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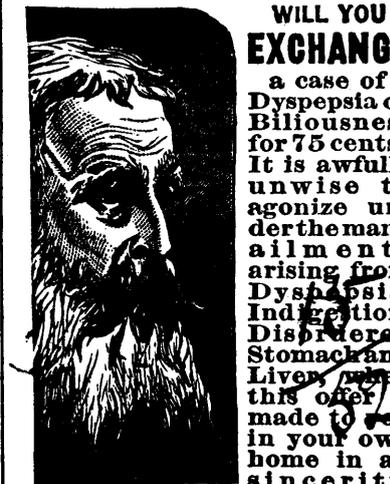
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VEAL POT PIE.—Cut in pieces two pounds of veal, and boil in water until tender; season and add six potatoes sliced; boil until done, and pour in a deep pan. Stir in a spoonful of flour and cover with a crust made like biscuit. Bake a light brown, but be sure to have plenty of gravy in the pie.
GRAHAM COOKIES.—Graham cookies are good at lunch with a cup of tea. Take two cups of sugar, one cup of sour cream, half a teaspoonful of soda; mix quickly, roll rather thin, and bake in a moderate oven. Possibly the inexperienced cook needs to be told that Graham flour must be cooked longer than wheat flour.
LEMON CREAMS.—Pare four lemons very thinly, and throw the peel into twelve tablespoonfuls of water. Squeeze the juice over eight ounces of finely-powdered sugar. Well beat the yolks of ten eggs, then add the peel, water and juice gradually, and strain it through the muslin into the stewpan. Stir it one way over a gentle fire till it becomes pretty thick, but do not let it boil. Serve in custard cups.
PEA SOUP.—Take a quart of shelled peas; boil the pods in a gallon of cold water until all the substance is boiled out of them; then skim them out, and put two pounds of beef into the pot. After the meat is boiled to shreds, skim the soup well, strain and return it to the pot; add the peas, with a little parsley, and let it simmer until the peas are quite tender; season with pepper and salt; thicken with a little butter and flour, let it boil up once and serve.
ANGELS' FOOD.—Angels' food (the custard and not the cake) is made in this proportion: Dissolve one box and a half of gelatine in one quart of milk. Add the well-beaten yolks of three eggs, one cup of sugar, the juice of one lemon. Let all just come to a boil. Then take it from the stove, and when it is nearly cold stir in the whites of the eggs, which you have beaten to a stiff froth; then flavour it with vanilla. Turn in a mould to cool. This is a delicacy suitable for dessert or for tea.
BARLEY GRUEL.—Barley gruel is an important article to the invalid's dietary. It is generally made too hastily, and thus much of its virtue is lost. Take two ounces of pearl barley; wash in clean cold water, then boil it for five minutes in a pint of water. Pour this water away, and put a quart of boiling water to the barley; let it boil for three hours, strain, and add any flavour; if that of lemon peel is desired, cut it very thinly, and infuse for ten minutes in enough cold water to cover it—stir the liquid into the barley gruel. Equal quantities of milk and barley gruel make a very nourishing drink, especially useful in feverish cases. Barley gruel should not be mixed with milk or syrup before it is required for use, as in a warm atmosphere it undergoes changes, and sometimes slightly ferments.
A DURABLE WHITEWASH.—The "Scientific American" gives the following as a durable whitewash: For one barrel of colour-wash, half a bushel of white lime, three pecks of hydraulic cement, ten pounds umber, ten pounds ochre, one pound Venetian red, quarter pound lamp-black. Slake the lime, cut the lamp-black with vinegar; mix well together; add the cement, and fill the barrel with water. Let it stand twelve hours before using, and stir frequently while putting it on. This is not white, but a light stone colour, without the unpleasant glare of white. The colour may be changed by adding more or less of the colours named, or other colours. This wash covers well, needing only one coat, and is superior to anything known, excepting paint.

THE SUPERINTENDENT IN LOVE.
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THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, AUGUST 2nd, 1882.

No. 31.

NOTES OF THE WEEK.

ABOUT fifty children of the 400 missionaries that have been appointed by the American Board are now labouring in the foreign field.

REV. E. DODSON, pastor of the Strathroy Baptist Church, has been appointed editor of the "Canadian Baptist," and will assume his new position in a short time.

MR. S. MORLEY, M.P., suggests that large halls should be erected in London, not identified with any particular Church system, but with all evangelical denominations, for the preaching of the Gospel to the lapsed masses.

FROM a circular issued by Mr. Moody, it appears that, after completing their work in Scotland, he and Mr. Sankey will visit the principal towns of England, and take a run over to Paris and Ireland. Next spring they will sail for America for a brief change, prior to entering upon a twelve months' campaign in London.

THE "Catholic League," which is in advance of the "English Church Union," proposes to establish a new order of "Preaching Friars," under the name of the Brotherhood of Common Life, to propagate the Gospel in the highways and byways, free from the constraint of custom and the stiffness of recognised formulas.

AT a recent representative meeting held at Newport, Isle of Wight, it was unanimously resolved that a Sunday Closing Bill should be introduced into the House of Commons. A canvass of the island shows that eighty per cent. are in favour of the movement. Mr. Tennyson has written a letter in which he says he thinks it would be an excellent thing for the Isle of Wight if public-houses were closed on Sundays.

AT the centenary celebration of the Saltcoats Church, the Rev. Alexander Brown, of Pollokshields, said that perhaps the saddest chapter in Scottish life was that those who from position ought to be the leaders of the people, had severed themselves from all that is dearest to the people of the land. Although Presbyterian marquises and earls were "few and far between," yet Scotland was Presbyterian to the core.

THE last census for the town and suburbs of Calcutta shows the following numbers of Christians classed in their denominations:—Church of England, 8,768; Presbyterians, 1,869; Roman Catholics, 11,095; Armenians, 649; Greeks, 113; Lutherans, 329; Wesleyans and Baptists, 1,549; Independents, etc., 346; others not specified, 5,662—total professing Christians, 30,400; Unitarians, Theists, and Agnostics, 78.

"THE National Society for the Suppression of Juvenile Smoking" has recently been formed in London by gentlemen who feel the urgent necessity of grappling with this formidable and increasing evil. The eminent Dr. B. W. Richardson, who is its president, made an earnest address against the injurious results to the young from a medical point of view. A United States paper says that "a branch society is imperatively needed on this side of the water."

THE clerical party in Naples recently mustered in force, and, headed by the priests, attacked the Methodist Episcopal Church, broke the windows, and attempted to burn the building. An excited crowd, led by a youth carrying a red and white Bourbon banner in one hand and a large knife in the other, kept up a scene of terror and danger to the Protestant community for hours, the secular authorities making no sign of disapproval. This is the firstfruits of the recent clerical electoral victory in that city.

THE Spiritualists, finding that they are not progressing at this side of the world, have turned their

attention to the East as a likely recruiting ground, and are trying to seduce the Hindoo into their ranks. But the Hindoo, under the influence of the English, has become acute and intelligent. At a séance given at Calcutta a few weeks ago, a Bengalee gentleman completely upset the Spiritualist who presided over the entertainment. In the course of the proceedings he was touched on the nose by a being said to be from the other world, and represented as his father. "No," he replied, "that cannot be. My father never washed himself, and the spirit's hand smells of soap."

THE "Herald and Presbyter" says: "The Legislature of Texas has done two grand things. It has not only repealed the law by which colporteurs of religious books were liable to a tax of \$50 a year each, but it has imposed a tax of \$500 per annum on all persons who sell the 'National Police Gazette,' the 'Police News' and other similar illustrated papers. This last act is worthy of imitation by the Legislatures of every other State. There is nothing more injurious to the morals of the young of both sexes than the reading of these infamous papers. They breathe of the pit, and yet they are hardly worse than many others which are admitted into would-be respectable families."

WHEN the memory of a deceased popular writer's personality dies away, extravagant praise of his writings and character generally gives place to cool and unbiassed criticism. From the time of Charles Dickens' death up to a very recent period, even the London "Spectator" could scarcely have ventured to speak of him as it does in a recent issue, and yet how many there are who will be quite ready to say that they "always thought so." The "Spectator" says: "There is something in Dickens when he abandons his part of humorist to play that of a spiritual purifier which is to our mind beyond measure repellent. More than self-confident, at once showy and shabby in his moral make-up, at once proud of his spiritual functions, and without even an incidental flash of that self-suspicion and self-distrust which could alone have enabled him to fulfill them, Dickens always forces on our minds, in these moods of his, the memory of the rebuke to those who were so anxious to take the mote out of their brother's eye before they had qualified themselves to see clearly by taking the beam out of their own eye."

THE Earl of Shaftesbury's energetic condemnation of the methods adopted by the Salvation Army is followed by a more elaborate protest from Canon Farrar. In a sermon in Westminster Abbey, he declared that the Salvationists were not only shocking the Christian conscience by their almost blasphemous travesty of the most sacred mysteries of the religion of Jesus, but taking a course which cannot but be attended with the most serious spiritual danger to their converts. He pointed to the fact that he has joined in inviting Messrs. Moody and Sankey to London as a proof that he is not animated by ecclesiastical prejudices or sectarian feeling. Canon Farrar says the Salvationists have not brought one single regular worshipper to the Church of England, so far as he knows; and, commenting on this, the "Christian World" expresses a doubt whether they have added to the membership of any other denomination. "General" Booth is steadily building up a sect, and has no idea of allowing the "soldiers" to desert if he can help it. Canon Farrar denounces a journal called the "Little Soldier," which he would gladly see suppressed at once. Children are encouraged to send their "experiences" to this paper.

"THE Presbyterian Church of Wales," says the "Outlook," "is more worthy than any other of being called the National Church of the Principality. Its Presbyterianism is entirely of native development, and is the fruit of religious revival and earnest Scripture training. As yet it is better known by its original name of Welsh Calvinistic Methodism. Clinging like Wesleyan Methodism for years to the English Church, in which it had its origin, it was forced at last

to develop itself into a separate organization. And now, with its 1,300 chapels and preaching stations, its 600 ordained ministers and 360 preachers, its 120,000 communicants and £160,000 of income, its *monthly meetings* or Presbyteries, its colleges at Bala and Trevecca, its quarterly associations or Synods, and its General Assembly, it is holding on its way in the strength of a deepening Presbyterianism. This vigorous denomination is zealously attending to its English as well as its Welsh interests. There are about 160 churches in which the service is wholly English, with about 8,000 communicants. These are gathered into what are directly named Presbyteries, while in the case of the purely Welsh congregations they are designated '*monthly meetings*.'

THE scheme just broached by an alderman of this city for the regulation of shop licenses to sell intoxicating liquors presents features that render it at least worthy of consideration. It involves the entire prohibition of the traffic in liquors by grocery stores, and its restriction to places devoted exclusively to the sale of such liquors. There are about 450 grocery stores in the city. One hundred of these are licensed. This Alderman Ryan says is an injustice to the other 350, for they are not in a position to sell their goods as cheaply as those who have the profits on the sale of liquor to supply all deficiencies. The fact that the liquor itself forms a very powerful attraction to a large class of customers tells in the same direction. The injustice, however, is perhaps not the most injurious feature of the present system. The worthy alderman is quite correct in his opinion that very much evil has been done by allowing strong drink to be kept "where a man's wife and family, and for that matter himself, are unavoidably brought into contact with it." On being asked to state his plan in detail, Mr. Ryan said: "There are not many details in it. I would issue fifty licenses, and fix the fee at \$200, and I would stipulate that no other business but the retailing of liquor by measure be carried on there. I don't think the full fifty would be taken up, but I would be willing to grant that number, so that there could be no monopoly in the business, and customers would be well supplied." While waiting for total prohibition, would there be any harm in giving this plan a fair trial?

IN a letter to Dr. Murray Mitchell, Rev. Joseph Cook gives his opinion as to the need of India, and his estimate of Keshub Chunder Sen, as follows: "In all, I have made forty-two public appearances in India and Ceylon in eighty-four consecutive days. Thirty of these have been elaborate lectures from one to two hours long, and the others were sermons and shorter addresses. Everywhere I have had as good audiences as at Bombay and Poona. My experience proves that there is an immense and growing opportunity for usefulness in India by English lectures on the highest philosophical and religious themes. May God send reapers into this ripe harvest! My first lecture in Calcutta was on 'The Insufficiencies of mere Theism.' I did not spare the system of thought of Keshub Chunder Sen; but I confess I admire the man. If Theism is put forward as complete in itself, and as a rival to Christianity, it must of course be criticised; but I think Mr. Sen himself, as distinct from his scheme of theology, is to be treated with tenderness, and deserves the prayers of the Christian Church. He calls himself a *Uni-Trinitarian*; but I found myself compelled to classify him at present as a *Quaker-Unitarian* in a Hindu dress. He has a doctrine of the Inner Light that reminds one of the best of the Quaker mystics; but his views of the person of our Lord are certainly not more nearly orthodox than Channing's. I was surprised to hear that he had never read Liddon's Bampton Lectures on the Divinity of our Lord, and I gave him a copy of the volume. He depends for his knowledge of religious truth on religious exercises continued through three, four, and sometimes five hours a day. I thoroughly believe him to be an honest and devout man. My feeling is not that he should pray less, but that he should study more."

OUR CONTRIBUTORS.

THE TRUE SCOPE OF PREACHING.

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

The great and only remedy is to hold up the Cross of Christ clear and full in view of perishing men, that they may look on that Lamb of God and have their sins taken away. And in that grand theme of salvation through the blood of Christ all teaching and preaching is to have its full scope, while in the proclamation of the riches of His grace the most brilliant genius, the richest culture, the ripest scholarship may be employed, for even angels desire to look into these things.

It is admitted by all that the doctrines of the Cross are the pulp' great theme, the grand subject which the Christian ministry must handle. But what is meant by *preaching Christ*? What do the doctrines of the Cross embrace? What did Paul regard as the scope of his preaching when he said, "I am determined not to know anything among you but Jesus Christ and Him crucified?" "*Christ and Him crucified*" has become a cant phrase with many who would narrow its blessed significance to their own conceptions of what are the only legitimate themes for the Christian pulpit. Many small men, through their professed zeal for the Gospel, would curb the ministry in its legitimate work, and put bonds upon the liberty of the sons of God, squeezing everything into their own little mould. Did Paul mean that he would utter the same truth day by day like a parrot cry, or use the Gospel as a wonder worker uses his charm-book or mystic symbol? No; the Cross was to be the centre and vital principle throughout his whole ministry, and that from it all moral duty must draw its sanctions. It was to be the *focus* from which all lines of instruction were to proceed. But Paul claimed and exercised the liberty of discussing and enforcing every duty between man and man. There is not one of the minor morals that does not receive notice from the Apostle, as may be learned from any of his epistles. He says, "*We preach Christ crucified*," but in that very letter in which this statement occurs he discusses the question of marriage in times of danger; the inexpediency of eating meat sacrificed to idols; going to law before heathen judges; contributions to the saints; divisions in the Church; how to conduct public worship. In short, he brings the principles of the Gospel to bear on all life and conduct. Paul regarded nothing foreign to the pulpit which affects man in his life here or hereafter. He preached *Christ Jesus the Lord*, but he included in this telling husbands how to love their wives, and wives to care for and obey their husbands. He enjoined on children obedience to their parents, and parents how to train their children. He brings masters and servants face to face, and makes each feel his own responsibility. He did not regard it as outside of his ministry to tell young women how to dress and wear their hair. He warns against pride and foolish display, and gives counsels to Timothy concerning his health. He descends on particulars, and specifies sins one by one, and on duties till the long catalogue is drawn out. (Eph. iv. 31, 32.) When ministers become thus specific on moral duties now, a class of hearers of the weaker sort charge them with preaching *works* instead of Gospel, and speak by way of reproach of a *mere moral discourse*. But ministers, like the Apostle James, must preach *works* as well as *faith*—works as the fruits and evidences of faith, the outcome of a loving heart. "Show me thy faith without thy works, and I will show you my faith by my works."

Preaching Christ must not be understood in a narrow sense. It gives the whole range of the Bible as the source of our teaching, which bears on Christ as its substance. What a richness Paul found in the Old Testament, as may be seen in his Epistle to the Hebrews; and could not Christ Himself begin at Moses and all the Prophets, and expound unto them in all the Scriptures the things concerning Himself? To preach Christ is to open up the whole revelation of God, for He is the reality of all its types. To Him gave all the prophets, witness, and Moses wrote of Him. See what treasures Spurgeon has found in the Psalms, which cover the varied experiences of the heart under every spiritual condition; or Pusey, in Daniel; or Alexander, in Isaiah; or Robinson, in

Genesis; or Arnot, in the Proverbs; or Guthrie, in Ezekiel! Christ is the grand centre of the circle of Christian truth, but that circle is wide, and touches at many seemingly opposite points. He is the Sun around which all revolve, while the moralities of life spring from the union of Christ with His people; therefore doctrine and duty, morality and religion, are married, and must never be divorced. If the Apostle James were to preach from some of our pulpits his matchless epistle, some people would call it cold morality, and not the Gospel. And the late James Hamilton was wont to say that some would charge our Lord's sermon on the mount as lacking in evangelical truth if they were to hear it preached! All this arises from a mistaken view of what preaching Christ means. Surely Christ's authority requires us not only to *believe*, but also to be truthful, honest, diligent, temperate, good husbands, wives, dutiful children, and worthy citizens. We have no more right to conceal the will of God concerning *duty* than the same will concerning *doctrine*. Because of false sentiments on this whole subject there are many who would make poor pagans who pass for very good Christians. Don't imagine that the work of the Christian ministry is circumscribed because it consists in preaching Christ; no work is circumscribed that has all the fullness of God to draw from. There is no atmosphere so free as that which overhangs the Christian pulpit; no range of subjects so wide, so rich, so varied as that which the minister handles.

Many regard the preaching of the Cross as a mere discussion of abstract principles, the elucidation of theological dogma, the unburying of old fossils of a past age—mere speculative opinions of religious thought, with no direct bearing on any human interest, real or supposed. But it is to bring the Gospel to bear on man in all the trying circumstances and experiences of everyday life; guiding the erring, directing the anxious, comforting the sorrowing, speaking rich, warm words to thaw out the winter from many a frozen heart, and preparing the soil for seed-sowing, preaching glad tidings, and bringing summer and sunshine into many a home long darkened. Surely this is employment fit for angels, and yet it is man who is called to be a co-worker with Christ in reclaiming a lost world. The preaching of the Cross is the lifting up of the Son of man as the slain Lamb of God's providing, through whose blood redemption is granted. It proclaims Him a physician for the world's malady, a balm for its wound, a shelter from its storms, a great light in this world's darkness. It is to proclaim Jesus as the only Mediator—the way, the truth, the life. It sets Him forth as a Prince and a Saviour, and points the weary and heavy laden to Him for rest.

We preach Christ crucified; we glory in the Cross! But who is Christ? He is the eternal Son of God, Jehovah-Jesus, the Saviour of the world; the brightness of the Father's glory; the King and Head of the Church. We preach Christ Jesus the Lord, whose rule covers all human interests, and whose authority touches all human duty. When His kingdom comes, His influence must sanctify and ennoble all activities, and cover with the sacredness of His presence wherever men live, and toil, and suffer, and die. Could we but make men feel and acknowledge His authority as Lord of the conscience, and His sacredness as priest, and bow in loving obedience to His righteous law, we would then have gained all for which the ministry exists; for our aim is to have Christ acknowledged as ruler of the life.

We believe in special appliances to meet special forms of sin that are developing. We believe in restrictive legislation and prohibitory enactments when these are expedient. Public profanity ought to be punished as a public crime. Our laws ought to be enforced against Sabbath-breaking. It is right to punish theft, murder, adultery. Each man as a citizen has liberty to exercise his own civil rights, and engage in public and political movements according to his own conscience. But the Church of Christ, as such—ministers of the Gospel—must wield another weapon, and fight with the sword of the Spirit. They must put on the breastplate of righteousness, and the shield of faith. This is our only true armoury with which to quench all the fiery darts of the devil. The apostles and early preachers of the Word looked over as much sin, and had to meet as many vices as we—drunkenness, licentiousness, crimes of all kinds. But we never find them agitating for legal enactments. They never came to knock at Cæsar's door, or depend on legal prohibition measures of any kind, but always on the

baptism of the Spirit; the endowment with power from on High; and with this equipment they went forth as strong men to conquer in the name of the Lord, and were enabled to turn the world upside down, for the Cross which they preached was the power of God for the pulling down of Satan's strongholds. And the Gospel of Jesus is still the only legitimate means for the ministry, with which to meet and subdue the sins and vices of our day.

MISSIONARY NEWS.—INDIA.

LETTER FROM MISS M'GREGOR TO THE SECRETARY OF THE JUVENILE MISSION SCHEME.

MY DEAR MISS MACHAR,—I think ere this time you have had my reply to your former letter, so that I shall confine myself now to the matter mentioned in the one which came to hand last week. I am glad to hear that the Sabbath schools are so much interested, and if, by any extra exertion on my part, I can still further increase that interest, I shall not mind the trouble.

Since last September two new schools, both in the city of Indore, have been in operation, and both very successful. The larger of the two is entirely a girls' school—at least the majority are girls—but seven boys belonging to the Foundlings' Home are also taught in the same school; also two girls from that institution. I must tell you now more particularly about this Home, as we shall have occasion often to mention it in future. It was established by the efforts of the former Prime Minister, and at present fifteen children are cared for. Perhaps I have in my reports given the impression that only boys are supported. Such is not the case, as two very promising girls daily attend school; and I know not how many baby girls may be in the nursery. These orphans are cared for by a respectable native family, who are paid so much per head by the Maharajah's Government, and wet nurses are employed for the infants. The boys, I am told, are intended for service in the palace of the Maharajah Holkar. I do not know what will be done with the girls, but I fear that they, too, will be ordered into the court, and if so only evil can befall them, as so many bad men are there.

More than two years ago, Venoo and I were introduced to this family, and several times a week visited for the purpose of instructing the ladies of the family. They are not idolators, neither are they Christians. They belong to a sect called the *Praethia Somaj*. The mother—a very intelligent native woman—serves the court in a public capacity, but has always been friendly to us. A widowed daughter came home about a year ago, and as she is well educated and very active, it occurred to her friend and to me that she might teach a girls' school in her own house, thus relieving her relatives of her support. She began, and soon gathered a large school in the heart of Indore city, notwithstanding that the other girls' school (Government) had been in operation for years. Four young widows have attended school for months, and I wish very much that more of the same class would join, but fear of their caste deters them. Not long ago some malicious persons endeavoured to raise a disturbance on account of these widows, and threatened to publish the matter in the vernacular newspapers, etc., but nothing serious has occurred, and they still attend. The names of seventy-four pupils are enrolled, and they have made excellent progress since the school was organized. The orphans, too, have learned to read well, and three boys are now reading in the Third Reader, published by the Christian Vernacular Education Society. I mention this little fact to show that it is *our books* we give them, not *heathen* books. The boys are from four to ten years of age; the girls are about nine, judging from their appearance. The day scholars in that school are, almost without exception, high caste, and some of them are such bright, clever little women. I was sorry to find when I went down last week that quite a number had been married, and of course removed from school just when they had begun to get on nicely. That is the greatest obstacle to female education in India, and the poor little things are shut up from nine or ten years of age.

Hitherto I have been careful, unless there was a reasonable prospect of success, not to raise hopes in the minds of our Sabbath school scholars as to the work here; but I shall give you a list of these orphans, according to your desire, and you can apportion them to

the various Sabbath schools as you see fit. It is true that any day the Maharajah might close our city schools, but I have never been interfered with yet, and must trust in God for the future. I only mention it as quite within the limits of possibilities. If health permits, I shall write the children a letter, giving ample details of our school work. I have not space at present to write about the other city schools, but shall do so again.

The school in the Bazaar, or one of them, is supported by a lady friend at home. The other (Miss Rodger's) is assisted by Mrs. Watson, in Hamilton, so that the city schools will be appropriated to the Sabbath schools if they so desire. I have already begun a Normal Training Class in my own home, but it is yet quite in its infancy, and I cannot say much about it. I wish to train my own teachers, if possible, as it is difficult to get any from other missions, and I like to do what I can with the material at hand.

The cost of the city schools will be \$125. This does not include the Bible women, for whom I have made a separate estimate of \$60 per annum, or \$120 for both. At present, as Venoo was married a short time ago, I have only one employed, the teacher in one of the city schools thus doing the duty of both teachers, and, when required, of a Zenana visitor. In my next I may perhaps tell you about the Bazaar schools, but at present I have not space.

I have heard about the new Society in Montreal, and will be glad to be kept informed of any fresh movement which shows increase of interest in the Lord's work here. Mr. Douglas and family, also Miss Rodger, sailed on the 25th March, and are probably in England now, so that you will have an opportunity of hearing about Indore from those who have been in the field.

Yours sincerely,

M. MCGREGOR.

Indore, April 17th, 1882.

FIVE AND TWENTY YEARS AGO.

The following lines were presented, with a gift, by the daughter of a Presbyterian minister, on the celebration of her parents' silver wedding, July 15th, 1882:

Dear mother, tell us how you looked,
And did your heart go to and fro
When father took your hand in his
Just five and twenty years ago?

Since side by side you first set out,
The time seems long to us, you know;
But father says you're just the same
As five and twenty years ago.

We children gathering round since then,
Have caused you care and toil to know,
And more than once has home been changed
Since five and twenty years ago.

What volumes "keeping house" includes—
To teach, to visit, write and sew,
For many friends have come and gone
Since five and twenty years ago.

May seed you both have scattered far,
In soil of many a heart, still grow;
May God still bless you as He has
Since five and twenty years ago!

—Annie.

ADDRESS WANTED.

MR. EDITOR,—Will you be good enough to allow me to ask for a little information from some one of your readers? I am a Canadian, a Presbyterian minister, studied in old Knox College, am known to many of your patrons, and my heart is still in Canada, although I am quite happy, and hold a very important charge in Dunedin, the largest and finest city in New Zealand. Well, the information I want is this. A Mr. Allan McDonald, from the island of Tiree, between the years of 1831 and 1834, came to Canada West (now Ontario), bought much land, and had a family of sons, some of whom are blacksmiths. Both myself and a relative of his in my congregation would be much obliged if some kind person could send me the address of the old gentleman if he is living, or of any one of his family.

A. C. GILLIES.

Dunedin, N. Z., June 3rd, 1882.

MR. SPURGEON'S Tabernacle has an extensive colportage association of its own. At its recent annual meeting, the report stated that there are seventy-four districts occupied. The sales were between \$35,000 and \$40,000. Over three tons of current monthly magazines are delivered from the depot monthly. The colporteurs report 624,482 visits.

BOOKS AND MAGAZINES.

OUR LITTLE ONES. (Boston: The Russell Publishing Co.)—The engravings in this magazine are wonderfully beautiful in design and execution, and the reading matter is just what is required for young children. The August number is a good one.

THE PREACHING OF THE CROSS. By the Rev. John Thompson, Sarnia.—We must apologize for not having before noticed this excellent sermon, which was preached before the Synod of Hamilton and London, and published at the request of many who heard it. It is an able and timely production, and will well repay a careful and prayerful perusal.

ST. NICHOLAS. (New York: The Century Company.)—How eager the young folks will be to read "How Burt went Whale Hunting," "Hassan's Water-melon," "Stories from the Northern Myths," and the many other gems of juvenile literature in the August number of "St. Nicholas." The illustrations also are very attractive, the greater number of them representing just such refreshing scenery as the eye delights to rest upon in this sultry weather.

THE SOUTHERN PULPIT. (Richmond, Va.)—In printed sermons at least, weight of matter, depth and freshness of thought, and terseness of expression, are much more valuable than the most captivating eloquence. If this be so, the published sermons of Southern preachers, as a rule, must be accorded a high position. For illustration we direct the attention of our readers to the July number of the "Southern Pulpit," in which some fair examples will be found.

MAP OF ONTARIO. (Toronto: Copp, Clark & Co.)—We are in receipt of a copy of a well-executed map, of convenient size, issued by Messrs. Copp, Clark & Co. It represents the Province of Ontario so far as it has been surveyed, distinguishing the free grant lands, and indicating the course of projected railways. In one corner of the sheet there is a smaller map showing the whole extent of the Province under the Boundary Award, and the position of Ontario in relation to the other provinces and to the United States.

THE DOMINION REVIEW. (Montreal: W. Drysdale & Co.)—We are in receipt of the first number of this publication. It describes itself as a "Canadian monthly journal of Politics and Literature." Magazines of this class have hitherto met with but little success in this country, but the present venture is one of considerable promise. Judging from the number before us, we should say that it will treat political questions with ability, vigour and independence, and from a platform elevated far above the squabbles of party, while in literature it will command talent of no mean order. The subscription price is only one dollar per annum.

LAURA CLARENCE: A Treatise on Baptism. By Rev. D. McNaughton, M.A., Aylwin, Que. (Toronto: Printed for the author by C. Blackett Robinson.)—The author of this book has, very judiciously, presented the controversy respecting the mode and subjects of baptism in the form of a narrative, the arguments on both sides being conducted in conversations occurring between the different characters. In this shape its attractiveness, especially to young readers, is greatly increased. The story has its *locale* in the State of Missouri, and many of the episodes and conversations are decidedly "Western." The last sixteen pages of the volume, which contains 148 pages in all, are occupied by a "Discourse on Universalism." To this subject also Mr. McNaughton has done ample justice.

THE CENTURY. (New York: The Century Co.)—The August or "midsummer holiday number" of this magazine is an excellent one in the variety and attractiveness of its reading matter, and more especially in the exquisite beauty of its illustrations. The paper on "The Borderlands of Surrey" is illustrated by fifteen engravings of very fine English scenery, including a view of Alfred Tennyson's house and its surroundings. The article on "The American Museum of Natural History" is accompanied by a large number of well-executed representations of rare birds and other animals. In connection with "An Aboriginal Pilgrimage," the well-known Indian countenance appears in a great variety of modifications. In "Some English Artists and their Studios," art throws open some of its own inner sanctuaries with grand effect. The number would have been incomplete without the article on "Steam Yachting in America," and its ac-

companying illustrations, for what are holidays without boats and water?

TRUE ANECDOTES OF PET ANIMALS. By J. Flora Maclean. (Toronto: Printed for the author by C. Blackett Robinson. Price, in illuminated board covers, \$1.25; in cloth, gilt, \$1.75.)—There are many holiday and gift books for children to be met with now-a-days in Canada, but most of them are of foreign origin. Miss Maclean is a native Canadian, and her book ought on that account to be popular among the patrons of "home productions." This does not imply that the book is destitute of intrinsic merit. Far from it. The moral sensitiveness of young persons, and the degree of civilization to which they have attained, may not inaccurately be measured by the treatment which they give to the dumb creatures around them, and the writer who promotes friendliness and good feeling towards the lower animals is an educator and a civilizer. The author of the book before us has certainly accomplished much in this direction, and she has done her work in a natural, truthful, artless manner that adds much to its value and disarms criticism. The volume is profusely illustrated. Many of the engravings are very fine. The paper is good, the typography accurate, and the exterior attractive.

THE REVISERS' ENGLISH. By G. Washington Moon, F.R.S.L. New York: Funk & Wagnalls; Toronto: W. Briggs. Price 20 cents.)—Having some faint recollection of the pedantry and hypercriticism exhibited by Mr. Moon in his contest with the Dean of Canterbury, nearly a quarter of a century ago, it was in no spirit of sympathy that we began to read the volume now before us, containing his attacks upon the revisers of the New Testament. Before proceeding very far, however, it began to dawn upon us that Mr. Moon is a much fairer critic now than he was in bygone times, and that the revised version of the New Testament gives him a field much more prolific of grammatical errors than that which was furnished by the writings of Dean Alford. Before the reader gets half through this little book he will probably be forced to acquiesce in the author's condemnation of the revisers for carelessness and inattention to some of the most ordinary rules of English grammar. Of course there is no question of interpretation or of doctrine involved; but surely it is a matter of importance that every translation of the Bible, or of any part thereof, should be as free from literary defects as possible. The Rev. Joseph Angus, D.D., himself one of the revisers, is the author of the dictum, "Bad grammar is injustice to truth."

THE PRESBYTERIAN REVIEW. April and July, 1882. (New York: Anson D. F. Randolph & Co.)—Somehow or other the April number of this excellent periodical only reached us after we had received that for July. We regret this, for there are few, if any, of the periodicals on our list which we welcome more cordially than the "Presbyterian Review," and for which we more earnestly desire an extended circulation throughout the Dominion. In the absence of a native Canadian Review of the kind, we should like to see this one largely taken by the wealthier members of our congregations; though, to be sure, even those who are not very wealthy could find little difficulty in the matter, seeing the subscription price per annum is only three dollars: so that if four neighbours joined to take it they could have it for 75 cents apiece—not a formidable sum, and one which could not easily be spent to better advantage. Each article is signed, and the writer is alone responsible for its contents. In this way a certain but not an unwarrantable amount of latitude is given for diversity of sentiment on matters which are not what Norman Macleod's old friend used to call the "foundamentals." The editors are only responsible for the propriety of admitting the several articles at all. In the number for July there are five tolerably lengthy articles, with about twenty pages of "Reviews of Recent Theological Literature"—all very interesting and important in their way. In the second, on the question "Is the Advent Pre-Millennial?" the affirmative side is taken. This is just a specimen of how the readers of the "Review" have both sides set before them to an extent not usual in denominational periodicals.

THE last session of the Toledo, Ohio, Methodist preachers' meeting was turned into a picnic and general holiday of the pastors and their families. It has been the custom of this body for years to hold an annual reunion of some kind in June, more devoted to recreation and sociability than the regular meetings.

PASTOR AND PEOPLE.

SOUTH SEA MISSIONS.

The following extracts from the speech of Captain Turpie, now commander of the goodly ship "John Williams," delivered at the last anniversary of the London Missionary Society, will not be without interest:—

It is twenty-six years ago now since I accepted the post of first officer of what I may call the No. 1 "John Williams;" it is only about three months since I left the deck of the No. 3 "John Williams," and I hope at the end of the year to again put my foot on her decks.

Four thousand miles eastward of Sydney, in Australia, is the south-easternmost island under the auspices of the Missionary Society—Rapa, or Para. The "John Williams" sails annually on her voyages, returning to Sydney at the end of the year to refit and to replenish her stores, both for the stations and the ship herself. A committee of gentlemen in Sydney, whose time means money, freely give their best energies to the direction of the ship, so that they may obtain the greatest amount of work in the least possible time out of her, and their sole endeavour is to keep the ship going in what is her proper work. Sailing from Sydney, usually in the month of March, we go away about four thousand miles to the eastward, to Tahiti, and there take on board one of the European missionaries, or, if it is not his turn, go down to the Leeward Islands of the same group, and take on board one of the missionaries to visit what are termed the out-stations, the Austral group. You will understand that the various islands where the same language is spoken are divided into districts, and under the management of what are called district committees. Thirty-eight of the fifty-two island stations of the London Missionary Society are under the care of native preachers, who are visited annually by a European missionary, who is resident in the group forming the district. We go out with him to the Austral group, taking with us from Sydney supplies for the missionary stations as well as supplies for the native teachers. On arriving there the ship lies off and on, for there is no anchorage at those islands, and the ship's boat takes the missionary on shore, who occupies his time while there in examining both day and Sabbath schools, advising the teacher, hearing his report, and generally superintending the whole of the work. Meanwhile, the ship's crew are employed in landing stores for the teachers and missionaries, and keeping up a communication between the ship and the shore.

THE ISLANDS OF THE AUSTRAL GROUP

were the first to be taken under the care of the London Missionary Society, and the progress made in that group is something remarkable. Instead of being native savages, and offering human sacrifices in heathen temples, they are to-day building their own ships, sailing them, navigating them, importing cotton, and exporting the products of their own island in their own ships, manned by their own men, and commanded by their own captains, to the neighbouring islands; they have got so far as to set aside the old chapels that were built in the early days, and have chartered vessels to proceed to San Francisco, and bring chapels, paying for them before they are opened.

Last March twelve months, the day we were leaving Sydney wharves to proceed on our twelve months' voyage, a telegram from Cooktown announced the death of twelve native teachers at New Guinea by massacre. Eight of them I had taken there myself. It was my lot to proceed that same day with only the telegram, not particulars, to the island from whence they came, and with Mr. Green I landed on some of the islands to which some of them belonged. I told our sad, sad story of the death of two of their relatives and friends. This was in the island of Rimatara, in the Austral group. And what do you think the reply was in an open-air meeting? We have May meetings there as well as here, though they are sometimes held in August. They are held as nearly as possible on the arrival of the steamer. At that meeting, when they were told of the death of their friends, one fine young fellow, as the speaker of the sentiments of all, stood up and said, "They could not have fallen in a nobler cause, and it only remains for us to fill

their places." I must tell you here that, after visiting the different out-stations, we have to return to the principal station with the visiting deputation for the year. It means work for the "John Williams," for the trade-wind blows from the eastward almost continually in the Pacific, and sometimes we find that the island is direct eastward, and there is nothing to be done but "thrashing," as we call it, and it means wear and tear, but no more suitable, faithfully built vessel ever floated than the "John Williams." It takes time, however, to beat against a wind 700 or 800 miles—from fourteen to fifteen days. From there we go on to

THE HARVEY GROUP,

and there I had to tell the same story of the death of their friends in New Guinea. The reply was even more spontaneous than that at Rimatara, that their only duty was to fill the places of those who had died, and "Here am I; send me," resounded through the institution at Raratonga, which is under the care of the Rev. W. W. Gill. These men were not ignorant of what lay before them. Some people think they were, but they knew as well and better than we did the dangers that lay before them, yet they volunteered to go. And they did not do so to make a living of it; they did not go because they had no landed property at home, for they left their land and their children to go to New Guinea, and if you ask them why they are so earnest in this work they will tell you that they know by experience what blessings they have received through the Gospel of Christ. There is one thing in regard to the scarcity of workers from Christianized lands, which seems to me to be overlooked, and that is this: none of us here know by experience what it is to live without the Bible, apart from all the Christian institutions with which our land is blessed, being left to ourselves to work all iniquity with greediness. If we could realize the fact ourselves, and the escape from it which some of these people have had, we should be the more ready to go and do as they are doing. At Raratonga it became so hot for us as to who should take the place of the murdered teachers in New Guinea that they had to draw lots for it, and eight were selected by lot. Let me give the institution under the care of the Rev. A. Pearse its due share of credit. Three of the eight were from that institution. They all volunteered to go, and they would be ready on the return of the "John Williams" for them at the end of the year. Well, if we go through that group we find that islands which were heathen when I first entered upon missionary work on board the "John Williams," are now Christianized; that they have men to work as teachers in New Guinea at the present day; that they are annually sending young men as students to the institution at Raratonga, and that they are helping in a most liberal way to spread the Gospel. I think no one will admit that there has been any failure in that group. I have particulars with regard to the people in my pocket, in the handwriting of traders resident on the island of Raratonga, and twenty-six years ago, when I first knew it, the trade of that island was *nil*, but at the present day the testimony of respectable traders living on the island is to this effect—that £50,000 worth of exports go from that group annually. The Australian colonies reap the benefit of it after Manchester, for nearly all the goods are paid for in Manchester cotton goods. Then we go to

SAVAGE ISLAND.

Twenty-five years ago I was one of the crew who landed Mr. Herbert and Mr. Drummond, two of our missionaries, on that island. It was at that time doubtful whether it was safe to land or not. We did, however, and met with far more kindness from the people than we anticipated. I was instructed by the captain that if I could get the boat taken care of by them I was at liberty to spend the Sunday on shore. I made my wishes known, and they carried her more than a mile inland, and made a bed for her of coconut leaves. At that time Christianity had but a faint hold on Savage Island; but it has subscribed for the last four or five years, I think, something like £500 annually to the funds of the London Missionary Society, and what is of more value, it has supplied good, suitable men and women as pioneers of the Gospel in New Guinea. I have taken them there myself, and have brought back the widows of some, and the widowers in other cases. These men go with their lives in their hands, simply because they feel the love of Christ compels them. I was at a May

meeting in August last on Savage Island, and I had to do something like what I am doing now, because they would give us their annual present of yams, which amounts to £25 yearly. I have never seen that present to the "John Williams" acknowledged in the treasurer's account. Still the fact remains, that if they did not give them to me, I should have to pay £25 for them. If we go on to

SAMOA,

there we find the Society's work in full operation; in fact, Samoa is looked upon as the head-quarters of the London Missionary Society in the South Sea, and the important work that is going on there perhaps justifies it, although some other islands are rather jealous of that. However, you can read for yourselves the report of Dr. Turner about his institution. I have stood in the institution and spoken to the native students preparing to be native teachers. When I last spoke to them in November last, there were about seventy young men and their wives listening with eager avidity to what I had to tell them of what was going on in other lands; for many of the islands under the care of the Society in the South Pacific are far more ignorant of what is going on in the others than you are of the whole, and the only means of communication is by the "John Williams." North of Samoa are three very interesting groups of islands; then comes the

ELLIS GROUP,

and then the Gilbert group, forming sixteen out-stations, with native teachers. I think the number of teachers is something like twenty-eight. Eleven years ago those islands were heathen altogether, and the people were continually fighting with each other; in fact, the population was decreasing rapidly on account of their evil habits; but to-day, with the exception of Byron Island, the whole of them are civilized and Christianized. I do not mean by that that every individual is a member of the Church of Christ, but that they are living in a state of peace and harmony with each other. The schools are well and regularly attended; the people are decently clothed; they have built for themselves new houses, and they import places of worship at a very extravagant expense, which they pay themselves to traders from the Australian colonies. I think, then, you will admit there has been no failure there. More than that, ten years ago one island of the group was utterly in heathen darkness. I think we were the first white men that they had ever seen. We were two hours in effecting a landing amongst them, and when we did so we had to stand another hour to be put through heathenish ceremonies to propitiate the gods, lest we should bring disease into the island. When we asked the old King to allow Christianity to be introduced into the island, he said, "No; the gods of Nanomanga are my gods; we know of no other, and do not want you or your message." They were herding together at that time like beasts, and that is a mild way of putting it. In that island now, under the care of a young Samoan teacher, named John, the people have learned to read and write, and they are reading the Word of God in their own tongue, for you will bear in mind that the Scriptures were translated into their language as they speak nearly the Samoan tongue. All this has taken place in less than eleven years, and shows the readiness with which the people turn aside from their false gods, and lay hold of the Gospel. The New Hebrides were given over to the Presbyterian Missionary Society, who are to-day working it, and so we go on to

THE LOYALTY GROUP.

There, twenty-five years ago, I myself was in a boat landing goods for the missionaries, when the people came down fully armed with clubs and spears, white-washed on one side and their natural colour on the other; but to-day you may walk the length and breadth of Murray and find the people clothed and in their right mind, with schools in every village; and if you want to buy a hundredweight of yams, or a pig, or fowls, or whatever it may be, and ask the native what you owe him for it, he will take out a pencil and paper or a slate and work it out in plain arithmetic, and say, "There is the bill." Two years ago I was returning from New Guinea to the Loyalty group, after landing a devoted band of teachers there, and in conversation with one of the teachers belonging to Murray, I said to him, "Did you feel nervous when you were landed, to do your best at East Cape?" He

said, "No, I did not." I said, "I think I should." "Well," he said, "here is the difference between you and me. I know in my own experience what the Gospel has done for myself. I was born in heathenism, I lived almost to maturity in heathenism, and I know what the Gospel has done at Murray. It has changed the people of Murray entirely, and I have full faith that it can change the people of New Guinea. On that faith I went, and on that faith I will go back." In Lefoo, when I was first engaged in missionary work, the people were savages. Teachers had been at work upon them, and an influence had been exerted, but there was no great sign of change amongst the people, and the majority, at any rate, were altogether devoid of anything like Christianity; but today they are living in peace and quietness, except for persecution. They have their schools and their chapels, and they are volunteering at every opening to go in and take possession of other lands, simply because they have realized what a blessing the Gospel of Christ is to them who receive it. The "John Williams" and the "Ellangowan," the two ships belonging to the Society, were lying at Port Morsby, and the crews of the two vessels built the first mission-house in New Guinea. I speak from experience as a ship-master when I say that ships from Australia bound to China, to the East Indies, to Ceylon, to Mauritius, avoided the New Guinea coast as they would the pestilence, and that little or none of it was known until the London Missionary Society commenced its work there, and now a shipwrecked crew may find succour and help from its inhabitants. All this had been secured, though the Society only commenced its operations there some seven years ago. I do not mean that you will find these people assembled to hear the Word of God, but an influence has been brought to bear upon them, showing that we are their friends; that we advise them for their own good; our advice to them being that they should live in peace with all men, if possible. I may say that the "John Williams" bears upon her bow, printed in gold letters on a blue ground, on one side, "Good-will toward men," and on the other "Peace on earth," and that under the British Admiralty seal, I am authorized to fly the nations' red ensign, with the emblem of a dove in full flight with an olive branch in its mouth, and the motto, "Messenger of Peace," in large white letters underneath. The vessel is quite unarmed, and, speaking from my own personal knowledge, a hand has never been raised in anger on her deck or towards a native, and never has a hair of our heads been injured by a native. Two years ago, on my arrival there, I found Mr. Chalmers before me, and he had made himself felt, of course, in the village in which he was living. He came off to me in a boat with a number of natives, and something like the following took place: I said, "Mr. Chalmers, what about this place? What are the people like, and what am I to expect?" "Well, Turpie," he said, "I do not think the people of our village will interfere with you or annoy you; but I will not say so much for any other village within sight. You must use your own discretion about the matter. I cannot help you, but I do not think we shall fail in getting on with them." Gathering the few people who had come off with Mr. Chalmers on the deck, he translated as well as he could to them the following speech: "We have come to you as your friends. We are not a fighting ship, and we never have fought; therefore let us have no fighting." They said, "Good, good." "Well," I said, "I and my crew will land freely amongst you without our weapons or fighting-sticks of any kind; there shall be none in our boats, and in return you must come to us without yours; and they said, "Good, good; your words are good." "Now," I said, "don't steal from this ship"—it is doing them no injustice to say that—and they laughed in my face, and said, "No, they would not think of stealing from such a ship." Mr. Chalmers said to me, "In the morning you will be surrounded by war-canoes; there is not the slightest doubt about that." And we were surrounded by war-canoes—although in comparison with the modern ironclads we may laugh at them, but as war-canoes belonging to New Guinea natives, with their cruel-looking spears and clubs, they are not to be trifled with. They came near to us, and when they saw the large ship, as it appeared to them, it struck me they were as much afraid of us as we were of them. I beckoned to them to come alongside, and I selected one who was chief for especial marks

of my favour. He came on board, and the first thing I did was to buy his spear. He readily took hoop-iron for it, and we were friends so far. I took him down into the ship's saloon, where there was a mirror. This man was perfectly nude, and when he saw a true picture of himself he did not seem pleased. I took him through the ship, and then made him a present of some glass beads and a medalion of the Queen in glass, with which he was highly delighted. The rest of them came on board, and as they reached the deck I purchased all their spears and took them down into the cabin, until at length it was chock full, and if it had come to the tug of war we should have been better supplied with ammunition than they were. In a short time a canoe load of ladies came on board. I was sorry to refuse them, but we gave them some presents of beads and gay ribbons, and they appeared content. When they left the ship they cried, "Good, good," and I felt that we had made friends at once. It was a day well spent. The day after that we commenced building, and landed a printing press and many other things, besides the luggage of some forty or fifty of the reinforcements for the New Guinea mission.

THE "JOHN WILLIAMS"

is not only a pioneer of the Gospel, but she introduces in her voyages fruits and vegetables amongst the islands which would scarcely ever get there otherwise. If you were to see her sailing from Samoa, you would think she was a greenery and a fernery, for she has ranged all along the poop little plants to grow on the out-stations. I had thought on Savage Island, where the largest coconuts of the South Pacific grow, 800 or 400 nuts to plant in New Guinea, so I said to them, "Look at your coconuts, they are not bigger than my hand, but these are bigger than your head." "Give us yours," said they, "and we will plant them, that is the very thing we wanted." The same effect was produced with the pumpkins, and with yams, and Indian corn, and I gave them some and told them to plant them. The result was that they were thoroughly disabused of the idea that we came there for the sake of something to eat, and we proved to them that Dim-dim, any country beyond their own, was just as good as theirs.

PERSONAL HABITS OF CHILDREN.

If children are expected to grow into refined, cultivated people, nothing can be more important than commencing very early to train them into habits of gentle, sensible human beings. It may seem a very trifling matter to many mothers whether her boy comes to the table with his hair neatly brushed, his finger nails cleaned, or his collar on awry or not; or whether the little daughter is taught to knock at her sister's door for admittance, or bursts right in, taking the elder sister quite unawares. But these things are not trifling matters at all. Many worthy people who would not knowingly intrude upon others, or offend them in any way, are constantly, through lack of early training, committing offences against taste and propriety; for good breeding is like the aroma of the spice or the perfume of the flower—something that belongs to a person. It cannot be put on as a dinner dress or travelling costume can be, and taken off at pleasure.

Particularly should all the little personal habits which go to make up the sum total of neatness and propriety in children, be so ingrained in their early training as to become a part and parcel of themselves. A child does not like to use a tooth-brush with regularity, nor submit to have its nails evenly and regularly pared, nor its hair washed; but a child needs to be taught that these little matters are a part of its regular existence—no more to be neglected than eating when hungry, or drinking when thirsty. Among the very wealthy, who can afford to keep a nursery governess, part of whose duty it is to specially attend to these little matters on the part of the children, they are not usually apt to be neglected; but in a large family, where the mother is housewife, and all too frequently maid-of-all-work in addition, somehow or other the children are sometimes neglected. It may seem necessary they should be; yet of all places to slight duty, here is the very last surely to begin, or even to end. They ought not for one single day to be so left out of sight, that their personal habits are not a matter of great moment to the mother. From the day the little one first comes into the home, it has

a claim to attention which grows stronger and stronger all the time. If the infant does not eat or sleep properly, trouble in after-life will ensue. If the little child bites its nails, it may live to regret the habit. And taken in season, any habit can be broken or acquired at the will of the parent. In this matter of forming habits of personal neatness and order in the little ones, parents are very often neglectful. It is a subject any mother may well take home to herself.

Do not permit a child to wear a boot or shoe either too short or tight in any way. It will deform the foot and cause corns and bunions, which are hard to cure. Frequent bathing of the hair in warm water, with or without a little castile soap or borax, keeps it clean. It should be well dried. To wash long hair, part it evenly over the head, braid the tresses in quite small braids, not too closely to the scalp, and do not un-braid until the hair is nearly dry. Frequent brushing improves human hair. Little folks should go into a bath at least twice a week, if every day be impracticable. In summer time it is very refreshing to a tired, soiled child to give it a good washing before getting into bed. Then, with clean sheets and a free conscience, any child ought to sleep well and get up bright and happy in the morning. Teeth should be cleaned immediately after eating, to remove any particles of food which may have collected about them. It is not well either to work or play directly after a full meal. It hinders digestion, and is a fruitful cause of after-troubles. Neither should food be bolted down. If the meal be but an apple and a bit of bread, it should be eaten slowly, and well masticated before swallowing.—*The Mother's Treasury.*

A MORE EXCELLENT WAY.

A correspondent in an exchange mentions the following incident, which seems to him to show that there is "a more excellent way" of helping to defray church debts than by fairs and festivals. The case is that of a Virginia church, which had for many years been in the habit of holding a week's fair in June for benevolent purposes. He says:

"It was a time much dreaded by the ladies who managed it, but each year they bravely put their shoulders to the wheel, and all day and half the night from Monday till Saturday, they left their home-ships to flounder along without the gentle pilot, the husbands dutifully restraining (let us hope) their inclination to swear, and the little ones—ah, that was a trial. The result was handsome—about a thousand dollars generally, and the fair was looked upon as a necessity.

"One bright June Sunday the pastor set all his people agape by telling them after the sermon that he had resolved to ask them to give up their fair this year, and try a plan of his proposing to effect their object. He knew, he said, that it would not be generally approved, but was sure his people would agree that it deserved a trial, after which, of course, they would use their own discretion. He then asked that each household should have a family council and decide how much they would be likely to give towards the fair this year. The house mistress was to say how many cakes, how much ice cream, etc., she would have contributed, and then carefully count the cost of these articles. To these valuations the father was to add the sum he had intended to divide among his family to spend at the fair, and the children were to be asked to bring their pennies without getting goodies in return, because it was for Jesus. Also, if the family was able—all were not, he knew—they might throw in an equivalent for the week's hard work. And the sum of these offerings was to be put into a white envelope, endorsed with their names, and carried to church the following Sunday. That Sunday brought a crowd; the white envelopes were collected, and the minister stated that to all who cared to wait he would announce the result as soon after the benediction as the money could be counted. The Sunday dinners that were not already cold, got so, while the congregator waited in eager expectation. When the pastor ascended the pulpit steps he felt obliged to quiet the excitement by saying very gravely that he hoped each one would utter a silent thanksgiving to God for the spirit of true Christian giving, now first shown among them—for the offering exceeded fourteen hundred dollars! And each June sees that prosperous church rejoicing in having found 'a more excellent way.'—*St. Louis Evangelist.*

THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, AUGUST 2, 1882.

WE notice with pleasure that the Brantford Young Ladies' College has again been highly successful at the Toronto University examinations for women, five candidates from that institution having passed, viz.: Miss B. Ault, Tilsonburg; Miss A. Burns, Toronto; Miss M. A. Cameron, Lucknow; Miss B. McArthur, Kingston; Miss F. Wood, Prince Arthur's Landing. Honours in English were taken by Misses McArthur, Wood, Burns and Cameron, and in French by Misses McArthur, Cameron and Burns.

SOME irreverent newspaper man wrote a short time ago that Professor Robertson Smith was a martyr at the last General Assembly of the Free Church of Scotland, and a bore at the Assembly then closing. The antithesis may be sharp, but it is, perhaps, correct as a matter of fact. Heroes and martyrs are certain to become bores in course of time. The one thing absolutely certain about public opinion just now is that it will not keep very long fixed on any one person, be he hero or martyr. The people relish a new sensation, and they don't wish any one man to remain too long on the boards. If he does, he is sure to be voted a bore. This is specially true of ecclesiastical courts. An eminent man like Prof. Smith may monopolise our Assembly with impunity, but if his case keeps continually coming up the court will soon get tired of him and it. People get tired of heresy trials even in Scotland.

THE Tenth Annual Calendar of the Ottawa Ladies' College and Conservatory of Music in connection with the Presbyterian Church in Canada has just been issued. This institution offers every facility to young ladies desirous of obtaining a first-class education based on decidedly religious and Protestant principles. It is under the management of the Rev. A. F. Kemp, M.A., LL.D., supported by a full staff of well-qualified teachers, lecturers, etc., in all departments. The course extends over three years, exclusive of any time that may be spent in the preparatory department. The arrangements for the health and comfort of the inmates are complete. The few restrictions imposed by the regulations are most judicious, and will meet with universal approval. The terms are very reasonable, and, as will be seen by advertisement in another column of this issue, special advantages in this respect are offered to ministers' daughters. The next session of the College begins on the 6th of September.

WHY should our neighbours of the Congregational Union encourage schism by trying to establish Congregational churches in localities in which trouble may have arisen in Presbyterian congregations? We have in our mind's eye three recent instances in which this body have laid the foundation of a Congregational Church on a Presbyterian quarrel. Do our neighbours suppose that the glory of God is promoted in this way? Do they imagine that even Congregationalism is advanced by such procedure? Is the dirty linen of Presbyterianism a sufficient foundation on which to plant a Congregational Church? Is the cause of truth and righteousness promoted by opening a little cave of Achan beside other congregations into which all the sore-heads, refugees from discipline, troubles, of Israel and general "cranks" may be gathered? A little straightforward talk on these points might be a far more wholesome thing for both bodies than the "dear brother" gush that we have from delegates at our ecclesiastical meetings. Brotherly love that has not honour and fair dealing for a basis is a poor thing.

MINISTERS should take it as a high compliment that their reputations and characters are so easily injured. A small speck is very clearly seen on a white wall; any amount of mud does not disfigure the side of an old barn. We know a few men whose characters cannot be perceptibly injured. So do our readers. These men are not ministers. It may be an unpleasant thing for a minister to know that his slightest lapse will most likely be sent over the world by telegraph and published in three-fourths of the newspapers of the country, but, after all, it is rather complimentary to him that such is the case. The world was told the other day that a St. Louis minister misbehaved on the train, and had a whiskey bottle in his valise. There are any number of men in the community who might be a whiskey barrel in the morning and a barrel of whiskey in the evening, and nobody would pay any attention to the fact. If a minister should swear once in the mildest form, the whole community would hear about it. Dozens of men pollute God's atmosphere with oaths, and no one notices their profanity. Brethren, consider it the highest compliment that your characters are easily injured.

GIVE your minister a holiday. It is not too late yet. August is a capital month for a ministerial vacation. September is a good month to begin work in real earnest, and a minister who has had a rest and change in August can put in capital work in September and the autumn months. Just think of a man trying to grind out two sermons in such weather as we had in the early part of last week! Don't tell us about the good old times forty years ago, when ministers travelled from Dan to Beersheba preaching, and got no vacation. We know all about these grand old men and these good old times. The fact that they travelled so much and lived so much out of doors was just the reason why they did not need a vacation. More nerve power is expended in writing two sermons than in travelling fifty miles to preach them. The tear and wear of ministerial life increases every day. It becomes harder to preach every year. People are growing more censorious, and there are more churches to the acre. The ties that bind men to their churches are more easily broken than they ever were. The pressure on an active, thorough-going minister is intense. Give the man a chance to recuperate and lay up some strength for the fall and winter campaign.

SABBATH DEFENCE.

IT is very evident that a strong effort is being put forth everywhere to have the Sabbath rest of the great mass of the people curtailed, and ultimately altogether destroyed. Perhaps this may not be exactly intended by many who are joining in the crusade, but that such will be the ultimate result of anything like success crowning the movement is beyond all question. It has been ruled by some of our courts of law that running Sabbath trains on our railways is a work of necessity, and consequently perfectly legal and legitimate. It is urged also that all places of amusement and recreation should be open on the same day. It is further contended that all passenger steamers ought to be allowed to ply their work on Sabbath as on weekdays, and that certain trades should, for the general accommodation, be followed all the days of the week without let or hindrance. All this and a great deal more in the same line is urged with a persistency and an affectation of superior wisdom and liberality which cannot be surpassed.

Now, to what does all this point? Evidently to the abolition of the Sabbath rest altogether, and to the consequent enslavement of the great mass of the working classes, who will by-and-by find that they have to do seven days' work for less than six days' pay; for, beyond all question, it is a fact that once remove the day of rest from the category of a holy day, and it very speedily, for the great mass of the people, ceases to be even a holiday. Gradually, but surely, the unscrupulous capitalist and employer of labour finds excuses for setting his workmen to do jobs on the Sabbath. Now there may be a push; then there may be a slack season, when it is suggested that a little more might be made by working every day. Now, again, there may be one thing, now another, which gives the employer an excuse for saying to his holiday-loving employee, "Now, then, it may be all very well for one who pretends conscience, not to work on the Sabbath day, but with you it is quite different. You have no

scruples. You can go wandering and fooling in the fields, and can therefore work as well. There's a job for you, and if you don't choose to work on Sundays, you sha'n't on Mondays." What answer can be given to this? None. Whenever the worker is in a tight place, he must do as he is bidden when the legal and moral restraints of the Sabbath are withdrawn. And it is coming to this, and will have the same effect as adding a seventh to the number of workers. What are the religious and patriotic doing to prevent such a result? Not much; while those who have no religious convictions, but any amount of greed, are busy as beavers to get every legal and moral safeguard to the Sabbath rest removed, with what disastrous results, if successful, all the history of the past makes manifest. The whole tone of the secular press, besides, points in the same direction, and is working toward the same result. Greed and godlessness join hands in order to break down the great safeguard of the working man against the oppression of the capitalist and the demoralizing influence of vice, and it seems to be granted that they must have their way.

HOW LONG IS THE DRINK TRAFFIC TO BE TOLERATED?

IT is on all hands recognized as in the power of every community to put down nuisances in its midst. Supposed private rights are always to be made to give way to the general well-being. How then are we to account for the treatment which the liquor traffic receives generally throughout Canada? How are people so slow in discovering that this traffic is in the highest degree injurious to the general well-being? It would be difficult to say. The proofs of the fact are on every side. They are to be seen every day, in every police court in our Dominion, at almost every corner, and in a sadly large number of homes throughout the length and breadth of our land. Every one is ready to acknowledge that however much, in some cases, a tavern may be a public convenience, it is in every instance a local nuisance. Perhaps we are better off in Canada than they were in England when Cowper sang:—

"Pass where we may, through city or through town,
Village or hamlet, of this merry land,
Though lean and beggar'd, every twentieth pace
Conducts th' unguarded nose to such a whiff
Of stale debauch, forth-issuing from the styes
That law has licensed, as makes temperance reel."

Our villages may not be quite so "lean and beggar'd" as were those of England a hundred years ago, but no thanks to the liquor trade and liquor traders if they are not; while the description given by the sweet singer of Olney, of taverns and their inmates, except perhaps the flunkies, is as true now as it was then, and as applicable to the Canada of to-day as to England of old:—

"There sit, involved and lost in curling clouds
Of Indian fume, and gazing deep, the boor,
The lackey and the groom. The craftsman there
Takes a Lethian leave of all his toil;
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough; all loud alike,
All learned, and all drunk."

Nor could any language more fitly set forth the dire results than the following, in which the poet raises his indignant protest against the whole abomination:—

"Behold the schools in which plebeian minds,
Once simple, are initiated in arts
Which some may practise with polliter grace,
But none with reader skill! 'Tis here they learn
The road that leads from competence and peace
To indigence and rapine; till at last
Society, grown weary of the load,
Shakes her encumbered lap and casts them out."

Does any one ask for proof of this, we can merely say, "Look around." A single tavern in this or in any other city of the Dominion, or in any town, village, or hamlet thereof, is not to be found which is not the resort of more or fewer of the "lewd fellows of the baser sort" in the neighbourhood; which is not a centre for guzzling, gambling and kindred iniquities, and the source of vice, misery and degradation to more or fewer of its frequenters. Let any one follow the details brought out in the late Long murder, for instance, and he will have a fair specimen of our average taverns; while the growing complaints of the roughness and brutality exercised by those who "run" those establishments, to their unhappy drunken customers, all point in the same direction. A common licensed groggery cannot be put down in a locality without deteriorating the value of all the surrounding properties, as well as lowering the character and respect-

ability of the entire neighbourhood. The lovers of quiet and decency, especially if they have young families or grown-up lads and girls, naturally shy off, in search, often in vain, of some place where they might be free from those moral fever pests. Everybody can see that, but for open taverns and unscrupulous tavern keepers, the late horror on the other side of the Don would not have taken place; while, but for the same reason, our police magistrates would be able to have very easy times, and our gaols would be standing empty more than half the time. And yet, in the midst of all this desolation, is it not strange that so many professedly Christian people fold their hands, say something rather incoherently, and, we must add, often with a certain touch of shamefacedness, about "Moderation," and treat the whole as if it were quite in accordance with the fitness of things—nay, as something with even a touch of sadness about it—as part, in short, of the traditions received from the fathers to tolerate, if not altogether to approve? No one can walk the streets of this city (and Toronto is not a whit worse than any other place of its size on this continent—quite the contrary) without passing only too many sullen, sodden-faced, blear-eyed, utterly depraved and degraded young men and lads, to say nothing of mere boys—who ought to be in the very vigour and heyday of manhood—hurrying as fast as they can to early and dishonoured graves. What has made all these wrecks? Nobody can have any answer but one. These are the net if not the neat products of our drinking usages and our licensed taverns, and while we furnish the products we protect the producers—nay, apparently cheer them on, as if they were engaged in a work of faith and labour of love. We are not much given to quote poetry, but we must crave our readers' patience while we give them a little more. Those who have already often read the well-known lines will read them again with entire endorsement; those to whom they may be new will thank us for introducing them to words which may so well describe their own sorrow and pitying indignation over the ravages of that abomination which is still to such an extent making desolate:—

"But censure profits little. Vain th' attempt
To advertise in course a public pest,
That, like the filth with which the peasant feeds
His hungry acres, stinks and is of use.
Th' Excise is fattened with the rich result
Of all this riot; and ten thousand casks
For ever dribbling out their base contents,
Touched by the Midas finger of the State,
Bleed gold for ministers to sport away.
Drink and be mad, then! 'tis your country bids!
Gloriously drink; obey th' important call;
Her cause demands the assistance of your throats:
Ye all can swallow, and she asks no more!"

COFFEE TAVERNS.

WE are peculiarly pleased to understand that the movement lately made to supply what are called "coffee taverns" for this city has been so successful as to lead the promoters to make arrangements for opening a second establishment of the kind. The place chosen for this is as central and convenient as could be found in the whole city, and we trust that this new coffee-house will be found to be a fit and efficient co-operator in the work that is being carried on above in the Young Men's Christian Association rooms.

It is, of course, desirable that the charges in such places should be as low as possible, but only so far as this is compatible with everything supplied being of a first-class character, served in a becoming manner, and so as to yield a fair margin of profit. Establishments of the kind will not continue to exist and flourish on a mere charity basis.

THE attendants at the 200 Protestant places of worship throughout Italy number 9,000. This is exclusive of the Vaudois. The children in the Protestant day schools number 5,000, and in the Sunday schools 3,000. Of these the Vaudois number nearly one-half. The Methodists come next to the Vaudois.

THE London Missionary Society Mission on Lake Ngami, in South Africa, reports an interesting case of a self-taught preacher, Bokaba, who has learned the truth from portions of scriptural translations made by Dr. Moffat and Rev. William Ashton in 1857. He had read the fifty-third chapter of Isaiah, and had been led to behold there "the Lamb of God which taketh away the sin of the world." Very humble in spirit, he has nevertheless proclaimed the truth to all about him.

GOSPEL WORK.

MR. MOODY IN PAISLEY.

In our beautiful Town Hall about 1,600 Christian workers assembled on the morning of Sabbath, July 2nd, to hear Mr. Moody's first address, which, he said, was meant to encourage and direct those before him in Christian work. He dwelt upon the qualifications of the successful Christian worker—*e.g.*, courage, faith, enthusiasm, perseverance, sympathy, and love. If the spirit he manifested in that address could be caught up by those present, Paisley would speedily have good reason for thanking God for his visit.

The afternoon meeting was a great success. The hall was filled soon after the doors were opened, and many hundreds had to go away disappointed. Taking as his text, "Adam, where art thou?" Mr. Moody grappled earnestly and lovingly with the consciences of his hearers; he compelled each one, professing Christian, backslider, and careless sinner alike, to face the question, "Where am I?" A solemn awe stole over every heart as the preacher pressed home the question with ever-increasing power. When Abbey Close U.P. Church, near by, was reached by Mr. Moody and the workers, it was found that the inquirers were numerous, and also deeply in earnest. Those who were present can never forget what followed; many of them, who have seen a good deal of this kind of work, remarked that it was the most solemn and the most successful meeting for anxious inquirers they every attended. As one after another stood up and said in a subdued tone of voice, "I will trust and not be afraid," Christians bowed their heads in silent prayer and thanksgiving. This went on for about an hour, Mr. Moody and others bringing text after text to bear upon the cases before them.

It was now nearly time for the evening meeting, when the hall was again completely packed, leaving hundreds more outside. Mr. Moody spoke from the text, "What seek ye?" and a large meeting of inquirers followed. It was altogether a day of solemn power in the experience of very many.

We greatly regret having to curtail the interesting report of our correspondent, owing to the pressure on our space. The experiences of Sunday, we may add, were repeated during the week. Our correspondent says:—

It is not wise to reveal all the secrets of the inquiry room, but one or two instances may be given. A man rises as his minister passes, and says, "I did not like to go home to-night without telling you that yesterday I took Christ as my Saviour, and have the courage to confess Him before others. I am happy as I never was before, and I knew that if I told you of this you would rejoice with me." Another man in the prime of life, who had seen much of the world, was there clinging to the Saviour, and hoping that the means some Christian workers are taking to induce his wife to come back to him will be successful. His drinking habits had forced her to flee from him; but now, with Christ in his heart, he is looking forward to a happy home life. A brother and sister walk away home together, exchanging the two texts that have been blessed to them: "Him that cometh unto Me, I will in no wise cast out;" "The gift of God is eternal life."

Thursday was the last day of this Gospel feast, which has been so greatly enjoyed by thousands. Mr. Moody gave a Bible reading in the large hall at three o'clock, on "How to Study the Bible." He kept up the attention of the audience for about an hour, whilst he gave them most useful hints as to how they could make the best use of that book which he so dearly loves. Mr. Sankey, who was a great favourite when he was here last, was present, and sang several solos with fine taste and tender feeling. It was calculated that somewhere about 3,000 must have been in the hall in the evening. Mr. Moody, who had been addressing a meeting in Johnstone during the interval, was deeply moved as he stepped upon the platform, saying that the impression he wished to carry away from the Paisley meetings was the one made on his mind as he came along the corridor and heard the great congregation sing the line, "Hallelujah! what a Saviour." His subject was "The Deluge," and his appeal at the close, "Come into the ark, thou, and all thy house," was most impressive. The inquiry meeting which followed was larger than on any previous night, and the results were such as made Mr. Moody say, "My heart is glad." May God bless his ministry in other places as it has been blessed in Paisley!—*The Christian.*

PRESBYTERY OF WHITBY.—This Presbytery met at Newcastle on the 18th July. Elders' commissions were received, and the roll was made up for the ensuing year. The Home Mission Report was given in by Mr. Crozier. The Presbytery has no mission field, no aid-receiving congregations, but has two vacant congregations. The Commission appointed to meet with the congregations of Erskine Church and Dunbarton reported that they held meetings with these congregations, and were glad to be able to report that they had consummated a union between them on a satisfactory basis, and that they now formed one congregation, under the designation Dunbarton Erskine. Mr. Little was appointed to take charge of the college funds. A commission of Presbytery was appointed to meet with St. Andrew's, Darlington at the request of the pastor, and examine into their financial affairs. Other matters were attended to of a more local and private nature. The meeting was a very pleasant one. Next quarterly meeting will be held in Oshawa on the third Tuesday of October at half-past ten o'clock, when the evening of that day shall be devoted to a conference on the State of Religion.—A. A. DRUMMOND, *Pres. Clerk.*

PRESBYTERY OF BARRIE.—The last regular meeting of this Presbytery was held at Barrie on Tuesday, 25th July. Present twelve ministers and six elders. Mr. Ross, of Woodville, being present, was invited to sit with the Presbytery. Mr. J. R. S. Burnett was elected Moderator for next six months. A call from the congregations of Bracebridge, Monck and South Falls to Mr. A. Findlay was sustained. On intimation given by Mr. Findlay that he accepted the call, the Presbytery appointed a meeting to be held at Bracebridge on August 24th, for inducting him to the charge, and the following arrangement for the induction services was made: Mr. Moodie to preside, Mr. Grant, of Orillia, to preach the sermon, Mr. Green to address the newly inducted minister, and Mr. Fairbairn the people. This will be the second pastoral charge settled in Muskoka district. In that respect Mr. Findlay's settlement will afford gratification to the Presbytery; but as it involves his resignation of the supervision of the whole mission district of Muskoka and Parry Sound, the Presbytery will have the difficulty to meet of finding suitable agents, or means of continuing the work of supervision. The Presbytery next considered a call to Mr. Henry Sinclair, of Knox Church, Oro, from the congregation of North Mara and Longford, in the Presbytery of Lindsay. After the commissioners from that Presbytery and from the two congregations immediately interested were heard, Mr. Sinclair intimated his acceptance of the call. The Presbytery agreed to the translation, and instructed Mr. Sinclair to wait for and obey the orders of the Presbytery of Lindsay. There was a resolution passed in which regret for Mr. Sinclair's removal was expressed, and testimony borne to his faithfulness as a minister and co-Presbyter. Another call was taken up, that viz. from first and second Tecumseth and Adjala, in favour of Mr. S. Carruthers, probationer, signed by 151 members and 108 adherents. The guarantee promises \$700 stipend and manse. The call was sustained, and ordered to be transmitted to Mr. Carruthers. Arrangements were made for his ordination and induction should he accept. Appointments were made for administering sacraments in the mission stations. A committee, Mr. Gray, convener, was formed for beginning such missionary work in the lumber camps of Muskoka and Parry Sound as has been done in the bounds of the Synod of Montreal and Ottawa. The following rule in the order of business was adopted: That at the first sederunt of each ordinary meeting of Presbytery, the clerk report the names of members absent from the former meeting.—R. MOODIE, *Pres. Clerk.*

IN Kaffraria, South Africa, the United Presbyterian Church of Scotland has seven congregations, with seven ordained European missionaries, and two European female teachers. There are also no fewer than thirty-four out-stations. The total membership is 1,273, being an increase of eighty-two over the previous year. There are 427 candidates, and the total Sabbath attendance is 1,430. There are thirteen native evangelists at work, twenty-nine native teachers, and four other agents. There are 707 children in attendance on the Sabbath schools, while there are altogether twenty week-day schools, with an attendance of 914.

CHOICE LITERATURE.

THE DEACON'S VOW.

The sword of a terrible suspense was quivering over the household of Deacon Cameron and his wife. In the small, white-curtained chamber over the sitting-room their only daughter, Agnes, lay between life and death. The doctors gave them little reason to hope that the feeble spark which was flickering, and nearly ready to expire, could be again rekindled. For days and weeks all that love and skill and tender nursing could do had been done, to win back health to the fever-stricken girl; but so far it seemed in vain. Her mother and brothers were tireless in their watching and devotion, and an arrest, in the last few days, had been laid on everything except the most necessary work, while they waited, in that solemn hush which is less of hope than of despair, for what the next hour might bring to pass. Houses, fields, business, life, were all overhung and clouded by the mystery which always hovers about the bedsides of the departing, even when the prospect is bright with trust in Him who says: "I am He that liveth and was dead, and behold, I am alive forevermore."

Agnes was the deacon's darling. Stern and grim to others, he had invariably been gentle and indulgent to her. In her babyhood it had been his delight to have her nestle against her father's broad breast, and play with his long beard, and fall asleep in his arms. As a child, her seat at the table had been next to his, and her place in the pew by his side. As she grew into fair womanhood, she had become his companion and friend, and almost his second self. Now that his eyes were beginning to fail and his ears grow deaf—infirmities of advancing age which he resented, yet was compelled to acknowledge—it was Agnes who read to him, and talked to him, in her clear voice, never loud, but distinct and pure in its utterance, so that every syllable was like a silver coin for finish. The deacon loved his daughter as he loved no one else in the world. Even her mother knew that her own was the second place in her husband's heart. Yet she was contented; for hers was a sweet and easily-resigned nature, and she, too, idolized her Agnes.

Did he love her best? He supposed so; and still there was a doubt of it in the minds of his friends. Deacon Cameron had another idol, and that was his money. He hugged it closely and worshipped it slavishly. It cost him bitter pain to part with it, unless it were in some way which he knew would return it in kind and increased. Honest, just, defrauding none, he was scrupulous and niggardly in expenditure for his family; nor could he bring himself to part with an acre of ground, nor the price of a portion of his crops, to aid the poor, to assist the Church, or to further mission work. His children had been stinted in their education, deprived of opportunities and privileges for which they longed, and forced to live narrow, contracted lives under the old roof, where raged many a storm of passion that only God and mother knew anything about.

It was a winter morning, but soft and mild as spring, with blue skies undimmed by a cloud, and gentle south winds stirring the leafless branches. The physician had told the father that there was little probability that Agnes could recover, and that the issue would ere long be decided. With pale face and haggard eyes, he left the house, and wandered on past his ample barns, through the great apple orchard and the vineyard, and over the wide meadows that were his pride. The man's soul was desolate. He felt as though a hurricane had gone over him, sweeping him bare of what the good years had given. The cry of his heart was: "Lord, take the rest! Take all, but leave me my Agnes!" For the first time in his experience, his wealth was a matter of utter indifference to him. He walked on, looking strangely older than ever before, and the bowed head, shrunken stature, and tottering feet were curiously unlike the self-assertive, arrogant man, whose very gait was usually the unconscious expression of a will that would have its way, encounter what opposition it might.

There was a great spreading oak which stood on the edge of his land, shadowing equally his farm and that of his nearest neighbour, Harmon Murray. The Murrays were the opposites of the Camerons—gay, light-hearted, spending money lavishly, sending the boys off to college and the girls to city schools, buying books, music, and pictures, filling the house with guests at midsummer and in the holidays. Deacon Cameron could not help having private doubts as to the Christianity of the Murrays. Though Harmon Murray was a liberal subscriber to every good cause, and a regular attendant on the services of the church, he was, in the deacon's prejudiced eyes, a heathen man and a publican. It had been an aggravation of his grief that the gloom in his home was shared in his neighbour's. Especially had he chafed and struggled against the knowledge that one member of the family so antagonistic to his own cared for Agnes with a love deeper than that of kindred. The deacon, though a strong man, was selfish. He would have looked with aversion on any man who might have desired to win the affection of his child; for he meant to keep her as his own particular treasure, if he could. But that Edgar Murray should aspire to her hand, and that, even timidly and afar off, Agnes should venture to regard him as her future lord, had awakened in him a resistance as violent as it was stubborn. Till now he had been fiercely angry when three or four times a day the young man had presented himself to inquire for Agnes or to bring her fruit and flowers. He had been indignant at his wife, because she had accepted Mrs. Murray's help in caring for the sick one; nor could he forgive her for ignoring his displeasure and sending to the Murrays for aid in this emergency.

But now he was in extremity. He staggered to a seat beneath the oak, the very seat where Edgar and Agnes had been accustomed to rest after their occasional saunterings together by the creek or along the embowered lanes, and his gray head went down upon his hands. His whole heart was concentrated in a vehement, wordless prayer, which was fain to beat against the Almighty's throne. No feeling of

God's paternity entered his mind at that intense moment. No remembrance of Christ as the Great High Priest, who pleads for the children of men with a brother's tender comprehension of their wants. No thoughts of the Holy Spirit, with His sacred influences, came to him, as shaken, tempest-tossed, and almost heart-broken, he cried to God, the Strong One, who could hear him, if He would. The God of the deacon's imagination was a despot, but a despot who could be gracious. An orthodox Congregational deacon, believing in and accepting the doctrines of his Church as he understood them, he prayed, as a Saxon might have prayed to Thor, or a Roman to Jupiter, or a Hindu to Vishnu, that his child might be spared. Sinking to his knees, in the agony of his still unvoiced supplication, the cry of his soul broke forth into speech:

"Lord! give me back my Agnes, my darling, the one precious thing of my life! Let her not die, I beseech Thee! Lord! listen. Thou hast ten thousand times ten thousand in Thy Heaven. Why dost Thou want my little ewe lamb? Oh, let her live! Let her live, and I will give Thee whatsoever Thou shalt require. My money, if Thou asketh it, to the uttermost farthing. My will—if it be counter to thine, I will surrender it wholly. Yes, Lord, let Agnes live, though she sit at the fireside of another and break bread in the house that I hate. Take not the sunshine out of the world, Lord, though it shine not on me. Hear my prayer, for Thy dear Son's sake."

"Amen!" said a low voice, and, looking up, the deacon saw that his prayer had had another than a divine listener. Edgar Murray, walking homeward on the other side of the boundary-line, had heard the flow of the deacon's petition; and as he stood there, bareheaded, the Amen had welled up from his heart almost before he was aware of it.

"Can a man go nowhere to be alone?" exclaimed the deacon. "Must he be followed and spied upon under his own trees and on his own ground?"

The instinctive animosity was dominant in a moment, though the prayer had scarcely died upon his lips.

"I beg your pardon, sir," said Edgar, humbly. "I did not mean to intrude; but I have just come from the house, and Hugh tells me there is a shade, at least, of hope. Agnes has fallen asleep. She may be better when she awakes."

The shade of hope was not an hallucination. Very slowly, very tremulously, almost imperceptibly, the young girl passed into the several stages of convalescence. So gradual was her improvement that it was measured by weeks. From day to day no change was apparent; but from week to week a slight progress was visible, and, after a while, pale but beautiful, she resumed her place in the household and took up one by one her old tasks. Like a lily, like a wild rose, like a bit of mignonette, she brightened and sweetened the place where she dwelt. Hers the mission which no woman need despise, to make people happy, to charm away their sullen moods, and to diffuse pleasantness wherever she appeared.

Only with her father she had lost her old magic. His smiles grew infrequent, and his temper more capricious and uncertain than ever.

"I don't know what to think of Deacon Cameron," said the pastor, Mr. Denbigh, who for thirty years had laboured in the Hillside Church. He was talking confidentially with his wife. "He is becoming more cranky and crochety every day. I did hope that the illness of his child would have wrought a change; but, if so, it is a change for the worse. I am informed that he forbids young Murray to enter his door; and when I this morning asked him to increase his subscription to our Domestic Board, he treated me as though I were begging for myself. Adversity hardens a man when it does not refine him."

"It may be," said the pastor's gentle wife, "that God is striving with the deacon. There is good in him, I am sure. I think he is not at peace with God, or with himself, just now. He knows he is in the wrong about Agnes, and he is, therefore, not comfortable. Perhaps, dear, we have not prayed for him as we ought."

The plain fact was that the deacon was exceedingly uncomfortable in his mind. He had offered a genuine prayer and pledged an honest vow, fully meaning to keep his word, while in his heart had been a vague idea of propitiation, as he knelt beneath the oak. When Agnes had first begun to grow stronger, his resolution had been firm to fulfill his word; but as she had crept onward to health, it had loosened its hold upon him. Could a miracle have been performed, and the maiden have arisen from her couch at one triumphant bound, from death to life, he would have been awed and overwhelmed and in haste to make good his word to the Almighty. The comparative slowness of her restoration had given time to his nature to assert itself, and he was really more ill-tempered, cross-grained, and churlish than he had been before. Even to Agnes he was sometimes harsh; the more so that, under her soft exterior and winsome ways, the slender girl had an underlying subsoil of granite, not unlike his own character, and far tougher and firmer than the fabric of which her gentle mother was made.

Agnes loved her father, but she loved her friend too. If Edgar were prohibited from visiting her at her own hearth, she was not ashamed to meet him openly under the sky; to walk with him to the choir rehearsals; and to go riding with his sister, while he held the reins, and his swift horses, the admiration of the country, trotted smoothly up hill and down dale and over the hard, beautiful floor-like roads which swept around mountain-sides, skirted limpid streams, and intersected the thriving villages which dotted that portion of the State. Had any other member of his family thus dared his displeasure, the deacon would have met them with prohibition and threatening; but it was too late to begin this course with Agnes, whom he did not wish to drive into entire estrangement. So the year wore on, darkling and sorrowful in the Cameron household, though outwardly all things prospered, and whatever the deacon touched turned to gold.

His main trouble was his Bible. Turn where he would, the verses familiar from his childhood mocked him. The word "vow" seemed to stare at him from every page. It was David who said: "Shall I offer to the Lord sacrifices of that which cost me nothing?" And David had always

been his favourite character. But they all paid their own vows.

Even Jephthah, whose rash and sweeping pledge to the Deity had involved the offering of his only daughter in a dark and mysterious doom, had not shrunk from the terrible exaction. Saul, in a moment of haste, had condemned a possible offender to death; and lo! it proved to be Jonathan who must meet the bolt of fate, and only the majestic protest of the united nation had availed to save him. The Bible was an armoury which bristled with weapons turned constantly against the deacon's conscience. And while he sat at the head of his table, constrained and gloomy, imposing an unwholesome and irritating repression on wife and children, a fiery battle was raging within him. He grew to dread Agnes's sweet, composed face, where the patience which could wait indefinitely, and hold its own to the last, was already stamping a Madonna-like dignity. Often, as he saw Edgar Murray in church, he felt that he was unreasonable in opposing his suit. There could be no valid objection to a pure, steady, well-educated and honourable young man, who loved his daughter and whose love she returned. The obstinate antagonism of his dislike had no foundation which could be sustained by arguments.

Days wore on. Months and seasons waned. The apple trees blossomed, ripened, and were shorn of their fruit. Successive harvests were reaped. And then the tide of good fortune turned, and the deacon had a new experience. He lost money. Apparently stable investments collapsed. His eldest son went to a distant State. A horse of which he was proud was carelessly tied, and lamed in consequence. A favourite Alderney sickened and died. The barn took fire and was consumed. None of the losses, so far, were crushing; but the aggregate bore heavily on the deacon and made him very sad. As he sat in his arm-chair or followed the plough, he felt that the warfare of the Almighty had assumed a tangible form, and that His arrows were being aimed for his destruction.

One sorrowful day there came a greater loss. The hand of paralysis was laid upon the meek and ever-submissive wife, and she lay for hours in that death-in-life state which is so horrible and so inscrutable. Now was the cup of his calamity full and running over. Never a demonstrative nor a very loving husband, the deacon had felt a true respect and a complacent proprietary affection for the woman who had given him herself in the radiant bloom of her girlhood, when she had chosen him from many suitors. Always had she been a faithful wife, diligent, frugal, and obedient to his wishes. When she passed softly away, amid the sobs of her children, he shed no tear; but God's lightning had, nevertheless, smitten his soul. When she lay, queenly, in silent state, in the house where she had been rather chief servant than mistress, he sat for hours in the room, living over the long years, and suffering poignant remorse, which none knowing the man would have imagined possible. When he followed the hearse to the family lot where the Camerons had been buried for generations, he was bowed under an anguish as deep as it was unspeakable. Agnes slid her hand into his; but he scarcely felt the pressure, though he suffered her to lead him home like a little child, after the earth had been packed upon the coffin.

A few days crept on—interminably long in the abode of mourning—and one night the family were gathered for worship. The deacon took the Bible, and slowly turned the leaves until he came to the sixty-sixth Psalm. In a voice low and full of emotion he read these words:

"For Thou, O God, hast proved us: Thou hast tried us, as silver is tried. Thou broughtest us into the net; Thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us out into a wealthy place. I will go into Thy house with burnt offerings: I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble."

The deacon paused. "Children," he said, "I have had a controversy with the Lord. I have made vows, but I have not paid them. The Lord is too much for Alexander Cameron. I shall resist Him no longer. I have been vain, conceited, and stubborn; fond of my own way and careful for my own interest. But now I shall begin again, if I may, and seek, if happily He let me find Him, my wife's God. Your mother was never nearer Him than I. Hugh, ask the pastor to come hither to-morrow. I want to help him in his work with my substance. Agnes, daughter, Edgar Murray may come as you list, and I will give him my child and my blessing. Let us pray."

As his way was, the deacon, having begun, paid his vows to the uttermost. The evening of his life was sweet with thankfulness; and when the sturdy babes of Edgar and Agnes clambered on his knees and held fast to his hand, they thought in the wide world there was nobody so kind and good as grandfather.

A TALK ABOUT HOUSE-WORK.

Girls whose parents can afford to keep servants, get the impression sometimes that it is quite out of the question to engage in any kind of household work, some even leaving the care of their own room to the charge of hired help. Such girls seem to us the embodiment of laziness. There is no reason why every girl should not understand the running of the household machinery, so that if at any time mother was sick and unable to oversee the usual arrangements, her daughter might be able to take her place, managing satisfactorily. It is a false notion that to become a housekeeper is to become also a domestic drudge; and if any of the girls who read this have made up their minds to that effect, let them abandon it instantly, and by experience prove it a libel. When there are two sisters in a family, a good plan is to divide the work, each one being responsible for that portion that is entrusted to her care. Let each understand clearly what is expected of her, not doing it haphazardly, but promptly and regularly each week; or the work could be alternated, if this arrangement would be more agreeable. One reason we would give in favour of household work for girls is, that it gives a chance to learn

the many details connected with woman's work that cannot be learned in any other way than by experience, and without which knowledge no woman can govern a house well. We don't want to convey the impression that the girl should shoulder the entire responsibility of her home, but simply to show her how much better it is to be able to know how to do it, should it ever become necessary. Housework is not demeaning; on the contrary, we consider it elevating. A girl can be just as much a lady in a sweeping-cap, with broom in hand, as in breakfast-cap, reclining languidly, with book in hand. The truest, noblest and best woman we know, has been trained from her girlhood to look, practically, to the ways of the household, and yet she is a lady in every respect, an ornament to the most cultivated society. When you have homes of your own, girls, and are obliged to get along with little or no help, you will be thankful for the training you have imposed upon yourself in youth; or if it falls to your lot to have servants in abundance, you will still be glad that you can rule and direct them; and should they leave you without any warning, as they are sometimes disposed to do, you will be "mistress of the situation," able to take hold successfully until such time as relief may come.—*Daisy.*

ANTIPATHY TO CATS.

Many years ago there was a lady who had the most intense dislike to cats; so much so, that were there one in the room when she entered, she would be obliged to leave immediately, such an effect had it upon her nervous system. On one occasion she was invited to dine with the narrator's family in the country, but she declined, because she knew that there were cats on the premises; but on the promise that the cats should be strictly incarcerated she consented to come, and the three cats belonging to the house were duly shut up. During the dinner, she was seen to be very uncomfortable, and to look very pale, and on being asked the matter, she said that she was sure there was a cat in the room. Assurances that this could not possibly be the case were of no avail, and on search being made, a cat was found actually sitting under her chair. She rose immediately, and left the table; and passing down the dining-room toward the door, she also passed across a small cupboard door opening in the wall, through which the dinner was served directly from the kitchen. As she passed this, the second cat of the establishment jumped through it into the dining-room. A scream of horror burst from the poor lady, and she was led away fainting into the drawing-room. The time of the year was such that the window of the drawing-room was open, and it was so made that it reached nearly down to the floor, and not much above the lawn outside the house. While the poor lady was being attended to by aid of scent bottles and such-like restoratives, the third cat of the establishment jumped in at the window! This was too much to be borne by such a peculiarly constituted nervous system, and she begged to leave the house immediately.

LENGTH OF DAYS.

Multiplying by five the number of years required to mature its skeleton, will give the natural longevity of an animal. Twenty-one years being required for the completion of the human framework, five times that, or one hundred and five years, may be accepted as the natural duration of our life. In this country, the average is only forty-two years, by which we know that grand agencies are at work against our race, which do not affect in the same degree the lower animals.

Chief among the causes contributing to reduce man's life to so low a value is his mental organization. That superiority strangely works out this inferiority. The lord of the fowl and the brute cannot control his own destiny. Of human beings and brutes, many are killed before their time by overwork; of the former, many more are killed by worry than by work.

There are numerous instances on record of horses or other animals dying suddenly from fright, and of dogs that have grieved themselves to death at the loss of their masters; but from cankering cares that beset the daily life of man, these are through incapacity measurably exempt. One of the higher uses of reason should be to promote health and life by such means as reason dictates—and especially to fret not.

SHARKS.

The skins of certain sharks are used in jewellery for sleeve buttons and the like, and when dried and cured, take a polish almost equal to that of stone, and greatly resemble the fossil coral porites. The vertebrae of the shark are always in demand for canes. The opening filled with marrow during life is now fitted with a steel or iron rod. The side openings are filled with mother of pearl, and when polished, the cane is decidedly ornamental. In India, in 1880, \$300,000 worth of shark fins were shipped to China for food. In the islands of the Pacific the fish is in great demand for its teeth, which are manufactured into weapons of various kinds, ranging from spears to swords and daggers. The teeth are all serrated or saw-edged, and make terrible wounds. The base of the tooth is bored with some small instrument, and forty or fifty of them are tied or lashed to a hardwood sword, forming the edge. The hilt is also protected by cross-pieces armed in the same way. So effective are these weapons that the natives of these islands wear an armour made of rope, especially to protect themselves from the shark's teeth.—*Sea World.*

SILENT FORCES.

Workmen in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges

and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fibre, are selected. Now you begin to shake your heads, and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait, until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rock cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and sledge hammers often fail, but tears, prayers and a patient example never fail.—*Alexander Clark.*

CHARITY.

I have read in ancient story
Of the heroes, brave and great,
Who have won by deeds of valour
Honour, wealth and regal state;
They were great, but were not noble,
For themselves they toiled and fought;
Vain and selfish was their labour,
And the world's praise all they sought.

I have heard of others, also,
Who have toiled to get a name,
That they might for future ages
Be trumpeted loud by Fame;
They were noble in their actions,
But the end they had in view
Was that all might praise and flatter,
And their lives were selfish, too.

There were others truly noble,
Who have known not fame or praise,
But have lived unknown, uncared for,
Helping others all their days;
Better than the warrior's oak wreath,
Or the laurel leaves of Fame,
Is the crown they win in heaven,
Though the world knows not their name.

DEFINITIONS.

It is curious the love some people have of definitions. They are the delight of persons who think, but whose thinking has not gone a great way. It is not hard to understand why definitions are in such favour. To begin with, they save a good deal of trouble; it is pleasant to know that we have the result of much patient thought and careful investigation put up for our use in a neat, compact little bundle, easily portable without fatigue. Definitions are compressions of large truth into small compass, and it is plain that they may be very useful things; but the difficulty with them is that they are not always trustworthy, and it is just this essential point about them which the definition-lover is incompetent to decide. He wants a sure rule of judgment in a certain matter, because he himself does not understand it well enough to do without a definition, or to make one for himself. Oddly enough, he is often ignorant of what a definition is; he needs, first of all, to have the meaning of that word defined for him.—*Felix Atlantic.*

WHAT is death to the man of God? Death is but the entrance into the city of God! It is but joining a more blessed company, and singing in a more exalted strain than he can do in this world.—*Cecil.*

LET no one flatter himself that he is innocent, if he love to meditate upon anything that he would blush to avow before men, or fear to unveil before God.—*Francis Wayland.*

WHATEVER we do of ourselves, in answer to our convictions, is a covering, not a cleansing; and if we die in this condition, unwashed, uncleaned, unpurified, it is utterly impossible that we ever should be admitted into the presence of the holy God.—*Rev. xxi. 27.* Let no man deceive you with vain words; it is not the doing a few good works, it is not an outward profession of religion, that will give you an access with joy unto God; shame will cover you, when it will be too late. Unless you are washed by the Spirit of God, and in the blood of Christ, from the pollutions of your nature, you shall not inherit the kingdom of God.—*Dr. Owen.*

THE difference between believers and unbelievers as to knowledge is not so much in the matter of their knowledge as in the manner of knowing. Unbelievers, some of them, may know more, and be able to say more of God, His perfections and will, than many believers; but they know nothing as they ought, nothing in a right manner, nothing spiritually and savingly, nothing with a holy, heavenly light. The excellency of the believer is not that he hath large apprehensions of things, but that what he doth apprehend (which may perhaps be very little) he sees it in the light of the Spirit of God, in a saving, soul-transforming light. And this is that which gives us communion with God, and not prying thoughts, or curious raised notions.—*Dr. Owen.*

BRITISH AND FOREIGN ITEMS.

By the receding of the Mississippi river, the city of Vicksburg is left without a harbour.

A COLOSSAL bronze statue of Washington is to be erected in Fairmount Park, Philadelphia, to cost \$140,000.

ICELAND has experienced a furious snow and sand storm, lasting ten days, in which over twenty-five farms were totally destroyed.

A REPRESENTATIVE Conference of the Protestant Missionary Societies in India is to be held in Calcutta during Christmas week.

DR. W. M. TAYLOR, of New York, arrived at Liverpool on the 4th inst. He is described by the Liverpool papers as looking remarkably well.

REV. JOHN SMITH MOFFAT, a son of the venerable missionary, has been appointed magistrate at Maseru, in Basutoland, by the Cape Government.

SOME of the most influential business men of Detroit have formed an organization to secure the observance of the laws protecting the sanctity of the Sabbath.

CONTINUED rainy weather is causing the farmers in the western counties of England great anxiety, much hay being down and the corn urgently needing sunshine.

A GERMAN Baptist minister on a recent preaching tour in Hungary met with violent opposition from the Government, but with great success among the people.

There is a volume in the simple record from the north of Ireland, that since the troubles began there has not been a single Presbyterian suspect in prison from Ulster.

THE sound of the bombardment of Alexandria was distinctly heard at Malta, a distance of about 700 miles, when the telephone was attached to the telegraph cable.

MR. DICK PELLIE intends to give renewed notice of his Disestablishment resolution towards the end of the present session, in order that it may be brought before the House early next year.

A CATHEDRAL is to be built at Spire, in Bavaria, as a memorial of the Diet held there in 1529, which gave the name of Protestant to those who there protested against the Papal dogmas.

THE French Chambers, by a vote of 338 to 108, have excluded the name of God out of the oath taken in courts and legal matters. The formula is now to be, "I swear it upon my honour and conscience."

By the secret action of the weather, or some other influence less slow, the sword held in the hand of the statue of King William III., in College Green, Dublin, for the past 180 years, fell from its place on the 2nd ult., and was broken to pieces.

THE Peabody Buildings, in London, are demonstrating the wisdom of the philanthropic banker, in the fact that the yearly rate of mortality of their occupants is only 16.7-10 per 1,000, while the general death-rate of London is 24.4-10, and of adjacent neighborhoods from 30 to 40 per 1,000.

THE gold-bearing territory of Australia is of immense extent. That of Victoria is estimated at 28,000 square miles, of which about 12,000 square miles have been opened up to mining operations. New South Wales is stated to possess 13,650 square miles, and Queensland 14,600 square miles.

IN isolated cases punishment would appear to be meted out to those who have so barbarously persecuted the Semitic race in Russia. The District Court at Tiraspol has now sentenced to transportation for a term of years three young men who killed a Jew and injured others, at Dubosky, April 12th.

THE contributions to sixty-seven of the principal religious societies of Great Britain, including the Home and Foreign Missions, the Educational and Publication Societies for the past year, as reported at the anniversaries in May, amounted to £1,775,936, or \$8,879,680, an advance of \$193,865 over the previous year.

THE number of persons in the United States in 1881 of twenty-one years of age and over was 12,830,349, of whom 11,343,005 and over were white, and 1,487,344 coloured, including Chinese, Japanese, and Indians. Of the white, 8,270,518 were native-born, and 3,072,487 foreign. The total number in 1871 was 9,439,206.

IN various parts of Scotland, Blue Ribbon Union meetings are being held. Mr. Murphy is working at the headquarters of the ale brewers in Alloa, and is reported to be making remarkable progress. At a meeting in Prestonspan the first to don the blue ribbon was Mr. Mackay, the Free Church minister, and his example was largely followed.

IN 1870 the Mercantile Library of Philadelphia concluded to open its Library and Reading-room to subscribers on Sunday. For a time there was a large attendance, but in 1881 the average number of visitors on Sunday was 538 against 1,027 on other days. The librarian has no evidence that anyone has become a subscriber because it was open on Sunday.

THE "Pilgrim Mission," the evangelical mission of Switzerland, has under its charge a station in the Galla Territory, East Africa, and an orphanage in Jerusalem with 132 pupils. It also has thirteen home mission stations in Switzerland, seven in Germany, and six in Austria. Its annual report states that 356 of the students of a Training School at St. Chirichona, near Basle, are proclaiming the glad tidings in different parts of the world.

MR. GEO. PEARSE, an English missionary in Algiers, writes to the London "Christian," that Mons. Mayor, a young French missionary, has begun his labours among the native Kabyles, the ancient race who have not had the gospel since the time of St. Augustine. The gospel of Matthew is already translated, and he is at work on John. He is the only missionary to the natives of the north coast of Africa, excepting those at Alexandria.

MINISTERS AND CHURCHES.

THE new manse at Alvinston has been roofed in.

THE Sabbath school of Knox Church, Goderich, had a pic-nic at Bingham's Grove on the 19th ult.

REV. J. GRAY, M.A., and Mrs. Gray, of Orillia, have left home for a couple of months. They will visit friends in Toronto, Kingston, and Perth.

THE Sabbath school children of Knox Church, Morrisburg, enjoyed their annual pic-nic on the 13th ult. Dry Island was the scene of operations.

A SOCIAL held by the Women's Aid Society of the Watford Presbyterian Church, on the 20th ult., is described as being both pleasant and profitable.

ON the 26th ult. the Sabbath schools of Knox and Chalmers Churches, Woodstock, enjoyed an excursion on the Credit Valley Railway to Milton and Toronto.

IT is said that the Rev. G. G. McRobbie, of Ridgetown, has received a call from the Green Avenue Presbyterian Church, Brooklyn, N.Y. Salary offered, \$2,500.

REV. J. A. TURNBULL, B.A., assistant pastor of Knox Church, Goderich, has been laid up with an attack of inflammation of the lungs and bronchitis, but is recovering.

ON the 19th ult. a party of upwards of 200 young people belonging to the Presbyterian Sabbath school, Fenelon Falls, enjoyed a sail by steamer on Balsam Lake and a pic-nic at West Bay.

THE Rev. Joseph Elliot, of Cannington, has been supplying the pulpit of Old St. Andrew's Church, Toronto, with much acceptance, during the absence of the pastor, Rev. G. M. Milligan.

THERE was a large attendance at a garden party given by the Young Ladies' Bible Class of the Brampton Presbyterian Church on the evening of the 25th ult. The proceeds amounted to about \$90.

THE Rev. Henry Sinclair, of Knox Church, Oro, Barrie Presbytery, has accepted the call to North Mara and Longford, in the Lindsay Presbytery. Salary \$600 per annum, with manse and glebe of five acres.

THE sacrament of the Lord's Supper was observed in the First Presbyterian Church, Brantford (F. R. Beattie, pastor), on the 16th ult., when 28 persons were received as additions to the membership of the church.—COM.

A NEW Presbyterian church to be built at Métis, Que., forthwith, will be fifty-seven feet long by thirty-four broad, and will accommodate 170 persons. The building will be a frame one, in the Gothic style, from plans by the pastor.

ON the evening of the 4th ult. a garden party was held in the grounds of Jos. Gould, Esq., under the auspices of the Society of "Willing Workers," in connection with the Presbyterian Church, Uxbridge. The proceeds amounted to over \$73.

THE Newcastle branch of the W. F. M. Society met in the manse on the 17th July. There was a large attendance. Mrs. Roger, the President of the Presbyterian Society, was present, and gave a very interesting and instructive address.

MR. JOHN MATHER, of the Keewatin Lumber Mills, has erected a Presbyterian church for the people employed about his establishment and the other residents in the neighborhood. It was opened on a recent Sabbath by the Rev. Dr. Collins.

ON account of continued ill-health, the Rev. T. T. Johnston, of Molesworth, has tendered his resignation to the Maitland Presbytery. He intends making a tour through the Southern States in a few months, and will probably remain for some time in Florida.

AT a strawberry festival held by the Young Ladies' Association of the Cobourg Presbyterian Church on the 17th ult., interesting addresses were delivered by the Rev. D. L. McCrae, the lately inducted pastor of the congregation, and the Rev. J. M. Douglas, from Indore.

THE Rev. W. J. Dey, having accepted the office of Dean of Residence at the Presbyterian College, Montreal, placed his resignation of the charge of Spencerville and Ventnor in the hands of the Brockville Presbytery at last meeting. The resignation was accepted.

THE Rev. John C. Cattanach, M.A., was inducted into the pastoral charge of St. Andrew's Church, Sherbrooke, Que., on the 28th June. Rev. W. Sym,

of Melbourne, preached the induction sermon. Rev. Mr. McDonald, of Scotstown, addressed the minister, and Rev. Mr. McLeod the people. The new pastor received a very cordial reception from the members of the congregation.

ON the evening of the 15th ult. a number of friends belonging to Knox Church, Paisley, celebrated the "silver wedding" of their pastor and his wife by visiting the manse and presenting Mr. and Mrs. Straith, in the name of the ladies of the congregation, with several handsome pieces of silverware and a quantity of the same precious metal in current coin of the realm. These gifts were accompanied by an address, to which Mr. Straith made a suitable reply.

THE two Presbyterian ministers of Belleville, Rev. D. Mitchell, of John street Church, and Rev. M. W. McLean, of St. Andrew's, in arranging for their holidays, have set a good example. During Mr. Mitchell's absence, his congregation worship at St. Andrew's; and when Mr. McLean takes his vacation, the St. Andrew's congregation attend divine worship at John street. The plan is simple, brotherly, and worthy of adoption wherever circumstances render it practicable.

THE teachers of the West Presbyterian Church in this city met at the residence of Mayor McMurrich on the evening of the 25th ult. for the purpose of presenting Mrs. John Harvie with an address on the occasion of her withdrawal from the school, after ten years' service as teacher of the senior Bible class. The address was tastefully illuminated, and framed in ebony and rosewood. Mrs. Harvie's services were of great value, and the loss of them is deeply felt by the whole school. Still more was her work appreciated and her retirement regretted by her own class, the members of which, to the number of seventy, had a few evenings before paid a farewell visit to their teacher. On that occasion Mrs. Harvie was presented with an address and a very handsome arm-chair and foot-rest, both beautifully upholstered with crimson silk plush. Mrs. Harvie leaves the class in a flourishing condition. Ten years ago the number in attendance was seven; at present there are eighty-six names on the roll, and the number of unregistered visitors has usually been very large.

ON the evening of Thursday, the 13th ult., in view of the Rev. R. N. Grant's removal from Ingersoll to Orillia, a very large farewell meeting was held in Knox Church, Ingersoll. Mr. Grant was presented by the congregation with a cheque for \$375, accompanied by an address expressing appreciation of his labours among them during his pastorate of eleven years, deep regret at his departure, and earnest wishes for his future prosperity and that of his family. Mrs. Grant was also made the recipient of a very handsome silver service from the ladies of the congregation. This gift was also accompanied by an address indicating warm attachment and sincere sorrow at parting. In the course of the meeting, short speeches were made by Dr. McKay (chairman), Messrs. Hewitt and McKenzie, and Rev. Messrs. McKay, of Woodstock; Munroe, of Embro; Ross, of the King street Church, Ingersoll; Archer (Bible Christian), of Ingersoll; Reynolds, of the M. E. Church, Ingersoll; Cameron, of Thamesford; Willoughby, of Ingersoll, and McMullen, of Woodstock.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on the 18th July. Commissioners from Belle River appeared with a petition for a grant in aid of one hundred dollars per annum. The petition was referred to the Presbytery's Home Mission Committee. Mr. King reported that elders had been elected and ordained at Belle River. Essex Centre was erected into a mission station, and Mr. Craig was appointed to dispense the ordinance of the Lord's Supper to the members of our Church there. Mr. Andrew Henderson, probationer, declined the call to Bothwell and Sutherland's Corners. Members of the Court were appointed to take charge of the schemes of the Church within the bounds of the Presbytery: Mr. Battsby, the College Fund; Mr. Gray, the Foreign Mission; Mr. Walker, the Home Mission; Mr. Becket, the Aged and Infirm Ministers' and Widows' Funds; Mr. D. Currie, the French Evangelization Fund; and Mr. F. B. Stewart, the Assembly Fund. Mr. Waddell was appointed to prepare the report on Sabbath Schools; Mr. McRobbie that on the State of Religion; and Mr. Tallach that on Temperance. The Presbytery ex-

pressed its sympathy for Mr. Chesnut in his long-continued severe illness, and for the congregations of West Tilbury and Comber, and made arrangements for the supply of the pulpits until the end of September. At the next regular meeting of Presbytery, to be held at Windsor on the 19th of September, it was agreed to hold a conference on Missions. Mr. McColl was appointed to examine Mr. Fleming, student, on the first eight chapters of the Acts of the Apostles. Messrs. McRobbie and Waddell were appointed to strike and collect the rate for defraying the expenses of the Presbytery's Commissioners to the General Assembly.—WILLIAM WALKER, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This court met at Lancaster on the 4th day of July. There was a full meeting—only one clerical member absent. After routine and the appointment of the Rev. Finlay McLennan as moderator, a numerously signed call from Finch was tabled in favour of Mr. George McArthur, B.A., promising a stipend of \$700 and manse. The call was sustained and ordered to be transmitted. Dr. McNish was appointed moderator of the session of St. Matthew's, Osnabruck, and authorized to declare the pulpit vacant, and moderate in a call when the people are ready. The induction of the Rev. James Cormack to Alexandria was appointed to take place on the 18th July, the moderator to preach and preside Mr. Wm. Ferguson to address the Minister, and Mr. Calder the people. The clerk was instructed to read at all ordinary meetings all standing orders in the minutes; to have said orders printed for distribution among the members, so that members may not forget them, and that there may be dutiful attention in this matter. The Rev. J. Fergus was appointed convener of the Committee on State of Religion, in room of Mr. McCrae, and Mr. Patterson was appointed to take charge of the French Evangelization scheme. The matter of levying a rate to defray the expenses of delegates to the General Assembly and other expenses was left to the Committee on Statistics, of which Mr. Burnet is convener. The following deliverance, which was submitted and read by the Rev. John Fraser, in reference to the report on Sabbath schools, was adopted. "The Presbytery would record its thankfulness to God for the measure of success which has, through His blessing, attended the Sabbath school work in so many of our congregations; and considering the neglect that so generally prevails on the part of parents to give religious instruction to their children, and also that multitudes of the young are in many places without the advantages of a Sabbath school or religious instruction in any form, remits this subject to the Committee for its special consideration, to report at a future meeting." The Sabbath School Committee was reappointed, with Mr. Alex. McGillivray convener. Mr. Lang reported for the Home Mission Committee. The report was received, and leave of absence was granted the convener for three months, as craved, and Mr. Forrest's appointment to supply Lunenburg was sanctioned. The Presbytery further expressed its sympathy with Mr. Lang in his enfeebled state of health. The moderator and clerk were authorized to prescribe subjects of exercise to the students within the bounds, said exercises to be read at the September meeting. It was agreed in future to hold the ordinary meeting of Presbytery alternately at Lancaster and Alexandria. The Presbytery appointed its next ordinary meeting at Alexandria on the second Tuesday of September, at eleven o'clock. Mr. Fraser moved that a Committee be appointed to take charge of the collection for the schemes of the church; and further, that the Committee devise a method for giving full information anent the schemes, said Committee to be a standing Committee, and to consist of Messrs. Fraser, McGillivray, Calder, Elder, Dingwall, and Patterson, and to report in September. Mr. McGillivray seconded this motion, and it was agreed to. The Presbytery adjourned, to meet at Alexandria on July 18th, when the Presbytery met at Alexandria and inducted the Rev. James Cormack, B.A., to that charge. In the absence of the moderator, the Rev. John Ferguson preached and presided, Mr. Wm. Ferguson addressed the minister, and Mr. F. McLennan the people.—HUGH LAMONT, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on Tuesday, July 11th. The Rev. J. R. Hislop, according to the roll, was appointed Moderator for the next six months. The Rev. Dr. Kemp, of Ottawa, being present, was invited to sit as a corresponding member. The commissioners to the

General Assembly gave in their reports, and were thanked for their diligence. The congregation of Elma Centre and Moncton asked for moderation in a call, stating it was prepared to give a stipend of \$800, with manse and glebe, and that its membership is 275. Mr. Bell was empowered to moderate. Mr. Boyd reported that he had received from the Granton section of the Biddulph congregation the sum appointed by Presbytery as its share of the arrears due Mr. Mann, the late pastor. Reports on Session records were given in, and the minutes attested accordingly. Messrs. Wright and Wilson were appointed a committee to examine students. Messrs. Hamilton, Stewart, and Tully were appointed as the Home Mission Committee; Mr. Hamilton, Convener. The report of the College Fund was laid before the Presbytery, and Mr. Wilson was appointed to represent the Fund within the bounds. Mr. Wright was appointed Moderator *pro tem.* of the Session of St. Andrew's Church, Stratford, in the place of Mr. Fotheringham, who is prevented from acting by domestic affliction, and was empowered to moderate in a call. The extract minute of Assembly was read, granting leave to Mr. Renwick to retire from the active duties of the ministry. Claims to the amount of \$33 on the Brooksdale congregation were presented by the congregation of Harrington, as the amount of pecuniary loss suffered by it through members leaving and adhering to Brooksdale. After letters from two of the parties on account of whom the claims were made had been read, and the commissioners from Brooksdale heard, the Presbytery decided in the following terms: Inasmuch as two of the parties on account of whom the claim is made are still members of Harrington congregation, and recognizing their responsibility to pay the sums they have subscribed; and inasmuch as a third has not gone to Brooksdale, and as the Brooksdale congregation is willing to pay the rest of the claims, the Presbytery consider that the obligation of Brooksdale is implemented by the payment of the same. From this decision Mr. Gordon dissented, and craved leave to protest and appeal to Synod. Messrs. McPherson and Wilson were appointed to answer Mr. Gordon's reasons of dissent and appeal. Mr. Boyd reported that he had, according to appointment, declared the vacancy of Millbank. The Presbytery, after spending some time in a conference on temperance, adjourned, to meet in Knox Church, Stratford, on the second Tuesday of September.—
W. A. WILSON, *Pres. Clerk, pro tem.*

PRESBYTERY OF MAITLAND.—This Presbytery met at Kincardine on the 11th July. There was a good attendance of members. Rev. J. L. Murray was appointed Moderator for the next six months. Messrs. Leitch and Wilson were appointed to audit the Treasurer's book and report. Commissioners to the General Assembly reported their diligence to the business of that Court, which was approved. A statement of the bare travelling expenses of the Commissioners was given in, after which Mr. Wilkins submitted an estimate, per family, of the amount required to defray the same, which was adopted. The resignation of the Rev. W. T. Wilkins, of the Belgrave congregation, was taken up. Resolutions from the congregation were read, complaining of the Fordyce congregation being established within their bounds, rendering them unable to support a minister; also expressing their regret at their inability to support Mr. Wilkins, and bearing testimony to his faithful discharge of his pastoral duties among the young as well as the older members of the congregation. Mr. Wilkins stated that he still adhered to his resignation. It was agreed to accept the resignation, and that it take effect after Sabbath, 23rd July. Mr. Hartley was appointed Moderator of the Session. At the evening sederunt, a conference on the State of Religion was held, the topic being "Church Work," which was introduced by Messrs. McQuarrie and Brown. Mr. Ross moved that the arrangement for holding Presbyterian Conferences at the evening sittings of the regular meeting of Presbytery be left in the hands of the Committee on the State of Religion, and that the topic for discussion and the persons to introduce it be announced at the preceding meeting of Presbytery. Agreed to. The topic for discussion at the next regular meeting is "Pastoral Visitation," and will be introduced by Messrs. Hartley and Leitch. The resignation of Mr. Johnston, of Molesworth congregation, was considered. Resolutions from the congregation were read, deeply regretting

the cause which has led to the resignation of their pastor, and sympathizing with him in his ill-health. Mr. Johnston stated that he still pressed his resignation, as there was no hope of his being able to assume full pastoral duties for years, and perhaps never. It was moved by Mr. Wilkins, and agreed to: "The Presbytery having heard with profound sorrow that, in the opinion of the physicians consulted, there is no prospect of a few months' rest having the effect of so far restoring his health as to enable Mr. Johnston to undertake pastoral work, agree to accept the demission of the charge of Molesworth now tendered by him, and would commend him to the tender care of the Great and Good Shepherd, with the earnest prayer that the prognostications of the physicians may not be verified, but that, in the providence of God, the rest sought by their beloved brother may result in such a restoration to strength as to permit of his resuming the active work of the ministry at no distant day." It was agreed that the resignation take effect after the first Sabbath in August, and that the Rev. D. B. McRae be appointed Moderator of Session. A committee, consisting of Messrs. Murray, Sutherland, Leask and Jones, ministers, and Harrison, elder, was appointed to prepare a minute in relation to the resignations of Messrs. Taylor, Wilkins and Johnston, and report at next regular meeting. Mr. Leitch reported regarding the treasurer's book, which was received. Mr. Dickson, the treasurer, gave in the report of the finances of the Presbytery, which was received and adopted. The Clerk read a statement from the convener of the Synod's Commission, regarding the meeting in the Kinloss case. It was agreed that the document now submitted be laid on the table, and that the clerk be instructed to correspond with the convener of the Synod's Commission, requesting that the extracts craved be granted in such form as to embody the precise words of the decisions acquiesced in on the part of the Presbytery, free from any complication arising from statements as to reasons influencing the Commission in arriving at such decisions, or influencing others in acquiescing in them. Mr. Leask, on behalf of St. Andrew's Church, Lucknow, and Mr. Sutherland, on behalf of South Kinloss congregation, asked leave to moderate in calls in these congregations: granted. A resolution was read from Knox Church, Lucknow, promising for the support of the Rev. D. Cameron \$750 per annum without a manse. Mr. Cameron expressed his acceptance of the offer. The standing committees of the Presbytery for the year were appointed, the following ministers, with their Presbytery elders, to constitute these committees: State of Religion—Messrs. Ross, convener, Jones, Brown, C. Cameron and Anderson; Finance—Messrs. McQuarrie, convener, Hartley, Leask and Grant; Home Mission—Messrs. Leask, convener, Murray, D. Cameron and McQueen; Sabbath Schools—Messrs. Muir, convener, Leitch, McRae and McNaughton; Temperance—Messrs. Sutherland, convener, Hamilton, Davidson and McFarlane. The next regular meeting is to be held in Melville Church, Brussels, on the 19th September, at half-past one in the afternoon.—
ROBERT LEASK, *Pres. Clerk.*

mon on the mount, and is supposed by some writers to be an interpolation, transferred from Matthew; but we cannot see why the warning should not have been repeated, as many teachings were; it follows ver. 25 very appropriately.

Vers. 27, 28. "As He was walking:" Matthew, "teaching;" Luke, "taught and preached the gospel." He was teaching the crowd as He walked through the Temple. "Chief priests, scribes, elders:" priests, expounders of the law, heads of the principal families; three sections of the Sanhedrim. This appears to have been a formal official message. "By what authority?" we, the source of authority, did not give it. Who did? Some writers see here a hint at the old charge of satanic power; perhaps so.

Vers. 29, 30. Once more the Wise Teacher replies to the question of his foes with another question: "the baptism of John—heaven or men?" answer that, then I will answer you. And this was no unconnected, entangling question. John had been esteemed a prophet by the great heart of the people; he had testified of Jesus as the Messiah; if they admitted John to be a prophet they answered themselves; and so they fell into the pit which they had digged for Jesus. "Baptism of John:" which includes his whole mission and work. John himself had told them what he was. John 1: 19-23.

Vers. 31, 32. "Reasoned:" not anxious to give a true answer, but to get out of the dilemma; and so they consulted—turned together for a moment, we suppose. They dared not admit John's prophetic character, for that would have condemned them and established the claims of Jesus; they dared not deny it, for John, popular in his life-time, was revered since his martyr-death. "They feared the people:" so also Matthew. Luke adds (20: 6) "all the people will stone us."

Ver. 33. "We cannot tell:" REV. "We know not:" a falsehood on the face; they should have said, "We will not tell." Here were men questioning the authority of Jesus, and they had not decided on the authority of John. They proved themselves by their own words ignorant, and so unfit to judge; or cowardly, and afraid to do so. "Neither do I:" answer this first, before you arrogantly demand my authority.

HINTS TO TEACHERS.

Cautions.—Do not fall into the error of supposing that this last incident merely shows Jesus as clever and acute at entrapping His adversaries; it is, in fact, the setting forth of a great truth—that God's revelation is all one and bound up together. We cannot accept parts of the word of God, as some have tried to do, and reject other parts. It is one—indivisible—it stands or falls together. Do not let your class dwell for a moment on that as part of the lesson; let them be led to the higher truths and teachings.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1) The hindrance of an unforgiving spirit (vers. 24-26). (2) A manifestation of the spirit of hate and unbelief (27-33).

On the first topic we learn, in continuation of the last lesson, that while the prayer of faith is so mighty, there are some things that will render prayer vain; one is an unforgiving spirit. Our Saviour had taught, in the sermon on the mount, this same truth—Matt. 6: 14—and one of His most striking parables—the unforgiving servant—set it forth very plainly—Matt. 18. And of the seven petitions in the Lord's prayer, one is based upon this teaching. Press this home; it is a truth that needs to be taught again and again, for there is, alas! far too little of the spirit of forgiveness among professing Christians. May that not be a reason why our prayers are so fruitless and our work so weak? We ask and receive not, because we ask amiss. He who prays in an unforgiving spirit, asks God to do for him what he is not willing to do for others—he is *ungrateful*. At the bottom of an unforgiving spirit is *pride*, which cannot be persisted in without the growth of *hatred* and all uncharitableness. The cardinal virtue of our faith is *LOVE*; where that is, an unforgiving spirit cannot dwell.

On the second topic we may show (a) the hatred which *self-interest* and *self-righteousness* ever have to the truth. Christ had run counter to these; He had taught a higher righteousness than that of these men; He had interfered with the profits they made by the desecration of the Temple, and so they hated Him. (b) The *hypocrisy of mere formal professors*. These Scribes and Pharisees professed to be zealous for the Law and Temple; they made the most marked outward demonstrations of their devotion and piety, yet every act showed that their hearts were evil fountains of polluted waters. (c) The authority which Jesus has, *is for our rule and guidance*. He is our Lord and Master; our hearts should be His Temple; and whatsoever He saith, that should we do. Teach that we should not, like those bad men of old, question the authority, but rejoice that we are under it, and in the spirit of the 2nd Psalm, "Kiss the Son." "Blessed are all they that put their trust in Him."

Incidental Lessons.—On the first topic—That the faith which is joined to love is the only prevailing faith.

That if our prayers are not granted, we should ask, what hinders?

On the second topic—That zeal for purity and truth is sure to awaken opposition.

That wicked men will ever oppose all efforts at reformation.

That there were doubters of Christ in His own day; need we wonder there are some now?

That the doubters of to-day, like those of old, profess to be fair and candid.

That there are truths men cannot deny, which followed would lead to the highest of all truths.

Main Lessons.—Forgiveness of enemies—Matt. 5: 43-46; Rom. 12: 14, 17, 19, 21; 1 Pet. 3: 9.

Example.—The Master, Luke 23: 34; Stephen, Acts 7: 60; Paul, 2 Tim 4: 16.

The authority of Christ, *God-given*—Matt. 11: 27; 28: 18; John 3: 35. *Over all*; same texts, with John 13: 3; Phil. 2: 8; Heb. 2: 8; 1 Pet. 3: 22. *For ever*—1 Tim. 6: 16; Rev. 1: 8; 11: 15.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIII.

Aug. 13, 1882. } PRAYER AND FORGIVENESS. { Mark 11: 24-33.

GOLDEN TEXT.—"Forgive us our debts as we forgive our debtors."—Matt. 6: 12.

TIME.—Same as latter part of last lesson—Tuesday of Passion week.

PLACE.—Vers. 24-26. "In the morning as they passed by" (ver. 20), *i. e.*, from Bethany to Jerusalem; vers. 27-33. In the Temple.

PARALLEL.—Matt. 21: 22-27; Luke 20: 1-8.

Notes and Comments.—Ver. 24. This verse should surely have gone with last lesson; it is a practical teaching from the promise of preceding verse. "What things soever—when ye pray—believe—and ye shall have them:" the repeated promise to undoubting faith; "only believe:" there is no limit to the power of the prayer of faith save "Thy will be done:" and that will is always a blessing for us.

Vers. 25, 26. There are hindrances to believing prayer. Here is one: an unforgiving spirit; "when ye stand:" the posture of prayer denoting confidence; "forgive:" this faith of which He has been speaking, so mighty in its results, cannot exist in an unloving heart; there it is fanaticism—not faith; "if ye do not, neither will your Father:" this (ver. 26) is a repetition of the same teaching in the ser-

OUR YOUNG FOLKS.

TAKE ME.

Take my life and let it be
Consecrated, Lord, to Thee.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold,
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine.

Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure-store.

Take myself, and I will be
Ever, only, all for Thee.

TOMMY'S TROUBLES.

He was always and forever getting into trouble of one sort or another. He had a talent for climbing and for tumbling and bumping his head and hurting his foot, and coming to grief generally. On this Friday evening he sat on the side of his little white bed, "one boot off and one boot on," and thought sorrowfully about the day. It had been an unlucky one. In the first place he had broken grandma's spectacles, then he had lost mother's scissors, the pair that she always "cut out" with; and his new summer pants were not cut out. Then he had tumbled from the hay-mow, and bumped his nose and broken one tooth; but the last thing was to get himself caught by a hook in the barn, so that he could not get loose, unless he swung off without regard to the box by which he had climbed up, in which case he would be likely to drop several feet on the hard floor. Tommy didn't like that, so he hung there.

"I might yell," said he to himself, "but nobody would hear me; they are all too far away. I might hang here until they come to feed the horse, but I can't; that will be *hours*, and I'm getting pretty dizzy now."

"The baby trotted out to the barn door, said *Da! da!*" and a few other words that she understood better than others did, baby could walk better than she could talk. Tommy looked at her and said:

"O, baby, I wish you had sense!"

Then he hung still. At last he heard his mother's voice in the yard, a long way off. Then, O! how Tommy yelled! His voice seemed to pierce right through the mother's ears. She fairly flew over the ground to the barn. In a twinkling the step-ladder was brought and arranged, and mother climbed up and unwound his sleeve from the hook, and she and Tommy came down. Some way, he doesn't know how, he twisted his foot, and to-night it aches.

But Tommy isn't thinking of his foot, he is

thinking of the troubles he has, and the mischief he does, and how impossible it seems to do any better.

"Praying don't do no good," he says, disconsolately, to his mother. "I pray to be a good boy every day; and I ain't never a good boy—so there!"

"Tommy," said his mother, "why didn't you call on baby to help you to-day? Didn't you want to get down?"

"Course," said Tommy; "but what was the use? I knew *she* couldn't help me."

"And what made you call on me?"

"'Cause I wanted to get down right straight off; and I knew you could help me, and I knew you *would* help me, so I yelled."

"Well, Tommy, if you would remember that of God, that He *can* and *will*; if you truly want help, and will call to Him, He is just as sure. O, *sure*r than I can be. Because, you know, Tommy, you are likely to get into places where mother can't reach; but He can reach everywhere. Remember that."

A LITTLE CHILD'S HYMN.

Thou that once, on mother's knee,
Wert a little one like me,
When I wake or go to bed
Let Thy hands about my head;
Let me feel Thee very near,
Jesus Christ, our Saviour dear.

Be beside me in the light,
Close by me through all the night;
Make me gentle, kind, and true,
Do what mother bids me do;
Help and cheer me when I fret,
And forgive when I forget.

Once wert Thou in cradle laid,
Baby bright in manger shade,
With the oxen and the cows,
And the lambs outside the house;
Now Thou art above the sky:
Canst Thou hear a baby cry?

Thou art nearer when we pray,
Since Thou art so far away;
Thou my little hymn will hear,
Jesus Christ, our Saviour dear,
Thou that once, on mother's knee,
Wert a little one like me.

JEANIE AND HER BIG BIBLE.

Jeanie was a little Scotch girl who lived far back during the days of the bloody persecutions under the reckless Charles II. It was a bitter time. Soldiers were marching all over the country, driving people from their homes, burning their houses, and putting many innocent persons to death. Jeanie's parents were pious people, and their turn came at last to be driven from their home.

One afternoon the cruel soldiers were seen advancing, and the poor folks had to leave their cottage and flee with what valuables they could carry. Jeanie was given the big family Bible for her load, and her father told her that she must be very careful with it, and not have it get hurt, nor lose it by the way, "for we could not live," said he, "without the good Book." She wrapped one of her clean gowns around the Book, and started with it in her hands, following her father and mother, each of whom carried a child. The fugitives directed their steps toward the next village, where there was a strong old church that could be used as a fort, and which they hoped to reach before their enemies came up.

A stream lay in their way, and this they dared not cross by the bridge for fear of their pursuers. So they hastened to a place in the

river where some stepping-stones had been laid down for the convenience of foot-passengers. It was quite dark when they reached the bank, and the water ran swift in its channel. But they did not hesitate. The father waded across carrying the others, one by one, in his arms, until Jeanie was left alone. Fearing solitude more than the dangers of the stream, the young girl followed her father on his last trip, stepping carefully from stone to stone. But it was so dark now that she could scarcely see the way before her, and presently her foot slipped and she went down to the bottom.

In her danger she did not forget, however, the treasure entrusted to her care. As her feet went down her arms went up, and her precious burden was held above her head. She struggled bravely against the current, and though the water came up to her waist she managed to keep on toward the shore, holding the dear old Bible as high as she could raise it. Her father met her before she gained the bank, and clasped both his treasures in his strong arms.

"Father," said the brave little maid, "you told me to take care of the dear old Bible, and I have done so."

Several pistol shots were heard at that moment, and the sound of approaching horsemen. The fugitives found concealment in a cliff among the rocks, and fortunately were not discovered. After their pursuers had rode away they issued from their retreat, and soon after reached the church in safety.

Jeanie married in after years, and lived happily with her husband to a good old age. The great Bible became hers after her father's death, and in it were recorded the names of her seven children. It is still in possession of her descendants, in a well-preserved condition.

Jeanie never forgot that night of peril when she carried the old Bible through the deep waters. When she was dying she dreamed of her girlish exploit, and cried out, "I'm in the deep river—in the deep river; but I will hold up the dear old Bible. There, father, take the Book."

With these words she ceased to breathe.

THREE Bengali Christian women have made a preaching tour on the banks of the Ganges, on behalf of their heathen sisters, who gather in large numbers there. Sometimes as many as 100 women listened to the gospel of purification, not through the waters of the Ganges, but by the precious blood of Jesus Christ.

TAKE your Bible with you to the Sunday school. Your familiarity with it will enable you to find quickly any book, chapter, or verse that is called for. Take it with you to church, and find the chapter which the minister reads, and the text when he announces it. To be a ready Bible scholar is a great honour.

EVERY Sunday school scholar, however young or however old, should be the owner of a Bible. It will cost something to get a Bible; but even a fine one will not cost as much as some of the garments you wear. Make your Bible your daily companion. Read one or more chapters every day. You cannot know how much it will help you to build up a solid character, and lead to a good and noble life.

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

HAVE WISTAR'S BALSAM OF WILD CHERRY always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Consumption, and all Throat and Lung Complaints.

CINGALESE, a name well and favourably known in connection with a Hair Renewer that accomplishes even better results than is advertised.

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IN Ayer's Ague Cure we have a positive remedy for fever and ague and all malarial disorders, and one entirely free from quinine, arsenic, or other injurious drugs.

Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success.

MEETINGS OF PRESBYTERY.

- QUEBEC.—In Scotstown, on Wednesday, 6th September, at 10 a.m.
LINDSAY.—At Lindsay, Tuesday, 20th August, at eleven o'clock a.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 18th, 1882, at three o'clock p.m.

- GLENCARRY.—At Alexandria, on Tuesday, Sept. 12th, at eleven o'clock a.m.
CRATHAM.—At Windsor, on Tuesday, 19th September.
WATERLOO.—At Ottawa, on Tuesday, 17th October, at half-past ten o'clock a.m.

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Notice to Contractors. The letting of the works of the FRELON FALLS, BUCHORN and RUISEIGH CANALS, advertised to take place on the second day of August, next, is hereby further postponed to the following date: Tenders will be received until Thursday, the twenty-fourth day of August next.

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that instantly stops the most excruciating pains, allays Inflammations, and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

IN FROM ONE TO TWENTY MINUTES, no matter how violent or excruciating the pain the RHEUMATIC, Bed-ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

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The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

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MALARIA IN ITS VARIOUS FORMS. FEVER AND AGUE cured for 25 cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious, Bilious, Scarlet, Typhoid, Yellow, and other Fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF. Twenty-five cents per bottle.

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THE GREAT BLOOD PURIFIER, FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic, Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Obstructing the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hoarse Dry Cough, Numerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Brash, Tic Doloroux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

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Perfect Purgatives, Soothing Aperients, act without pain, always reliable and natural in their operation. A vegetable substitute for Calomel.

Perfectly tasteless, elegantly coated with sweet gums, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a perfect cure. Purely vegetable, containing no mercury, minerals, or deleterious drugs.

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

A few doses of Radway's Pills will free the system from all the above-named disorders.

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