



# Canada PRESBYTERIAN

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JUMBLIES.—One cup butter, 2 cups sugar, 1 cup milk, 4 eggs, 1 teaspoonful soda, 6 cups flour, a little nutmeg. Roll them out, cut them with a tumbler and a wineglass to form a ring; dust over with the white of an egg and sift on a little sugar before baking.

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PICKLED ONIONS.—Select small onions, remove with a knife all the outer skin so that each will be white and clean; drop into a strong enough to float an egg, and let remain there six hours. Bring strong vinegar to a boil; add bits of horseradish and cinnamon bark with a few cloves and two or three red peppers, and pour hot over the onions, previously drained from the brine.

FISH FRITTERS.—Take the remains of any fish that has been served the previous day, remove all the bones and pound in a mortar; add breadcrumbs and mashed potatoes in equal quantities. Mix together half a teaspoonful of cream, with two well-beaten eggs, some cayenne pepper and anchovy sauce. Beat it all up to a proper consistency, cut it into small cakes, and fry them in boiling lard.

COCOANUT PUDDING.—Heat a pint of milk, stirring into it a small half cup of sugar. Dissolve two tablespoonfuls of corn starch in a little of the milk taken out before it is heated. Add this to the milk when it begins to boil. Stir until it becomes a firm paste, then stir in the beaten whites of four eggs, and after a moment or two take it off the fire. Then add half a cup of sugar and mould. Serve it cold with a boiled custard made with the yolks of the eggs and flavoured with vanilla or lemon.

DANGER OF CANNED FRUITS.—The exigencies of trade appear to be in continual conspiracy against the health of the human family. Some sharp man once found out that it was economical in the manufacture of tin-plate to introduce into it a small quantity of lead, and now the cheaper grades of tin are all adulterated in this way. This discovery is fraught with mischief, for when ad fruit comes in contact with this mixture of tin and lead, they are liable to become contaminated and produce lead poisoning in those who eat them. The canning of fruit in this country is now carried on to a much greater extent than ever, and cases are frequently brought before the public in the newspapers of injury done to families or individuals by eating fruit which has been thus preserved. For those who preserve their own fruit or vegetables, glass or earthenware vessels are absolutely safe, and much to be preferred to those made of metal.

THE EXTENDED USE OF VEGETABLE DIET.—While we do not take up any dogmatic position as to the exclusive use of vegetable diet, it seems desirable, both in the interest of economy and health, that our food should be more mixed with vegetable ingredients than is frequently the case. It is therefore gratifying to learn that an increased amount of attention is being paid to this subject and that many articles, such as lentils, tomatoes, hominy, etc., which a few years ago were almost unknown or disregarded, are now in common and every day use. The "Food Reform Society" has been active in extending among the people a knowledge of the simple and more accessible constituents of diet, and in pointing out the nutritive value of many articles hitherto overlooked, or set aside as of little value. With regard to bread, for instance, it has been shown, both in these pages and elsewhere, that in sifting the flour previous to baking, many of the most valuable food constituents are extracted, and that whole-meal bread is much more nutritious and wholesome than white bread. The use of whole-meal bread is extending rapidly in London; and its concomitant as a cheap and healthy food—the porridge of Scotland—is now forming a portion of the daily diet of very many Londoners.

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# THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, AUGUST 26th, 1881.

No. 34.

## NOTES OF THE WEEK.

CARDINAL NEWMAN, on leaving London (Eng.) the other day, expressed the opinion that he would never see the great city again.

At Cambridge, England, a new Missionary College—the Selwin College, after Bishop George Augustus Selwin, missionary—has just been founded. \$105,000 has been promised, and they only ask for \$25,000 more.

THE Rev. Naryan Sheshadri is by this time at his home in India. He left England last month, and on his way stopped in Paris to join in some of the mission services of Mr. McAll, who has just opened his fiftieth station.

PROTESTANT relics, like those of Rome, have, it seems, the faculty of multiplying. Dr. S. F. Smith mentions having seen two tables, each the very table on which Dr. Judson wrote his translation of the Burman Bible.

THE English bishops, according to the "London Record," have come to the conclusion at a recent meeting that the revised version of the New Testament cannot take the place of the authorized version in public worship.

THE cable reports the formal re-establishment of the native authority and the hoisting of the national flag at Pretoria, the capital of the Transvaal Republic, on the 8th of August, in the presence of a great popular assembly.

AN English exchange states that the income of the Orphanage founded by Mr. Spurgeon was about \$108,000 for the last fiscal year, and the expenditure \$75,000. The buildings now have in them 242 children, and the admissions from the first have been 646.

THE Rev. M. Lorriaux, of the Reformed Church of France, says that body has gained more liberty in the past few months than it gained in three centuries. It has now a perfect synodal organization, and laws are being framed to give it full liberty of meeting and association.

FROM Berlin comes the news of the appointment of Dr. Korum as Bishop of the diocese of Treves by the Pope. The candidate was approved by Germany. This is the first appointment since the May Laws came into force. What it means cannot be understood until fuller information is given.

A RUMOUR has run widely through Europe that the Pope was considering the question of leaving Rome. The only place suggested as the new residence for His Holiness is Malta. The reason assigned is that in Rome the Pope enjoys neither "liberty nor security." The Italians seem to be thoroughly indifferent as to whether he goes or stays. The Vatican is a subordinate element in the policy of the kingdom of Italy.

THE London "Chronicle" reports the murder of native helpers and their families—twelve persons in all—at Kalo, New Guinea. An attempt was also made to kill four native boys who were with the party, but they escaped by swimming. No provocation was given, and it is supposed that the attack grew out of jealousy, because the missionaries gathered thatch themselves instead of buying it of the natives. The Society deprecates any attempt at punishment, preferring to teach a lesson of Christian meekness and forgiveness by enduring the outrage.

A CATHOLIC paper gives the details of a very curious case in Rome. Under the Law of Suppression, the property of the Nuns of the Good Shepherd was sold for the benefit of the State, and each nun, in compensation, was granted a pension of 600 lire. The Royal Commissary, which succeeded the Junta,

declared that this suppression was illegal, and it directed that the property be restored, and the pensions discontinued. To this the Nuns, strangely enough, objected. They appealed to the courts, which have given a decision in their favour and they remain pensioners.

A VERY powerful awakening has occurred in several Spanish villages near Villafranca. In one place the entire community, numbering about one hundred families, is Protestant. In another the Romish church has been specially painted and decorated to attract the people, but the only attendants are one old man, two old women, and five boys. The Government school was closed for lack of pupils, while the one under the auspices of the Free Church of Scotland had sixty-five scholars. Over thirty men attend the night school, and some children travel a league daily in order to be present.

IN a recent issue of the "Pall Mall Gazette" some interesting figures based on the census returns are given in regard to the religious beliefs of the Irish people. There are in Ireland 3,951,885 Catholics, 635,670 members of the Protestant Church of Ireland, 485,503 Presbyterians, and 47,669 Methodists. The Baptists, Quakers and members of other denominations number 37,315. The decrease in the ten years in the number of Catholics and Protestants was about the same—4.8 per cent. The decrease in the number of Presbyterians was 2.4 per cent., while the Methodists have increased 6.7 per cent., 4,228 members having been added to the Church.

LONDON "Truth" doubts whether the hard work is really telling on Mr. Gladstone. "He has so wondrous an amount of intellectual energy that what would prostrate most men is to him but healthful exercise. When the other day he was laid up, and ordered by his medical advisers to remain in perfect quiet, his idea of rest was to take the new version of the New Testament and to collate it with the Greek. While sitting in the House of Commons during the Land Bill discussions he seems to take a positive pleasure in pulverizing his opponents; and this he does as easily as though they were flies. He is only annoyed when no progress is being made, and when time is being frivolously wasted."

A MOVEMENT is on foot in the west of England to mark the tercentenary of the defeat of the Spanish Armada, by the erection of a monument to Sir Francis Drake and his comrades in the defence of England. The site fixed upon is the Hoe at Plymouth, in full view of the Sound, where the English fleet assembled before issuing forth to give battle to the "dogs of Seville." A considerable fund, which has received the support of the Prince of Wales and other prominent persons, has been raised in Devon and Cornwall, and with the object of giving the movement a national turn, a deputation from the original committee is about to visit London and the larger towns throughout the country.

THE mission of the English General Baptist Missionary Society in Orissa, India, is just sixty years old. It was begun in 1821, amid many discouragements, and it was seven years before the first convert was baptized. It was the headquarters of Jaganath idolatry, and infanticide, suttee, meriah sacrifices, and other barbarous practices prevailed. Now these rites are no longer performed, caste has been greatly weakened, and the Bible is taking its place among the sacred books of the people. Fifty-six missionaries in all have laboured in this field, and there have been 1,795 baptisms, not including those of the American Free Baptist Mission in North Orissa. The present number of church members is 1,073, a net gain of eighty the past year. The receipts of the Society for the year for its missions in India and Italy were \$31,864.

IN the "Illustrated Christian Weekly" we find the following pointed sentences: "Those who preach the Gospel of a salvation where none are lost or can be;

a probation without a failure, a law with no eternal penalty; presenting hell as a house of correction, if indeed there be any, may interest the Athenians of society for a season, but when the teaching is received the taught will be pretty sure to abandon the teacher. They will soon receive enough to be assured that they need no more. The history of the Church proves that a diluted Gospel in due time comes to nothing. In Polish Socinianism, in Scotch Moderatism, in old and New England Unitarianism, in German Rationalism, and in American Universalism, the result has ever been the death of faith, the nightmare of piety, the introduction of division, and the ultimate thinning out and dispersion of interested worshippers. Tropical vegetation might as well be expected in Alpine glaciers as aggressive evangelism from an emasculated Christianity."

MR. GRENVILLE MURRAY, in a careful sketch of Leo XIII., "the crowned scholar," thinks that one of the chief results of his three years' reign in the spiritual realm is the new impulse given to the study of the Thomist philosophy. In regard to the dogma of infallibility he has this to say: "The second of the Popes officially recognized as infallible, he has not, any more than the first, made the slightest use of the extraordinary powers vested by the last General Council in the Holy See. He has defined no disputed doctrine. In truth, the Council which proclaimed the Pope infallible when speaking *ex cathedra* has necessarily made the Pope extremely cautious of giving expression to *ex cathedra* utterances. Absolute power has often been remarked to exercise a sobering influence on its possessor. Even so authority to decide the most solemn questions, without appeal, is one which a man who is at once an Italian and a priest, a scholar and a diplomatist, will not be likely to abuse."

THE Rev. S. F. Green still languishes in prison, though his friends have used every means to have him released. His appeal has been dismissed by the House of Lords and the judgment of the Court of Arches stands. The Lower House of the Convocation of Canterbury unanimously agreed on a representation to the House of Bishops praying them to use their influence in putting an end to the scandal of Mr. Green's imprisonment. The bishops replied that, whilst cordially concurring in deploring the fact, they could see no way out of the dilemma except through Mr. Green's loyal submission to the godly admonition of his bishop, as it "must always be quite impossible to exempt either ministers of the Church or ministers of Nonconformist bodies from the usual methods by which both alike are liable, in the last resort, to be prevented from disobeying the order of the Court." They added that they look for some amendment, however, of procedure in ecclesiastical courts from the Royal Commission, now sitting.

THERE are many hearts in this country to which the tidings of Dr. Fisch's death will bring a very deep sense of pain and loss. Little more is as yet known than that, while on a visit to Switzerland, he died last Sabbath at Vallorbes. The work he has done in France is something quite unique in character and marvellous in extent. A long and honourable and most fruitful life has closed in that remote Swiss retreat, and it is not easy to see at present who is to take up the threads of manifold enterprises which he held so firmly and so wisely. Not in Paris or France only, but in this country also, the departure of Dr. Fisch creates a blank in connection with continental efforts; while the charming intercourse with the venerable man will be long felt as a most precious memory. The simple piety and ever youthful enthusiasm of Dr. Fisch were so full of attractiveness that, alike in his private and public life, he was a power for good. Dr. Fisch was often at the General Assembly of the Presbyterian Church in Ireland, and was a great favourite with the ministers and people. His earnest pleadings for the mission work in France were ever productive of the best effect. His sudden death will prove a very serious loss to the Church.

## OUR CONTRIBUTORS.

### WHY ARE YOU A PRESBYTERIAN?—VI.

BY REV. JOHN LAING, M. A.

IV. The elders in Scripture are all of equal authority; hence the Presbyterian assertion of the parity in the eldership. This, however, is not inconsistent with the existence of two classes, (1) those who rule, and (2) those who rule and also labour in word and doctrine. The first may be able to rule efficiently while giving their time to some honest calling for a livelihood; whereas the whole time and attention of one who labours in word and doctrine is required for the work. Hence the distinction between the ruling and teaching elder—both presbyter-bishops, but called and set apart to different work in the Church of God.

That some one must be president of the bench or college of elders, is a necessity common to all societies. Whether this president or moderator shall be temporary or permanent is a matter of detail, to be decided by the Church from time to time; but the fact that one is by the vote of his fellows made *primus inter pares*, does not warrant the assumption by him of a lordship over his brethren, as though the office (*prelatus*) were superior to that of bishop.

V. As to the mode of appointing office-bearers, the Scripture affords us guidance. They are to be chosen by the people, then solemnly set apart to the work by those already in office (Duet. i. 13; Acts vi. 3, 6; xiii. 3; xiv. 23). Presbyterians hold that God hath given to the visible Church the ministry. The Holy Spirit addresses the inward call, and the Christian people give the outward call to such as they believe to be called of God, and possessed of the necessary gifts and graces. Having satisfied themselves that the person called is worthy, the office-bearers of the church solemnly invest him with official authority to exercise the ministry to which he is called. In Scripture the laying on of hands is mentioned in connection with this investiture with office, or ordination, and seems to be the proper symbolic act connected therewith. While thus holding to Scriptural ordination and practising it, Presbyterians have always strongly contended (1) that the laying on of hands and official investiture is not essential to the ministry of the Christian Church, and that the Church has even power of itself to originate a ministry; and (2) that the laying on of hands does not confer grace nor make a man necessarily an office-bearer of the Church of Christ, nor constitute a caste in the Church. Apostolic succession and transmission of grace by manual contact, Presbyterians regard as an unfounded and unscriptural notion, utterly inconsistent with the spirituality of the Church of God.

VI. The Scripture speaks of the Church of Christ as one. There are separate churches, as the seven churches of Asia, and the churches in Galatia, nevertheless the Apostles (Acts xv.; 1 Cor. xi. 16; 2 Cor. viii. 13) were very earnest to secure unity among all the churches. That even in apostolic times there was not uniformity is undeniable, but the oneness of the Church was always asserted. This manifested outward unity is to be desired and sought after. The want of it, and the unseemly strifes which oft-times obtaining among the Lord's people, do Him great dishonour.

The denominationalism of our time is the unhappy result of circumstances. Low spiritual life has at times produced error and oppression, which again have forced separation among brethren; a separation followed by sinful rivalries; insistence on unscriptural usages, or the neglect of enjoined rites has made a breach at other times; the rise of the Reformed Church in the several countries, with various usages, has given rise to various denominations in new countries to which European Christians have emigrated. Nevertheless Christians of all denominations feel that a more excellent way is to be sought, and the Presbyterian Church by its alliance and general council is seeking to promote a manifestation of unity and co-operation which may justify the Scriptural assertion of the unity of the Church of Christ, amid differences of tongues and usages.

This idea of unity leads to the subordination of individual churches to superior church courts. Hence the Presbyterian government, which by a

gradation of courts secures the local action of sessions, and the joint action of presbyteries, synod and assemblies. In this way liberty is combined with united action and harmony of sentiment. As has been said elsewhere, this idea of unity in no way prevents the acknowledgment of other Christian Churches, but rather makes it the duty of Presbyterians to be unsectarian and generous in their sympathy, and to do what lies in our power to remove all obstacles to the catholic character of the Church of Christ. A true Presbyterian cannot be a narrow sectarian.

It is no easy matter to direct attention to the question of Church government. In all the Churches there are earnest men honoured by God to do a noble work for Him. When souls are saved and saints edified, the Christian people give themselves little concern as to form of government obtaining in the Church into which they are gathered. This is well. Still there are times when Church government becomes an important question—a social crisis. At such times the Church government, according to Scripture, becomes the bulwark of liberty and a stay against anarchy.

The rise of the Papacy after the time of Constantine would have been held in check, if not prevented, had not the heathen idea of priesthood, and the connection of the Church with the Empire developed a hierarchical government in the Church, utterly at variance with Christianity. Again at the Reformation in the sixteenth century (as in the Evangelical movement in Roman Catholic countries to-day), nothing short of a return to Scriptural Church government could suffice for the overthrow of anti-Christian tyranny and corruption. The right of private judgment conflicts with hierarchical authority. "No bishop, no king," was the motto of the intolerant Laude—showing how clearly he saw that tyranny based on the divine right of kings could not continue where a people had grasped the New Testament idea of a Church free with the liberty which Christ gives. Now we see a yet further development of liberty which threatens to pass into the lawlessness that "despises Governments and speaks evil of dignities." This must again bring up the question of Church government. Shall society be dissolved into its individual atoms, held together only by brute force and imperial state-craft? or can the Church provide a remedy? Democracy means the rule of the *Demos*, the majority of a nation. It means, fully carried out, "no higher law" than the state constitution; "might is right." Can the Church again make God's voice heard and quell the tumult by His authority? If so, it must be in accordance with Presbyterian Church government. A world-wide grasping hierarchy cannot again deceive and enthrall the nations. A democracy cannot know God's law. Only a form of government which maintains God's supreme authority can lift the standard alike against tyranny and lawlessness. This Scriptural Presbyterianism has done in the past, and can do again. Requiring that kings rule for God and do not oppress it, secures for man his God-given rights, while maintaining government. Also it meets the will of an insolent majority, with the revealed will of God, thus preventing revolution and anarchy, while every man is free to do what God has permitted.

It is also no insignificant feature of late years in ecclesiastical matters, that while all denominations are full of zeal and seeking unity for the purpose of strength, the bonds of sectarianism are being weakened, and church authority is on the wane. Men are asking how to meet the change. In answer to the inquiry the Prelatic Church of England is turning to the laity, the Methodist community is also working in a lay element. Independent Churches are seeking stronger bonds of union, and the Presbyterian Churches are giving more practical effect to the theory which they hold—a people free in Christ to obey God, but governed for God by divinely appointed officers who are of the people, and are called by them to office.

### AN OUTING TO THE SEA.

BY THE REV. JOHN M'EWEN.

You leave the "City of Brotherly Love" by the Pennsylvania Road. Three hours' travel through a fruitful and well-kept country brings you to "Ocean Grove," of which Asbery Park is an extension, or, if you will, "a suburb." This is one of the large watering places that abound along the shore of the Atlantic.

At present its population is estimated at thirty thousand. It has between six and seven hundred houses with tents innumerable. A large portion of these buildings are hotels capable of accommodating from one to three hundred boarders. Every cottage is laid out for such accommodation. All the religious bodies have good churches and settled congregations. There is a large public library, a public school, a military academy, with Ocean Grove Tabernacle and Education Hall at the Park, each capable of seating between two and three thousand persons; neatly and permanently furnished for audiences. All this is tastefully and regularly set down on a carefully surveyed country—three miles along the beach, two and a half miles wide; covered with shrubbery and small trees that abound on the coast.

The evenings are specially attractive. The demanded vacation—the panting for recreation—finds all that is desirable here. Modern civilization and Christian life go hand in hand. Cheap reading is abundant in "The Seaside Library," and "Franklin Square," both having a wise selection.

This time of vacation and recreation has occupied the attention of the Synod of New Jersey, and, in their generation, they have followed the people and sought to improve the time by healthy and helpful exercises. They have established what is called the "Seaside Assembly." To participate in these services is the main object of my visit. I will give you a few glimpses of this important gathering. The Ocean Grove section has been for three days grappling with the best methods and principles of conducting the temperance reform of the land, with audiences varying from two to three thousand.

The Asbery Park section occupies Education Hall, the Presbyterian church, and a building called the Tabernacle, under the experienced direction of Rev. J. A. Worden, appointed by the Jersey Synod. There is a Sabbath school department, with a normal class of one hundred enrolled students which meet two hours per day,—subject, "The Life and Labours of Paul." The work done is very thorough. There is the Primary Teachers' department, with an average attendance of one hundred, in charge of Mrs. Alden, familiarly known as "Pansy,"—one hour a day. Also a children's service each day. A musical department with voice culture, exercises in harmony and choral practice under the efficient management of Prof. Case, for two hours daily. Then there is Vanlenep's large and carefully assorted Oriental Museum, illustrating Bible customs and manners. This is specially attractive.

These departments are full of work, drill, conference and examination, and draw together those having special likings, and "at home" special work. These exercises give increased efficiency and equipment to leaders in these departments in many congregations.

The grand gathering of the people is at the lectures and entertainments, one hour in the forenoon, afternoon and evening. These are of great interest and of special value; and the programme has been drawn up with much care. The subject of one day will illustrate the rest.—"Science and the Bible." A prayer meeting for thirty minutes before breakfast brings the subject of the day before the Lord. At eleven a.m., Dr. F. L. Patton gives a lecture on "Doubt," every word of which is clear, incisive, and suggestive in various directions, and to ignorant or irrational doubt there is given no quarter. In the afternoon there is a conference on "The Practical Methods of Counteracting Infidelity," presided over by Dr. Herrick Johnson of Chicago, led off by Dr. Hodge, President Tuttle, and others. The results of the hour were impressively summed up by Dr. Johnson. In the evening the subject of the day is eloquently followed up by Hon. G. R. Wendling of Illinois, in a lecture on "Ingersollism from a Secular Standpoint," in which, after two hours of enunciation of fundamental principles, marshalling of historic facts, rapid and forcible reviews of epochs and systems of morals, he reached the conclusion, and gave the verdict, that the scoffing school are subjects of State discipline and concern, leaving Churches out of the question. Involuntarily you find yourself grasping your Bible more firmly, and when you take a breathing moment, you love the Church and her ordinances more intensely.

So we had Foreign Mission day, Home Mission day, Sabbath Observance day; time would fail to dwell on each. The talking was clear, adapted and thorough, and as the day in each subject wore on

the more entertaining aspects were presented. For example on Foreign Mission day the evening was occupied by Prof. E. Warren Clark with his Oriental Stereoptican Views, on a scale of thirty feet, in which he represented journeys through India, China, Japan and Egypt, giving prominence to the mission schools, churches, homes of missionaries, likenesses of missionaries and their wives, scenes of labour and heathen worship, the whole of which gave a sense of reality to the great mission work of this great Presbyterian Church. If change of labour is rest, it is here in a high degree. The heat is great at noon, but it is not so oppressive as our inland temperature for the sea breezes of the night are invigorating.  
Asbery Park.

HOME LIFE IN INDIA.—V.

BY M. FAIRWEATHER.

Government lands are divided into cultivated and uncultivated. "The cultivated lands are sub-divided into (1) low lands for rice growing; (2) high lands for cereals, tea, cotton, sugar, jute, betel, bamboo, tobacco, indigo, opium, grass for thatching and hay; (3) gardens; (4) compounds or paddocks." The uncultivated lands are sub-divided into "arable, presumably arable, and uncultivable." The soil which yields the largest money returns, is that under "betel" cultivation. It commands a rental five times as great as an equal quantity of rice land. Betel is grown from slips. It comes to perfection in one year, and is then good for eight or ten with proper care and watering. It grows after the fashion of hop vines, and yields a nut which is universally used, just as chewing tobacco is in America; thus it always commands a ready market.

The garden lands also produce abundantly, and in fine quality, potatoes, beans, peas, lentils, yams, egg-plant, beets, pumpkins, indian-corn, cabbage, cauliflower, etc., etc. Also fruits, as oranges, limes, custard-apples, mangoes, bananas, laquarts, gooseberries, figs, dates, grapes, pomegranates and pomeloes or grape fruit, beside an inferior sort of bread fruit. Splendid melons are grown on the sands of the shrunken rivers during the season when the waters run only in narrow streams. All these fruits and vegetables, be it understood, are not to be had all the year round, nor all at the same time of year, nor all in each district of the land, but they are very common according to their season, and wherever the soil is fitted for their growth. They are to be found most plentifully during the cold season and the rains; and are supplied wherever there are large military camps and cantonments, by native cultivators, who court our patronage for their produce. Prices average, on the whole, about the same as they do in our Canadian markets. About twelve years ago quinine culture was introduced as an experiment into several districts in India and Ceylon, and has "proved a complete success." Several millions of trees are now yielding an abundant supply of quinine of purest quality, and a still greater amount of sychunidia, which brings it within the reach of at least the middle class natives. With its greater increase, we will look to China as our main commercial outlet. May we not hope that it will greatly do away with and supplant the use of opium there in the time to come.

Opium is a crop which pays the cultivator commercially, while it ruins his intellect, because wherever the drug is grown and cultivated, not only does the farmer himself but his family and coolie servants become its slaves. The female farm hands who toil in the poppy fields from sunrise till say ten o'clock, and from two in the afternoon until sunset, simply cannot afford to either look after their infants, or pay another to do it; they therefore find it convenient to put them under the influence of the drug for the time they are away at work in the fields, consequently they grow up with impaired intellects, and are sometimes altogether idiots. These children mostly become common wayside beggars, filthy and unwholesome both in body and mind.

At one time opium growing was not a matter of much importance to India from a money standpoint, there being only enough to supply the home need, with the exception of about two hundred chests, which were annually sent to China. There it was used by the people living in the vicinity of great marshes and low river bottoms, as an antidote against malarial diseases, just as quinine is now common with ourselves. In 1767 the export suddenly rose to

1,000 chests, and from this time we date the vicious use of opium in China, and also its wholesale cultivation in India, to supply the greater demand. The traffic was carried on under private monopoly up to 1795, when the East India Company cancelled these monopolies and itself became the active agent, appropriating the enormous profits. Opium growing now received a new impetus, and the trade was carried on vigorously, notwithstanding the protests and entreaties of the Chinese Government, and the demoralizing effects already plainly observable on the Indian peasantry. Soon the English territory could no longer supply the immensely increased demand, and from 1818 to 1830 the Company entered into negotiations with the native princes by which in the end it forced them to sell their opium to the Company at a regulation price which it dictated to them. The Company could the better urge the matter as the native princes had little or no way to the sea coast but through British territory. In 1834, on the dissolution of the East India Company, the British Government at home took upon itself the trade, and pushed it faster still. But Chinese endurance was at an end. The Emperor took a determined and generous stand against the demoralization of his people. Lin, the Prime Minister of the Empire, armed with executive authority, came down to Canton and declared all trade with England at an end; and that any Chinese found guilty of violating this law was to be executed. He seized upon two hundred chests of opium then waiting to be unloaded, and threw them into the Canton harbour. Immediately England declared war, and the end was that China was compelled (1) to cede Hong-Kong to the British, (2) pay an opium indemnity of £2,000,000 stg., (3) open four ports on the coast for legal trade in opium with British India. So weak was the power of right, and so strong the English greed of gold. In 1878-9 the Indian opium revenue amounted to about £8,000,000 stg.; and the land is poorer to-day than it was before the trade was created. Our own State of Malwa supplies of this opium revenue £2,000,000 stg. per annum. In view of such facts let the missionary turn to the high-caste, educated native gentleman and invite his attention to the Christian Scriptures, and he may well point to a withered, half idiotic, opium-drugged brother, and ask first to restore that ruin and then he will think of religion. We are constantly hearing that missions have little or no access to the upper class natives. Is it a wonder? It seems a positive sarcasm on Christianity when we grind them thus expensively, to send out a few missionaries with tracts and Bibles from philanthropic societies and expect them to accept our "sacrifice" (?) and faith in a few years.

THE MONTREAL "WITNESS" AND THE PRESBYTERIANS.

MR. EDITOR,—The "Daily Witness" of August the 1st thus speaks for the enlightenment of its non-Presbyterian readers:

"One doctrine among others contained in the standards of the Presbyterian Churches is the everlasting damnation of non-elect infants. We doubt if many living members of any of these Churches believe such an event possible as for an infant who has never performed a responsible act to be condemned to an eternal hell, and we presume that those who accept this dogma do so with the mental reservation that all who die in infancy must necessarily belong to the elect. Even with this explanation, however, there are some who stumble at expressions which seem to imply such a possibility, and who desire to have such expressions removed from the standards along with others in which all the theologians of the Church, to say nothing of the membership, do not see eye to eye, and which they can consequently only accept with a reserve."

I wrote to the editor requesting him to be so good as to quote in full the passage in the "Confession of Faith" which he believes teaches the doctrine regarding non-elect infants referred to, claiming the privilege of replying should he do so. He has had sufficient time to comply with my request, but he has taken no notice of it. Either his knowledge of the "Confession of Faith" is too limited to enable him to do so, or he does not wish to do Presbyterians justice. It is so far to his credit that he does not repeat the threadbare slander about some Presbyterians believing that there are infants in hell a span long. I have little doubt that he has received other communications on the same subject. If he has, he has of course treated them as he has mine, that is, in the way in which Romish priests almost invariably reply to Protestant works.

In my next—should you think proper to insert this—I shall shew that what the "Confession of Faith" says about infants dying in infancy is characterized by great wisdom. I shall explain the views of those who cannot see that the universal salvation of infants is clearly taught in the Bible, and shew that these are not so baseless as many think. I do not believe that any intelligent Presbyterian ever believed that an infant may be sent to hell for sins which it never committed; yea, could not commit. This sentence is, however, in perfect harmony with the one immediately before. I believe that the opposition to the passage in the "Confession of Faith" referred to is owing—at least in very great part—to the doctrine of native depravity therein implied, and that of election therein plainly expressed.

Several of my congregation take the Montreal "Witness." I, therefore, felt it to be my duty, the other Sabbath, to direct the attention of my hearers to the foregoing extract from it, and to explain the section of our Confession relating to infants dying in infancy (Section iii., Chap. x).  
T. F.

Metis, Que.

THE FORMOSA TRAINING SCHOOL.

MR. EDITOR,—Besides the sums already acknowledged in THE PRESBYTERIAN, I have received the following in aid of Dr. McKay's Training School Fund:—Chesterfield, per Mrs. Robertson, \$5; a Friend near Woodstock, \$5; a Young Friend in St. Matthew's Congregation, Osnabruck, \$10; Tavistock, \$10.63; a Friend in Coldsprings, \$5.

I may say that the success of this effort is now beyond a doubt. When the subscriptions already promised are paid, and expected contributions obtained, the whole sum of \$4,000 will be secured. In answer to numerous inquiries let me state that arrangements are being made for the "farewell meeting," but the time is not yet finally fixed. Concerning this more anon.  
W. A. MCKAY.

Woodstock, August 22nd, 1881.

THE HALL FUND.

Revs. P. Scott, \$4; P. Lindsay, \$2; W. Donald, \$10; J. A. McBain, \$1; Anonymous, \$5; A Friend, per Rev. J. Johnston, \$4; Peter Orme, \$5; Rev. T. McGuire, \$2; Mrs. Kennedy, \$1.50; Miss Muter, \$1; per W. A. Reid, \$14; Rev. J. Watson, \$4; Daniel Cameron, \$1; Angus Grant, 25c.; Rev. W. Bennet, per Dr. Reid, \$5. Sums which had been sent directly to the family: James Fisher, \$20; Thomas Ballantyne, \$10; Henry Gibson, \$5.

R. HAMILTON, Treasurer.

PROF. ROBERTSON SMITH'S CASE.

The following is the American estimate of the merits of this case as given by Dr. S. Irenæus Prime in the "Catholic Presbyterian": "The religious press in this country, representing the Conservative and the Radical schools of thought, is divided by the same line in its opinion of the Free Church Assembly's action in the case of Professor Smith of Aberdeen. The orthodox papers applaud the Assembly. The others condemn it as illiberal and bigoted. The Conservative press thinks there is very little use in having a Bible if it can be read according to the 'Encyclopædia Britannica.' The liberal press likes a Bible that is to be read by the light of human judgment. The former holds to revelation, the latter to reason. And this is the measure of public opinion. It is not probable that in any General Assembly of Presbyterians in the United States there was a member in May last, who would vote against the resolution adopted by the Free Church Assembly in the Smith case. Any one of the professors in our theological seminaries holding such views as were reported as Professor Smith's would be unanimously requested to resign. And the wonder with us is that men entertaining his sentiments in regard to the Bible consent to be teachers in orthodox schools."

THE "Jewish Messenger" is constrained, on looking about among the synagogues, to this utterance: Too many Rabbis enter the profession from sheer necessity or inability to do anything else. A few public spirited gentlemen who become Rabbis from choice, and fully comprehend the reciprocal duties between minister and congregation, could do much to remove the apathy that seems to affect the community.

## PASTOR AND PEOPLE.

### HELP US TO PROMOTE THE WORK OF CHRIST.

In the discharge of our work we have to do with four descriptions of people, and in dealing with each we stand in need of your assistance, namely, serious and humble Christians—disorderly walkers—persons under concern about salvation—and persons manifestly unconverted.

First : It may be supposed that in every Church of Christ there will be a considerable proportion of *serious and humble Christians*. Our work in respect of them is to feed them with the wholesome doctrine of the Word, and to teach them the mind of Christ in all things. The assistance which we ask of you, brethren, in this part of our ministry, is, that you would not only pray for us, but be free to impart to us the state of your minds, and whether our labours be edifying to you or not. It is not so much by a systematical statement and defence of Christian doctrines that believers are edified, as by those doctrines being applied to their respective cases. This is the way in which they are ordinarily introduced in the Scriptures, and in which they become "words in due season." But we cannot well preach to the cases of people unless we know them. Add to this, the *interest* which you discover in the things of God, has a more than ordinary influence on our minds in the delivery of them. You cannot conceive the difference between addressing a people full of tender and affectionate attention, whose souls appear in their eyes, and answer, as it were, to the Word of God ; and preaching to those who are either half asleep, or their thoughts manifestly occupied by other things. By looking at the one, our hearts have expanded like the flowers before the morning sun ; thoughts have occurred, and sensations have been kindled, which the labours of the study could never have furnished. But, by observing the other, our spirits are contracted like the flowers by the damps of the evening, and thoughts which were interesting when alone have seemed to die as they proceeded from our lips.

Secondly : In every church we must expect a greater or less proportion of *disorderly walkers*. Our work, in respect of them, is to warn, admonish, and, if possible, to reclaim them ; or, if that cannot be, to separate them, lest the little leaven should leaven the whole lump. But in these cases, more than in many others, we stand in need of your assistance. It is not ministers only, but all "who are spiritual," that the apostle addresses on this subject ; and spiritual characters may always expect employment in restoring others in the spirit of meekness. It is of great importance to the well-being of a church that men are not wanting who will watch over one another in love, observe and counteract the first symptoms of declension, heal differences at an early period, and nip disturbances in the bud. By such means there will be but few things of a disagreeable nature which will require either the censures of the church or the interference of the pastor.

There will be instances, however, in which both the pastor and the church must interfere ; and here it is of the utmost consequence that they each preserve a right spirit, and act in concert. There are two errors in particular into which individuals have frequently fallen in these matters. One is a harsh and unfeeling conduct towards the offender, tending only to provoke his resentment, or to drive him to despair ; the other is that of siding with him, apologising for him, and carrying it so familiarly towards him in private as to induce him to think others who reprove him his enemies. Beware, brethren, of both these extremes, which, instead of assisting us in our work, would be doing the utmost to counteract us. We may almost as well abandon discipline as not act in concert. It was on this principle that the apostle enjoined it on the Corinthians "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such a one, no not to eat."

Thirdly : In every Church of Christ we may hope to find some persons *inquiring after the way of salvation*. This may be the case much more at some some periods than at others ; but we may presume, from the promise of God to be with his servants, that the word of truth shall not be any length of time without effect. Our work in this case is to cherish con-

viction, and to direct the mind to the gospel remedy. But if, when men are inquiring the way to Zion, there be none but the minister to give them information, things must be low indeed. It might be expected that there should be as many persons capable of giving direction on this subject as there are serious Christians ; for who that has obtained mercy by believing in Jesus should be at a loss to recommend Him to another? It is a matter of fact, however, that though, as in cases of bodily disease, advisers are seldom wanting ; yet, either for want of being interested in the matter, or sufficiently skillful in the word of righteousness, there are but few, comparatively, whose advice is of any value ; and this we apprehend to be one great cause of declension in many churches.

When a sinner begins to think of his condition, such questions as the following will often cross his mind : "Was there ever such a case as mine before? Are there any people in the world who have been what I am, and who are now in the way to eternal life? If there be, who are they? Where are they?" But if, while he is thinking what he must do to be saved, he neither sees nor hears anything among you which renders it probable that such was ever your concern—if, as soon as a sermon is ended, he sees merely an exchange of civilities, and, on leaving the place, observes that all the congregation immediately fall into conversation about worldly things, what can he think? Either that there is nothing in religion, or, if there be, that he must seek elsewhere for it. The voice of a Christian Church to those who attend upon their ministry should be that of Moses to Hobab : "We are journeying to the place of which the Lord hath said, 'I will give it to you.' Come thou with us, and we will do thee good : for the Lord hath spoken good concerning Israel."

Fourthly : There is in all congregations and neighbourhoods a considerable number of people who are *living in their sins*, and in a state of *unconcernedness about salvation*. Our work, in respect of them, is, whether they will hear or whether they will forbear, to declare unto them their true character, to exhibit the Saviour as the only refuge, and to warn them to flee to Him from the wrath to come. In this also there are various ways in which you may greatly assist us. If, as heads of families, you were to inquire of your children and servants what they have heard and noticed in the Lord's day, you would often find occasion to second the impressions made by our labours. It is also of great consequence to be endued with that wisdom from above which dictates a word in season to men in our ordinary concerns with them. Far be it from us to recommend the fulsome practice of some professors, who are so full of what they call religion as to introduce it on all occasions, and that in a most offensive manner. Yet there is a way of dropping a hint to a good purpose.

You are acquainted with many who do not attend the preaching of the Word. If, by inviting them to go with you, an individual only should be caught, as we say, in the Gospel net, you would save a soul from death. Such examples have frequently occurred. It is an established law in the divine administration that men, both in good and evil, should in a very great degree draw and be drawn by each other. The ordinary way in which the knowledge of God is spread in the world is, by every man saying to his brother, "Know the Lord." It is a character of gospel times that "many shall go and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Add to this, by visiting your neighbours under affliction you would be furnished with many an opportunity for conversing with them to advantage. Men's consciences are commonly awake at such seasons, whatever they have been at others. It is as the month to the wild ass, in which they that seek her may find her.

Finally : Enable us to use strong language when recommending the Gospel by its holy and happy effects. Unbelievers constantly object to the doctrine of grace as licentious ; and, if they can refer to your unworthy conduct, they will be confirmed, and we shall find it impossible to vindicate the truth of God without disowning such conduct, and it may be you, on account of it : but if we can appeal to the upright, the temperate, the peaceable, the benevolent, the holy lives of those among whom we labour, it will be of more weight than a volume of reasonings, and have a greater influence on the consciences of men. A con-

gregation composed of kind and generous masters, diligent and faithful servants, affectionate husbands, obedient wives, tender parents, dutiful children, and loyal subjects, will be to a minister what children of the youth are said to be to a parent : *As arrows in the hand of a mighty man* : "Happy is the man that hath his quiver full of them : they shall not be ashamed, but they shall speak with the enemies in the gate."—*And. Fuller.*

### A SCOTCH STUDENT'S STORY.

On a beautiful summer day, last year, I went on board a steamer at Leith for Rotterdam. The cabin was filled with passengers, some of them very pleasant people, as I afterwards found ; but from among them I singled out one whose gentlemanly appearance and bearing attracted me. I accosted him, and found that his looks did not falsify his appearance. He seemed in very delicate health, which might be the cause of his extreme melancholy. He appeared about my own age, and there was something in his face, especially in his dark, flashing eyes, and in the tones of his voice that reminded me of some one I had seen before.

We had a pleasant conversation down the Frith till within sight of Dunbar, when he suddenly left me, went down into the cabin, and I did not see him again that night, nor till late next day, which was bright and calm—a true Sabbath—to the cheering influences of which, which whether external or internal, the faces of all seemed to respond, except his, which looked haggard and doubly miserable in the surrounding cheerfulness. My attempts to draw him into conversation were vain. "Yes," or "no," was all his answer. He sometimes leaned over the bulwark, looking at the calm, deep sea. Once I saw him turn round to the deck. Large drops of perspiration stood on his face, and his eyes had an unnatural, glassy stare.

At the dinner table I sat opposite to him. He seemed more composed, but ate almost nothing. Near the end a gentleman beside him asked for a glass of brandy. A strange light gleamed from his eyes. He arose with a deprecating gesture, and hurried on deck. Late in the evening a gentle breeze sprang up, which raised long, swelling waves, and all the passengers, including the invalid, retired to their berths. I lay on the poop, enjoying the cool breeze, the gentle heave of the ship, and the play of light and shadow on the water as the moon shot her pale ray across it, or was obscured by the passing cloud. My thoughts naturally turned to the invalid. Suddenly, like a flash of lightning, it struck me that it was Roberts. But, oh ! how changed from the rosy, vigorous schoolboy ! As I mused, a figure glided out of the cabin door to the side of the ship, and jumped overboard.

"Man overboard !" I cried. "Reverse the screw," said one to the engine man. "Lower the boat to the starboard quarter," cried the mate.

The whole passed in a moment. The moon shone out clear as day, and in five minutes the man was on board. It was the invalid. He was stripped on deck and carried to the captain's cabin, where he soon recovered. It was Roberts. I introduced myself next morning. He was subject to somnambulism from his weak, nervous state, and had not awakened last night till he was in the water. He was going to the water cure establishment on the Righi, his health having been completely shattered by his heavy duties, first as popular assistant of a city clergyman, and then as the incumbent of a large country parish. I intended remaining a fortnight in Belgium, and we parted in Rotterdam, expecting to meet again on the Righi.

On Saturday evening I left Cologne for Bonn. As it was late when I got to the Trierscher Hof at Bonn, after taking some refreshment and writing my name in the hotel book, I retired to my room. I was writing when the landlord knocked and came in. "There is in the house, sir," said he, "a countryman of yours, very ill—dangerously so, the doctor says ; we asked the English clergyman here to come, but the gentleman would not see him. Only to-night, when I told him that a Mr. Cameron had come, he was anxious to see you." "Certainly," I said, "I'll go," and followed him up to a room nearly above my own.

Who could it be? I entered, and there on the bed lay Roberts. His former look, miserable as it was, was calmness and peace compared with his present—so full of terror and despair. The paroxysms of his disease were past, and I feared this was but a lucid

interval before the extinction of that life begun so brightly and hopefully. "Thanks for your coming," he said in a low, hollow voice, "I am dying. The doctor told me last time that my next attack would kill me. I believed him, and now I feel it. *Drinking has brought me to this.* Oh, the shame and horror of the last two years! terrible! terrible!" He paused a little, exhausted. I was silent—what could I say?

"Cameron," he resumed, "it was no sonambulism. I intended it that night; but I was saved unwillingly. It would have been better not. It is just as much suicide still." His frame shook with agony, and large drops of sweat stood on his brow.

"You must have been sorely tried, Roberts; how did it begin?"

"Why, you know," he whispered, "I was very young when I became Dr. M——'s assistant. All the active work fell on me, and in visiting I was always asked to take wine, and took it as a matter of course. At clerical dinners, and Dr. M——'s own house I also had a share of what was going; and it so exhilarated and stimulated my mind that when at home, attempting, but unable to compose, I began to use it, and became addicted to it; and when I got to my country parish I got worse. I tried to give it up, but could not. No one suspected, however. No one knows yet but my sister, who kept my house, and my medical attendant. At last mind and body gave way, and I was laid aside.

"Two months ago I had an attack of this kind. Since then I have carefully abstained. You can't know the awfulness of the temptation. The very smell, Cameron, sometimes causes agonizing desire. But I kept my resolution—till the other day. I was dining in my hotel at Cologne. What a beautiful view that is up the Rhine!" And as he dwelt on it for a moment his face softened down a little. "Oh," he exclaimed, "that room was the door of hell for me. Two or three gentlemen from Scotland sat near me; one of them, a great advocate of total abstinence, sat opposite. We knew each other, having met before. 'May I have the pleasure of drinking wine with you, Mr. Roberts?' 'Why, I thought you were an abstainer, Mr. B——.' 'Oh, yes,' he said, 'at home, for the sake of example, you know; but I have no superstition on the subject; and these light wines are so different from ours.'

"What tempted me, I know not; but, without thinking, without the least desire for it, I drank wine with him, then with others. It then came on me irresistibly; I felt that the demon had laid hold on me; but having arranged to go by an afternoon train, and it being now the hour, I had, fortunately, to leave—but not till I had put into my portmanteau four bottles of cognac, which I drank here that night, and now it's all over. You will see me buried, and write to my sister, will you not? and send home my effects, and say it was fever—yes, indeed it is. Oh, Cameron, take a lesson from me. Touch not the accursed thing. A life of happiness and usefulness hereafter lost—a life soul!"

His frame quivered and his face was agonized. "Ah, John, it's too late. I know all that you can say. I have often said it all myself on occasions like this, but I have no faith in death-bed repentances." "Nor I, David; but have faith in the Saviour." "He has cast me off, John, or He would not have let me fall into this last sin. I have applied to Him, and you see the result." "Did you apply to Him that afternoon, David, or that night you came here?" "No, John." "Well, then, don't blame Him, but apply to Him now." "Blame Him! God forbid, it is my own doing, not His. Will you pray, then, John?"

After the prayer he became more composed. "You must hope," I said; "David, remember your namesake's experience—'He took me out of a deep pit, and out of the miry clay.' 'The pit is deep, very deep, I have been digging it for the last four years.' 'But He can draw you out of it.' Oh, if He would: I hope He will; His blood cleanseth from all sin."

I repeated the verse commencing, "There is a fountain filled with blood," and to my glad surprise he took up the second verse:

"The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away."

A sweet composure seemed to fill his mind. There was even a kind of smile when he added, "Lord, wash me and I shall be clean." This was the last flicker of the expiring lamp. He became insensible and re-

mained so till he died, as the faint light of morning struggled in at the window. I remained with him to the last; and it was sad and lonely enough to sit there beside that dying young man, and hear occasionally the loud, boisterous song of a party of students going home from their club. What a contrast the rough, lively, energy of health, and the dead and dull inertness of the last hour of life. I will not describe to you that Sabbath—how I walked in the morning in the quiet, beautiful suburbs of Bonn, and after breakfast attended the Lutheran College Church, where the service braced me with some of the faith and hope of the brave old Reformer. I attended, of course, to poor Roberts' wishes, and when I came home I visited his sister, whose account of her brother's terrible humiliation and deep repentance up to the time he left home to endeavor to recover health of body and mind by change of scene and occupation, gave me better hope of his latter end.

THE IDEAL SABBATH.

The ideal Sabbath is the Sabbath at home, when the head of the household—farmer or mechanic, merchant or lawyer, capitalist or operative—enjoys the weekly rest among those for whom the six days of labour have been spent. Whether the Sabbatic institution was or was not created by the fourth commandment, there seems to be in those words, "Thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant," a glimpse of the restful enjoyment which the day of rest, in the primitive conception of it, would bring to the families that keep it. The day of rest, being rest and not revelry or dissipation, and being therefore a day of home enjoyment, brings with it opportunity for sober thoughts and conference. A Sabbath-keeping people will become a thoughtful people, and such thoughtfulness is manliness. All men, and especially the busy millions in an advanced civilization like our own, need for the mind's sake, not less than for the sake of wearied nerves and muscles, the seventh-day intermission of their ordinary work. A true Sabbath is something far more restful than a day of noisy jollity. In its calm air the mind rests by thought, not thoughtlessness; by quiet musing, by conscious or unconscious retrospection; perhaps by consideration of what might have been, perhaps by thinking what may yet be, perhaps by aspiration and resolve toward something in the future, that shall be better than what has been in the past. The home in which Sunday is a day of rest and home enjoyment is hallowed by the Sabbath which it hallows. In the Sabbath-keeping village, life is less frivolous, and at the same time industry is more productive, for the weekly rest. A Sabbath-keeping nation is greater in peace and in war for the character which its tranquil and thoughtful Sabbaths have impressed upon it.—*Rev. Dr. Bacon.*

WHERE ARE YOUR SINS?

When the Holy Ghost stirs up a heart to feel uneasy, it is very solemn, because it is His doing. Satan will do his best to say, "peace, peace," when there is no peace. It is very solemn, because it results either in grieving that loving Spirit by stifling His secret call, or in passing from death unto life; the one or the other; I know of no other alternative. Which shall it be? Don't linger just outside the gate of the city of refuge; just outside is danger, perhaps destruction; you are not safe for one instant till you are inside. And, oh, you have never thought that it is not merely negative, not merely not safe, but unless your sins are now on Jesus, they are now on you, and God's wrath is upon them, and so on you? It is a tremendous question, "Where are your sins?"—on you or on Jesus? Oh, that He may now send His own faithful work about it with power to your soul, the Lord hath laid on Him the iniquity of us all. Accept that, believe His word, venture your soul upon it, and "He that believeth hath everlasting life."

All hinges on this question, "Where are your sins?"—*Frances Ridley Havergal.*

THE German proverb, "If I rest, I rust," applies to many things besides the key. If water rests it stagnates. If the tree rests it dies, for its winter state is only a half-rest. If the eye rests it grows dim and blind. If the arm rests it weakens. If the lungs rest we cease to breathe. If the heart rests we die. What is true living but loving? And what is loving but growth in the likeness of God?—*The Covenant.*

PRESBYTERIANISM IN IRELAND IN ITS RELATION TO PAUPERISM AND CRIME.

The following important statistics, which have been prepared by the Rev. Dr. Verner White, of London (Eng.), are well worthy of attentive study:

"The annexed figures, taken from Mr. Callan's Parliamentary returns for 1878, issued 1880, and the census papers for 1881, shew the relative condition of Roman Catholics, Protestant Episcopalians, and Presbyterians, as to the crime and pauperism in Ireland, in the four counties of Down, Antrim, Londonderry and Armagh:

Population, Prisoners, and Percentage of both.	R. C.	Protestant Episcopalians.	Presby-terians and some others.
<i>Down.</i>			
Population in 1881—269,776 (151")	80,673	62,797	126,306
Percentage of do	30	23	47
Average No. of Prisoners in 1878	37	17	9
Percentage of do	59	27	14
<i>Antrim.</i>			
Population in 1881—422,769 (402")	108,606	98,203	215,960
Percentage of do	26	23	51
Average No. of Prisoners in 1878	210	103	73
Percentage of do	54	27	19
<i>Londonderry.</i>			
Population in 1881—164,654 (60")	73,095	31,513	60,046
Percentage of do	44	19	37
Average No. of prisoners in 1878	52	23	7
Percentage of do	63	28	9
<i>Armagh.</i>			
Population in 1881—162,784 (39")	75,437	53,455	33,892
Percentage of do	46	33	21
Average No. of Prisoners in 1878	40	22	2
Percentage of do	62	34	4
<i>Total of four Counties.</i>			
Population in 1881—1,019,983 (652")	337,811	245,968	436,204
Percentage of do	33	24	43
Average No. of prisoners in 1878	339	165	91
Percentage of do	57	28	15

\* These figures represent, in addition, Jews and those who refused information as to their religion.

"The four counties of Down, Antrim, Londonderry and Armagh, are fixed upon because they are the only ones in which separately Protestants are the majority of the population, and, moreover, they contain 77.9 per cent of the Presbyterians of all Ireland.

"The percentage of prisoners in comparison with that of population in the four counties is striking. It stands thus:

Counties.	R. C. Above.	Episco-palians. Above.	Presby-terians. Below.
Down	29	4	33
Antrim	28	4	32
Londonderry	19	9	23
Armagh	16	1	17
Total of four Counties	24	4	28

"In the third column are included 22,504 Methodists and 26,738 of 'all other persuasions,' which, deducted, gives 386,942 Presbyterians in the four counties, i.e., an excess in those counties of 49,131 over the Roman Catholics and 140,974 over the 'Protestant Episcopalians,' leaving only 98,561 Presbyterians for the other twenty eight counties of Ireland.

"Mr. Callan's return as to pauperism in Ireland in 1879 shews the results as to unions and not counties, and, therefore, we take the totals for all Ireland, which stand thus:

	R. C.	Protestant Episcopalians.	Presbyterians and others.
Percentage of population in '81	76.6	12.3	11.1
Percentage of paupers in '78	83.2	8.3	3.5

"In the third column last presented in the percentage of the population the Presbyterians were 9.4, and the other persuasions, including Methodists, 1.7."

## THE CANADA PRESBYTERIAN.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, AUGUST 26, 1881.

SABBATH OBSERVANCE AND THE  
WORKING MAN.

THE following paragraph lately appeared in one of the New York newspapers.

"There is no discontinuation of work on some of the new buildings going up in this city on Sunday."

This is just an indication of how matters naturally go when once the sanctity of the Sabbath is trifled with. Once it ceases to be a holy day it cannot be long retained by the great mass of the people even as a holiday. "Works of necessity and mercy" are, of course, at first the grand all-prevailing plea. Then comes the cant about fresh air, worshipping in the fields, and the elevating, "humanizing" power of good music and open museums. But the end of all this is not far. Mammon, greedy, grasping, conscienceless, and oppressive, watches its opportunity and soon forces the toiler to work on all the seven days of the week, with equal assiduity and at equal length. Of course it has all to be done gradually. First, there is the excuse of some great special "push"—"a thing that won't occur again for years." Then strangely that "push" comes back again and again, till the novelty and the objectionableness of the whole have been worn off more or less. And then it becomes "use and wont," as evidently it is in New York with the bricklayers and carpenters, just as it has long been with the printers and newspaper men. Any one can see that the same process is being pushed in Canada, and will succeed, too, if the overwhelming force of Christian and prudent public opinion do not prevent. We have already more than the "beginning of the end," and blatant, bullet-headed mammonism already declines in support of the matter being carried to its legitimate issue. Railways are being more and more "operated" on Sabbaths. Newspaper offices are being always opened at an earlier hour on Sabbath evenings, preparatory to the issue, no doubt, of "Sunday editions." Open telegraph offices on Sabbath will soon be demanded on the old "necessity and mercy" plea. We understand that arrangements are being made for Sabbath telephonic service on the same plea. And who in the end suffers most from all this? The working men undoubtedly, though they are too often ready to barter away their birthrights for a very mean mess of pottage, unaware, as they are, that by and by they will have, when it is too late, to mourn over seven days of enforced labour, paid for by even less than they now receive for the six.

If newspaper offices are open on Sabbath evening, and men have to commence work, as we understand it is proposed they should, even in Toronto, at seven, will any say that things will stop there? Why, it is not so many years since it was the boast of Toronto newspapers that there was no Sabbath work done on them at all. It was proclaimed upon the house-tops that no such work was necessary, and that the man who said it was was either a knave or a fool. By and by, however, the move was made to have the fires kindled and the places made comfortable, so that the men might start at midnight. That that sham has long since passed away is too notorious for discussion, for the click of the types has a great while ere now been heard long before midnight. If the new move we speak of prevails, the men will start work just at the usual hour, and all that will then be necessary to complete the "new departure" will be an hour or two of additional work on Sabbath morning and the pleasant little exercise of distributing type on the Sabbath afternoons, so as to have everything ready for a fair start at seven! What a consuming farce all this is! It exceeds all power of farce, especially when com-

blined with an affected desire for an unbroken weekly rest, and for "Sabbath sanctification." The hypocrisy stands complete when we bear in mind the item-hunters continually at their daily chase, the sermon reporters at their weekly drudgery, and all the other ecceteras which a not very vivid imagination can easily gather up in order to complete the ideal of the Sabbath rest in a daily newspaper office under the new and greatly desired dispensation of liberalism and anti-bigotry. But if newspaper offices, and telegraphs and telephones must all be open on account of the "onward march of civilization" and "enlarged ideas," why rot restaurants and dram shops? Why not wholesale stores and pea-nut stands? Why not the "higher drama" and the penny gaff? Why not everything? Foolish, self-sufficient, and not overly intellectually brilliant men are urging forward such a change, and in their own fantastic fashion are crying out that ministers of the Gospel oppose such tendencies simply because they are afraid that under the more "liberal" ideas involved their influence will be lessened and their churches thinned. If they were animated with nobler ideas themselves, they might be able to imagine even Christian ministers urged on by nobler considerations than these, might even come to understand that mighty, far-reaching consequences were involved in this controversy, and that the honour of God as well as the good of humanity might have far more to do with the so-called "Sabbatarian" efforts than either the question of church attendance or of congregational finance.

Will any one soberly say that one solitary person among all the thousands of loud-tongued brawlers who cry out about "necessity" and "mercy," "family affliction," "hurrying to sick and dying beds," and so forth, care one single straw about anything connected with Sabbath trains, or open post offices, working telegraphs, and accessible telephones, except what helps to put money into their individual pockets, or to forward their plans of self-indulgence and convenient dissipation? There may be such, but if so, we have, unfortunately, never come across them, and have never met with any who had. Will any one say that a single train would be run on Sabbaths, or a single telegraphic message sent, or a single telephone line kept open, but for the money to be made by the process? Has benevolence, or mercy, or patriotism anything to do in the matter? Some may have the courage to say that they think it may sometimes have. If so, they are courageous indeed, and their faith is as great as their courage, both being undoubtedly enormous.

## CHARIVARIS, ABDUCTIONS, ETC.

PERHAPS it is not so much that matters are really growing worse, as that more publicity is being given to all the details of every kind of crime. Be this as it may, sufficient evidence is being every day presented of abounding and abandoned wickedness, even in places and among people where better things might have been expected. The recent fatal issue of a *charivari* in the neighbourhood of Ottawa, has revealed a state of things among too many of the rising generation, that is simply shocking. Nor is there any reason to believe that the young men in that locality are worse than those in other parts. Almost everywhere the same story is being told of a growing lawlessness and brutality which augurs ill for the future. The rowdy element seems to push itself forward with growing energy and impudence; so that such scenes as those which preceded the murder of the poor old man Wetherall are increasingly common. Complaints come from city, town and village of foul-mouthed young ruffians congregating at street corners or in vacant lots, making the night hideous with their obscene blasphemy and riotous horse-play, and rendering it quite impossible that unprotected women or girls should pass without being grossly insulted, if not criminally assailed. How is all this? Is it all the natural outcome of our civilization? Of course strong drink is almost always an important factor in such proceedings, and the tavern corner is the favourite place of resort for such reprobates. Is this coincidence merely accidental, or is it the most natural and necessary illustration of cause and effect? No one can have much hesitation about saying which. Is the fashionable philosophy coming practically down to the lowest strata of society, and producing the natural effects to be expected from its great principle—"Let us eat and drink for to-morrow we die"? What

have all the various "regenerators of society," with their pet schemes, to say in the way of remedy for such a state of things? They are ready enough to cry that the religion of the Bible has lost its power. They are doing their best to counteract its influence. What are they prepared to put in its place? They have nothing. They, in fact, don't pretend to have anything. In the presence of such iniquity they but fold their hands and try to reconcile themselves to the inevitable. Their talk of what is "beautiful," or "useful," or "becoming," or what not—What does it amount to? What motive power does it possess? What influence has it ever exerted in reclaiming the lost, or in raising the fallen? None whatever. No doubt it may be replied that all this exists side by side with Christianity, and in spite of all its efforts. So it does. But what efforts apart from that despised religion of the Cross are being made by the many who say that they know better, to remove those plague spots upon our social life and make us all what we ought to be? Christianity has not done all that is necessary, yet what else but Christianity—who else but Christians are even making any attempt in that direction? We know of none; and however saddened and disappointed Christians often may be, as they see iniquity abounding and the love of many waxing cold, they will not, they do not, lose faith in the grand Heaven-given remedy, which is doing more than anything else, or than all other influences put together, for the purification of society, and the elevation and salvation of the race. We are told often—in this *charivari* case among others—that the young rascals who figure so offensively in such deplorable proceedings are often the children of respectable and professedly Christian parents. How is this? Are these and other parents doing their duty to their boys? Is family order not greatly relaxed? Is the old charge not still to be brought against too many fathers, that their sons make themselves vile and they restrain them not? The old-fashioned family order and discipline, it is said, were too stern and oppressive. The old ways, it seems, were harsh and unlovely. Is the only remedy for that, even if the fact were so, the abrogation of all order, and the settled permission for the young to grow up as they please and to live as they like? Surely not. These lawless outbursts of folly and crime have to be met by law and punishment, but neither of these, nor both combined, will supply the effective remedy. Surely, then, it becomes those who believe they have that true remedy in their hands, to redouble their efforts in having it so applied both afar and near, that the terrible plague so manifest and so widespread may be effectively staid.

## THE IRISH LAND BILL.

WE have no wish to enter the realm of party politics, or, indeed, of politics of any kind, except so far as these may bear upon the moral and religious well being either of our own or of any other land. It would be absurd to say that a religious newspaper has *nothing* to do with any such secular topics, at any time or in any circumstances. Far be it from us to limit ourselves in any such fashion. But there is a fitness both in the time and manner of any such references, and we are persuaded that THE PRESBYTERIAN during its whole course has not, in this respect, even in one instance, overstepped the proprieties.

The great Irish Land Bill is a measure of such importance, and is likely to exercise so mighty an influence in coming days, not only on the country for whose benefit it has been drawn and passed, but on others as well, that we make no apology for giving an abstract of its chief provisions, as this has been going the round of the newspapers. We take it for granted that this abstract is substantially correct in the information it gives, for we cannot say that we have had any opportunity of fully verifying the particulars. Should such be the case, as we believe it is, we fail to see how the measure can be spoken of as an act of "oppression," "confiscation," and so forth. It seems to us, on the contrary, to be exceedingly moderate and reasonable, and as such likely in coming days to be made in some of its provisions considerably more stringent, and extended over a far larger area than is at present contemplated. If the holders of unjust privilege, were not proverbially short-sighted, we might have been surprised that the landlords of Ireland and their sympathizers and friends in the House of Lords

should have made any objections whatever to such a measure, while certainly their wisdom and prudence have been so far displayed in their not pushing resistance to any greater extremity than they have actually done.

There is neither reason nor justice in the idea that a landholder under sanction of law should be able, at the end of a lease, to take quiet possession of all the increased value which a tenant has given to land during his occupancy, while he has all the while been paying a fair and full rent for the proprietor's raw material in the shape of land of which he has been making use. Lengthened custom may have made this look so reasonable as to be taken as a matter of course; but more enlightened and more equitable views are beginning to prevail on the whole question, and they will spread. The following is the abstract to which we have referred:—

**SALE OF TENANCIES.**

- I.—Tenant may sell his tenancy for the best price he can get. Conditions:
  1. Sale to one person only.
  2. Notice to landlord.
  3. Landlord may purchase on receiving notice.
  4. Tenant must state consideration.
  5. Court may declare sale void.
  6. Landlord may object to purchaser.
  7. Court may recompense landlord for debt out of the purchase money.
  8. Where improvements made by landlord, purchase money apportioned by Court.
  9. Landlord may give notice that he has claims on the estate.
  10. Where purchase money paid into Court, Court must determine all applications.
  11. Tenant who has sold his tenancy shall not be entitled to compensation for disturbance or improvement.
  12. Tenant, if holding subject to Ulster tenant right system, may sell in pursuance of that custom or in pursuance of this section; but not both.

**DEVOLUTION OF TENANCIES.**

II.—When a person receives a tenancy as a bequest, he must be accepted by the landlord as though he were a purchaser.

**INCREASE OF RENT.**

- III.—When the landlord demands an increase of rent then
  1. Tenancy shall be deemed, if tenant accepts, a tenancy subject to statutory conditions for fifteen years.
  2. If tenant does not accept, tenancy shall be sold and tenant shall receive amount by which Court decides the selling of tenancy to have been depreciated below amount which would have been selling value if rent were fair rent.
  3. If tenant does not accept he is entitled to fair compensation for disturbance.
  4. Tenant in place of accepting or declining such increase may apply to Court to have the rent fixed.
  5. When landlord cannot agree with tenant on the subject he may also have access to the Court.

The last clause was an amendment of the Lords, Mr. Gladstone's assent to it provoked the hostility of the Irish party.

**INCIDENTS OF TENANCY.**

- IV.—Tenant shall not be compelled to pay increase of rent unless he violates what are in this Act referred to as statutory conditions, viz.:
  1. Punctual payment of rent.
  2. No waste.
  3. No sub-division or sub-letting.
  4. No act whereby tenancy becomes vested in assignee in bankruptcy.
  5. No refusing landlord right of entry for purpose of mining, cutting, hunting or fishing.
  6. No opening a house for the sale of intoxicating liquors.

**COMPENSATION.**

V. and VI.—Repealing portion of the Land Bill and Tenant (Ireland) Act of 1870.

**INTERVENTION OF COURT.**

- VII.—1. Court may determine fair value.
  2. Rent thus fixed, called judicial rent, payable first rent day after decision.
  3. When rent thus fixed, tenant to be held under statutory conditions for fifteen years.
  4. Court may disallow application under this section when improvements have been made and maintained by landlord.
  5. When application is made landlord and tenant may agree to fix a specified value for tenancy. Then if tenant wants to sell, landlord has right of purchase at that value.
  6. Statutory terms not renewed till preceding statutory term has expired.
  7. No application for fiducial rent may be made till the last twelve months of the current statutory term.
  8. No rent payable in respect of improvements made by tenant.
  9. Court may take action when it considers the conduct of landlord or the tenant to be unreasonable.

**MISCELLANEOUS REGULATIONS.**

- XII.—1. Time of sale limited to one month after receipt of notices to quit.
  2. Court may enlarge time.
  3. Court may suspend proceedings taken against tenants, unless for breach of statutory conditions.
  4. If notice to quit is served for breach of statutory condition tenant may apply to Court, and if Court thinks adequate satisfaction is made by payment of damage to landlord, it may so order.

**DETERMINATION OF TENANCY.**

XVIII.—Tenancy deemed to have determined when landlord has resumed possession by purchase, or default, or operation of law.

**EXISTING LEASES.**

XIX Existing leases to continue as though this Act had not passed. Provided that at their expiration they become subject to its provisions and if, since the Act of 1870, the Court considers the acceptance of any lease to have been unreasonable it may annul it.

**PURCHASE OF ESTATE.**

XXIII.—1. Estates may be purchased by the Land Commission to be sold to a competent number of tenants.
 

2. Sale by commission to tenant may be in consideration of a fine and of a fee from rent.
3. Land commission may advance to tenant a sum not exceeding seventy-five per cent. of the price.
4. Commission may indemnify, and such indemnity will be a charge on the Consolidated Fund.

To this must be added the Lords' amendment, accepted by Mr. Gladstone, that any applicant to the commission who may consider himself aggrieved may appeal to the Court of Appeals in Ireland, with the limitation that the leave of the Court must be asked.

**BOOKS AND MAGAZINES.**

**THE SOUTHERN PULPIT.** August, 1881. (Richmond, Va.: Jackson & Lafferty.)—Fully equal, if not superior, to any of the preceding numbers.

**CASELL'S FAMILY MAGAZINE.** August, 1881. (Toronto: J. P. Clougher.)—Something to suit almost everybody, and, as usual, both profitable and pleasant.

**THE INTERNATIONAL REVIEW** for September (New York: A. S. Barnes & Co.) will be found a more than, usually interesting number of this fully established and first-class Review.

**THE GOSPEL IN ALL LANDS.** August. (New York: Eugene Smith.)—Still keeping up its high character as an interesting and instructive missionary publication. The current number has for its first and principal article, "The Jews."

**THE LAST FORTY YEARS—PARTS III. and IV.** (Toronto: George Virtue.)—The promise of the first parts of this work is fully maintained in the present ones. We should like if the illustrations could be improved; they are certainly not in harmony with the general get up of the publication.

**LATEST SELECTIONS FOR AUTOGRAPH ALBUMS.** (Toronto: Wm. Warwick & Son.)—This will be found a very convenient little volume for the many who are asked to write in albums, and are at their wits' end for something appropriate. They will find something here to suit almost every taste and mood. It is very nicely got up.

**OUR LITTLE ONES.** (Boston: The Russell Publishing Co.)—The September number of this beautiful children's magazine fully sustains the character that we have already ascribed to it as superior to any other that we know for very young children. Its artistic merits challenge comparison with any illustrated publication of whatever class, and its letterpress is admirably fitted to render it the child's *First Book* in literature.

**THE NATIONAL SUNDAY SCHOOL TEACHER.** (Chicago: Adams, Blackmer & Lyon Publishing Co.)—The September number of this useful aid in Sabbath school work is out, with the usual thorough analysis of the lessons for the month, Class Outlines, Bible Readings, Notes and Comments, etc. The same enterprising publishers also issue the "Scholar's Weekly," and a rather attractive juvenile paper called "The Little Folks."

**"THE SKELETON IN THE HOUSE,"** translated from the German of Friederich Spielhagen, by M. J. Safford (New York: George W. Harlan), is an unusually good story of the light and entertaining variety. As the title implies, it deals on a mystery, but a very innocent one, ingeniously maintained. The story is healthy and pure. The pictures of German life are bright and home like, and though the book carries with it a good moral as to the process by which skeletons get into the closet and how they can be kept out, it is not told for the sake of the homily.

**RANDOM RAMBLES.** By Louise Chandler Moulton. (Boston: Roberts Brothers; Toronto: Welling & Williamson. Price \$1.25.)—In this handsome volume, the writer, already well known, presents the public with one of her most readable books—and her books are all readable. The author's style makes them so, whatever the matter may be; for she makes the reader's acquaintance, addresses him in the second

person, and takes him into her confidence. In the present work the matter consists of a series of lively sketches of English, French, and Italian social life.

**THE ATLANTIC MONTHLY.** September, 1881. (Boston: Houghton, Mifflin & Co.)—"Dr. Breen's Practice," by W. D. Howells, grows in interest as it proceeds, as also the "Portrait of a Lady." Among other papers one on the "Attempt on the President's Life," strongly insists on the abolition of the Vice-Presidency as at present constituted, contending, and conclusively, that but for the spoil system, and the hostile attitude of Arthurs to the policy of Garfield, Giteau would never have dreamed of the crime for which he richly deserves to be hanged whether the President live or die.

**STEPPING HEAVENWARD.** By Mrs. E. Prentiss. (New York: A. D. F. Randolph & Co.; Toronto: John Young. Price \$1.75.)—This new edition of a well-known and much-appreciated book is beautifully printed from stereotype plates, on excellent paper, and handsomely bound. To those not already acquainted with the work it may be well to say that Mrs. Prentiss was the daughter of the eminently pious Dr. Payson, of whom almost everybody has heard or read; that she was herself a decided Christian, distinguished for humility, intelligence and cheerfulness; and that this volume furnishes—in the interesting form of a journal, thickly studded with events, extending over a period of twenty-seven years—a most practical exposition of the Christian life.

**COMPARATIVE NEW TESTAMENT—Old and New Versions Arranged in Parallel Columns.** (Philadelphia: Porter & Coates; Toronto: Ure & Co.)—One glance at the interior of this chastely bound and beautifully arranged volume will shew that it effectively removes a difficulty which all must have experienced in comparing the revised version of the New Testament with the authorized version. What a taking up and laying down and taking up again of books, what a turning over of leaves, what a searching of columns, had to be gone through! But with the assistance of the book before us the Bible student or the curious inquirer, as the case may be, can make the desired comparison by a single turn of the eye, without exchanging books, without turning leaves, and almost without any movement up or down the page. Truly

it was a happy idea," as "The Baltimore Presbyterian" says, that led to the execution of such a time and labour saving contrivance.

**HANDSOME BEQUESTS.**

The following is extracted from the Dundee (Scotland) "Advertiser": "By the mutual settlement executed by the late Mr. Robert Adamson and Miss Eliza Adamson, residing at Hermon Hill, Dundee, and which was recorded in the Commissary Court books of Forfarshire on the 16th July, 1873, a number of legacies were left to religious and charitable institutions. Through Miss Adamson's death these will now become payable. After making a number of private legacies, the following bequests are provided for: To the Kirk-session of Dundee, £1,200, for the purpose of maintaining a Scripture reader within the parish of Dundee, to be appointed by the session; £1,000, the interest of which is to be expended in providing the deserving poor of Dundee with coals during the winter season; and £1,500, the interest of which is to be paid to the minister for the time serving the cure in St. Mark's Church, Dundee. £1,000 is left to the schemes of the Church of Scotland, and the following sums are left to local charitable institutions: Dundee Royal Infirmary, £300; Dundee Royal Orphan Institution, £250; Dundee Industrial Schools, £250; Dundee Female Society, £50; Dundee Indigent Sick Society, £50; Dundee Clothing Society, £50; Dundee Decayed Gentlewomen's Society, £50. A good example is set in this settlement to persons who appoint trustees, by legacies of £120 being left to the trustees who accept their appointments. The residue of the estate is divided in certain shares amongst the relatives of the deceased brother and sister, the majority of whom are residents in New York and Philadelphia."

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

## CHOICE LITERATURE.

## THE OATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. JULIA M'NAIR WRIGHT.

CHAPTER IV.—Continued.

The work that had been done in Nanni's soul pervaded all his life. He followed the motto he had explained to Jacopo: he was as tidy as industrious, and as kindly as tidy. The very day after Nanni reached home he rose betimes and swept the shop, washed the windows, scrubbed the brick floor, sorted the debris lying about, and set in order the day's work. In all this he was helped by Sandro. When the old father appeared he was affectionately brushed and dusted and given the best seat. Old Conti had become melancholy and careless from working alone; now three were busy in his shop, and one of them a superior workman.

"This looks like old times," said Conti, and his wrinkled hands moved briskly. The work long promised and often neglected began to be finished satisfactorily.

"I shall cut out a pair of shoes, a pair of slippers and a pair of boots," said Nanni, "and make them, as I have time, for sale. We will keep a bit of work in the window, just to shew the people what we can do for them."

But as days went by it was not merely companionship, increasing work, the sale of Nanni's boots, the neatness of the shop, which brought the peace to the old man's face, the light to his eye, the hopeful ring to his voice. His wife and Mariana shared these marks of changed feelings; a new life had come to them; their hearts God had touched; they heard and they believed. When Nanni Conti left his father's roof there were three members of an evangelical church in Barletta—the calzajo, his wife and daughter. Not that there was any foundation of a church, or any formal profession of faith—the Evangel had only entered their souls, and they were living it.

Nanni Conti, feeling for his father's loneliness and weakness, was ready to remain with him; but to this the old man would not consent. Nanni's desire—in which his father united—was that he should spend his time travelling up and down the country, acting the part of a pedler, but making trade subservient to teaching the Gospel.

The old man, however, much desired that Sandro should remain with him. The boy had greatly improved, not only in reading and writing and accounts, but in shoemaking, under his uncle's instructions, and could be very useful to his grandfather.

Ser. Jacopa had told Nanni to write him, if there was occasion, and that he would get the public scribe, or letter-writer, to read the letter for him. This functionary still sits near the post-office of Italian towns, to read and write for the pupils of priests.

Nanni therefore wrote to Ser. Jacopo, and the calzajo agreed to resign his son for the time being to the grandfather.

Nanni therefore left Sandro in Barletta when he himself set out for Florence to lay in his stock in trade, and especially some Gospels, tracts and hymns, which he should distribute as he had opportunity.

Sandro received from his uncle a New Testament, which he was to keep with care and read as his grandfather desired. Thus to the boy was committed the sole distribution of the Gospel in the whole town of Barletta. Sandro could read intelligibly the letter of the Evangel; but his grandparents and aunt could understand its spirit, and, taught of God, could teach the friends who, one by one, began to drop in of evenings to hear the wonderful good news.

Among these were a family named Fari—a man, his wife, a girl of sixteen, and a lad of Sandro's age. When old Conti talked to this man of his new light, he always received the same reply:

"It is good doctrine, but dangerous for us. Our priests will never let us hold it in peace, and we will come out losers if we oppose them."

Still the Fari family often came to hear Sandro's reading, and seemed to be especially friendly to all the Conti family.

On his way to Firenze Nanni stopped to see Ser. Jacopo and give him news of his son and parents. Ser. Jacopo and Lisa were very eager to hear more of the "little book" which Nanni carried, and the shoemaker questioned the young man very closely about the presence of God, the manner of serving Him, and the promises to the obedient. Nanni saw that his soul was troubled, and explaining to him the Gospel more fully than he had before ventured to do, left him, with a prayer in his heart, and a hint to some of his evangelical friends to stop betimes at the shop and teach as they had opportunity.

It was to Honor Maxwell, however, that Jacopo turned as to a safer counsellor. Italians have learned to be suspicious of each other; but Jacopo could trust both the wisdom and discretion of the young lady, and many were the errands he found for himself at the Palazzo Borgosio, and numerous were the fittings needful to the Signorina's new boots, while Jacopo spoke more of the Gospel than of his trade.

Meanwhile in the Palazzo Borgosio, Uncle Francini had painted Michael in various attitudes, and had lent him to his friend the sculptor as a model for an infant Jove, and for the juvenescence of the Archangel Michael (in which it would be very hard for most people to believe). Michael was learning rapidly to speak; his manners, now that training was added to their natural grace, so pleased Uncle Francini that he often proved "good family" from the manners, and the manners from "good family," in a manner not very satisfactory—to himself.

Easter had passed when Nanni returned from Barletta, and angered Ser. Jacopo by announcing that he was to travel up and down the country as a vender of small wares, and then mollified him by offering to sell for Jacopo many pairs of slippers and infants' shoes.

The spring grew into summer, and summer throve apace; and the Consul meanwhile had heard from Judith Lyons. David Lyons wrote, as well as his daughter, and while warmly thanking the Consul for his kindness to his child, he proceeded to press upon him the need of making inquiry for her son, whom she firmly believed to be living. True, the priests said the boy was dead, but so they had said that the mother was dead.

A controversy with priests is weary work; to get the truth from them is impossible. The Consul desired to avoid the inquiry; he tried in several letters to persuade the Lyons family that the child was dead, but they would not be persuaded. No; his mother's marriage had been ignored; his father's family rejected him; the Hebrew blood was up; a scion of the house of Israel was branded as illegitimate; his relatives must find him and repair the errors of unjust fortune to him. And this they were prepared to urge upon, not only the Consul, but the whole British Legation. They had money and to spare, and they would pour it out liberally for the attaining of their end. The Consul yielded to his fate. He tried to joke, and even told his senior clerk that "a man who falls among lions must needs be overpowered."

"Not if he is a Daniel," said the clerk. The Consul was not a Daniel. He invited Father Zucchi to a supper, and made Mayonaise and Chianti his strong points.

When the Consul informed the priest that the Lyons family were disposed to press the question concerning the child, Father Zucchi did not know whether to be enraged at the ex-nun's presumption, or triumphant at the fulfilment of his own prophecy.

"I told you so," said Father Zucchi. "I know you did," replied the Consul, mildly; "and you will consider that the fact that her own death was carefully certified to her parents has gone far to cause the mother to doubt the statement of the decease of her child."

"That little mistake about her death can be easily explained," said the priest; "and the death of the child can be incontrovertibly established."

"Then if your courtesy will grant me the proper references, we can doubtless finally conclude this business."

"Davvero!" cried the priest, "if women were allowed so many liberties here as in England we would be worse off than we are! What business has this woman with the child? I fancy children belong to their fathers; and if any one is to inquire about this bambino it should be the Foranos."

"Oh, you admit the marriage?" said the Consul briskly. "By your pardon, excellenza; a civil marriage may do in your country, but my Church never admits it."

"Then you are shut up to assigning the mother the sole right to the child if he is not legitimate?"

"Par troppo! It but a dead child is of little use. Come, excellenza, your courtesy, your Chianti, our cordiality must not be disturbed. The priest near whose church Nicole Forano lived during the last year of his life, who certified this woman's death—which, unfortunately, did not occur—and who can testify to the decease of the child, is the Father Innocenza, a most learned and agreeable young man, whom you will find at the chapel of the Sta. Maria Maggiore, about fifteen miles back among the hills. Let me give you a note to him, and you will understand all."

The Consul designed sending his senior clerk to Padre Innocenza, however, the weather was delightful, and cool for the season, the hill country was beautiful; the Consul had of late been busy—for a Consul, he loved horseback exercise; he determined to be his own messenger; therefore, one golden, fragrant morning he might have been seen pacing easily between vineyards and olive orchards, climbing gently by degrees far above the level of the shining sea, and reaching, before mid-day, the chapel of Santa Maria Maggiore, a namesake of the oldest church in Florence. Man had done little for the chapel and its surrounding village; nature had done everything. The chapel, a low, gray, blank-walled building, with an arched doorway and a small, square tower, stood on a bold hill, almost hidden in foliage, the road winding steeply down in front, and a yet sharper hill, chestnut-clothed, rising behind. The modest casette of the contadini clustered about. Lying in a wilderness of roses was the tiny villa where Judith and Nicole had spent one brief year of happiness. Higher up the slope, in a magnificent vineyard, stood a farm-house, inhabited by a *fattore* who farmed this estate. From the chapel porch one had an unbroken view for miles and miles: the Arno; the distant towers of Pisa, beauty's sanctuary; the blue line of the Carrara, the wide, unruddied expanse of the Mediterranean. The Consul had looked on many a lovely scene, but he drew his rein, forgot his errand, and believed that he had wandered within the borders of a Paradise.

The opening of a gate recalled him; a half-naked, brown urchin was offering him access to the Padre's garden, and Father Innocenza amazed at the appearance of a visitor, stood in his doorway.

Having read Father Zucchi's letter, Padre Innocenza seated his guest under a tree, and presently had placed before him a little table containing figs, the common wine of the country, and the dark, tough Italian bread. The wine, like bitter vinegar, and the black bread are not disagreeable, however, to those who are accustomed to them, and when Innocenza, waving his hand with grace, said, "Accept my humble refreshment; the contadini and their padre are poor; only the English are rich," the Consul was prepared to make a hearty refection. The Padre, with Father Zucchi's note in one hand, and a crust, which he dipped in wine, in the other, sat deeply musing; his square-set chin and firm mouth indicated a great strength of resolution; his keen eyes shewed rare quickness of apprehension; the noble development of the head gave promise of fine intellectual powers. Father Innocenza was thirty years old, and for twenty-five years he had been a pupil of the priests, who had kept his mind in swaddling-bands until he was fit to become one of themselves. And yet in spite of this dwarfing and repressing process, the young Padre was remarkably free from that, not merely animal, but markedly *svinista* appearance.

\* Small boy.

† "Only too clear!"

‡ Country people.

ance, whereof Mrs. Browning took special notice in Italian priests. On our own part, we have often seen in the baptistry of Florence a young assistant, who not alone in form and countenance, but in the very tones of his voice, was more like a young porker in a surplice than anything else which the world contains. The Padre Innocenza was a type of a far nobler class, one of those sudden outbreaks in long priest-ridden generations of those high qualities, which once made Italians rulers of the world, and yet lie latent to be developed by more propitious circumstances into something of the pristine greatness of the race. And in Father Innocenza these better qualities, if he possessed them, were buried deep under lying, cruelty, hypocrisy, hatred, superstition, and under this superstrata of evil the god within, the conscience, buried so long ago that it had been quite forgotten, had begun strangely to stir and tremble like a seed bursting into life, for it had caught the distant warmth of a light that beamed, the softness of a dew that fell from heaven!

At last said Padre Innocenza, with a final glance at Father Zucchi's note, "You desire that I should explain the error concerning the death of an English woman, daughter of David Lyons, of London. May I inform your highness that Nicole Forano died of fever. This piece is, at times, malarious—not a bit of it!—the times were evil; many were ill. It is not surprising that the young woman caught the infection; that her child also received it, and that they sickened nearly at the same hour. I had them conveyed to a convent hospital several miles from here. Many patients were brought there during that week—some foreigners—an English servant, a Swiss nurse, and so on. In the press of care the Sisters mistook the English servant for the patient I had sent them. She died; a few days after the child died. There was no mistake about that, for it was the only child in the hospital. The Sisters buried the babe in the grave of its supposed mother. Not until the young woman, who had been with Nicole Forano, recovered did the Sisters discover their mistake, and they spared her the recital of it. In her desolation she begged to take the veil, and for two years was content. Then I suppose memory faded, and her evil heart desired to go into the world and find a new lover; or, her maternal passions blighted in her babe's loss, her filial love revived greatly, and she longed for her parents. Had she confided this to the Superior all would have been well; instead, she took the violent scandalous method of public escape. That is her whole story; her child is dust long ago."

Well, it looked a reasonable, consistent story, and Innocenza told it impressively. The Consul conveyed it to David Lyons, but Judith was not satisfied. Mr. Lyons wrote again, stating that his daughter based her conviction of her son's life on a sign made her by Giulio Ravi, an old servant. Let Giulio Ravi be found and his testimony taken. The Consul inquired for Giulio for some time unsuccessfully, and then advertised for him. "Would Ser. Giulio Ravi, formerly attendant on Ser. Nicole Forano, kindly call at the British Consulate?" Newspapers were not frequent nor well studied at Villa Forano, but at last Giulio became aware of the oft-repeated advertisement. He ignored it carefully.

Not so the Marchese, that chevalier *sans reproche* he summoned Giulio to his presence.

"Are you aware, Giulio, that you are advertised for?"

"No, Signore, it is quite impossible!"

"But here is the advertisement—read it. True, there may be several of your name; but this means you, as the attendant of my lamented brother. Giulio, you must go there."

"Impossible, illustrissimo! I cannot spare time."

"It may be to your advantage, Giulio."

"Signore, I despise my advantage when I consider your vines."

"But I must consider for you, then, Giulio; you must go to the Consulate—go this week."

Giulio prudently kept out of sight of his master for several days, but did not leave the estate. Again the advertisement. Again was Giulio summoned.

"Giulio! here is this advertisement again; why have you not been to answer it?" demanded the Marchese, sternly.

"Cospetto, ten million pardons; I forgot it, Signore."

"There must be no more forgetting. The Foranos live without shadow on their names; you were born among us; you are in a measure a Forano; you cannot be advertised for as if you were ashamed to appear, as if you were hiding for a crime. Mind, I know that there is no error can be proved against you, and I am prepared to defend you from every charge; but answer this you must to-morrow, or I will go in your place the day following."

"Illustrissimo! You make too much of it; but ecco: I obey you. I go to-morrow at daybreak. Consider me gone!"

This was Giulio compelled to report at the Consulate, if he only made a pretence, that abominable advertisement would continue, and the Marchese would go himself. With the first yellow dawn Giulio was trotting northwest on a good horse, and by noon he entered the Consul's private room. Who doubts that Giulio made the best of himself—he had but last night observed the advertisement of the illustrious Signore, and hastened to obey. The Consul was brief. "You were with Ser. Nicole Forano in London, and knew of his marriage? You accompanied him on his return to Italy? You knew of the birth of his child? Of Ser. Nicole's death? Of Madame Forano's intention of returning to England?"

To all these queries Giulio could only reply, "Sì, Signore;" he had never told so many truths before.

"You last saw Madame Forano on the second day of Lent, in a boat on the bay, and you made her a sign that her child lived?"

"O ten million pardons, illustrissimo Signore, nothing of the kind!" exclaimed the ingenious Giulio.

"Do you deny seeing Madame Forano that day?"

"Signore, I did indeed see a Signora who called me by name. I leave it to your Excellenza if it were Madame Forano. I could not tell after so many years and changes."

\* The Italians use excellenza, milord, illustrissimo, etc., very freely.

"Suppose you had recognized her, would you have made her a sign that her child lived?"  
 "O, Signore, utterly impossible."  
 "And why so?"  
 "Merely because the unhappy bambino died long ago."  
 "In a hospital, of fever, as Father Innocenza deposes?"  
 "It is needless for me to inform your Excellenza."  
 "Then I have your assurance that you did not, and could not give Madame Forano such a sign as she supposed, because you knew that her child was dead."  
 "Signore, you state it precisely. I cannot better it."  
 The Consul handed Gulio twenty francs, and that guileless young man, glad on the whole that he had answered the advertisement, betook himself to a Trattoria to get his dinner; he afterwards bought himself a silk neckerchief of a golden hue.  
 The next morning Gulio presented himself before the Marchese.  
 "Ah, you went to the Consulate, Gulio?"  
 "Truly, Signore."  
 "And what was wanted?"  
 "Merely some nonsense, Signore."  
 "I beg your pardon, Gulio," said the old gentleman, stiffly, returning to his book.  
 "And I beg your pardon, Signore, a thousand times; it was only modesty that silenced me. Pray listen, Signore. Merely an English milord who had seen me with Ser. Nicole in London thought I would make a good courier, and advertised for me. Davvero, would I leave the Forano service for all the millrods inglese in creation!"  
 "It might be for your advantage, my good Gulio."  
 "Ah, Signore, consider, here I am at home; with the milord inglese I am forever a stranger. I had rather trim your vines, Ser. Marchese, than have all the milord's money. No; and he thereupon hired another courier."  
 "Well, you have chosen for yourself, Gulio, and I am glad not to lose you; be sure, I shall not forget it."  
 "Your approbation, mio Marchese, is a thousand compensations; and thus the honest Gulio came off as usual with flying colours."  
 (To be continued.)

JANET'S ADVICE TO THE MINISTER.

In a country parish, the minister and deacons of a dissenting church were assembled at their usual monthly meeting in the house of one of the brethren. After an ample repast, Janet's curiosity had been somewhat awakened to know the "serious" business that had occupied their attention. It transpired that the funds were somewhat low, upon which Janet, with a smile, and a humorous twinkle in the eye, which tempered the force of the caustic remark, said: "Some of you seem to think ye've naething to dae but to sit on Sabbath mornin' glowerin' at the plate, as if ye were countin' the bawbees, and searchin' the puckets and weighin' the hearts o' the fouk as they gang in. Wae's me, I shouldna like to be you. As they gie short at the beat, but it would gang clean aff a'thegither like a knotless thread if I had to sit and see every week what I've seen now and again. It gar'd me grue the last time I was gaun' into the chapel to see our neebour in the next farm flingin' in his big penny wi' as grand an air as if it had been, as it should ha' been, a crown piece. Richt behin' him was Widow Chalmers; and as we met at the door I could see her takin' her sixpence out from between her Bible and handkerchief and spearmin' an' slippin' it into the plate. She had wrought hard for the sixpence, but she gied it as cheerfully as if she had been puttin' it into the hand of the Lord, an' no into a pewter plate. I just thoct at the time that sixpence was a pairt o' hersel', but my neebour's penny was nae mair than a round lit o' common copper. The minister is to blame for na tellin' us from the pulpit mair than he does what is the duty and the privilege o' gien to the Lord. It's the Lord's treasury, an' no his." Turning around to her pastor, she said, "My man, ye're young yet, an' ye've muckle to learn, and though ye're my minister, let me say that ye shouldna be blate in declarin' the hale counsel o' God."—*Scottish American.*

DON'T POSTPONE IT.

If you have a disagreeable duty to perform—and few are fortunate enough to escape unpleasant things in this life—fulfil it promptly. Nothing is gained by deferring a dried piece of work. If it be a carpet that must be taken up and turned, the best parts brought to the middle, and the worst adroitly managed so that they will be under the bed and out of sight, it might just as well be begun to-day and by next week it will be finished. If you owe a call to a fretful, unhappy woman who will jar upon your nerves and disturb your composure, do not be cowardly and shirk the matter, but make your call. You may find the lady in a rare mood of sunshine. If you are appointed as collector for a missionary society and you prefer any other way of working for the cause to soliciting money for it, nevertheless if to do that be your duty, and you acknowledge it as such, please undertake it at once. You will find Alps melting before you into mole-hills. You will receive courtesy when you dreaded rebuff. It will not seem very hard after all, if you do it bravely and because it is your duty.—*Amon.*

EDUCATED IDLENESS.

There is an amount of educated idleness already abounding in our land which makes one wonder at times, what after all are the advantages resulting from our costly system of public instruction? The question will, of course, be withdrawn as soon as it is recollected that from our schools, colleges and seminaries come forth every year an array of young men and women who are to do the grand work of a nation like this requires to be done in every enlarging measure. But still the drones are innumerable. The notion has been fixed in many minds that labour, however honest, is degrading. A glance of the eye over the advertisements of a daily paper discloses the fact that multitudes are eager

for places where wages can be had and work declined. Affairs are indeed coming to such a degree of high and mighty independence, among those dependent for food and raiment on their own exertions, that it is a very common thing for employers to be reminded by their servants, male and female, that they will not remain in places where the work for one cannot be divided between two or three. Housekeepers are becoming perplexed by this domestic difficulty. But servants will learn the ways of their superiors. To be above work is the pride of many ease-loving women, and to be idle is the ambition of not a few Americans, whose education has been barely sufficient to make them believe that idleness and gentility are allied. No mistake could be greater. For honest work will soil no one's fingers so much as the handling of the bread of indolence.

NOBILITY.

Who counts himself as nobly born  
 Is noble in despite of place;  
 And honours are but brands to one  
 Who wears them not with nature's grace.  
 The prince may sit with clown or churl,  
 Nor feel himself disgraced thereby;  
 But he who has but small esteem  
 Husbands that little carefully.  
 Then be thou peasant, be thou peer,  
 Count it but still thine own;  
 Stand on a larger heraldry  
 Than that of nation or of zone.  
 What though not bid to knightly halls?  
 Those halls have missed a courtly guest.  
 That mansion is not privileged,  
 Which is not opened to the best.  
 Give honour due when custom asks  
 Nor wrangle for this lesser claim;  
 It is not to be destitute,  
 To have the thing without the name.  
 Then dost thou come of gentle blood,  
 Disgrace not thy good company;  
 If lowly born, so bear thyself  
 That gentle blood may come of thee.

Drive not with pain to scale the height  
 Of some fair garden's petty wall,  
 But climb the open mountain side,  
 Whose summit rises over all.

MANAGEMENT OF BABIES.

In almost every newspaper we pick up we see something about the management of stock or poultry, but we seldom see in newspapers anything considering the management of children during their babyhood.  
 I do not pretend that my general knowledge is greater than that of any one else, but I do claim that I can take good care of babies and raise healthy children. And will not every one admit that good babies are a great source of comfort to parents, while cross babies and crying children are an annoyance and a source of anxiety to them?  
 I will therefore proceed to tell the readers of the household how I treat my babies. And I will say right here that I am not very healthy myself. I have had nine children, and have never had a cross or sick child. And this is the way I manage:  
 I try to keep them comfortable. From the middle of September till the middle of May I keep flannel skirts on my children, and from the time they are two weeks old I wash them all over every morning in clean luke-warm water, rubbing them as hard as they could bear with a good linen towel. Then I dress them immediately and give them their breakfast. When this is done I put them in a good warm cradle-bed, and go about my morning work, sometimes singing some familiar hymn. Being thus engaged with my work, baby will go to sleep, which it is sure to do, and very often it will sleep the greater portion of the forenoon. If a child is fretful it will generally be found that it is because it is uncomfortable. And what the mother needs is to keep their feet warm and their bodies clean. When this is constantly attended to, a baby will be almost sure to thrive and be contented; if it has proper nourishment, so as not to become hungry. A great many persons ask me why my children are so good. And when I tell them my mode of treating them, they say: "I can't take time to wash my baby every morning;" or "if I but wash my baby's head and face it gives it a cold." The trouble is she does not wash the baby often enough.  
 I love clean, sweet children; but I don't like to pick one up that smells as though it had never been washed, or never had on clean clothes. It does not take half as much time to take care of a baby properly as it does to take care of it by managing improperly. Just try my plan, you who have the care of little ones, and you will be rewarded.

A PERSON often repents of talking too much, but seldom of saying too little.

THE "Examiner and Chronicle" says: "I have been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness only one or two came to see me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "O," he replied, "it never struck me in that light." The trouble with this man was that he only thought of the obligations that other people owed him, and gave very little thought to his own obligations to them. It is too hard to think of, but just such persons calling themselves Christians are to be found in every community."

BRITISH AND FOREIGN ITEMS.

THE Viceroy of India has asked for permission to aid the Ameer of Afghanistan with money and supplies.  
 THE Governor of the Cape of Good Hope has been instructed to grant greater liberty to King Cetewayo.  
 THE Emperor of Germany has ordered a special report to be made to him regarding the persecution of the Jews.  
 IT is understood that Sir George Airey is about to resign the office of Astronomer Royal which he has held since 1835.

TWO Halls for female students at Oxford are both full, and are increasing their accommodation. The best professors have been secured as lecturers.

REV. FREDERICK W FARRAR, one of the canons of Westminster Abbey, and author of the well-known "Life of Christ," will probably succeed the late Dean Stanley as Dean of Westminster.

THERE is a movement going on among the Jews to make our Sunday their Sabbath, as appears from a decision of Rabbi Kohler's congregation to hold service on that day. Other Jews protest, however, that their Sabbath can only be hallowed upon the seventh day.

TWENTY-ONE persons have been arrested at Kossin, in Germany, for participation in an anti-Jewish riot. Hentzi, the chief Jew-baiter, is under police supervision. Anti-Jewish outrages are feared in other parts of Germany, and it is understood that the Government has taken measures to protect the Jews.

THE Old Catholics in Europe have grown from the fourteen who protested, in Nuremberg, in 1870, under the leadership of Dr. Dollinger, against the latest Papal innovations on the Catholic faith to a Church, consisting of two bishops, 120 priests, and upward of 100,000 enrolled lay members, with adherents more or less attached, amounting to three times that number.

THE retrocession of the Traual to the Boers has been formally effected. The Boer Government has issued a proclamation announcing the establishment of the South African Republic. The Secretary of State and other officials have been sworn in. The proceedings were orderly. The Boers have ordered that the official language shall be Dutch, no other being allowed in the law courts.

AN extraordinary ecclesiastical suit is pending in the Chancery Court of the Isle of Man, the bishop having filed a petition, asking that the nomination of the Rev. J. A. Price, to the incumbency of St. Paul, Ramsay, made ten years ago by the Crown, may be declared null and void, owing to some alleged flaw in the presentation deeds. Mr. Price is the only High Churchman of at all advanced opinions on the island.

DURING the past year editions of the Japanese New Testament have been published in six different forms, and three books of the minor prophets have also been issued in the Japanese language. New portions of the Scriptures are in progress in various Chinese dialects, and the revision in India of the Telugu Scriptures has made good progress. Versions of the Gospels and Acts in the Penape and Zulu language have been finished.

PARIS at the present time contains forty regularly organized Protestant churches. In addition to these, there are eight which use the English language, of which three are connected with the Church of England and one with the Protestant Episcopal Church. There is also a Greek church, and a Russo-Greek, and the congregation of Mr. Loysou. There are thus fifty-one non-Catholic places of worship, besides the twenty-six stations of the McCall mission.

A BERLIN correspondent, discussing the appointment of Dr. Korum to the vacant bishopric of Treves, Rhenish Prussia, says: "The Government has allowed the Catholic clergy to exercise their old influence upon the public schools in regard to administration. Different dioceses have been again instituted, the payment of clergymen's salaries renewed, and the rights of the orders for nursing the sick enlarged. The Government took these measures in the interest of the State, but the Curia has made no sacrifice. It has succeeded only by passive resistance, and it is feared that other and greater concessions will be made to the Vatican, particularly if the elections produce a Conservative majority for the Government."

SCANDALS in connection with Church livings in England are quite numerous. A Manchester paper recently referred to a few in connection with London churches, as specimens: "Mr. Deane, vicar of a demolished church, lives at Bath, and draws £1,250 a year; and his former neighbour, the Ritualist, Mr. Rodwell, rector of St. Ethelburga, receives £1,050 a year and lives at St. Leonard's, paying a curate a small stipend to do his work in London. Canon Thomas lives at Canterbury, draws £1,000 for his stall, and takes £2,000 more as rector of All Hallows, Tower street. Mr. Lyall, the retired rector of St. Dionis, Blackchurch, has relapsed into the Roman communion as a layman, but draws his income from the funds of the Church of England."

THE following correspondence has been published: "8 Oxford Parade, Cheltenham, July 30th. My Lord,—As a clergyman who is troubled and perplexed by seeing your Lordship extend your hospitality in so pointed a manner to Dissenting ministers, may I ask if it is indeed true that you hold them to be as truly priests and competent to consecrate the Eucharist as your Lordship is?—I am, my Lord Bishop, yours faithfully, H. Willis Probyn Nevins, editor 'Christian Apologist.'" "The Palace, Liverpool, August 1st. Sir,—I acknowledge receipt of your letter. Wesleyan ministers are certainly not clergymen of the Church of England, but after the unkind treatment which John Wesley and his people received from the Church of England last century, and after the good work they have done, I shall never hesitate to treat them with respect.—Yours faithfully, J. C. Liverpool."

## MINISTERS AND CHURCHES.

THE excursion got up for the benefit of the Presbyterian church, Mitchell, a short time ago, netted \$70

THE Sabbath school at Whalen, which had not been in operation for some time, was recently reorganized.

THE new Presbyterian church at Port Sydney, Muskoka, was to have been opened last Sabbath by Rev. Dr. Cochrane.

REV. PROF. MOWAT, of Queen's University, Kingston, preached in St. Paul's Church, Bowmanville, on Sabbath, the 14th inst.

THE interior of Knox Church, Stratford, is to be remodelled and improved. The alterations will greatly enlarge the seating accommodation.

REV. W. R. McCULLOCH, recently licensed by the Presbytery of Whitby, preached in St. Andrew's Church, Bowmanville, on the 14th inst.

THE congregation of Knox Church, Perth, worshipped in the town hall last Sabbath, on account of work being done to the interior of the Church.

THE pulpit of St. Andrew's Church, Toronto (Rev. D. J. Macdonnell's), was occupied at both services last Sabbath by the Rev. A. A. E. Taylor, D.D., President of the University of Worcester, Ohio.

THE Rev. D. Tait of Berlin, was on Monday, 15th inst., called by the Presbyterian Church in Mitchell. The call was unanimous and very cordial. The stipend promised is \$1,000 and manse.

A SOCIAL meeting of the congregation of Knox Church, Guelph, was held on the evening of the 19th inst for the purpose of bidding farewell to Mr. Angus McKay, and of welcoming back Rev. Mr. Ball, the pastor, during whose absence for the benefit of his health Mr. McKay had filled the pulpit of the church. In the course of the proceedings Mr. McKay was presented with a well filled purse, accompanied by a warm address, to which he made a reply no less feeling.

THE Ottawa Valley Sunday School Association will meet at Perth on the 30th and 31st August and 1st September. The topics to be introduced for discussion are the following: 1. How to promote sincere catholicity among Sabbath school workers. 2. Home, Pulpit, and School. 3. The Teacher's need of Prayer. 4. The Teacher's Influence. 5. The proper use of "Helps" in connection with the International Lessons. 6. Conversation of the Scholars, the distant aim of the Teacher. 7. The best mode of opening, questioning, and closing the School. 8. A Model Bible Class. A mass meeting of Sabbath school scholars will be held on Wednesday afternoon, 31st, and probably on the evening of Tuesday the usual welcome meeting will be held, when addresses will be delivered, suited to parents and friends.

THE Rev. Dr. James, of Hamilton, will have the sympathy of the whole Church on account of the death of his daughter Elizabeth, whose funeral is thus described by the "Spectator": "The services at the house were conducted by Rev. Mr. Goldsmith, when the funeral cortege proceeded to the Great Western station, where the railway officials had kindly provided a special car for the transfer of the remains to Paris, to which place a large number of friends also went. On their arrival at that station they were met by a large concourse of citizens and friends. Dr. James is well known in Paris, having at one time been stationed in that town. Rev. Mr. Ballantyne conducted the services there, and the remains were placed in their resting place in the cemetery. The pall bearers were five brothers of the deceased and Mr. McLaren."

THE annual Sabbath school excursion of the First Presbyterian Church, Brockville, took place on the 27th ult. The party left Brockville at one p.m., and sailed up the River St. Lawrence to McDonald's Point. The scholars and friends landed and spent a most enjoyable afternoon. The weather was pleasant, and the place selected for landing suitable in every respect. Amusements for the younger scholars were originated and carried out most successfully by the Superintendent, Mr. R. Gill, and his assistant, Mr. Z. Rowe, aided by Mr. J. Reid. After tea on the shores of the beautiful St. Lawrence, with the Thousand Islands stretching away in the distance, clothed in richest hue, the company embarked and sailed a few miles farther up the river and then returned, reaching home in good time. The day was

the most enjoyable one that the scholars and friends have had on the river for their annual excursion.

ON Tuesday afternoon, 16th inst., a large number of people from Fullarton and Downie congregated at the Fullarton Presbyterian church, Motherwell, to see Mr. Andrew B. Baird, B.A., ordained. Although the day was fine and the harvest not finished, the novelty of the occasion and the high esteem in which Mr. Baird is held by those who know him, drew the farmers out in full force. The proceedings were opened by Rev. Mr. Scott, of Burns Church, Zorra, who preached a fine discourse, taking as his text Galatians vi. 14. He took Paul as the centre-thought of his discourse, and set him up as an example of a true earnest, and an energetic preacher of "Christ and Him crucified," which he considered was the grand and glorious truth to be preached. Rev. Mr. Hamilton, who presided, then proceeded to ordain Mr. Baird by asking the necessary questions, and having led in the induction prayer, Mr. Baird was duly declared and ordained minister, and was greeted by his fellow ministers. Rev. Mr. Waits, of Stratford, then addressed him on the momentous work before him and the many difficulties he would have to encounter. He urged him to guard against offensive doctrine, to avoid using extravagant expressions regarding social frivolities, wine drinking, and promiscuous dancing. He made some comparisons between the pulpit and the press. The press, although wielding a great influence, was not doing the great work the pulpit was. There was no power like the pulpit, he said. He stated that scientific lectures could not take the place of the pulpit, and warned Mr. Baird not to preach about scientific essays, but to stick to the Gospel. He commanded him to be courageous. There was a great work to be done in the household and in the pulpit. He said although speculations in theology were not dangerous, it was not profitable to indulge in them, and wound up by making reference to the great work done by such men as Wilberforce, Milton, Knox, etc. Rev. Mr. Wright addressed the people, the essence of which was an appeal on behalf of missionary work. Having been appointed to missionary service at Fort Edmonton, 900 miles west of Winnipeg, Rev. Baird started for his new field last Monday. Educationally, he is well equipped for his ministerial duties, having distinguished himself highly at the Toronto University and in Edinburgh; and physically, he will no doubt be able to stand the rigours of the climate and the hardships incident to organizing mission fields in the "great lone land." May he have journeying mercies and be greatly blessed in his labours in that far distant but most important field.

PRESBYTERY OF HURON.—At a special meeting of the Presbytery on Tuesday, the 9th inst., a call was sustained from Knox Church, Goderich, Leeburn and Union Church in favour of Rev. John A. Turnbull, B.A., to be colleague and successor to Dr. Ure, salary \$800. Mr. Turnbull accepted the call, and his ordination and induction were arranged for September 13th, at two p.m., in Knox Church, Goderich, Dr. Ure to preside, Mr. McDonald to preach, Mr. Lochead to address the minister, and Mr. Musgrave the people

### MISSION NOTES.

#### INDIA 1857 TO 1880.

It has been a time of building up and strengthening of great internal progress, of enlarged educational activity and missionary effort, and of all measures for the advancement of civilization and the welfare of the people. It has not been without its full share of trials, troubles, and distresses. Widespread calamities have called forth remedial measures of unexampled magnitude. And earnest honest effort has been made to meet the wants of the country and of the day, and to improve the relations between the governing race and the people of India. At the present time we find Britain in possession of territory in India in eight provinces, covering 900,000 square miles, with a population of over 190,000,000, of whom 536,000 are Europeans, Americans, and Australians. An area of 580,000 square miles is occupied by feudatory Native States with 49,000,000 of people. British India has an army of 65,000 Europeans, and 125,000 natives, with an equally large organized police force. It has an imperial revenue of upwards of £60,000,000, and a total import and export trade of £125,000,000. It has 8700 miles of railway open, with net receipts of over £5,000,000, employing 3,800 Europeans, and

142,000 natives. About 2,500 of the former belong to the Railway Volunteer Rifle Corps, in addition to the various corps of English Volunteers in the large British stations. There are 5,500 post offices, and 58,000 miles of postal lines; between 19,000 and 20,000 miles of electric telegraph, and 240 telegraph offices. Irrigation canals with permanent flow of water have an aggregate length of between 2,000 and 3,000 miles of main channel open, supplying manifold distributing channels. There are, besides, numerous canals of another class, filled by the annual rising of the great rivers, and hundreds of artificial reservoirs, for irrigation, the whole protecting the crops of an enormous area of country. A sanitary department is maintained in each province. Hospitals have been provided in all large cities and stations, and dispensaries in all towns and principal villages throughout the country. There are courts of justice in every district, with high courts at chief stations of provinces, and a rapidly increasing body of native as well as English barristers. Education, English or vernacular, though still very far below what is wanted and aimed at, has been carried into every part of the country, either under the direct management of the Government, or under missionary and other societies, with Government support. There are three universities. Schools of art have been established at several large places, museums, schools of medicine, and schools of engineering. And considerable progress has been made with native female education. Special schools have been established for various classes of the English population—schools of a high class for boys and girls, schools for the children of European soldiers, schools for the children of Europeans employed on the railways. Christian missions of the two great Church of England missionary societies, and of other societies and churches, have occupied all the most important cities and stations in British India, and several places in native states. Medical missions have been added, and missions to women. Besides the mission schools giving Christian instruction to all their pupils, there are divinity schools for training educated native Christians for the ministry. There are now upwards of 460,000 native Christians of the Protestant Church, receiving large additions annually, and including between two and three hundred native clergy, with a large body of catechists and teachers.

THE forthcoming report of the Church Missionary Society will have the following paragraph on the condition and prospects of its West African missions: "In Sierra Leone, and even in the interior countries approached from it, the committee do not look forward to an extension of, the Society's own operations; rather to the increasing readiness and ability of the African Church to undertake missionary as well as pastoral work. For the first time since the earliest conversions, under William Johnson, the native Christians connected with the Society in the colony are this year returned as 'None,' all being now transferred to the native Church. Unlike Sierra Leone, the Yoruba Mission will need re-enforcement from England; and it is not only there that an inviting field calls for the energies of the English missionary. The committee feel that the time has come when on the Niger also the white man should take his place beside the black man in proclaiming the name of their common Lord and Saviour. The remarkable exploratory voyage of the 'Henry Venn' mission steamer up the Binue, in 1879, not only revealed the existence of tribe after tribe ready to receive teachers, but reminded us that by the two great branches of the Niger we have a facility of access into Central Africa to which no route from the east coast affords a parallel. The committee are persuaded that one of the Society's earliest advances should be in this direction, and a nobler field for the Krapfs and Livingstones of the future cannot be imagined. The remarkable character of the movement toward Christianity in the delta of the Niger is fully confirmed. Both at Brass and at Bonny the people by hundreds are throwing away their idols and attending the Church services. The two churches are thronged every Sabbath. A small chapel has lately been built in a neighbouring hamlet by King George Pepple, who is taking a very hearty interest in the mission and setting a good example to his subjects, while the famous juju temple, studded with human skulls, is going to ruins."

A NEW college building has been erected in Antana-

nativo by the London Society. The teaching has hitherto been carried on in sheds, with considerable inconvenience. The new building is large and attracts great attention from the natives. At the opening exercises the prime minister and 350 prominent persons were present by invitation. The prime minister spoke for the queen expressing her gratification at the completion of the college, and her desire that her people should have the benefits of education, and, above all, the blessings of the religion of Christ.

**A COVENANTER BANNER.**

While Dr. Bonar was in Chicago he was much delighted to find here a time-worn banner of the Scottish Covenanters more than two hundred years old. He had some time ago clipped from a newspaper a brief notice to the effect that such a relic of the olden time was in this city, and he determined that when he came he would search it out. He mentioned the circumstance to James B. Waller, Esq., at whose residence, in Lake View, he was entertained as a guest while here. Mr. Waller took the matter in hand, and found the banner in possession of the family of the late Judge Manierre, and they kindly permitted him to take it out to his residence for Dr. Bonar's inspection. In the presence of a large company of Christian friends, who had assembled at an evening meeting at his house, Mr. Waller, at Dr. Bonar's request, exhibited it to the company and recited its history. It had been borne in the famous battle Bridge in 1679, by the followers of Reid, Laird and Kilbryde, whose title is on the banner, and from whom, through the Hamiltons, the Manierre family are descended. It is about six feet by three and a half, originally of pale yellow silk, now much faded. It bears across the centre, in large letters, perfectly distinct still, the inscription, "For God, the King and Covenant," and under this the picture of a large open Bible with a reference to a text in the prophet Jeremiah xxxi. 31.

This battle-worn flag had been in possession of the descendants of the Laird for many generations in Scotland, and was at last brought to this country by one of them in 1840. Once since then it was loaned and carried to Rockford, Ill., for some public celebration, and being exposed to the wind in a procession was somewhat tattered. It passed safely through the great Chicago fire of 1871, being in one of the only two trunks that were saved when the Manierre mansion was burned. It certainly is a relic of the past fraught with many historic memories, and is not a little damaged from having travelled so far from home and encountered so many perils.—*Chicago Interior.*

**"A HARMLESS TEMPERANCE BEVERAGE."**

BY JOSH BILLINGS.

Yes, I have finally cum to the conclusion that lager beer is a harmless temperance beverage, and at least is not intoxicating. In proof of this I have been told by a German who said he drunk it all nite long, just to try the experiment, and was after all obliged to go to bed entirely sober in the morning. I have seen this same man drink eighteen or twenty glasses, and if he was drunk it was in German, and nobody could understand it.

It is proper enuff to state that this man kept a lager beer saloon, and so he could have no object in stating what was not strictly true. I believe him to the full extent of my ability.

I never drank but three glasses of lager in my life, and that made my head ontwist as tho it was hung on the end of a string, but I was told it was owing to my bile being out of place; and I guess that it was so, for I never biled over wus than I did when I got hum that nite. My wife tho I was goin to die, and I was afraid I shouldn't, for 't seemed as tho everything I had eaten in my life was coming to the surface; and if my wife hadn't pulled off my boot just as she did, I believe that they would have cum thundering up too. That wus 14 years ago.

O, how sick I wus! I can taste it now. I never had so much experience in so short a time in all my life.

If any man shud tell me that lager beer was not intoxicating, I might believe him; but if he shud tell me that my stummick was not out of order, I shud ask him to state over a few words just how a man felt and acted when it was.

I warn't drunk that nite, but I had some ov the most natural simptoms that a man ever had and kept sober.

In the first place it was about 80 rods from where I drank the beer to mi house, and I wus over two hours on the road home, and a hole busted through each one of my pantaloons neez, and didn't hav on any hat, and tried to open the door by the bell-pull, and hiccupped awfully and saw everythin' in the room trying to get round on the back side of me, and, sitting down on a chair I didn't wait long enough for it to get exactly under me when it wus going round, and I set down a feeble too soon and so missed the chair about twelve inches, and couldn't get up soon enough to take the next one that came along. My wife sed I wus as drunk as a beast awl that nite, and, az I sed before, I began to spin up things freely till I finally got on one of the beds as it came 'round and slept it off. If lager beer is not intoxicating it used me almighty mean, that I know. Sull I hardly think that lager beer iz intoxicating, for I hav been told so; and I am probably the only man living who ever drank eny when his liver was not plumb.

I don't want to say anything against a harmless temperance beverage, but if ever I drink eny more, it will be with mi hands tied behind and mi mouth pried open.

**ACKNOWLEDGMENTS**—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz Bequest of the late Mrs. Harnet Greig, per her Executor, \$100, for Home Mission. Legacy of the late Mr. George Jamieson, of Beverly, per his Executors, \$500 for Home Mission, \$500 for Foreign Missions, and \$250 special for Foreign Mission, Formosa. Mrs. Edward Perry, Toronto, for Foreign Mission, Formosa, \$5.

SOME one has been summing up the results of Women's Work for Women, and finds that about \$800,000 were raised last year by fifteen Women's Boards, the Presbyterians raising \$179,000, and the Methodists and Congregationalists each about \$120,000. Since this new form of missionary labour was introduced by the Woman's Union Missionary Society in 1861, about \$4,500,000 have been raised by Christian women to send the Gospel to their heathen sisters.

GENERAL GARFIELD, in a letter addressed to a personal friend in November, 1879, wrote as follows: "But one thing, my dear fellow, allow me to say frankly; quit saying that you are 'an unworthy, poor, no-account,' etc., for you are not; and I rather think you know you are not, though you may have come a long way short of your ideal of what you ought to be and what you ought to have accomplished. You have done already more than the average of men ever do, and under the most disadvantageous and discouraging circumstances. Being poor and having a large family to support may prevent you from ever attaining your complete idea of usefulness as a public man; but remember that the greatest and most honourable thing you or any man can do is to take care of his family." This is most excellent sense. To be a thoroughly good husband and father is better than to be a successful statesman such as 'oo many of these are found to be. After all it is only noble to be good, though evidently the current with many sets strongly in the opposite direction.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XXXVI.**

THE COMMANDMENTS. { Ex xx. 13-21.

**GOLDEN TEXT.**—"And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 39, 40.

**HOME READINGS.**

- M. Ex. xx. 12-21. . . . Duties to Others.
- T. Deut. v. 16-33. . . . Laws of the Second Table.
- W. Luke x. 25-37. . . . "Who is My Neighbour?"
- Th. Deut. vi. 1-25. . . . Obedience Enjoined.
- F. Matt. v. 17-32. . . . The Law Explained.
- S. Matt. v. 33-48. . . . "Be Ye Perfect."
- Sab. John xiv. 15-24. . . . Obedience the Test of Love.

**HELPS TO STUDY.**

The first table of the law—summarizing in four commandments the duties which men owe directly to God—was the subject of our last lesson.

We now come to the second table, being a similar compendium of the duties which all the members of the human race, as creatures and subjects of the same God, owe to each other.

The duties specified in the second table are in no way of smaller obligation than those laid upon us in the first, for although we owe the former directly to our fellowmen we owe them primarily—though indirectly—to the Divine Lawgiver. To put the same truth in another shape, it may be affirmed without question that the first commandment is broken every time a breach of any of the other nine is committed.

For further introduction we restrict ourselves to stating that the command in every case forbids, not only the act specified, but everything which has the smallest tendency in the direction of that act. In other words the commandment always states the most heinous way in which it can be broken, and only that. It is rather a distant warning beacon on the brink of a precipice than a fence besides the narrow path of duty; and it says to us not, Don't come here, but Don't come this way.

The following division is suggested. (1) Our Duties to each other, (2) The Terrors of Sinai.

**I. OUR DUTIES TO EACH OTHER.**—Vers. 12-17. It can scarcely be repeated too often that these duties are founded, not on the relations which we bear to each other, but on the relation which we all bear to our common Creator.

**Honour thy Father and thy mother.** There seems to be no human obligation more sacred than the duty which children owe to their parents. The command which inculcates this duty is placed first in the second table; and on the principle stated in our introduction—and to be plainly traced throughout the Decalogue—to disobey or shew disrespect to his father or his mother is the worst way in which a person can break the fifth commandment. But there are other ways besides in which it can be broken. It follows as into all the relations of life, and ought to regulate our conduct at home and abroad. It insists on our "preserving the honour and performing the duties belonging to every one in their several places and relations."

The promise attached to this commandment is fulfilled in a national sense; and many lives might be shortened if children were not taught to care for their parents. But although it is a difficult thing to prove, it is quite possible that it is also fulfilled to the individual in every case in which it is not counterbalanced by some other cause. It may sometimes even happen that the threat found in Proverbs xxx. 17 is literally fulfilled. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

**Thou shalt not kill.** By referring to Matt. v. 21-24 it will be seen that, as already stated, the letter of the law expresses only the most aggravated form of the offence. A contemporary says: "This commandment forbids not only murder, suicide, unjust war and duelling, but all vices which tend to shorten life, such as drunkenness, gluttony, lust, the indulgence of violent passion. To each individual of our race God has commanded life as a sacred trust; and He has made it inviolable by the hand of man except when forfeited by those laws which He has ordained for the preservation of human society. Gen. ix. 6: 'Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man.' Our Saviour teaches that this command is violated, not merely by the outward act which assails the life of another, but by cherishing in the heart such passions as would prompt to this—malice, sinful anger, revenge" (Matt. v. 21, 22).

**Thou shalt not commit adultery.** Again, only the most heinous phase of the sin is mentioned. The "Shorter Catechism" correctly teaches that this command really requires "the preservation of our own and our neighbour's chastity in heart, speech and behaviour," and forbids "all unchaste thoughts, words and actions." See also Matt. v. 28.

**Thou shalt not steal.** The doctrines of the Communists and Socialists are here flatly contradicted, for the commandment recognizes the natural and moral right of each person to hold property which must not be interfered with by others. In this instance also the sin is described in its most revolting aspect; but many are the actions here forbidden, such as gambling, usury, extortion, etc.

**Thou shalt not bear false witness against thy neighbour.** Are we then to bear false witness in his favour? Certainly not; but here as elsewhere the worst form of the sin is mentioned. This commandment forbids all forms of lying, whether they affect our neighbour's reputation or not (Eph. iv. 25).

**Thou shalt not covet thy neighbour's house, etc.** The Decalogue closes with a most searching and comprehensive command. The inordinate desire of possession lay at the root of evil in the Garden of Eden, and it is the unlawful wish to procure some real or fancied benefit that still prompts to the commission of sin and crime.

**II. THE TERRORS OF SINAI.**—Vers. 18-21. Here we have a sublime description of the manifestations of God's awful majesty which took place when His law was openly published. But the audible and visible terrors of Sinai were as nothing to those terrors that attack the soul of the sinner when he is awakened in the midst of his sinfulness and finds himself confronted with a holy God whose law he has broken. His fears are all removed when he finds the Saviour, who has obeyed the law in his stead and died to atone for his sins. But how much more terrible must be the case of him who awakens from his sinfulness only at death, and finds himself in the hands of Divine justice without hope of ransom.

And all the people saw the thunderings, etc. The "Westminster Teacher" says: "Sight is put figuratively for perception in general; a figure which is employed more frequently in Hebrew than in our language. The scene was witnessed by the entire congregation from their position on the plain below. They removed—so terrible were the displays of majesty and power by which the presence of God on the mountain was revealed to them that they were overcome with fear. At first bounds had to be set about the mountain to guard against presumptuous intrusion; now the people are so dismayed at the revelation they have witnessed that they incline to stand afar off. Man in his guilt may well shrink back from the revealed justice and holiness of God."

## OUR YOUNG FOLKS.

### THE ELEVENTH COMMANDMENT.

"NO, I will not lend you my sled, Willie; I want to use it myself, so you needn't beg any longer," said little Charlie Albertson, as he and Willie Miller were standing on the village hill one winter's afternoon. "If your father is too poor to buy you one," he continued, "I can't help that, so move out of the way now, for I want to ride down hill."

The little boy moved away, and watched the flying sled with longing eyes. Charlie was right, though he did not know it. Willie's father could not afford to buy his little son a sled; for it took all his hard-earned money to purchase clothes and food for the many little ones at home, and Willie had tried to make one, all in vain.

It was a trial for him to see the other boys coasting, and he could not help thinking that Charlie was unkind to refuse him "just one ride." But he brushed away the tears and ran home, trying not to feel so very sorry.

Did the ice melt after Willie left, or were the sled runners out of order? What is the reason that Charley did not enjoy coasting as he had done before? There was no one now to beg for "just one ride," no one to stand in the way, then why was it the little boy so soon left the hill and dragged his sled into the house?

In the evening just as Charlie had finished studying the last lesson, his father looked up from a book he had been reading, and asked the little boy if he could say all the commandments.

"Yes, indeed, papa," replied Charlie. "What a question? I knew them all years ago."

"Very well, repeat them," returned Mr. Albertson.

Charlie commenced and ended the tenth exultantly, without missing one word.

"Go on," said his father, "I want to hear the eleventh."

"The eleventh, papa!" exclaimed the child, "I never heard of it. There are no more in my Bible, at any rate;" and Charlie brought his little Bible, open at the twentieth chapter of Exodus.

"Suppose God should give us a new commandment wouldn't you call that the eleventh?" asked his father.

Mr. Albertson then turned to the thirteenth chapter of the Gospel of St John, and asked him to read the thirty-fourth verse.

"A new commandment I give unto you. That ye love one another as I have loved you, that ye also love one another," read Charlie.

"Now, when I tell you," said his father, "that I passed through the woods on the hill this afternoon, I guess my little boy will know why I wanted to hear if he remembered the eleventh commandment."

Charlie blushed; for he knew that his father must have heard his cross words to little Willie, and he felt very sorry indeed that they had ever been said.

"I wonder if my little son knows how hard Mr. Miller has to work in order to buy even bread and clothing for his many children," said Mr. Albertson. "I wonder if he saw the tears

that filled little Willie's eyes, as he turned away from the hill this afternoon. If my little boy had seen how sadly the poor child looked, I do not think he could have enjoyed even coasting afterwards."

"And I'm sure I didn't enjoy it at all, papa," said Charlie, trying in vain to dry the tears which would come, as he thought of Willie. "I am very, very sorry that I was so unkind; but what can I do now?"

"Think for yourself, Charlie," said Mr. Albertson, "and try to find some way to show your love for poor little Willie."

Charlie thought a long while, and then springing up, clapping his hands, exclaimed, "I know what would be splendid, papa; I will take some of the money that you gave me at Christmas, and buy a sled for Willie; wouldn't he be pleased?"

"That is a capital plan," replied his father, "and to-morrow we will go to select one."

Very early the next morning Mr. Albertson and Charlie started out, and bought the prettiest sled in the village store, and before school commenced, Charlie asked Willie if he would not like to try it. The poor boy was delighted, and after having rode down the hill several times, brought the sled back again to Charlie, with many thanks.

"Keep it," said Charlie, so excited that he did not know what to say; "I don't want it; it's yours, I didn't mean to be so cross."

Willie could not understand what was meant, and it was some time before he could realize that the beautiful sled with a prancing black horse painted on it, was really his own, "to keep for ever and ever," as Charlie said. Then how happy he was, and how happy they both were together, I cannot begin to tell my little reader.

"I mean to write the eleventh commandment in large letters and hang it in my room," said Charlie, after he had told his father how happy the sled had made Willie. "Wouldn't that be a good plan, papa?"

"Yes, my darling," said Mr. Albertson; "but do not forget to ask God to write it on your heart as well, and give you strength to keep it always."

"Yes, indeed, I will ask Jesus to help me," said Charlie, "for I never could keep it all alone."

Now I wonder what the little boy is going to do who has just finished this story. Will he lay the paper aside, and forget the beautiful new commandment Christ has given him, or will he not rather think of the great love Jesus shewed for him, when dying on the cross that he might live, and pray God to help him shew forth his love for that dear Saviour, by keeping the new commandment?

### THE BEARS' SERMON.

UNCLE Fred was sitting under a tree in the orchard, reading his paper. The children caught sight of him, and then there was a rush and a hurry to see who could get to him first. Will and Tom were the fastest runners, and didn't mind the fence any more than a log, but poor little Bobby and Sue, though they went as fast as their little legs could carry them, were far behind, and besides

the fence was too high for them to climb, so they set up a pitiful cry, begging the boys to wait and help them.

Will and Tom were in too much of a hurry for that, and the poor little things would have cried in vain, had not Uncle Fred left his tree and newspaper, and lifted them over the fence.

Will and Tom were resting under the tree when he came back, looking rather ashamed.

"Why you are not as kind as the bears," Uncle Fred said. "I am going to punish you, by making you listen to a sermon."

"Do you know how they catch bears in Russia?"

No, the children didn't, and they settled themselves with a delighted air, for they knew a story was coming.

"It is easy enough, as they do it. Why, you children could catch half a dozen at once, if you chose."

"Could we, really, Uncle Fred?" the boys asked, eagerly.

"Could we, too?" echoed Bobby and Sue, with wide open eyes.

"Yes, if you were strong enough to dig a pit several feet deep. Will and Tom could do that, if I helped a little, and Bobby and Sue could cover over the top with turf, leaves, and sticks, so as to hide the hole. Then all we would have to do would be to put some food on top, hide behind a tree, and watch.

"And then—what next, what next?" cried the children in a breath.

"Why, then, we should see a big black bear shuffling along. As he came near the pit, he would begin to sniff, and sniff, and look around to see where the food was. In a minute he would see it, but the moment he would put his paw on the turf, he would go to the bottom of the pit."

"Would it kill him?"

"Oh no, but he couldn't get out, possibly, and then the hunter would come and shoot him. But if four or five bears happen to tumble into the same hole, they all get out again by stepping on each other's shoulders, and so reach the top of the pit, all but the bottom one, and he, poor fellow, would never get out if bears were not kinder than boys."

Will and Tom were too much ashamed to ask how, so Uncle Fred went on:

"The first thing they do, when they get out themselves, is to get a branch of a tree, which they let down to their poor brother bear. In a minute more he is out, and away they all scamper to the woods. If the bears were like some boys, they would have left the poor, helpless bear to cry in the pit while they ran off to have a good time."

Uncle Fred had told them a story, but the boys found they had been listening to a sermon all the time. It was one they could not help remembering either, for, whenever they started to run and leave their little brother and sister to help themselves, the bear sermon would come into their minds, and they would be so ashamed to have bears kinder than boys, that they would stop and be kind too.

THE American Bible Society lately procured for its use a new stop-cylinder printing-press, upon which an entire copy of the Bible can be printed every minute.

Words of the Wise.

THE most powerful agencies of nature are invisible—light, gravitation, and electricity. It is so with the influences which one man exerts over another—and which Christians exert over the world.

MEN who see into their neighbours are very apt to be contemptuous; but men who see through them find something lying behind every human soul which is not for them to sit in judgment on, or to attempt to sneer out of the order of God's manifold universe.

THERE is nothing so trustworthy on earth as the Word of God. That which it discloses of God's nature, God's purposes, of man's duty, of man's destiny, is absolutely true, and shall find its fulfilment beyond all question. Heaven and earth shall pass away, but God's Word shall stand forever.

A CHRISTIAN, passing two young men on the sidewalk, heard one of them swear, and remarked, "I suppose it would take a good deal to induce one of us to steal." "I guess it would," they responded. "But," he added, "the law which says, 'Thou shalt not steal,' says also, 'Thou shalt not take the name of the Lord thy God in vain,' and to break the one commandment is as wicked as to break the other."

SAILORS in a storm must sometimes bind themselves to the rigging that they may not be washed overboard. The helmsman must often tie himself to the wheel. The same precaution is necessary in spiritual things. The waves of temptation are too high for us, and would sweep us away. We need to be bound. Church-membership is a bond. The communion of God's people, the prayer of faith and the study of God's Word are bonds which keep us from evil.

It is a great mistake to set up your standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavour to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; to believe only what our finite minds can grasp.

A CLERGYMAN was recently annoyed by people talking and giggling. He paused, looked at the disturbers, and said, "I am always afraid to disapprove those who misbehave, for this reason: Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the sermon a gentleman said to me, 'Sir, you have made a great mistake; that young man is an idiot.' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake, and reprove another idiot." During the rest of the service there was good order.

DR. EZRA ABBOTT, one of the New Testament revisers, says that "the greatest service which the scholars who have devoted themselves to critical studies and the collection of critical materials have rendered has been the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from important corruptions, even in the late and inferior manuscripts on which the so-called 'received text' was founded," and "though the corrections made by the revisers in the Greek text of the New Testament followed by our translators probably exceed two thousand, hardly one-tenth of them, perhaps not one twentieth, will be noticed by the ordinary reader."

THERE is a bitter wisdom in this bit from "Daniel Deronda": "In general, mortals have a great power of being astonished at the presence of an effect toward which they have done everything, and at the absence of an effect toward which they have done nothing but desire it. Parents are astonished at the ignorance of their sons, though they have used the most time-honoured and expensive means of securing it; husbands and wives are mutually astonished at the loss of affection which they have taken no pains to keep; and all of us in our turn are apt to be astonished that our neighbours do not admire us. In this way it happens that the truth seems highly improbable." And what corresponding sweetness is there in this thought from the same book: "In many of our neighbour's lives there is much not only of error and lapse, but of a certain exquisite goodness, which can never be written or even spoken, only divined by each of us according to the inward instruction of our own privacy."

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