of ink, and some pens, then the articles are placed on the floor, and the children likewise. I am reminded of the days of yore, and my earliest effort at pot-hooks and hangers, when I see my little Hindoo maids trying to imitate the copy set them; but they are learning, and will by-and-by send you a specimen of their penmanship. I am almost afraid to speak of my dispensary, as you have been kindly pleased to call my effort to deal with the diseases of women and children, but the work, such as it is, still goes on, and I was sent for this week to see a woman who has been suffering, but while I was there others came in until we had a congregation of ten. You asked me what would be the cost of carrying on the dispensary during the coming year. While the instrument continues in working order, the cost is not ten cents a month, but my trouble is, the machine I have now has been in use four years. Any day the "box," as the natives call it, may not be fit to use, and then I can do nothing. The cost of a new one is \$25, and I do sincerely wish I had another here now, as nothing of the kind can be got in India. I am somewhat anxious on the subject. I am thinking of opening another school, either in the camp or city, but as yet have not fixed upon any suitable locality. Our new Resident seems inclined to keep Holkar—in order, not, I apprehend, from any other motive than to preserve the dignity of the Government, but it may help us too. He is much more showy than the other Regent, and goes in state to call on the Marajah, making quite a display. At present we are troubled for want of bungalows, as both Mr. Douglas and we have been obliged to remove from our former quarters, and Miss Rogers and I live in a native house. We can get no building within cantonment limits. I think it is a pity that there is not a suitable building put up on the mission compound opposite this place. Mr. Wikie lives in the one mission house which is habitable, and we are now quite a distance from them. And now that things are somewhat settled here, it would, perhaps, be well to seriously consider the sending out of another lady, as the work should go on, and health is very precarious in India.

The message so kindly sent from our sisters in Canada was received, and I may thank you in the name of the ladies here, for the sweet Christian kindness which dictated the letter, and their loving remembrance of us in this our adopted home. It would be pleasant to see the tint of the autumn leaves once more, to tread the crisp snow underfoot, and to hear the merry sleigh bells ring; but the welfare of immortal souls, and the thought that the Gospel is spreading, will help us to bear a temporary separation from home and friends. A native has just come to the door with mangoes, which he is determined to sell. He carries them in a flat basket on his head, and he will probably chatter for a time, and then give them for half the price he first asked. He says his children will die, and what will he do if he does not get his price?

Mr. Douglas and family have been obliged to go to Mhow, for want of a bungalow; they cannot get one here.

All the members of the missions are well at present. We are living much nearer the bazaar than formerly, in fact we are just at the entrance to it, and in a good place for our work. M. MCGREGOR.

Indore, July 6th, 1881.

It seems that the average minimum salary which the Congregationalists are trying to establish in England is \$750. A recent report gives the present average as between three and four hundred dollars. The well-known Mr. Hanway, who visited Canada some short time ago, said lately, "I do know that the Congregationalists of England cannot afford to allow the pastorate of the churches to fall into the hands of men who are not worth £150 a year, and I know, moreover, that the present plan of giving them something less is dragging our ministry down, so that it may have become true in some parts that there are men among us who are not worth that amount." True of all Churches. A scandalously supported ministry soon makes a scandalous ministry.

## PASTOR AND PEOPLE.

### CITIZENS OF HEAVEN.

BY ALEXANDER MAC'KEN, D.D., OF MANCHESTER.

We do belong to another polity or order of things than that with which we are connected by the bonds of flesh and sense. Our true affinities are with the mother city. True, we are here on earth, but far beyond the blue waters is another community, of which we are truly members, and sometimes in calm weather we can see, if we climb to a height above the smoke of the valley where we dwell, the faint outline of the mountains of that other land, lying dream-like on the opal waves, and bathed in sunlight.

Therefore it is a great part of Christian discipline to keep a vivid consciousness that there is such an unseen order of things at present in existence. We speak popularly of "the future life," and are apt to forget that it is also the present life to an innumerable company. In fact, this film of an earthly life floats in that greater sphere which is all around it, above, beneath, touching it at every point.

It is, as Peter says, "ready to be unveiled." Yes, behind the thin curtain, through which stray beams of the brightness sometimes shoot, the other order stands, close to us, parted from us by a most slender division, only a woven veil, no great gulf or iron barrier. And, before long, His hand will draw it back, rattling with its rings as it is put aside, and there will blaze out what has always been, though we saw it not. It is so close, so real, so bright, so solemn, that it is worth while to try to feel its nearness; and we are so purblind, and such foolish slaves of mere sense, shaping our lives on the legal maxim that things which are non-apparent must be treated as non-existent, that it needs a constant effort not to lose the feeling altogether.

There is a present connection between all Christian men and that heavenly city. It not merely exists, but we belong to it in the measure in which we are Christians. All these figurative expressions about our citizenship being in heaven and the like, rest on the simple fact that the life of Christian men on earth and in heaven is fundamentally the same. The principles which guide, the motives which sway, the tastes and desires, affections and impulses, the objects and aims, are substantially one. A Christian man's true affinities are with the things not seen, and with the persons there, however the surface relationships knit him to earth. In the degree in which he is a Christian, he is a stranger here and a native of the heavens. That great city is, like some of the capitals of Europe, built on a broad river, with the mass of the metropolis on the one bank, but a wide-spreading suburb on the other. As the Trastevere is to Rome, as Southwark to London, so is earth to heaven, the bit of the city on the other side the bridge. As Philippi was to Rome, so is earth to heaven, the colony on the outskirts of the empire, ringed round by barbarians, and separated by sounding seas, but keeping open its communications, and one in citizenship.

Be it our care, then, to keep the sense of that city beyond the river vivid and constant. Amid the shows and shams of earth, look ever onward to the realities, "the things which are," while all else only seems to be. The things which are seen are but smoke-wreaths, floating for a moment across space, and melting into nothingness while we look. We do not belong to them or to the order of things to which they belong. There is no kindred between us and them. Our true relationships are elsewhere. In this present visible world, all other creatures find their sufficient and home-like abode. "Foxes have holes, and birds of the air have nests; but man alone has not where to lay his head," nor can he find in all the width of the created universe a place in which and with which he can be satisfied. Our true *habitat* is elsewhere. So let us set our thoughts and affections on things above. The descendants of the original settlers in our colonies talk still of coming to England as going "home," though they were born in Australia, and have lived there all their lives. In like manner we Christian people should keep vigorous in our minds the thought that our true home is there where we have never been, and that here we are foreigners and wanderers.

Nor need that feeling of detachment from the present sadden our spirits or weaken our interest in the things around us. To recognize our separation from the order of things in which we "move," because we

belong to that majestic unseen order in which we really "have our being," makes life great and not small. It clothes the present with dignity beyond what is possible to it, if it be not looked at in the light of its connection with "the regions beyond." From that connection life derives all its meaning. Surely nothing can be conceived more unmeaning, more wearisome in its monotony, more tragic in its joy, more purposeless in its efforts, than man's life, if the life of sense and time be all. Truly it is "like a tale told by an idiot, full of sound and fury, signifying nothing." "The white radiance of eternity" streaming through it from above gives all its beauty to the "dome of many-coloured glass" which men call life. They who feel most their connection with the city which hath foundations, should be least able to wring the last drop of pure sweetness out of all earthly joys, to understand the meaning of all events, and to be interested most keenly, because most intelligently and most nobly, in the homeliest and smallest of the tasks and concerns of the present.

So, in all things, act as citizens of the great mother of heroes and saints beyond the sea. Ever feel that you belong to another order, and let the thought, "Here we have no continuing city," be to you not merely the bitter lesson taught by the transiency of earthly joys and treasures and loves, but the happy result of seeking for the city which hath the foundations.

### CALVINISM.

Looking at it from a standpoint of a saved sinner, Calvinism has some very bright features. It presents him with a glorious God. The loftiest, the grandest, the most exalted being of which the human mind has any conception, is the God of the Calvinistic system. It was Calvinism which gave to the Church that description of God which reads almost like the inspired Word, and which is said to have fallen first from the lips of one in the outbreathing of reverent and adoring prayer. "God is a Spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth." Before Jehovah's awful throne it bows reverently. God, not man, is the centre of the system; hence predestination and election. It exalts God. Glory to God in the highest is its ever-recurring refrain. God is supreme, is the key-note of its teaching. On this rock, its very doctrine rests; from this, every obligation springs. The secret of that wonderful power, which history discloses, as residing in the system, to make human character grand and effective, and which Froude sought in vain, lies mainly in the fact that it holds up to men—throws round and above them—the presence, the majesty, the sovereignty of such a glorious, awe-inspiring God. It is no light claim for the system to assert that it exhibits to men a Supreme Being worthy to be feared and adored.

It presents God in the most attractive character. In its sublime portraiture of the Divine majesty and glory, Calvinism has by no means omitted the attractive lineaments of His goodness, and mercy, and love. Indeed, it is the high glory of the system, that, while it exhibits God as unyielding, and even exacting in the claims of His holiness, justice, and truth—as unwilling, even *unable*, because He is God, to abate one iota of the claims of His exalted supremacy—it at the same time enfolds His character in the rich drapery of infinite love. It is Calvinism that says with adoring gratitude, "Merry and Truth are met together; Righteousness and Peace have kissed each other." It is the special claim of Calvinism, that, while it faithfully portrays those lineaments of the Divine character which cannot but cause the sinner to tremble, it sets them before him as joining a covenant of love for his redemption.

To Calvinism belongs the high distinction of looking at things as they are. It has little to suggest as to what ought to be. It makes no claim to have found the ultimate standard by which to try the creature and the Creator. It deals only with existing things. It accepts the situation. It goes teachably to God's Word, and finding what He has revealed concerning Himself, His purposes, His plans, His works, it writes it down as the truth; and while it cannot, by searching, find out the Almighty unto perfection, it can and does say with reverent adoration, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" It reads

the inspired record of human origin, human obligation, human sin, human redemption. It finds much that is mysterious, much that is sad, much that is perplexing. But it accepts it all, and reverently adds, "Even so, Father, for so it seemed good in Thy sight." It does not quarrel with revealed fact.

Calvinism is highest reason. Its high doctrines are logical deductions from its first premise—the Divine sovereignty. It rests rationally, upon the Divine veracity. It promises release from sin only on the rational principles of right and justice. It claims a full vindication of the Divine procedure in a full salvation freely offered to all. Calvinism asks for no blind credulity.

Calvinism is definite. It formulates everything. It fairly revels in definition. It leaves nothing unbounded. It utters no uncertain sound. This it is which makes it so easy a mark for those whose faith and practice it antagonises. Its every point stands out in full view, and herein it meets the imperative demand of the seeker after truth. The earnest soul is vexed and wearied with the search after the undefined. It turns away in sheer hopelessness, from the half hidden truth that refuses to emerge into the light and disclose its boundaries. Calvinism defines.

Calvinism is a system of certainties. It fixes things. It leaves no loose ends. It proclaims no preadvantages. It suspends nothing on possibilities or contingencies. Its doctrine of Divine prerogative and eternal decree enable it to dispense with the subjunctive mood. It claims for everything a predestined time and place. The tide of human events may ebb and flow, old foundations may be swept away and give place to new, Calvinism calmly looks on the scene and confidently exclaims, "Nevertheless, the foundation of God standeth sure."

Calvinism produces strong character. History testifies to the fact; Froude has brought it out into bold relief. It furnished the men for the Church's decisive struggles; it nerved men for conflict, when conflict meant death or victory, oftentimes death in victory. Its grand doctrine commanded obedience, even when its stern calls to duty kindled the fires of martyrdom. John Calvin in Geneva, John Knox in Scotland, standing firm on the eternal rock of their faith, in the midst of the tumultuous sea of the civil and religious life of their times, are grand figures on the page of history. Calvinism claims them as her own, and Calvinism makes strong character stern; and the kingdom of Jesus needs as valiant soldiers to-day as in the stern times of the past. Of weaklings and sentimentalists, of babes and sucklings in the faith, of backboneless religionists, the Church has enough and to spare. What it specially needs to-day is the very kind of men that Calvinism has always made in the past, with the foundation laid deep, the structure reared according to rule, the intellect educated, the conscience quickened, the heart taught to respond in its afflictions to an intelligent conviction. And Calvinism alone is equal to the task—not Calvinism as the world regards it, but the Calvinism of "The Other Side."—*Catholic Presbyterian.*

### BIBLE THOUGHTS.

"After a long time the lord of those servants cometh, and reckoneth with them."—*Matt. xxv. 19.*

These words are special words of warning, first to the whole Church of God in all countries and ages. And they are words of warning—if I may use the expression—to the workers in the Church. They speak to ministers, elders, deacons, teachers, to all who are in any way working for the Master. They are alarming words to the non-workers, for every Christian, according to his gift, is called to be a worker. Why stand ye all the day idle? Have you got no work to do? no hands to do it with? no feet to go the Master's errands? The reckoning will come upon all. We must all stand at the judgment seat of Christ, to give an account of the deeds done in the body. This reckoning is the end of all, the goal to which we are all hastening. The Master will not reckon merely with the great men, the mighty men, but with the small men, the obscure; not only with ministers and elders, but with each professor. The professor may have been a false one, but He will reckon with him on the footing of that profession.

"After a long time." This is a peculiar expression, because we generally read of our life as a little time; our life is a vapour, our days as an handbreadth. What can be the meaning of this "long time?" There

is one explanation, and a very fair one—that the parable relates to the history of the whole Christian Church. God has not reckoned with His Church for 1800 years—a long time. But after this He will reckon, and the next reckoning will be the last.

But perhaps the explanation turns upon something else. The time is short enough in one aspect, but it is long enough for your responsibility. No one will be able to say, I had not time to do the Master's work.

It will be long enough for justice, so that no one may say to the Judge in that day, "If you had only given me more time I would have served better. I meant to enjoy myself for a little time, and then give myself to the Master's service." He did not expect you to do a longer work than you had time to do in.

The time is long enough for the use of the talents entrusted to you. He knew and gave the time necessary for the development of your talents. Some of you have got aptitude to teach, use it. Some of you have strong bodies, are you using them in going about doing good? Some of you have large circles of friends, are you using your influence aright? Some of you have money, are you using your money for God, laying up treasure in heaven?

This long time spoken of is long enough for repentance. A year—surely that is long enough for repentance. Two years? Three years? How much more? Three-score and ten? How long did the thief on the cross take for repentance? Oh, how many days, weeks, months, years, have impenitent sinners spent in utter thoughtlessness, and then when they come to die they say they have not had time for repentance!

The time will be long enough to vindicate the ways of God to men.—*Rev. Dr. Horatius Bonar.*

### WORKERS.

Nor is "the helper in Christ Jesus" the monopoly of any church or church system. This list in the sixteenth chapter of Romans is emphatically a list of *laymen*—private members of a Roman brotherhood. Paul, with his breadth and catholicity of soul, would have been the first to repudiate and condemn any arrogant prerogative of churchly caste. There is a niche in the temple, a vocation in the sacred courts, for all. There is room for the hewer of wood and the drawer of water, as well as for the ministering Levite. When will the churches of Christ, in these modern days, be taught to make religious worship and religious life not all passive and receptive? Their members will only rise to the dignity of their chartered privileges as "priests unto God" (Rev. i. 6), when they recognize the duty of co-operation and sympathy of active and willing service. The command laid upon each one by the Bishop of souls is, "Go, work in My vineyard!" Go; and be thou like one of the brethren or sisters in the apostolic age, "a helper in Christ."

The above excellent utterance may well introduce here this department in our present issue. The weakness of the church to-day is her lack of workers; her prosperity and glory in the future will depend upon their increase in number. No influence would be strong enough to resist her work were every one in her communion "a helper in Christ." It is essential to enjoy the advantages of church membership in order to obtain all the fulness of Gospel blessings, it is equally essential to do the work a church membership imposes in order to extend the blessings of the Gospel to others. Who, thinking to fulfil the law of the Christian religion, may expect to receive good and give none? Obtain such fulness of service in Christ, and render none? The Spirit of Christ cannot fellowship with such want of love, such grovelling selfishness, such idleness. The teachings of God's Word, the example of the Master, the peril of immortal souls, alike call every professing one to work "while it is called to-day"—if not in one way, then in another; if not in one position, then in another; if not in one measure, then in another; but "go work." The strength of the Almighty will nerve the arm of the working church when all her members are "co-workers" with Him. "Awake, awake, put on thy strength, O Zion!"—*Rev. J. R. Macduff, D.D.*

THERE may be a furlough from our customary work; there can never be any lawful vacation from doing good. There may be change of place and scene and fellowship; there must be none in the spirit of self-sacrificing beneficence.



## THE CANADA PRESBYTERIAN.

52.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*

OFFICE—NO. 6 JORDAN ST., TORONTO.

ADVERTISING TERMS—Under 3 months, 10 cents per line per insertion, 3 months, \$1 per line, 6 months, \$1.50 per line, 1 year, \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

## OUR S. S. PAPERS.

### SABBATH SCHOOL PRESBYTERIAN.

Beautifully illustrated. Published every month. In the SABBATH SCHOOL PRESBYTERIAN prominence is given to our own Home and Foreign Mission Work, thus seeking in early life to interest the "Children of the Church" in the Church's great work—the conversion of the world. Subscription rates as follows.

4 Copies.....	\$1.00 per annum.
10 ".....	2.00 "
20 ".....	3.00 "
30 ".....	4.00 "
40 ".....	5.00 "
50 ".....	6.50 "

For 100 copies and upwards, at the rate of \$12 per 100, or 12c. per copy per annum.

### GOLDEN HOURS FOR THE YOUNG.

A non-denominational illustrated paper, also published monthly. rates same as above.

### EARLY DAYS: Illustrated.

A paper for Junior and Infant Classes two numbers issued each month. rates also as above.

The attention of Superintendents and Teachers throughout the country is directed to the above. Orders for the coming year now received. Address

C. BLACKETT ROBINSON,  
5 Jordan Street, Toronto.

NOTE.—Do you take THE CANADA PRESBYTERIAN, containing the Exposition of the Sabbath School Lesson for teachers? Subscription price \$3 per annum, or in clubs of 10 and over \$1.50, or in clubs of 50 and over \$1.50 each.

Remember that a Teacher sending in 10 names with the remittance for this paper can obtain 20 copies of any of the Sabbath school papers for the year as a premium, which he can then furnish to the school; or a person sending 50 names with the remittance can have 50 of the Sabbath school papers, free for the year.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 7, 1881.

### NEW CHURCH IN FORMOSA.

NOTHING more is necessary than to call the special attention of our readers to the letter of the Rev. Dr. McKay, which will be found in another column. We are quite sure that the Doctor will not plead in vain for the money necessary to complete the church he speaks of. Many individuals have each the ability to supply all that is needed without missing it, and we shall not believe that none of them have the will to part with their money for such a cause. Mrs. Mackay has shewn herself for the one half. Who is to have the honour of supplying the other?

### FAREWELL MEETING FOR REV. DR. MCKAY.

AS was intimated in our columns a week or two ago, and as will be seen from a letter in to-day's issue, a meeting is to be held in Woodstock, on Tuesday first, the 11th inst., to say farewell to the Rev. Dr. McKay, and to bid him God-speed to his further work of faith and labour of love in Formosa. We are quite sure that very many from all quarters of the country will be present on that interesting occasion, and will, with their most fervent prayers and heartiest good wishes, send their beloved brother once more to the high places of the field in which he has already accomplished so much for the advancement of that cause to which he has consecrated his life. Dr. McKay has done a great work while professedly "resting" in Canada. He has made multitudes acquainted with Formosa and all its belongings, who were not only wholly or almost wholly ignorant of the entire subject, but indifferent as well. From the Doctor's vivid descriptions and earnest appeals many such now know that fair Chinese island as if they had themselves visited it, and had made a personal acquaintance with its scenery and its people. Many of these cannot come to Woodstock, but they will not the less earnestly follow him with their sympathy and prayers, and will in all his future labours, and trials, and successes take a loving, personal, and practical interest as

of one who has become to them a loved and honoured personal friend, in addition to his being a good and tried soldier of Jesus Christ—one whose praise is in all the Churches.

### A CLAMANT CASE.

WE are quite sure that the appeal made by Mr. Findlay in his letter printed in another column, on behalf of the Presbyterians of Emsdale, will not be made in vain. There is too much genuine Christian feeling, too much brotherly sympathy, and too much wealth, let us add, held deliberately and honestly in trust for the Master's use, and at His call, among Canadian Presbyterians to allow a struggling congregation of brethren—comparatively few in number, amid the many difficulties and privations of a new country, with the recently superadded losses by fire—to lose their place of worship for the paltry sum of \$45 (forty-five dollars). There are literally hundreds if not thousands of Presbyterians all over the country who could individually give the whole sum and never feel the want of it—never have one comfort or one luxury the less because of their generous and timely liberality. Nay, they would have all one comfort and one luxury the more, arising from the consciousness of having helped the struggling and the deserving in their praiseworthy efforts to maintain religious ordinances in the way most in accordance with the dictates of their consciences. Of course it is generally urged by not a few that such claims are so often put forward, it is quite impossible to attend to and answer them all. Well, granted that they are as numerous as represented; what of it? We have never found the most spiritually minded and the most open handed urge this as an excuse for not even considering certain cases, to say nothing of assisting them. When God does not give the means He does not lay on the obligation, but it is never to be forgotten that the converse of this is equally true. We have yet to meet with the individual who could honestly say that he had ever even in a pecuniary sense been injured, far less ruined, by giving to Christ's cause, and by helping and encouraging Christ's poor ones. Let us add that the professing Christian who can spend thousands on his own house, and in providing for himself and family all the material comforts and luxuries of life, and is yet ready to grumble at being even asked to help brethren situated like those in Emsdale, must have a very strange idea of the position he occupies and of the vow of personal consecration which he has made.

Everyone who knows anything of the great majority of our mission stations, both in Muskoka and elsewhere, is quite aware that in very many cases the "deep poverty" of the members "has abounded unto the riches of their liberality." According to their means they have generally, if not always, done their parts and more. In the present season, and as far as Muskoka and other parts of the back country, the claims of the settlers upon the sympathy and assistance of their more prosperous brethren are peculiarly strong, for in too many instances they have through the bush fires literally lost their little all, and are but very ill able to face the rigours and privations of the coming winter.

We need scarcely add that we shall be only too glad to publish Mr. Findlay's acknowledgments of any sums sent to help the struggling Presbyterians in Muskoka, whether at Emsdale or elsewhere.

### "THANKSGIVING DAY."

"THANKSGIVING day" has now come to be regarded in Canada, as it has long been in the United States, a fixed institution. It is felt that every year, whatever may be the character of the harvest and whatever the general condition of the times, there is always abundant reason at once for humiliation before God, and a solemn general expression of thanks to Him for all His mercy, forbearance and grace. No doubt it is quite true that thanksgiving is not to be confined to any particular day, and that it is equally unquestionable that while thanksgiving may be good, thanksgiving is a great deal better. But after all this has been granted, it remains to be said that it is a good and proper thing for the people of a country on some particular day, universally agreed upon, to recall with devout thankfulness the mercies of the year, to deplore the sins and shortcomings, and to seek from a higher source grace and guidance for the time to

come. Nor can any one reasonably object when the Government of the country fixes upon some particular day on which all may have opportunity of engaging in such a service of praise with the greatest amount of convenience and quiet. Such a proceeding is not at all an intrusion into the realm of conscience. There is no command either expressed or implied in it. There are no pains or penalties threatened in case of disobedience. Every one is left at perfect liberty to follow his own inclination in the matter, but those who think that it is a good thing to "give thanks" have the desired leisure and the needed freedom from distraction and business. It used to be that each Church fixed upon a day for itself, and the results were by no means satisfactory. We have no wish to see Caesar, whether in the shape of King, President or Governor, stepping out of his sphere and ordering or regulating the religious worship of the people. But so long as all that is done is simply for general convenience and is giving effect to a general wish for such general thanksgiving and prayer, there is surely nothing which need stagger the most keenly sensitive in reference to the spiritual independence of the Church, and the necessity there is for Caesar keeping exclusively to his own secular affairs. We know, besides, that many will not observe such a day, for they recognize no mercies bestowed, and therefore can see neither the necessity nor the reasonableness of anything like thankfulness. Others may also make the day a mere holiday time, and may even take advantage of its leisure the more thoroughly to dishonour God and degrade themselves. But after all this has been allowed for, in the fullest degree, there will remain a very large number of Canadians of all classes and of all Churches who will gladly avail themselves of the opportunity provided for rejoicing before God with the voice of praise and thanksgiving, for the many great and precious blessings with which the people of Canada have been favoured during the year that is now rapidly drawing to a close. Some may, if they please, say that all such seasons of professedly religious service have come to be mere traditions received from the fathers, to observe, with no life, no reality about them. Multitudes, however, of the very best in the land know that the facts are different, and that a large amount of true thanks rendered on such occasions is not prompted by a cold respect for their fathers' feelings or their fathers' faith, but is the simple and heartfelt utterance of their own.

While we say this, we are free at the same time to acknowledge that many, from whom better things might have been expected, are at such seasons very indifferent; very ready to receive the blessings, yet very backward to acknowledge it with thanksgiving. We trust it will be very different this year, and that on the 20th we shall have increasing intimations of God's hand being generally recognized among us in human affairs, and of the people's gratitude being equally conspicuous.

ATTENTION is directed to advertisement of the Sabbath school papers published at this office. They are all neatly printed on good paper, suitably illustrated, and, in our opinion, fully better adapted to Canadian schools than those imported from abroad. Specimen copies of each issue will be cheerfully forwarded to any address on application.

WE are much obliged to the Young People's Association of the Elm street Methodist Church, who have, through their Secretary, very cordially thanked us for reprinting from the "Westminster Teacher" a paper on the right constitution of Young People's Associations. We are sure the conductors of the "Westminster Teacher" will feel very much pleased that the paper in question should have been found so useful.

THE N. Y. "Independent" says about the rumoured appointment of the Rev. Knox Little to a canonry by Mr. Gladstone: "Our objection to the nomination by Mr. Gladstone of Mr. Knox Little to the canonry made vacant by Dr. Bradley's elevation to the deanery of Westminster is not that he is a Ritualist, nor that he is a warden of the Confraternity of the blessed sacrament, but that he agrees with Brigham Young that the man should be a sort of God to the woman. His sermon to women, in Philadelphia, was astonishing; but, though he tries to be an idolator of bread made flesh and blood made wine, he is an able and useful revival preacher, a Methodist in fervid earnestness."

**BOOKS AND MAGAZINES.**

**CANADIAN METHODIST MAGAZINE** for October contains a great many interesting and valuable papers. Among the rest, one by the Rev. Principal Grant on "Methodist Mission work in the North-West," which many who are not Methodists will read with deep interest and profit.

**ROSE-BELFORD'S CANADIAN MONTHLY.** (Toronto: Rose-Belford Publishing Co.)—Mr. J. R. Eckart and Mr. Samuel Thompson of Toronto, Miss Machar of Kingston, and Sir Francis Hincks, are among the contributors to the October number of the "Canadian Monthly."

**LITTELL'S LIVING AGE** (Boston: Littell & Co.)—The last two numbers of the "Living Age" for September and the first for October contain articles from the "Quarterly," the "Fortnightly" and "Contemporary" Reviews, "Blackwood's," "Fraser's" and "Macmillan's" Magazines, "The Spectator," "The Athenæum," "Public Opinion," etc. A new volume begins with October.

**BABY RUE.**—"No Name" Series. (Boston: Roberts Brothers; Toronto: Willing & Williamson.)—The "No Name" series of stories has established for itself a reputation as undoubted as it is deserved. Some of them have made quite a sensation on the other side, and it is said there has been as much guessing over the authorship of the different volumes as there was over the identity of the author of "Waverley." No such stir has been raised in Canada, though at the same time even here they have had many interested and delighted readers. "Baby Rue" will not take a first place in the series for either the interest of the mere story or the power and felicity in the description and development of character. All who begin, however, will, we think, find themselves constrained to go on to the end, and will have to acknowledge that the story is good, and the inevitable "moral" on the right side, and attractively stated as well as powerfully pressed.

**AN APPEAL FOR ASSISTANCE.**

MR. EDITOR,—I desire, through the medium of your columns, to bring the case of our church at Emsdale, in this district, before your readers. Some four years ago the members of our church had commenced the erection of a church in which to worship. This was all the more necessary, as at the time of its erection there was no school-house in the locality in which worship might be held. They received at the time a little assistance from friends outside. This amount, together with their own efforts, left them still in debt, however, which they have succeeded only partially in wiping off. There is a balance still of \$45, and for which the creditor threatens to sell the building if it be not speedily settled. The friends on the ground have exhausted every means to secure the money, and with the distress caused by the fires with which our district has been scourged, they see no way of getting out of the difficulty. They have appealed to me for aid, and I in return brought their case before our Presbytery on Tuesday last, and obtained from them permission to make this statement through your columns. The case is a deserving one, and as we have as yet no Church Extension Fund, we are shut up to this method of seeking assistance. Should the building be sold, it will be for much less than it has already cost, and there are not wanting those who are eager to buy for church purposes. Any moneys sent to me will be acknowledged in due time, with your permission, through your columns, and will be applied to the object specified.

A. FINDLAY,  
Supt. Missions, Muskoka.

Bracebridge, Oct. 1st, 1881.

**CHURCH AT BANG-KAH, FORMOSA.**

MR. EDITOR,—For several years before leaving Formosa I was impressed with the necessity of having a church building erected in Bang-Kah, a city of about 60,000 inhabitants, and the most important in Northern Formosa. There the Chinese Government have lately built very large examination halls, where as many as 3,000 students aspiring to become Mandarins may be examined in one year. In 1876 I succeeded in the face of bitter opposition in opening a place for worship in the city, which, however, was

pulled down by the mob. But by the grace and power of the Lord of Hosts there is a congregation there who meet for worship in a small rented building. The city is so situated that the converts of twelve churches around could conveniently meet in it for conference on special and important occasions. For these reasons I feel extremely desirous as soon as we return to erect in this place a more commodious church building, costing about \$1,000. Rev. Mr. Junor, my worthy colleague, most heartily agreed with the suggestion before I left the island. I brought the matter before the Formosa Mission Committee, and while they are in full sympathy with the object and willing to contribute the amount needed if absolutely necessary, yet they, as well as myself, would be delighted if the sum could be raised without drawing on the ordinary funds. Already that noble friend of the Mission, Mrs. Mackay, of Windsor, who gave us a hospital at Tamsui, has offered \$500 towards this building at Bang-Kah without asking her for a cent. Now, is there any individual or congregation in the Church in Canada who will give, say \$500 more, before I leave this land in a few weeks, or indicate a willingness to give at an early date, and thus greatly assist in establishing the Lord's work in Northern Formosa. At present I regard such a church as I have indicated, in Bang-Kah, only second in importance to the College, which, through the liberality of dear friends in Oxford, will (D.V.) be erected at Tamsui, Northern Formosa, next year. My address for two weeks will be Woodstock.

Woodstock, Sept. 30th, 1881. G. L. MCKAY.

**DR. MCKAY'S FAREWELL MEETING.**

MR. EDITOR,—You will confer a favour on the cause with which the Rev. Dr. McKay is so prominently associated by publishing the following particulars regarding the farewell meeting to be held in Woodstock, on the evening of Tuesday, the 11th inst.

We have assumed the whole responsibility of the arrangements, which are as follows. To give a general and catholic character to the meeting, we have applied for the use of the Canada Methodist Church, the largest in town, which has been kindly granted. We have requested the esteemed rector of St. Paul's Church, the Rev. J. J. Hill, to preside as chairman, which he has kindly consented to do. As a large number of ministers are expected to attend, and as it is desirable that as many as possible should take part in the meeting, speeches will be very brief, not exceeding five minutes, except in the case of Dr. McKay himself and the convener of the Foreign Mission Committee, Rev. Prof. McLaren, of Knox College. We expect to see a very large meeting, composed of the Christian people and friends of foreign missions belonging to all the churches in town, and throughout the county as well. We are sanguine that the meeting will, in every respect, be one worthy of the missionary in whose honour it is to be held and the cause he represents, and that it will prove a blessing to all the churches taking part in it.

In addition to the sums already acknowledged, the following have been received, viz.: Innerkip, per Mr. McLean, \$4; a Friend, Princeton, \$21; ditta, Burgessville, \$2; McKillop congregation, per A. McKay, \$45.25; a Friend, Lachine, \$5; Knox Church, Harrison, per J. Henderson, \$57.21; Chalmers Church, Woodstock, \$287.79; a Friend, Auburn, \$5. The \$4,000 from the county of Oxford is not yet fully made up, but we hope the collection at the farewell meeting, together with sums expected from places not yet heard from, will complete the whole amount, and that we may be able to announce this desirable result at the close of the meeting.

W. T. McMULLEN,  
Woodstock, Oct. 3rd, 1881. W. A. MCKAY.

**PRESBYTERY OF PETERBORO.**—This Presbytery met at Port Hope, on the 19th September. Mr. Torrance gave the following notice of motion for consideration at next regular meeting: "That the minutes of each sederunt be read and confirmed at the opening of the next following sederunt." Reports were heard from the delegate who had been appointed at last meeting to visit the different mission stations and supplemented congregations. Said reports were handed over to the Presbytery's Home Mission Committee for their consideration. A petition from Hastings was read, asking that steps might be taken with a view to the separation of that station from

Norwood. Messrs. Sutherland and Terrance, ministers, with Messrs. Carnegie and Alex. Douglas, elders, were appointed a deputation to visit Hastings and confer with the petitioners on the matter contained in the memorial. Upon motion of Mr. Cleland, of which he had given previous notice, it was agreed to discontinue the practice of putting upon our records complimentary minutes in reference to ministers leaving our bounds. Mr. Torrance was appointed to co-operate with the Rev. R. H. Warden, of Montreal, in the bringing of the claims of the College Fund before the congregations and stations within the bounds. The following appointments were made in connection with the other schemes of the Church: Col. Haultain, to superintend French Evangelization; Rev. F. R. Beattie, to take charge of Home Missions; Rev. R. J. Beattie, Foreign Missions; Rev. D. Cameron, Ag'd Ministers' Fund; and Rev. W. C. Windell, Assembly Fund. The Home Mission Committee were invested with Presbyterial powers to prepare a report for presentation to the Assembly's Committee at Toronto in October.

**PRESBYTERY OF QUEBEC.**—A meeting of this Church Court was held in St. Andrew's Church, Sherbrooke, on the 20th ult. The chief points of public interest, were the examination and licensing of Messrs. McKibbin and Henry, students; and a conference, which was held in the evening. The trial discourses of Messrs. McKibbin and Henry were heard, when, after a thorough examination of the same, a committee was appointed to question them in Systematic Theology and Church History. This examination was conducted in open court. At its close the Presbytery, on motion, resolved to proceed and license these gentlemen. At the request of the Moderator, Dr. Mathews of Quebec conducted these services. The conference in the evening was of more than ordinary interest. The subject under discussion was "Sabbath Observance." Rev. Mr. Dewey, of Richmond, was called to the chair, and opened the meeting with a short service. The question was introduced by Rev. J. B. McLeod, of Kingsbury, who read a very able and valuable paper. Several members of the Presbytery spoke briefly. A short address by Rev. Mr. Lindsay, a former pastor of the congregation, was listened to with deep interest. His venerable appearance and honest words will not be soon forgotten. It would be too long to give in detail the arguments used to shew why the Sabbath should be observed as directed in the fourth commandment. From the whole discussion it was evident that the Presbytery felt the importance of a right and proper observance of the day. Many plain and wholesome words were spoken, and the hope is indulged that these will bear good fruit in the lives of those who listened to them. It was announced that the next meeting would be held in Morrin College, Quebec, on the first Wednesday of November, at ten a.m., and the benediction was then pronounced.

NOT a few in Canada will hear with regret of the death of Rev. Peter Davidson, D.D., of Edinburgh, who, for the long period of fifty years, has been an able and faithful minister in the United Presbyterian Church. He was in the 78th year of his age.

THE letter of a "Layman" was too long, and the writer's name was not given. For these reasons, and not from any dislike to having both sides of the subject fully and freely discussed, we have not printed it. We are quite ready to acknowledge that there are two sides in the case, and that the blame attachable to the frequent removal of ministers or to the uneasy desire for change in the pastoral relation does not always lie exclusively or even chiefly with the people. Our correspondent "Laity" did not say that such was the case. He merely asserted what can scarcely be reasonably called in question, that sometimes a few restless and officious persons, who like to have the pre-eminence, make the lives of many a faithful and efficient pastor miserable by trying to make him believe that he has outlived his usefulness, and that the best thing for all parties which he can do is to leave as quietly and as speedily as he can; when all the time the great majority of the people are perfectly satisfied and wish nothing less than that the minister should go. This is all perfectly compatible with its sometimes being the case that a minister becomes idle and remiss in the discharge of his duties, or is found to be incompetent, and ought therefore to give place to another. In this case, however, also, our Presbyterianism has provided a proper way in which such a desired change is to be accomplished, and that way is through the Presbytery.

## CHOICE LITERATURE.

## THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. JULIA M'NAIR WRIGHT.

CHAPTER VII.—Continued.

The Padre felt that he had obtained knowledge which would enable him to pursue inquiries at the Hospital degli Innocenti, and the next week he set out for Florence, ostensibly to see his Bishop, but really to visit that great establishment for foundlings, which, when the land was under purely Romish regime, is said to have received six thousand infants every year from Tuscany alone!

Although Padre Innocenza's secret heart had thrown off allegiance to Rome; although his enlightened mind rejected her tenets, he had not come to the point where he dared openly renounce her, and with that duplicity which seems ineradicably fixed in a heart trained as his had been, his first visit in Florence was one of outward cordiality and respect to the Bishop. The chief part of his interview was with the Bishop's secretary. Innocenza briefly stated that his people were docile, attentive at church; that he was thoroughly catechising the children; for the rest nothing was doing; there were not enough candidates for confirmation to make an episcopal visitation needful; many of the youth wandered to foreign lands as minstrels. Then Innocenza saw the Bishop, kissed his hand, got a benediction, and went away less at ease than ever.

His second visit was to the Innocenti, on the great Piazza Annunziata. That a priest should come making inquiries for a foundling was no new thing; and indeed he was in a much better position to get information than a layman would have been. The nuns in charge examined their books, searched their memories, questioned the oldest nurses. If a child is left at this hospital with the slightest token for its identification—as a name, initials, a jewel, even a ribbon or a peculiar garment—this is specially recorded; when the child is farmed out for nursing, or is given for adoption, or is apprenticed, this clue is associated with it on the records, so that it may in future be traced. But any physical marks of children, whose identity it is evidently desired to lose, are never heeded, unless they are so singular as to attract the notice of some nurse, and accidentally to remain in her mind associated with the further development of the foundling's fortunes. Such a reminiscence was all that Padre Innocenza could hope for, and he was assured that there was no possibility of such a trace as he mentioned being followed. However, the authorities of the house put down a name (fictitious) which he gave them, and promised to make inquiries. He on his part agreed to return after a few months to learn if they had made any progress toward the discovery of the lost infant.

It was nightfall when he left the Innocenti, and, having taken his supper in a trattoria, the Padre was about to seek his lodgings when he found himself in a throng of people all pressing toward one point. Idly following with the multitude, the Padre was drawn with them into a great hall, poorly lighted, but densely crowded, where some one had already begun an oration from a broad platform. The speaker was cast in a herculean mould; a magnificent head set on the shoulders of a giant; a voice of prodigious compass, yet capable of pouring forth the sweet, many-vowelled Tuscan in all its sweetest melody, the darning of the soldier, the fire of the true orator, the winning plausibility of a successful priest united in this man. By all these he stirred the hearts of his hearers to ecstasies of enthusiasm. They wept, they groaned, they shouted, they started to their feet. This was Alessandro Gavazzi, making to his countrymen a mingled harangue on religion and politics—uplifting *mis Vistoria Emmanuelo*, and preparing afar off the irrevocable downfall of *il papa*.

The impressive soul of Padre Innocenza responded to every sentence of Gavazzi as a harp responds to every sweep of some maestro's hand. Gavazzi, on that night, struck off Innocenza's political bonds and set him in the ranks of that increasing majority of the nation which was moving with mighty momentum toward the deliverance of the State from priestcraft, and to the liberation of Rome.

All night the echoes of the orator's voice resounded in the Padre's ears. He had meant to leave the city next day, but he could not go; held by some fascination, he clung to Florence, desiring only to see again the man who had so enthralled him. On the second day after, as he was wandering in the Boboli Gardens, he suddenly met Gavazzi under the shadow of Gian Bologna's statue of Plenty. The two fell into conversation, and, wandering away upon a wooded height above the city, Gavazzi the teacher and Innocenza the priest, the soldier-monk—himself delivered—Gavazzi awoke a new manhood in Innocenza, and set him free of an external subservience to a Church which his soul served no longer. Innocenza would now go back to his home, and teach his people what he had learned. When the hour came that the attention of the Popish Church was directed to them, they would not make a pretension of serving her.

The ancient poet tells us, the hour a man is made a slave, "observant fate takes half the man away." More than half the man had been taken from the priests of Rome, their servitude being the heavier burden, and directed primarily against the mind. Padre Innocenza had to that hour heard none calling him to a new manhood, to the enjoyment of a hitherto unknown freedom of thought and act.

The third day after, Innocenza was at the depot, about to enter the train for Pisa, when Gavazzi passed him. The Italian leader turned, and, grasping the hand of his new acquaintance, said, cheerily:

"How now, amico!"

"Mirabile!" replied Padre Innocenza.

A look of trouble came into the kind, bold face: the train was about to start; Innocenza's foot was on the step.

"Stay! Talk to the Vaudois if you have opportunity; they are the best comforters that I know for a mind distressed."

Padre Innocenza marvelled, but he did not doubt the word of the man who had captivated all his heart. He began to consider where he should find a Vaudois. Providence sent one to him. Nanni Conti found the lonely, arid of Sta. Maria Maggiore among the hills, and, calling from house to house, sold or gave tracts and hymns, wondering much that here, instead of curses, contumely, stoning, he found a people prepared of the Lord. According to his practice, he sought for the priest. The ragged factotum directed the stranger to the chapel, and here Nanni found the Padre pacing up and down the aisles. After a few words as to the place, the priest said:

"I have thought that perhaps Noah's dove fluttered many times around the ark before the patriarch put out his hand and took her in; so my soul comes to this house of God, hoping here in some way at length to enter into peace."

"Howbeit," replied Nanni Conti, "the Most High dwelleth not in temples made with hands. In every lowly and contrite heart He is content to dwell, and where He is, there is peace."

"Tell me, are you a Vaudois?" asked Padre Innocenza.

"Yes, I am," replied Nanni. "Do you know what a Vaudois is?"

"He is the man I am looking for," replied Innocenza, and led his guest into the sacristy.

But all Nanni Conti's ministrations could not bring consolation to this perturbed spirit. The evangelist gave the priest some further light, some gleams of comfort, and felt assured that God was dealing with his soul, but left Innocenza still crying, "I am the man that hath seen affliction!"

It was now March of 1863, and Nanni Conti was bound to the Palazzo Borgosoia on a happy errand—nothing else than his marriage to Assunta.

While Nanni was preaching in the sacristy to Padre Innocenza, Assunta was sewing at her wedding dress, and Honor Maxwell, in the salon, was opening a letter bearing an American postmark. It was from Mrs. Bruce, who had been at her home in Philadelphia for six months. Honor was always pleased to read her letters to Uncle Francini; the genial, simple old gentleman listened with interest to news of the actual world, of which, withdrawn into his dreams of art, he seemed hardly to form a portion. The changes of life came to him something as a pleasing story would come to a recluse—just excitement enough to refresh, just pathos enough to stir pleasantly, just mirth enough not to weary, and a fixed assurance that all would be right at the last chapter. Thus Uncle Francini looked on life, and in this mood he now listened, holding Michael on his knee, his own snowy beard and locks mingling with the boy's black curls, his calm, pale, peaceful face contrasting with the high colour, life and excitement playing over every feature of his wife from Carnival.

So we hear Honor reading thus from Mrs. Bruce's letter: "I left poor Judith Forano with deep regret. She has singular capacities for suffering—one of those natures to whom life is all high tragedy. I fear she will soon lose her mother, who is very feeble. I bought one of our Bibles for her, and put it in a sandal-wood box, and with it a diamond ring—an odd mixture, you say? I gave her the parcel sealed, saying, 'Dear Judith, if great sorrow comes to you again, think of me and open this my parting gift.' Now I put the book up in this way in order to captivate her fastidious taste; and I put the ring with it, that when she opened it she might see that I did not merely give her what I liked, and what cost me little, but I gave her a jewel, and with it what I thought better than jewels. I hope, in some hour of grief, my note and my ring will disarm her wrath when she sees 'the book of the Nazarene,' and my remembered friendship will conquer her scruples, and she may find that which only can calm such a tempest-tossed heart as hers—the grace of our Lord Jesus Christ."

"Now, Honor," said Uncle Francini, "I consider that act of Mrs. Bruce as one link in the chain of God's mercy that is to bind that poor woman's heart to Him. When such things are done with a true desire to do God service they are deeds inspired by heaven, and some day will be blessed; these are acts which shall not return void, but shall accomplish the thing that God pleases."

"I trust so," replied Honor. "I wish the poor mother might have found her child."

"Its loss can be ruled of God to gain. Evidently she is one to have earthly idols, so God has set the child away, and will so set away her other idols, one by one, until she can see but Him alone, so that good end will be worth all the present loss."

Uncle Francini did not often say so many words without something about art, or artists, the divine Michael Angelo. He was a simple, old-fashioned man, almost of one idea, and now he came back, not at all to Honor's surprise, to his favourite theme.

"I am thinking of a picture, Honor—THE VAUDOIS WEDDING, and I shall paint just that gloomy little chapel room, and these hard-worked, honest people gathered; and Assunta, so bright and gay in her mountain dress; and Nanni Conti, so fair-haired and pale; and you and the Polwarths, strangers, looking on; and this handsome boy contrasted with the gray, wrinkled old uncle in a corner. It will be a very pretty picture, my girl—that is, for these days when the old masters are gone."

In fact Assunta's marriage in the Vaudois chapel made just such a picture as Uncle Francini suggested, and after the marriage Miss Maxwell provided a supper for the bride's friends in the court of the Palazzo Borgosoia. It was St. Joseph's day, warm and bright, and the evening was almost as warm and bright as the day.

While the bride's party went off in high spirits to their supper, Dr. Polwarth returned home and found Padre Innocenza waiting for him in his study. With very little preliminary conversation Innocenza told the Doctor the whole story of Judith Forano and her child, so far as he knew it. He avowed that he had sent the child to the Innocenti, un-

named, and that he had drugged the mother and sent her with some nuns to a convent. He gave, also, his reason, namely, that he desired to secure the Forano property to his Church, and so to advance his own interest with his superiors.

"Now," he said, "what can I do? The woman has freed herself. I am trying hopelessly to find the child, with no clue at all but a white mark on its body. I don't know where the mother is."

"I do," said Dr. Polwarth. "I can give you her father's address in London"—and so told the astonished priest what he had heard, through Honor Maxwell and Mrs. Bruce, of Judith.

"I don't see as that will help me if I cannot find and restore her her child," said the Padre. "As for telling the Marchese, it would be possibly dangerous to him, for he is old and feeble, and the excitement might kill him, while he would not be so likely to discover the child as I am. This act has become a nightmare to me; I am pursued by a vision of Nicole making me promise to protect his wife and child. I broke my promise to the dead. I would devote my whole life to finding that child if I only might succeed. Then, every day I dread to hear that the Marchese is dead, and that the priest at the Assumption has wrung the estate out of his dying hand, and got the Marchese to retire to a convent. Thus I shall be compelled to see myself feeding a Church which I have now learned to reject. There is no man in all the world but yourself to whom I dared open my heart, and I felt as if my unshared secret would drive me mad."

"I think you should tell the Marchese that possibly his heir is living, and at least it would prevent his leaving his property to the Church, as you fear," said the Doctor.

The priest shook his head.

"His death might be hastened. Besides how many priests, monks, and nuns would at once be busy to secrete the child if it were living, to effectually prevent his finding it—to testify its death? I know better than to set the whole Church working against me. Ah me! little did I think when I took such means to prevent the child's ever being found that I was the one doomed to seek for it most bitterly."

Now, in telling his story, Padre Innocenza had, with the secretiveness characteristic of a priest, never mentioned the kind of mark whereby he sought the child, nor the name of Giulio Ravi. He also exacted a promise of silence from Dr. Polwarth, lest the Marchese should hear the story prematurely.

And now Assunta and Nanni have gone to their home in Barletta, and are living beside old Ser. Conti, in the house of the widow Mariana. The church in Barletta has by this time grown to twenty. Nanni is to spend half his time in Barletta working in this church, and the other half of his time travelling as a colporteur, going once in a year to Firenze. The little church in Barletta is bound in the closest amity among its members, and is as a light shining in a dark place. The neighbours are becoming accustomed to the *Evangelisti*. The Fan family, with wondrous caution, come secretly to the meetings, talk secretly with Ser. Conti and Ser. Jacopo, and attend diligently to all things prescribed in their own religion; thus "they feared the Lord and served their own gods." Among the members of this Vaudois church on the Adriatic is Joseph, second son of Ser. Jacopo, a lad who begins to talk of being sent up to the Valleys to the Vaudois school, and afterwards the Theological Seminary at Florence, to become in time a preacher of the truth; for the present he works at his father's bench, and makes diligent use of all his opportunities.

The Villa Anteta is still the summer home of Uncle Francini. He finds the air, the scenery and the society of the Marchese exactly suited to him. No one was happier in this arrangement of Uncle Francini's time in summer than the Marchese, as it brought Honor to cheer her for four months of her year; the meetings in the morning at the Pavilion were sunny spots in the Marchese's life.

"And so," said the Marchese to Honor, "your maid has married a Vaudois, and become Vaudois, too. Who would have thought it! Our Padre here had nearly persuaded her to be a nun when she was but fifteen. Such girls in convents seem to me a perversion of nature. I look on convents as places for widows, the old, the heart-broken penitents. As for Assunta, I saw she was carried away, so I reasoned with her, and sent her to town, asking a friend to place her with some lady who would watch over her. She went to you—and is become a Vaudois—but she seems to me a good girl, and sincere, and I'd rather see her a Vaudois, married and happy, than shut up in a convent, and repenting her vow. I don't believe that all Vaudois are shut into hell; in truth, Signorina, if a Jew, or a Vaudois, or a heretic of any sort, serves God and loves his fellow-men, he seems to me likely to get to heaven—even more likely than some wicked Catholics who serve only themselves and prey on their fellow-men. My common sense tells me that merely being a Catholic will not take one to heaven unless his soul is in harmony with heaven."

"Then, Marchese, you do not think that I, as a Letician, am surely doomed to perdition?" asked Honor, with a smile in her eyes.

"Oh, Signorina cara! how can you! Did you not tell me that Ser. Jesus dwells with you? do I not see that it is so? and will Ser. Jesus dwell with you in this world and abandon you in the next? No, Signorina; Ser. Jesus is more faithful to His friends."

"And is that presence of Christ your own ground of hope, Marchese?"

"Ah, Signorina, I have not so much of that as you have; but I do my duty in my Church, and I love my fellow-creatures, and I hope by all these three things to get to heaven."

"Dear friend, it is by Jesus only that we enter into life."

"Then— But we will not argue; I have no argument; I only judge by my common sense. If by Jesus only we enter, no man has power to shut the gate on my soul; and there is one-point where my Church is wrong. That reminds me of a thing in my Church which I hate—the Inqui-

alton, Signorina. I know that was none of God's ways. Does God want service forced by torture? When I remember that, I almost hate my Church; but let me consider that this is but part of the evil we ever find mixed with good. My grapes and my olives have both good and bad among them. But," added the generous Marchesa, flushing, "the Inquisition I repudiate; that was a thing to gratify the greed and malice of wicked men."

"Believe me, Marchesa, my heart never charged you with approving of it," said Honor, gently.

"Signorino, when I look at your sort of Church, in history, in experience, I see in you only two crimes; the not worshipping of Mary and a disbelief in the Catholic Church; but there are crimes of opinion which God must find it easy to forgive, when He considers how ignorant is humanity; I see in you nothing to hate, nothing to shudder at; but you must see in us several horrible things, as the Inquisition, and the lives of the saints. Believe me, Signorina *carissima*, I detest the lives of the saints, and esteem them a collection of lies; and if they are not lies, but true, then so much the worse, I say—saints' doings and temptations are not fit for people to hear about."

"I am quite sure you admire nothing of the kind; but there is a little book of true histories of some of God's saints, especially the Apostles; I am sure you would like it, Signorina," and Honor drew from her pocket the Acts of the Apostles printed in Italian. The Marchesa took it, looked at it, then a horrible suspicion crossed her soul.

"I'm afraid this is part of the Bible, Signorina."

"That is true," replied Miss Maxwell.

The Marchesa dropped the book in her lap, saying:

"Signorina, it is hardly fair for you to tempt me with any of the writings of Moses, for you know I am not so learned as to divide the good from the evil."

"Believe me, Signorina, this is not written by Moses, but long after Moses was dead it was written by Luke, the good evangelist."

"Again a danger, Signorina. Evangelists, evangelicals, these all are dangerous to me—a Forano cannot be a turn-coat."

"Understand me, Marchesa—I mean by St. Luke the companion of St. Paul; surely you have heard of him?"

"Oh, truly—you mean the one who painted the portrait of the blessed Virgin; he did it in the chapel of Sta. Maria, at Rome. I paid five francs to get a good look at that picture when I was in the Eternal City. Well, if your book was truly written by St. Luke, perhaps I might read it. But tell me, does it belong to the Bible?"

"Yes, certainly it does, Marchesa—to the New Testament."

"On the whole, I won't meddle with it. If there is any good in it you may tell it to me."

"I cannot understand how that would improve it, Signorina."

"Plain enough. *Ecco, cara!* if I want a drink, and have only water which I fear may be mixed with impurities, I put it in a filter, and the water that comes to me out of that is good. So, there may be good and evil in this book; but I know that if it comes to me through your mind I will get only what is good, and be refreshed instead of injured."

Poor Honor was so distressed at her mind being looked upon as a medium which should add purity to the Word of God that for several days she avoided all conversation with the Marchesa on religious subjects. Indeed, the Marchesa feared that she had herself gone too far on dangerous themes, and so cautiously confined her observations to purely secular questions.

(To be continued.)

GOUGH'S ACCOUNT OF A NEGRO SERMON.

Some one has said, "I had rather have zeal without knowledge than knowledge without zeal." Now, when a man becomes a Christian and is zealous, even without education, I have heard, and so have you, some of the most wonderful speeches that were delivered. I heard a man who was called a plantation negro, many years ago, who could not read, who could not write, who did not know his letters, but had considerable knowledge of the Scriptures. I heard from him a sermon that I shall never forget—never. He said: "Bredren, Ise gwine to take two texts. The first of these texts am, 'Glad tidings of great joy which am to be to all people;' and tuder text is, 'Hallelujah.' Now, bredren, what am glad tidings of great joy? There is a king going through the streets in his chariot, and six calico horses, like what they have in the circus, prancing along through the street. There sits the king in his chariot. Nobody touches the king; nobody speaks to the king. He sits in his chariot, and the soldiers say 'Hurrah for the king!' Nobody touches the king. And there is a nigger boy standing on the corner of the street, and he is ragged and dirty, and his hair sticking out of the holes in his cap, and his toes out of his shoes, looking at the procession. Nobody care for him. He hain't got no father, nor mother, and no auntie. Nobody care for him, all ragged and dirty. The king see the boy, so he says to one of his officers, 'Bring that boy to me.' But de officer didn't want to fetch a nigger. So he says, 'Dat boy is all dirt.' Then the king he says, 'Bring de boy to me!' He got mad, you see. Then this 'ere officer he wanted to shirk. He wanted to scare the king, and he says, 'If I bring dat boy to you you will get something off from him.' Then the king got so mad that his face went clear up on the top of his head, and he says, 'You bring dat boy to me!' And he brought him. And he says, 'You take dat boy away, wash him up and comb his hair. Give him a new pair of shoes and measure him for a new suit of clothes, and have him educated.' And he took the boy away. And the king came back, after awhile; and he had the same calico horses, and he asked for the boy. Everybody forgot de boy; but de king didn't. He said, 'Bring that boy to me!' And they bring the boy; and nobody knew the boy but de king. He knew him. He said, 'Now, my child, you come and sit right alongside of me. Right here. You belong here. Sit right alongside of me in this chariot. You belong in it. Why, you know I have adopted you. You are my child; you are my son, my heir.

Sit right there. There is right where you belong.' Wouldn't dat be glad tidings of great joy to dat nigger boy? What does the text say it am to be to all people? But, bredren, we are a despised people. The white people shove us off from de sidewalk, and they think it God's service; but we are a people. I remember this, if God joined with Jesus Christ for the oppressed, despised people—think of dat, bredren, only think of it. Don't that go right down into your hearts? Now, it is time for the second text: 'Hallelujah.'" (Great laughter). "I want you to holler just as loud as you can holler."

I SHALL BE SATISFIED.

Not here I not here I not where the sparkling waters  
Fade into mocking sands, as we draw near;  
Where in the wilderness each footstep falls:  
I shall be satisfied—but oh, not here!

Not here—where every dream of bliss deceives us,  
Where the worn spirit never gains its goal;  
Where haunted ever by the thought that grieves us,  
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling  
With rapture earth's sojourners may not know;  
Where heaven's repose the weakest heart is stilling,  
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh unfolds us,  
Lies the fair country where our hearts abide,  
And of its bliss is naught more wondrous told us  
Than these few words, "I shall be satisfied!"

Satisfied! satisfied! the spirit's yearning  
For sweet companionship with kindred minds;  
The silent love that here meets no returning,  
The inspiration which no language finds.

Shall they be satisfied?—the soul's vague longing,  
The aching void which nothing earthly fills?  
Oh, what desires upon my soul are thronging,  
As I look upward to the heavenly hills!

Thither my weak and weary feet are tending—  
Saviour and Lord, with thy frail child abide;  
Guide me toward home, where, all my wanderings ended,  
I then shall see Thee and "be satisfied."

MRS. GARFIELD ON WOMAN'S DUTIES.

The late number of the "Student," a little paper published by the students of Hiram College, quotes an extract from a letter written by Mrs. Garfield to her husband over ten years ago, and intended for no eye but his. It fell into the hands of President Hindsdale, who made use of it in a lecture to the students, and as it shewed the qualities of Mrs. Garfield's mind, and her opinion upon the subject of woman's work, he gave it to the students. The extract is as follows: "I am glad to tell that out of all the toil and disappointment of the summer just ended, I have risen up to a victory; 'at silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought like labour, and thought makes the labour happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am, compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seems like an inspiration and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe my table is furnished with better bread than ever before; and this truth, old as creation, seems just now to have become fully mine—that I need not be the shrinking slave of toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that maybe you will laugh at me for having lived so long without my crown, but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them or shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."

DR. J. H. CRESPI ON THE PHYSIOLOGY OF TEMPERANCE.

This well-known doctor, member of the King and Queen's College of Physicians, and late editor of the "Saturday Review," speaking at Bolton, said: "Take malt liquors, and they found in them a certain amount of sugar, and other matters. Now, they did not deny that sugar had to some extent food value, but what they as abstainers were in doubt about was the food value of alcohol pure and simple. Unfortunately, though the food value of almost every other article was known, literally nothing was known of the food value of pure alcohol, and even when they came to substances often mixed up with it, they found their food value comparatively trifling. He would not be going beyond the truth if he said that in one pound of ale they could not get one-tenth—one twentieth—the nutriment found in other foods for which they paid the same price, so that if they wanted to take alcoholic beverages for food properties they were acting wisely in spending their money on things infinitely more cheap and nutritious. He had told his audience that alcohol gave a low bodily temperature, and they had an enormous number of illustrations of its action in this direction. It had been found in the tropics and in the cold regions that much harm resulted from taking these beverages."

BRITISH AND FOREIGN ITEMS.

THE Transvaal Volkraad has rejected the convention with England, and the decision causes some excitement in South Africa.

FESTIVITIES at Rome, commemorating the entry of the Italians into Rome in 1860, were a great success. Crowds made a pilgrimage to the tomb of King Victor Emmanuel.

It is stated that, at the meeting of the Czar and Emperor William, Bismarck recommended great caution and moderation in the initiation of international measures against Nihilists.

CHINESE immigration to the Sandwich Islands is rapidly increasing, there being fully 13,000 Chinese now on the Islands, or nearly one-fourth as many as there are of the native Hawaiians.

THE Scottish Chamber of Agriculture has drafted a scheme for a land bill for Scotland, providing for the adjustment of rents by arbitration, the re-valuation of farms, and for power to a tenant to sell his holding.

MR. GLADSTONE is now in excellent health. "I can eat a good dinner and sleep all through the night," he said to a friend not long ago, "and as long as that goes on I shall be able to do what more work is appointed for me."

THE heaven of Scriptural truth is working in the Lutheran churches of Poland. The old rationalistic hymn books of the last century have been abolished, and a new hymnal, conservative and evangelical, introduced into all the churches on Easter Sunday.

THE Pope has for some time past had a strong presentiment of his approaching end. He has lately made a will, disposing of his private property, and has prepared two testaments as pontiff, one of which, it is believed, will be of some political importance.

ACCORDING to the London "Standard's" correspondent at Rome, the report of the Pope's leaving that city was circulated from the Vatican with the intent of arousing the Roman Catholics abroad, and embarrassing the Italian Government. The Catholic powers continue to advise the Pope not to leave Rome.

THE county prosecutor has decided to file before the grand jury an indictment against Giteau as a precautionary measure, so that if the Washington authorities deem it best to have the trial in New Jersey, there will be no gap left for the escape of Giteau by legal quibbles under the law of the District of Columbia.

THERE is a most successful Presbyterian mission carried on in Egypt under the auspices of the American Board. In the spring of 1878, the Earl of Aberdeen, on his return trip from the Upper Nile, redeemed four slave boys from dealers. He placed them under Dr. Hogg's care at Assiout, and gives £100 a year to aid in the education of such youths.

A CORRESPONDENT of the London "Christian World" protests, and with reason, against the wanton profanation of the Sabbath by the Prince of Wales. His Royal Highness recently went on Sabbath by special train to a country estate of one of the Rothschilds, summoned the labourers to make hay, ordered a memorial tree planted, and spent much of the day at lawn tennis.

CHINA advises state that a mob recently stoned and ill-treated two English missionaries at Foo Chow, and destroyed the foreign recreation ground. The disturbance was quelled by the police. A British gunboat has proceeded to the scene, but the authorities have expressed their willingness to make amends. The recent treaty made with the United States is very unpopular, and the withdrawal of Chinese students is ascribable to the circumstance.

THE English papers speak of Dr. Bradley, the new Dean of Westminster, as one who has made his mark, especially in reviving the ancient glories of University College, Oxford, of which he has been Master for eleven years, and in whose hands the traditions of the Abbey will not suffer. He is reputed to be sufficiently broad in his views to suit many, if not all, the different opinions in the Church of England. But he is said to be a courteous gentleman, and this is a prominent qualification for the custodian of the ancient Abbey.

THE change in public opinion respecting lotteries is strikingly illustrated by the following entry in the day-book kept by the Rev. Samuel Seabury, father of the first Protestant Episcopal bishop in the United States: "June 1768. The ticket, number 5,856, by the blessing of God, in the Lighthouse and Public Lottery of New York, appointed by law, Anno Domini, 1763, drew in my favour £500 or. od., of which I received £425 or. od., which the deduction of fifteen per cent. makes £500, for which I now record to my posterity my thanks and praise to Almighty God, the Giver of all good gifts. Amen!"

THE "Pall Mall Gazette" says: "When England and America stand as mourners beside one grave, we may venture to hope that the bitter memories and dividing animosities engendered by the revolutionary war are finally passed away," and suggests that England and America shall endeavour to arrange some kind of informal union for the prevention of internecine strife. If a European concert, despite the almost insurmountable difficulties, is recognized as a political necessity, why should there not be an Anglo-American concert, wide enough to include in one fatherland all English-speaking men?

In 1834, the Society for Promoting Female Education in the East, the first agency of its kind in England, was commenced in London. The Society now includes six distinct zenana missions in India, a Chinese girls' school at Singapore, seven of whose scholars have devoted themselves to missionary work in China; a training-school on Mount Lebanon, in which nearly thirty Syrian school-mistresses have been trained for their work and various missions in Palestine and South Africa. The number of missionaries and missionary correspondents of the Society is eighty; of schools, 278, with 16,550 scholars; and of zenanas, 274, the returns from which, though incomplete, show 1,397 pupils.

## MINISTERS AND CHURCHES.

It is reported that Rev. J. Anderson, late of Paris, is about to receive a call to Jarvis.

MR. COLBORNE HANEY has declined the call given by the Trenton congregation.

THE brick work of the new Presbyterian church at Gorrie is finished, and the carpenters are busy at work.

MR. TURNBULL, late minister of Melrose, etc., now on a visit to Scotland, contemplates returning to Canada in December.

THE congregation of St. Andrew's Church, Winnipeg, has called the Rev. C. B. Pitblado, of Halifax, N.S.—stipend offered, \$2,500.

WE are sure that the Rev. Mr. Wallace of Toronto, and the Rev. Mr. Tait of Berlin, have the warmest sympathy of very many both within and without the Presbyterian Church, in their recent severe bereavement. As they have comforted many, so may they find the Lord comforting them.

DR. REID has returned greatly invigorated by his sojourn by the sea, and has resumed his onerous and responsible labours with every prospect of his being quite able to overtake them all for a good while to come. The very many friends of the Dr. will, we are sure, be delighted to know that such is the case.

THE Rev. Dr. Tait of Berlin, has, we understand, declined the cordial and unanimous call lately addressed to him by the congregation in Mitchell, preferring to remain in his present charge, though the income is considerably smaller, and the work, we believe, more laborious. The people in Mitchell will be greatly disappointed at this, as we are told Mr. Tait was the first to unite them thoroughly in their choice.

THE sacrament of the Lord's supper was dispensed in Caledon East on Sabbath, 25th ult. Rev. Mr. Wild, of Bolton, dispensed the ordinance, and preached excellent sermons for the occasion. Thirteen were added to the church on profession of their faith, and five by certificate. The Sabbath school started last spring is in a prosperous condition, and purchased a library consisting of fifty-six volumes. Presbyterianism is looking up in Caledon East and Sandhill.

A RE-UNION meeting of the Auxiliary Branch of the Woman's Foreign Mission Society was held in the school-room of Knox Church, Burlington, on Wednesday evening, September 28th. The attendance was very large, no doubt attracted by the interesting programme prepared by the ladies of the society. After devotional exercises by the Rev. R. H. Abraham, M.A., pastor, addresses were delivered by Miss Duffield and Miss McIlwraith, of Hamilton, on the progress of the work being done by sister societies in this district, the condition of women in India, and the zenana work there respectively. Mrs. Lyle, also of Hamilton, then followed with an exceedingly interesting and instructive paper on Japan. A large collection was taken up, and at the close of the meeting several new members were added to the roll. This society has been growing in interest, and will this year more than double their subscription of past years.

AT the meeting of the Presbytery of Halifax on the 27th ult., the call to the Rev. H. H. McPherson, of Nassagaweya, from St. John's Church, Halifax, was ordered to be forwarded to the Presbytery of Guelph. Rev. J. K. Smith, of Galt, to represent the Halifax Presbytery. A report on the statistical returns for the past year was submitted, discussed and ordered to be published. A committee was appointed to procure the services of an ordained missionary for Annapolis for six months. The congregation of Wolfville was recommended to receive \$300 from the Hunter Fund, on condition that they raise \$200 toward removing the debt on their church. Rev. R. Logan, of Sheet Harbour, and Rev. W. Thorburn, of Bermuda, obtained leave of absence for five weeks, and one year, respectively. Presbyterian visitations were arranged, reports were received from catechists and probationers, and Presbytery adjourned to meet in November at the opening of the Theological Hall.

IT is with feelings of heartfelt sorrow that we have to record this week, the death of Mrs. Tait, the deservedly esteemed wife of the Rev. Donald Tait, pas-

tor of St. Andrew's Church of this town. The sad event took place on Tuesday morning last at Drummondville. The news of her death was a very painful surprise to her numerous friends here, as it was generally supposed that, though seriously indisposed for some time past, she was fast recovering. The deceased was a lady of very retiring disposition, but was possessed of many amiable traits of character, which endeared her to those who knew her best, and was greatly respected for her natural ability and high educational accomplishments. Her sudden death at an early age, and under such sad circumstances, has plunged her highly esteemed husband and relatives into the deepest grief. Truly the Rev. Mr. Tait's cup of sorrow of late has been filled to overflow, and, if it affords him any consolation under his great trials, he has the warmest sympathy of the whole community. The remains of the deceased were taken to Ingersoll, and on Thursday last were deposited alongside of her lately deceased child.—*Berlin Telegraph.*

PRESBYTERY OF SAUGEEN.—This Presbytery met in St. Columba Church, Priceville, on Sept. 20th. It was agreed that the following be a standing question at the ordinary meetings: "What Schemes of the Church has your Congregation Contributed to during the Current Ecclesiastical Year?" Mr. McLeod reported that he had organized the petitioners of Durham into a separate congregation. Mr. Straith was appointed to organize a mission station in the northern part of Proton. Mr. Campbell read the Home Mission report. In connection with the report the applications for grants were all carefully considered. The Presbytery expressed their great satisfaction with the labours, during summer, of the two student missionaries, Messrs. Campbell and Gaudier. Mr. Scott gave in a report of the Finance Committee, with certain recommendations, which were adopted. Messrs. Niven and Straith were appointed a committee to report on the last Statistical Report. Mr. Eakin was appointed to visit the mission field of South Luther, Gordonsville and Ross.—S. YOUNG, *Pres. Clerk.*

PRESBYTERY OF SARNIA.—This Presbytery met at Forest, on the 27th ult. Nearly the whole of the first sederunt was occupied in the consideration of a petition from William Symington and others, in the matter of certain certificates complained of and ordered to be rectified by the session of Camlachie. After long deliberation it was agreed, on motion of W. Wells, "that the Presbytery having heard parties enjoin the moderator and session of Knox Church, Camlachie, to carry out the resolution of the Presbytery of London in May last, counselling the moderator and session of said church to grant to all parties interested proper letters of disjunction, and further, would counsel the session and all parties interested to try to cherish those things that make for peace." From this finding Messrs. McAlmon and Goldie dissented, and Mr. Goodwillie protested and appealed to the Synod of Hamilton and London for reasons to be given in. A reference from the session of Watford and Main Road, asking the Presbytery's counsel in the case of Mrs. Stewart was sustained and the session instructed to proceed to issue this sentence by excommunication. Mr. Currie, student, was certified as a fit entrant to the literary department of Montreal Presbyterian College, and Mr. Willert to the first year theological course in Knox College, Toronto. The Presbytery agreed to make the following applications for supplement, viz.: Mandaumin, \$200 per annum; Point Edward, \$200; West Adelaide and Arkona, \$100; Corunna and Moorctown, \$2 per Sabbath; Oil Springs, \$3 per Sabbath. Mr. Peter McDermid, on account of continued ill-health, tabled the resignation of his charge of Point Edward. Mr. J. M. Goodwillie tabled the resignation of his charge of Knox Church, Camlachie. The Presbytery agreed to take the usual steps and cite parties to appear for their interests at next regular meeting. Standing committees for the year were appointed.—G. CUTHBERTSON, *Pres. Clerk.*

PRESBYTERY OF MAITLAND.—This Presbytery met at Brussels on the 20th September. There was a good attendance of members. It was agreed, on motion of Mr. Ross, that the whole or part of the evening sederunt of the first day of each quarterly meeting of Presbytery be devoted to a discussion or conference on some subject connected with Christian doctrine, life, or work. On motion of Mr. Wilkins, it was agreed that representative elders be required to

produce their commissions from Kirk sessions appointing them at the meeting in September instead of July, and the roll of the Presbytery then made up. A conference was held in the evening, subject—Prayer meeting, introduced by Messrs. Murray and Anderson, ministers. A petition from the Fordyce congregation, asking leave to build their church on the east side of the Maitland River was granted. Mr. Sutherland gave in a report regarding his reorganizing the South Kinloss congregation. South Kinloss congregation was placed on the list of vacant congregations. On the report of Mr. Cameron regarding missionary meetings, it was agreed that each session make its own arrangements for holding such meetings and report. Messrs. Leask and Leitch, ministers, and Harrison and Bennett, elders, were appointed a committee to consider the statistical and financial statements of congregations, as furnished to the General Assembly, and report. It was agreed to hold a conference on the State of Religion when the report on that subject is presented. Mr. Muir was instructed to report to next regular meeting regarding the holding of a conference or convention on Sabbath schools. Mr. Ross renewed his application for leave to moderate in a call to Bluevale and Eadies congregations. It was agreed to ask for half supply for Bluevale and Eadies and South Kinloss congregations, and if possible Gaelic for South Kinloss.—R. LEASK, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery met on the 20th ult. A petition, signed by fifty-six names was presented, praying the Presbytery to establish a mission station near Woodford. The Presbytery agreed to receive the petition and notify neighbouring sessions to appear for their interests at the next regular meeting of the Presbytery. Mr. Morrison reported that he had fulfilled the duty entrusted to him of dispensing the Lord's supper in Williamsford station. The committees appointed to attend to financial concerns in the various supplemental congregations and mission stations reported. It was found that all money required to meet obligations for summer work would be paid about the first of October. The committee were instructed to continue their diligence until the labourers were paid. Mr. Graham was appointed to Lion's Head for next three months. Presbytery agreed to make application for the following grants at the next meeting of the committee: Supplemental congregations—1. Kilsyth, etc., \$50; 2. Knox Church, Sydenham, \$100; 3. Euphrasia and Holland, \$75 for first half, \$50 for second half-year. Mission stations—1. Wiarton and Hepworth, \$5 per week; 2. Lion's Head, etc., \$3 per week. Mr. Donald McLean was examined with the view of entering upon a course of study in Knox College for the ministry. The examination was sustained. Mr. Colter asked leave of absence from his field of labour, owing to ill health, for a term of six months if necessary. The following resolution was passed unanimously: "That the Presbytery does express its deep sympathy with Mr. Colter in his present affliction; that it looks with the greatest satisfaction on the liberal and hearty financial provision made by the congregation in the expected absence of their pastor; that in the congregations failing to secure continuous supply as expected, it agrees to supply the pulpit for three months; that it grants to Mr. Colter leave of absence for six months if necessary; and that it prays God that in His goodness He may enable our brother soon to resume his work among his own people." Mr. Stevenson was appointed to arrange with the brethren for the supply of Mr. Colter's place if necessary. Mr. Somerville was appointed associate with Mr. Cameron in attending to the Union College Fund throughout the Presbytery. It was agreed that the collection on Thanksgiving Day be given to the National Bible Society of Scotland.—JOHN SOMERVILLE, *Clerk.*

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston on the 20th and 21st days of September. Mr. Wilson introduced Mr. John Robertson, an elder from the Free Church of Scotland, who desired to have a position assigned him in connection with the Church, so as to be able to engage in works of usefulness. A committee appointed to confer with him, and examine his testimonials reported favourably. The reports of the several deputations charged with the duty of visiting the various mission fields, and dispensing sealing ordinances, were given in. Arrangements

were made for the organization of Camden (8th session) and Tamworth, Mr. Young to be Moderator, after the session had been formed. There was read a communication from the Clerk of the Midland Presbytery, intimating that Mr. Leitch had declined the call given him by the congregations of Camden and Newburgh. Mr. Young was appointed Moderator, *pro tem.*, of that session, with power to moderate in a call, when the people were ready. The Committee appointed to prepare a minute in relation to Mr. Turnbull, presented a report which was adopted. The reports and written exercises of missionaries labouring within the bounds were handed over to a committee for examination, who subsequently reported that they were on the whole satisfactory. The clerk was instructed to certify them to the senates of their respective colleges. In accordance with the recommendation of a committee appointed to consider the question of missionary meetings, sessions were instructed to make arrangements for the holding of such meetings within their respective bounds, and the Home Mission Committee to make provision in this respect for the mission stations. A committee was appointed to draft a suitable minute in regard to the late President of the United States, whose lamented death had taken place during the previous night. The minute was adopted, and the Presbytery instructed the clerk to forward a copy to Mrs. Garfield and her family. Dr. Smith presented the report of the Home Mission Committee. Its various parts were considered seriatim. The lists of supplements and grants were carefully revised, and recommendations made with a due regard to the interests of religion on the one hand, and economy on the other. St. Columba and St. Paul, Madoc, were restored to the position of a vacancy. It was agreed to ask Queen's College Missionary Association to supply certain places during the winter. Mr. Kelso submitted a motion, of which he had given notice, in relation to the holding of religious service on the Lord's day in Queen's College during the winter months. The disposal of the matter was deferred to the next meeting. Mr. Mitchell gave notice of motion, so as to secure the discontinuance of the practice of drafting special minutes in relation to ministers leaving their charges.—THOMAS S. CHAMBERS, *Pres. Clerk.*

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie on Tuesday, 27th September. There were three resignations. That of Mr. McKee, tendered at the previous meeting, of the charge of Angus, New Lowell, etc., on account of his appointment as Inspector of Public Schools for South Simcoe, was accepted. A resolution was passed expressing esteem for Mr. McKee as a minister of the Word, and a member of the court, wishing him comfort and success in discharge of his new duties, and hoping that though he lays aside for the time the regular exercise of his ministry, Mr. McKee may still continue to feel himself in sympathy with the Presbytery, and interested in every way in the furtherance of its work. The resignation is to take effect on the 16th October, and Mr. Moodie was appointed to preach the pulpits vacant, and to act as Moderator of the session. The Presbytery was grieved to have the tender of resignation of the charge of the congregation of Orillia from Mr. Gray, after a pastorate of thirty years. A medical certificate stated that Mr. Gray had only partially recovered from an illness superinduced by overwork, mental and physical; that it is imperative that he undertake no duty for some time; that he will be liable to re-occurrence at any time, and under the most favourable circumstances; and that it is possible that, after a year's entire rest, he may be able to resume part of the duty connected with the care of a congregation. Mr. A. J. Alport appeared on appointment of the session and Deacons' Court, jointly met on 14th September, and expressed to the Court the sentiments of the congregation respecting Mr. Gray's illness and consequent tender of resignation. After consideration of the course to be taken, the Presbytery came to the following resolution: "That the Presbytery learn with extreme regret that the Rev. John Gray has been constrained by reason of personal affliction to tender the resignation of his pastoral charge, and desire to express their profound sympathy with their esteemed brother and his congregation in the circumstances in which they are placed. That they appoint a deputation, consisting of Dr. Fraser, Messrs. Ridges (Convener), Craw and Leiper, to confer with Mr. Gray and to meet with the congregation; and that

the session and congregation be cited to appear for their interests at the next meeting of Presbytery. The third resignation was that of Mr. E. N. B. Millard, of the missionary charge of Minesing, Midhurst, Craighurst, etc., chiefly on account of the unsatisfactory state of his health, and inability to fulfil the requirements of so large a mission field. The resignation was accepted after due deliberation, to take effect on 16th October. The Presbytery expressed its regret that Mr. Millard was constrained to take this step, and hoped that his health may be re-established and a new sphere of labour opened up to him. The Home Mission business was next taken up. Mr. Findlay presented an interesting report of his labours as Superintendent of the Muskoka and Parry Sound mission districts, for the last six months. The report was received, and the Presbytery directed that it be transmitted to the Assembly's Home Mission Committee. A strong desire was expressed that the Committee would have the report printed. The Presbytery resolved to thank the Students' Missionary Societies of Knox and Queen's Colleges, and the Ladies' Aid Society of St. Peter's Presbyterian Church, Rochester, for the services of missionaries sent by each of them during the summer, also to request that the Students' Society would furnish statistics of contributions from the stations, in order that the latter might have credit, in the annual statistics of the Assembly, for their giving. Reports were received from the several committees appointed to visit supplemented congregations and grant-receiving stations for the purpose of learning whether the grants may not be reduced. It was agreed to separate Vesey and Medonte Centre from Midland, Penetanguishene and Wyebridge, making two groups, and to ask grants for the former of \$2 per Sabbath, and \$50 for one year for the latter. This will reduce the grant on the whole field, and enable Mr. James, the missionary, to do more effectual work in Midland, Penetanguishene and Wyebridge, to which his charge is now to be confined. The clerk was directed to certify eighteen students labouring in the bounds during the summer to their respective colleges. Mr. Stephen Craig, a member of the Stayner congregation, applied to be received as a student in Knox College with a view to the ministry of the Church. After an examination, very satisfactory to the committee appointed to confer with him, the committee directed that Mr. Craig be certified to the Board of Examiners of the College. The thanks of Presbytery were tendered to Rev. John Geddes for his zealous efforts to procure aid for erection of church buildings in some parts of the mission field where he laboured last winter. Mr. Findlay was authorized to appeal for assistance to the people of the Emsdale station, who are in danger of losing their church property through inability to pay a debt upon it. Sanction was also given to Mr. S. G. Best, of Magnetawan, to solicit aid from friends of the Church, in order to put the church building there in condition to be occupied during the winter season. The session of Knox Church, Oro, reported that, with aid of assessors appointed, they had decided to give to Mr. Carmichael, formerly a member and office-bearer, a certificate in usual form up to the date of his leaving the congregation. The certificate was submitted and approved. The Presbytery were pleased to learn from Mr. Robert Scott, commissioner of the congregations of First and Second Tecumseth and Adjala, that harmony exists and they are ready to moderate in a call.—ROBERT MOODIE, *Pres. Clerk.*

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XLII.**

Oct. 16. } **THE BURNT-OFFERING.** } Lev. i. 1-14.

**GOLDEN TEXT.**—"So Christ was once offered to bear the sins of many."—Heb. ix. 28.

**HOME READINGS.**

- M. Lev. i. 1-17. .... Burnt-offering.
- T. Lev. ii. 1-16. .... Meat Offering.
- W. Heb. ix. 1-28. .... Blood and Sacrifice of Christ.
- Th. Heb. x. 1-18. .... One Sacrifice for Sins.
- F. Heb. x. 19-39. .... A New and Living Way.
- S. Rom. xii. 1-21. .... A Living Sacrifice.
- Sab. Heb. xiii. 10-21. .... Sacrifices Pleasing unto God.

**HELPS TO STUDY.**

The book upon the study of which we now enter is called Leviticus because it is so largely taken up with instructions

regarding the office and duties of the priests, who belonged to the tribe of Levi. The ceremonial observances of which it treats have long since passed away, but the record of these observances is still interesting and instructive, enabling the student to trace the Gospel system in its dim but significant forebodings, and furnishing the key to the meaning of many New Testament statements of truth.

Of the sacrifices described in this book the first is the burnt-offering, which forms the subject of our present lesson. It may be divided as follows: (1) *The Animal*, (2) *The Substitution*, (3) *The Killing*, (4) *The Sprinkling*, (5) *The Burning*.

**I. THE ANIMAL.**—Vers. 1, 2, 3, 10, 14. We have no account here of the institution of the burnt offering as a ceremonial observance. It is spoken of as something which had been previously in existence.—If his offering be a burnt-sacrifice, etc.—and on searching the records of earlier times we find that it was the kind of offering most usually presented to God during the patriarchal age. Noah, for example, offered a burnt-offering after leaving the ark, as did also Abraham on Mount Moriah. What we have in this passage, then, is not the original establishment of a rite but directions for its proper observance. The animal to be offered might be of the herd, that is of cattle; or in the case of a person of more limited means it might be of the flocks, that is of sheep or of goats; or where poverty pressed still harder upon the individual his offering might be of fowls, in which case turtle doves or young pigeons were to be brought. But in any case the animal must be without blemish—perfect of its kind—indicating that the sinner's substitute must have no imperfection, and typifying Him who is described as "a lamb without blemish and without spot" (1 Pet. i. 19).

**II. THE SUBSTITUTION.**—Ver. 4. One of the most significant acts connected with this ceremony was that referred to in the words, He shall put his hand on the head of the burnt-offering. It implied a confession of guilt on the part of the person offering the sacrifice, and an earnest desire that the guilt should be transferred from himself to his substitute. The word translated "put" means to lean heavily, as if the offerer were resting on the sacrifice. The true spiritual meaning of this act is simply expressed in the words of the familiar hymn:

"I lay my sins on Jesus,  
The spotless lamb of God,"

and in the tender accents of that other Gospel song not quite so well known among the children,

"My faith would lay her hand,  
On that dear head of Thine,  
While like a penitent I stand,  
And there confess my sin."

**III. THE KILLING.**—Vers. 5, 11. The animal was killed by the worshipper or by some one acting in his stead. When the offering was presented not by an individual but on behalf of the nation, the killing was done by the priests and Levites. In either case it was to be done before the Lord—in front of the tabernacle where God manifested His presence. By the imposition of hands the victim had symbolically taken the place of the worshipper, and now it was put to death instead of him, the real substitution and expiation afterwards to be accomplished by the Saviour being thus prefigured.

**IV. THE SPRINKLING.**—Vers. 5, 11. An offering presented otherwise than on a blood-sprinkled altar would not be accepted. At every important step in approaching the presence of God blood was the passport. In the Epistle to the Hebrews, which ought to be carefully studied in connection with the lessons for the present quarter, attention is called to the fact that "almost all things [connected with the ceremonial worship] are by the law purged with blood," showing that it is only on account of the expiatory death of Christ that a sinner can have access to God. This act emphatically expressed a confession of sin and an acknowledgment that "the wages of sin is death." It may also be regarded as an act of self-consecration. "The blood," says the Westminster Teacher, "is the life. The blood of the substitute represented the blood of the offerer. The meaning of the act was that the offerer's life was thus laid upon the altar of God, offered to Him in simple and entire consecration. It is no use to give our bodies to the Lord unless we have first given our souls to Him. He wants our hearts with all their love. He wants our wills with all the powers of our inner life. In our consecration we need to remember this, as God hates all forms of service and worship without this surrender of our souls."

**V. THE BURNING.**—Vers. 6, 9, 12, 13. The fire and the wood having been duly prepared upon the altar the carcass of the slain animal was cut into bits, and these pieces were placed upon the wood to be consumed. By the expression "into his pieces" we are to understand that the usual method was followed of dividing animals intended for food. The neuter possessive pronoun, *its*, was not in use when the Bible was translated into English. The priest shall burn all on the altar. "First," continues the Westminster Teacher, "the life was brought to the altar, then the whole offering was laid upon it and entirely consumed in the sacred flame. This meant entire devotion to God. Our whole being is to be consecrated to Him. That is what Paul means when he says: 'I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' We should get our whole life on God's altar, keeping nothing back. It is not to be a *dead* but a *living* sacrifice. We are to be consumed with love to God and zeal for His cause. Our hands, our feet, our lips, our brain, our heart, our will, our energy, our skill, our money, our influence—all are to be given to Him. This consecration should not be emotional, but real and practical. It should not be temporary and occasional, but for all life, for every day. We all profess to make this consecration when we first give ourselves to Christ. But is it actual? Do we never take ourselves off God's altar?"

## OUR YOUNG FOLKS.

### WHAT WE SHOULD DO WHEN OTHERS PRAY.

If before an earthly king  
We were called to stand,  
Humbly would we bow the head,  
Humbly fold the hand.

Had 've done some sinful thing,  
And defied his laws,  
Gladly would we welcome one  
Who would plead our cause.

Should we look about and laugh,  
He would think that we  
Did not care if all our crimes  
Should forgiven be.

Thus when to the King of heaven  
One shall lead in prayer,  
Humbly let our listening hearts  
The petition share.

Foreheads bowed and hands at rest,  
Should our posture be,  
While from straying thoughts and plans,  
Heart and mind are free.

### THE CHILDREN'S SONG.

God of heaven, hear our singing;  
Only little ones are we.  
Yet a great petition bringing,  
Father, now we come to Thee.

Let Thy kingdom come, we pray Thee,  
Let the world in Thee find rest;  
Let all know Thee and obey Thee,  
Loving, praising, blessing, blessed!

Let the sweet and joyful story  
Of the Saviour's wondrous love  
Wake on earth a song of glory,  
Like the angels' song above.

Father, send the glorious hour;  
Every heart be Thine alone;  
For the kingdom and the power  
And the glory are Thine own.

### COBWEBS.

"WHY, Nell, I shouldn't think you had dusted your room for a dutch-month," said Mary, as she began to arrange the furniture in her little sister's room, ready for a good sweeping and cleaning. "Actually, here is a cobweb stretched across from your pretty writing-desk to the corner of the room. It's a dusty cobweb, too, the spider didn't spin it this morning, I know."

"Cobwebs! cobwebs!" shouted little Berty, as he ran to Nelly, and looked up with his funny, laughing face. "Nelly likes cobwebs."

Nelly was angry in a minute. She knew she had not dusted her room every morning, as her mother had taught her to do; but she was displeased to have Mary find it out, and she was angry with her little brother for laughing at her, when he didn't know any better. She lifted up her hand quickly and struck Berty; yes, struck him hard in his face, and then started to run away.

"Come here, Nelly," said her mother, as she passed the sitting-room door. "Did you strike Berty?"

Nellie hung down her head. She was ashamed now; and yet she was not sorry.

"Well, he was laughing at me, mamma. He needn't do that, if he doesn't want me to get mad with him."

"My little girl must take time to think it all over," said mamma. "You may go out into the wood-shed chamber, and stay there and think until I send for you."

"Pooh! I'd just as soon stay here," said Nelly, half aloud, as she went up the wood-shed stairs to the chamber overhead. She shut the door, and gave a little step across the floor, to make believe she was having a good time. Then she looked around to see if there were any playthings there. She saw an old broken truckle-cart, a stove which was in her mother's room when they had the whooping-cough last winter, and some broken rakes and hoes. There were meal-bags hanging up on one side, and in a corner a box full of window-glass, packed in with hay. In another corner was an old-fashioned cradle, which her mother had once told her had a long story. She wondered what the story was. Then she began to rummage over the things which she found inside.

"Oh! here are some playthings," she thought. "Here's my old dolly, Catharine, with her head all broken." But she quickly threw it away, for she remembered that she had been angry with the doll, and had struck her head hard upon the floor to punish her. "That was the way, too, with 'Liza Jane,'" she thought. "I got mad and threw her out of the window. I wish I hadn't, though, for I liked her better than any doll I ever had. Oh! here's a trumpet of Berty's, but it won't blow. That's because I jammed it with a stone and spoiled it. And here's Mary's pretty glove-box that I broke, too. I wish 'twas burnt up. I don't see why it was put out here just to plague me. There, I can't find anything but my breakings, I do believe. I wish they hadn't been put in this cradle,"—and she gave the cradle a little kick, which set it rocking backwards and forwards, just if there were a baby in it.

Then she spied a small rocking-chair which she used to sit in long before, when she was a very little girl. It had a broken back, but Nellie couldn't remember how it came to be broken. She was glad of that. So she brought it out into the middle of the floor, and sat down to rock.

"Oh dear! what shall I do?" she said aloud. "If I could only look out of the windows!" But they were very high, and she could see nothing but the blue sky outside. It didn't look very blue either, for the windows were covered with cobwebs, and she saw cobwebs hanging from the rafters overhead in all directions when she looked up.

"I wonder what cobwebs are for," she said.

"Oh, I know! Teacher said spiders make them to catch flies in, but I wish they hadn't made one up in my chamber. I wonder if Satan let them make it a-purpose to have me get angry. Mamma says he's pleased when I get angry. Oh dear! I don't see what makes me. I wish I didn't. I wish I knew whether I hurt Berty very much. I'm awful sorry—yes, I am," and the little girl burst out crying, for she couldn't bear it any longer. Then she remembered that her mother had often told her to pray to Jesus when she had been naughty. So she knelt down by the rocking-chair and asked Him to forgive her, and help her never to be so naughty again. Just then she heard footsteps upon the stairs, and mamma and Berty came in. Nelly ran towards Berty, but when she saw the red mark

upon his face, where she had struck him, she cried again.

"Oh, I'm so sorry, Berty!" she said. "Will you please forgive me, and mamma too? I've been asking Jesus to help me not to get angry again."

Berty was all ready to hug and kiss her, and when mamma had kissed her too, she looked around at the windows and rafters, and said, "I hope, Nelly, you have made up your mind to leave all the cobwebs and the naughtiness cut here in the wood-shed chamber once for all."

And the lesson was one which was not lost upon Nelly. Whenever she was tempted to carelessness or anger, the thought of the cobwebs and the old cradle in the wood-shed chamber was always sufficient to bring her back to her proper self.

### HOW WORDS GROW.

"SIERRE" means a "saw;" hence the use of the term *Sierre Nevada Sierre Morena*, for the mountains look like great saws turned up to the heavens.

"Frank" comes from a nation that possessed Gaul. They were distinguished from the Gauls by their love of freedom, their scorn of a lie. So marked was this national trait that it was applied to denote moral distinction.

"Slave" was once a noble word, meaning "glory." It was significant of freedom. But the Slave (or *Schlaves*, as once spelled) became captive of the Teutonic race, and so a "Slave" was synonymous with one who was subject to another.

"Turkey" is applied to a fowl that originated in America, but it was supposed by the common people to have come from Turkey.

"Daisy," Chaucer tells us, means "day's eye"—eye of day. The sun had this title first, but those who saw the daisy saw a likeness to the sun—the white flowerets resembling the rays—hence the name.

"Knaves" meant originally only "lads," and now means that in Germany; but so many lads were bad that it got to have a bad significance.

"Villain" meant a man who worked on a villa or farm; but so many of them had rough, hard natures that it took a low signification.

### A SMART SCHOLAR.

A ZEALOUS Sunday school teacher who had endeavoured to teach her class of boys lessons of temperance, in every way shewing them the folly and danger of using intoxicating liquors, was very much surprised one Sunday by one of her boys exclaiming: "I have been reading a book lately, teacher, and it says that every boy ought to drink, lie, and steal!"

Of course the teacher was shocked that any book should give such bad advice, and inquired more particularly into the matter, telling the boy that such a book was not fit for him to read.

Looking up at her with an amused smile, he replied: "Oh! I didn't tell you all; it says that every boy ought to drink nothing but cold water, lie on a good bed, and steal away from bad company. I think so, too; don't you?"

POND'S EXTRACT

THE GREAT PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms.

Hemorrhages. For stanching bleeding, either external or internal, it is always reliable, and is used by Physicians of all schools with a certainty of success.

Diphtheria and Sore Throat. Used as a gargle and also applied externally as directed in the early stages of the disease it will surely control and cure them.

Catarrh. The Extract is the only specific for this prevalent and distressing complaint; quickly relieves cold in the head, etc.

Sores, Ulcers, Wounds, and Bruises. It is healing, cooling and clearing. The most obstinate cases are healed and cured with astonishing rapidity.

Burns and Scalds. For allaying the heat and pain it is unrivalled, and should be kept in every family, ready for use in case of accidents.

Inflamed or Sore Eyes. It can be used without the slightest fear of harm, quickly allaying all inflammation and soreness without pain.

Earache, Toothache, and Faceache. It is a panacea, and when used according to directions its effect is simply wonderful.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy; rapidly curing when other medicines have failed.

For Broken Breast, Sore Nipples. Ague in Breast. The Extract is cleanly and efficacious, and mothers who have once used it will never be without it.

Female Complaints. No physician need be called in for the majority of female diseases if the Extract is used. The pamphlet which accompanies each bottle gives full directions how it should be applied.

CAUTION.

POND'S EXTRACT has been imitated. The genuine article has the words "Pond's Extract," blown in the glass, and Company's trade-mark on surrounding wrapper.

Prices, 50 cents, \$1.00, and \$1.75.

PREPARED ONLY BY

Pond's Extract Co.,

14 WEST FOURTEENTH STREET, NEW YORK AND LONDON.

SOLE BY ALL DRUGGISTS.



GOLD MEDAL AWARDED the Author. A new and great Medical Work, written by the best and cheapest, is now available to every man.

KNOW THYSELF. Address Peabody Medical Institute, or Dr. W. H. PARKER, No. 4 Bulfinch St., Boston.

H. STONE'S UNDERTAKER 239 YONGE ST. NO CONNECTION WITH ANY FIRM OF SAME NAME

J. YOUNG, THE LEADING UNDERTAKER 736 YONGE STREET. TELEPHONE COMMUNICATION.

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

FARMERS! ATTENTION!! LONDON COMMERCIAL COLLEGE

The Great Business University of British America.

Offers superior advantages to Farmers' Sons for acquiring a Comprehensive, Practical Education. Hundred are now occupying prominent positions in Wholesale and Retail Mercantile and Manufacturing Establishments, Banking Houses, etc., as a result of the course of training received here.

Telegraphy, Phonography, and Ornamental Penmanship a Specialty.

This is unquestionably the leading Business TRAINING SCHOOL in the Dominion.

TERMS (PAYABLE IN ADVANCE):

Table with 4 columns: Fee, Course Name, Fee, Course Name. Includes Scholarship for full Commercial Course (\$35), Full Instruction in TELEGRAPHY (\$25), PHONOGRAPHIC COURSE (\$25), and Eng. Branches (\$12-\$20-\$35).

Books and Stationery for Full Course are supplied for \$12.

NORMAL MUSIC DEPARTMENT.—Messrs. M. DRAPER and W. J. FREELAND have made arrangements with us to open out Classes in Harmony, Sight Singing, Voice Culture, Piano, etc., on the first of October.

All communications to be addressed to

YEREX & PANTON, Box 315, London, Ont.

SAVE THE CHILDREN FROM RUM.

But we can pledge the children and follow up the pledge with such teachings that they will never break the pledge. Reports from Great Britain, United Kingdom, Band of Hope Union go to show that ninety per cent. remain true to pledge—while double the number of Sunday-school pupils join the church from schools having bands.

FREE.—Running Bands of Hope in this country have been too expensive as well as too difficult. We are just issuing an entirely new series of requisites which are inexpensive, adapted to simplest plans of management, and sure to secure best results.

OTHER PUBLICATIONS.—"Class papers" instead of tracts. In better shape, yet cheaper. We publish eighteen monthly "class" temperance papers, any one of which we will mail every month for a year, addressed, wrapped and mailed single for 5c.

HOW IT WORKS.—It is only a nickel. Subscriptions are never refused. You have only to ask persons to subscribe. As many subscriptions as you like can be taken in a day as you can see individuals.

SO CHEAP.—The cost of addressing wrappers and wrapping in the usual way, to say nothing of postage, is alone more than we ask for the papers. No publisher allows less than 5c a year for the work of mailing a monthly.

AN OFFER.—We will send our Family Pledge Roll, highly ornamental design, printed in colours, on fine paper, large size for framing. Practical whenever one or more persons in a family will sign it.

OTHER WAYS OF USING.—We provide hooks, with card attached to each so as to show or more, at 6c. each, postpaid. The "class papers" for distribution in this way are furnished at 25c. per 100 copies.

SPECIMEN PAPERS.—We will send one each of all the above papers—18 in all—on receipt of 10 cents.

2c. STORY BOOKS.—We are putting up choicest and most thrilling and telling of 75c. to \$1.50 temperance story books in large newspaper for a whole book in a paper illustrated on first page, for 2c. a paper when bought in lots of 25 or more.

This is a new force, people will read for the sake of the story, and results must follow. Incomparably better for general distribution than the common argumentative tracts and pamphlets.

ADVANCED ENDORSEMENTS OF THE REVOLUTION.—The following and hundreds of other unasked-for endorsements have been received by us in advance of issue of any of our temperance publications:

From Francis E. Willard, President National W. C. T. U., in "Our Union." "When Mr. Cook takes up the opening of the ammunition for our teetotal army, how much more space the rim of a dime will cover than is possible now! May the day hasten."

From Mrs. Fannie D. B. Chase, President of the Pennsylvania State W. C. T. U.: "Allow me to congratulate you upon the value and success of your Sunday-school work. I am rejoiced that you are taking up temperance work, and believe that the cause will be greatly advanced by your energy and systematic work."

From James W. Webb, State Lecturer of the California I. O. G. T., Santa Barbara, Cal.: "My heart is thrilled to see the announcement that you are sending out. Surely the hour has come, and the men, too. I shall enthusiastically speak of your plan publicly in every address, and privately to every lodge, minister and earnest worker, in our Grand Lodge State temperance paper, and all other papers that will put me an item in."

From W. H. Wharton, Grand Scribe, Indian Sons of Temperance: "Best wishes for the success of your undertaking."

From A. H. Bowen, Grand Worthy Recorder Nebraska Templars of Honour: "Shall be glad to be of any assistance in my power to help you in this branch of your work."

From W. H. L. Combs, Grand Worthy Secretary Dual Grand Lodge, I. O. G. T., of Virginia: "I wish you success in your noble enterprise. May God bless you."

From W. W. Addison, Opdyke, Ill.: "I know from past experience that you will get ready before you strike, and then, never doubting, flinching or fearing, go straight ahead."

See where you saw this advertisement. Address "REVOLUTION TEMPERANCE PUBLISHING HOUSE," DAVID C. COOK, Manager, 148 Madison Street, Chicago.

RECENT PAMPHLETS.

"The Rule of Faith and Private Judgment."

A Lecture delivered at the close of the session of Knox College on 7th April, 1880, by the Rev. Prof. McLaren. 24 pages. Price 10 cents.

"Professor McLaren has done well to accede to the wishes of his friends by giving to the public in a neat and permanent form his exceedingly able lecture. We hope that in this form the lecture will receive, as it certainly deserves, a very wide circulation."—Canada Presbyterian.

"Hindrances and Helps to the Spread of Presbyterianism."

By Rev. D. H. MacVicar, LL.D. Price 10 cents of 36 per 100.

"It should be read by every Presbyterian in the land."—Bowmanville Spectator.

"Worth a score of pasty letters."—Rev. David Wishart.

"The Perpetuity of the Reign of Christ."

The last sermon preached by the late Rev. Alex. Topp, D.D. Price 10 cents.

"The Inspiration of Scripture."

Lecture by Rev. Pfo. McLaren. Price 10 cents. "The more extended circulation which will thus be given to it is not greater than it deserves."—Canada Presbyterian.

"The Catholicity of the Presbyterian Church."

By Rev. Prof. Campbell, M.A. Price 10 cents. "Contains passages of great eloquence, and prove its author to be a master in Ecclesiastical History."—Canada Presbyterian.

"Doctrines of the Plymouth Brethren."

By Rev. Prof. Criskey, M.A., Magee College, Londonderry. Price 10 cents.

"A comprehensive and very complete exposition in short space of the errors of Plymouthism."—Canada Presbyterian.

Mailed to any address post free, on receipt of price C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher

PRESBYTERIAN

Normal Class Teacher,

OR A PREPARATORY COURSE OF STUDY,

Designed to help the present and future Christian worker in the Church to a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.

BY REV. JOHN McEWEN.

Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work.

Price: 30 cents; in cloth, 50 cents. Mailed to any address free of postage.

C. BLACKETT ROBINSON 5 Jordan St., Toronto

BEATTY'S ORGANS. 18 useful, 100 new, 1000 reads, only \$65. PIANOS. Illustrated Catalogue Free. Address: BEATTY, Washington, N.J.



