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CREAM CAKE.—Whites of four eggs, one cup of white sugar, two teacups of flour, one cup of sour cream, three teaspoonsful of baking powder and a pinch of salt. Flavour with vanilla.

When canning fruit have a cup of flower paste ready; if your rubbers are old, or the zinc rings or covers are bent a little, you may still make them air-tight with the paste. If you are at all doubtful about the condition of your can, it is a good notion to use the paste.

ANOTHER GROVE OF MONSTER TREES.—A grove of mammoth trees, ninety-three in number, and many over one hundred feet in circumference, has been discovered in California. These monsters are some eighty miles north of the big trees usually visited by travellers in the Yosemite route.

For general purposes on the farm kerosene oil, with a little kerosene added, is the best lubricator and preserver. For saws, mowers, huggles, and the like, this mixture furnishes more body with less gum than most other oils. The amount of kerosene, if any, to be added, must be governed by the purpose for which it was designed.

A FRENCH journal states that chloride of lime scattered about where rats and mice frequent will cause them to desert the spot. A solution of it brushed over plants will effectually protect them from insects. If scattered over ground infested with grubs, it will free it from them entirely. Bunches of cotton-wool smeared with a mixture of chloride of lime and hog's lard, and tied about in different parts of a tree, will guard it against the attack of insects, slugs, grubs, etc., and drive away those already in possession.

For beef croquettes take cold roast beef or veal, mince it first; chop up together a small onion, sweet marjoram, a little powdered cloves; moisten with beef gravy, and make up the whole mixture into oval shapes; dredge with bread crumbs, before moistening in yolk of egg after, to secure a crumbly surface; plunge in frying-basket for a few minutes until the outside is a golden brown. Remember that croquettes are always made of meat which has been previously cooked, and only need to be warmed inside and brown without.

VARIETY IN MEALS.—Nothing is more unsatisfactory than to sit down day after day to the same bill of fare. There are houses where the mistress seems to have no inventive faculty, acquired or innate. Breakfast consists from Monday until Saturday of the same fried pork and potatoes, or sausage and cake. Remnants of things come on again and again, growing small by degrees, till one grows tired of seeing the dish of apple sauce or the saucer of prunes, and is tempted to give them to the dog or the pigs. All this can be remedied by a little plan. Manage for your own family as if you had guests, and vary the arrangements of your table and the articles of your diet. Health will be preserved thus, and dyspepsia averted.

THE LENGTH OF HUMAN LIFE.—Reasoning from analogy, men ought to live a century, as it seems to be a general law in the animal creation, that life should be five times the period required for growth. Many of the insect tribes mature and fructify in an hour and die before the close of the day. A dog grows for two years and lives eight; an ox grows for four years and lives sixteen; a horse grows for five years and lives twenty-five years; a camel grows for eight years and lives forty; a man grows for twenty years and should live to one hundred. It is a recognized fact in physiology that the longer a child is in getting its full growth, the longer it will live. "Early ripe, early rot" is almost a proverb. Children who grow rapidly are always weakly. In France the rich men average twelve years of life longer than the poor.

IT SAVED MY LIFE.

The value of human life is so supremely important that anything which tends to its prolongation is entitled to the highest consideration. Speaking to us recently on this subject, Charles Nelson, Esq., proprietor Nelson House, Port Hope, observed. I suffered so with rheumatism that my arm withered, and physicians could not help me. I was in despair of my life, when some one advised me to try St. Jacobs Oil. I did so, and, as if by magic, I was instantly relieved, and by continued use of the Oil entirely cured. I thank heaven for this wonderful remedy for it saved my life. It has also cured my wife.—Port Hope (Adm.) Correspondent.

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THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, OCTOBER 28th, 1881.

No. 43.

NOTES OF THE WEEK.

IT is remarkable that Pope Leo, the second Pope since Infallibility was pronounced, has not yet made an *ex cathedra* utterance of doctrine. He is wary and wise.

THE opposition lately raised in Calcutta to the preaching of missionaries in the streets has been withdrawn, on conditions that are acceptable to both parties. The opposition was ill advised from the first, as is now generally felt.

THE United Presbyterian Presbytery of Berwick have unanimously recommended that the several brethren of the Presbytery should draw the attention of their congregations to the excellencies of the Revised Version of the New Testament as often and in such wise as they may deem most profitable.

A CHINESE hospital has been opened at Hankow, which, though wholly under native management and support, is conducted on Christian principles, and religious services are daily held in it. It was organized by the chief native assistant of the hospital under the care of the London Missionary Society.

THE Rev. R. S. Scott, D. D., Home Mission Secretary of the United Presbyterian Church, Scotland, has been presented by fifty-nine of his friends and admirers with the handsome sum of £3,560, or very nearly \$18,000, as a token of friendship and as an expression of their estimate of the value of his labours to the Church.

ITALY is in a dilemma about the Pope. He is not a ruler, not a subject, not an ally, and yet he is a very troublesome resident. When the temporal power was finally wrested from him, the Government settled upon him an annuity of \$645,000. That was in 1871. Not a dollar of that has he ever accepted. Just now one political party claims that the whole sum has been forfeited; another party, the Monarchists, in order to beat their opponents, are anxious to conciliate the Pope. One thing, we think, is certain—he will never leave Rome.

THE Irish question has now reached a crisis, and authority and anarchy are in a determined death wrestle, with the chances all in favour of the former. Never was there a British minister so thoroughly anxious as Mr. Gladstone to do the right and fair thing by Ireland, and never, therefore, was it so much the bounden duty of any one before him to shew that well-regulated liberty is one thing, and wild defiant lawlessness quite another. The most of the Land League leaders are under arrest, and the League itself is to be broken up. The foolish rant about the British Government being as bad as the Russian is too absurd for serious answer.

THE Universities' Mission to Central Africa, which was first undertaken in 1860 through the influence of Dr. Livingstone, and afterward suspended, has entered upon a very hopeful career. Bishop Steere has now a well-equipped staff of thirty-one European missionaries, of whom seven are ladies. He already understands the language of the tribes among whom he labours. The present work of the mission is three-fold: First, that on the island of Zanzibar, which is now of a comprehensive character, including many agencies; secondly, the work at Magila and its surroundings, some forty miles from Pangani, on the mainland to the north of Zanzibar; and, thirdly, the missions on the mainland to the south, in the Roman district.

THE Church of Scotland, according to the October number of the "Record," has nineteen European missionaries in India, all of whom are doing good successful work. In Calcutta there is an educational institution with 500 students, and 700 in the school department. The native church there has sixty communicants, with fifty-one adherents. In the Madras

institution there are 600 students, and the native church has 100 communicants and seventy adherents. In Bombay the institution has 370 scholars, and the native church 16 communicants. In the Punjab, at the different stations, as many as 1,100 boys and forty-two girls are under instruction, with a native church with thirty-eight members. The other stations are equally promising. In Africa there are two stations, viz., Blantyre and Zomba. In China there are three missionaries, all at Ichang. The interest in the work is spreading in the home church, and the contributions are consequently increasing.

IN the colony of New South Wales are 300,000 acres of land, yielding an annual revenue of £10,000, constituting an estate originally granted by King George IV. to provide funds for religious and educational purposes. Although the colony has long since adopted a policy opposed to State aid to religion, ecclesiastical influences have been too powerful, or the friends of voluntarism too apathetic, to allow of the necessary steps being taken to put an end to the anomaly. The Rev. J. Jeffers, LL.B., of Sydney, having aroused public attention to the matter, a Bill, introduced by Sir Henry Parkes, passed through both houses of the Colonial Legislature, declaring these lands waste lands of the Crown; and information is just to hand that the Royal assent has been given to the measure, which is entitled the "Church and School Lands Dedication Bill." The revenue arising from these lands will henceforth be used solely for educational purposes.

INTERESTING facts in the report of the Punjab and Sikh Missions of the Church Missionary Society for 1880 are: The total of adult Christians in these missions is 730, and of children 697. The communicants are 418. Fifty-seven adults were baptized last year, and the native Christians contributed 2,308 rupees, or about \$1,500, for religious and charitable purposes, or \$1.80 for each adult. At Kanfra they contributed nine rupees, or over five dollars apiece. There are only four native Christians in Kashmir, where three missionaries are at work; but 7,071 patients were seen, and 922 in-patients were cared for in the hospital. Great obstacles are encountered in this state, the most formidable of which are the nominal Christians, who come to Kashmir "merely to abandon themselves to the worst vices from which Christ came to deliver." On the extreme frontier (a hard field) there are sixty-seven native Christians, including children and the persons employed in the missions.

It is said that Mr. Gladstone has telegraphed to the Boer leaders that they must either take the terms of the convention pure and simple or—war. We hope this statement correctly represents the facts of the case, and, if it does, that the Cabinet will adhere to its resolution. The Boers especially kick against the provision which gives the British authorities power to see that the natives get something like fair play. Any one that knew anything of the past history of these Boers could have told long ago that this was the point about which they were most sensitive. They have been a kidnapping, slave-making and slave holding people since ever they had an existence, and they rebel against the idea of any power coming, or having the right to come, between them and their victims. They have murdered the parents and enslaved the children of the native tribes, and they want to do so till the end of the chapter. They expelled the missionaries of the London Society because they protested against their oppressively cruel ways, and they do not wish to have any British Resident to see what they are about, or to have a right to ask "What dost thou?"

FROM a statement in the October number of the Scottish United Presbyterian "Missionary Record," we learn that the foreign missions of that Church are in a very encouraging condition. That in Rangoon, founded twenty-one years ago, has a membership of 363, and 3,375 young persons are receiving a

Christian education in its schools. In the course of a single year as many as 85,253 patients had been attended to in the dispensaries, to very many of whom the word of life was spoken at the same time. In Northern China there are 111 members, and a translation of the New Testament into the language of Corea has been prepared. In Japan also the work is being hopefully prosecuted. In the older fields of missionary labour the prospects are also encouraging. In Jamaica the mission has grown to a fully organized Church, with its Synod, Presbyteries, Divinity Hall and Mission Board. The membership there now stands at 7,186, with nearly 10,000 persons regularly attending public worship. Good progress is being made by the congregations towards self-support. In Old Calabar the mission has been slowly but surely growing in the land as a power for good. The mission funds are also coming in liberally, the excess for the first eight months of 1881 over the corresponding period of 1880 being £1,715 5s. 10d., all tokens for good.

THE Rev. Narayan Sheshadri, writing from Poona under date of 8th August, gives some interesting details of his evangelistic tour round the world. He was about a year absent, and of course preached wherever he went. The last place in which he officiated before leaving Europe was Brindisi. He mentions a curious and suggestive reason for the only religious Sabbath service in the new "Chinese Evangelical," being at eight p.m., viz., that most of those who attend are working men, and as they have to work all the Sabbath they can only come in the evening. "There is," says Mr. Sheshadri, "no Sabbath on the continent of Europe. No wonder there is such a deal of misery. When will the Church learn the 67th Psalm, and get blessings drawn upon herself?" We on this continent are going as fast as we can in the same direction. The coarse, crass, exacting Mammonism of the day is continually becoming to much more intrusive and intolerant of anything that seems to interfere with its money-making, that it would not be at all surprising if by-and-by, even in Canada, working men will be able to attend church only on Sabbath evenings when their regular ordinary day's work is over. Already, in New York and other American cities, bricklayers and others may be seen at work on Sabbaths. Our railway employees are gradually being deprived of part of their weekly day of rest, and if preventive measures are not applied it will soon all be gone.

THE murderer of President Garfield (quitting his place of confinement in a carriage) was arraigned in Washington on Friday, the 14th inst., and the trial set down for November 7th. There were no open demonstrations of feeling against him. Guiteau was very seedy and unkempt in appearance, and heard the indictment read with a listless air, although his great fear of violence rendered him at times almost helpless, and withal an abject and pitiable object. When called on to plead, the prisoner fumbled in his waistcoat pocket and drew out a soiled scrap of paper. The District Attorney (imperatively): "Enter your plea of 'guilty' or 'not guilty.'" The prisoner: "I enter a plea of 'not guilty,' if your Honour please, and I desire to make a statement." But the Judge said that a statement from him at that time would not be appropriate, and directed him to sit down. The District Attorney then asked that the trial be set down for Monday morning. Mr. Scoville (the prisoner's brother-in-law and counsel) asked a postponement, and read an affidavit by Guiteau stating that there were witnesses without whose testimony he could not safely proceed to trial; that he is too poor to pay the expenses, and asked that they be summoned at Government expense. Mr. Scoville also made affidavit stating that besides the points of law that may be made the defence will consist of two points: First, the insanity of the defendant; and second, that the wound was not necessarily mortal and was not the cause of President Garfield's death. He says that Guiteau's father, an uncle, and two cousins were insane.

OUR CONTRIBUTORS.

WHY ARE YOU A PRESBYTERIAN?—IX.

BY REV. JOHN LIND, M. A., TORONTO.

The Reformed Churches have always rejected prayers to the saints, to angels, or to any creature, as unscriptural, inconsistent with the worship of God, absurd in the extreme (for creatures are not omnipresent nor omniscient), and derogatory to the alone mediatorship of the Lord Jesus Christ. In like manner all true Protestants reject with abhorrence the use of pictures, images, crucifixes, etc., in worship. Such use is idolatrous in character, forbidden by God, and calculated to fix the attention of the worshipper upon the object seen, and so to prevent the real worship of God. Prayer for the dead are also rejected. This practice is founded on the Popish doctrine of purgatory—a doctrine which has no support in Scripture, but is contrary to its express teaching. Prayer for souls in purgatory can have no meaning, and are only countenanced by the priesthood for the purpose of extorting money from their superstitious devotees and keeping them in bondage through fear.

A wholesome dread lest, by having funeral services and prayer at the grave, men might be led to suppose that these services in some way injured to the benefit of the dead, led the Westminster divines to put the following clause in their Directory for worship. "Because the custom of kneeling down and praying by or towards the dead corpse, and other such usages, in the place where it lies, before it be carried to burial, are superstitious; and for that praying, reading and singing, both in going to and at the grave, have been grossly abused, are in no way beneficial to the dead, and have proved many ways hurtful to the living; therefore let all such things be laid aside." It is there also further directed that the interment be "without any ceremony."

Notwithstanding the above, prayer at funerals and at the grave is now generally practised by Presbyterians, as it is believed that men are too enlightened to think that a funeral sermon or prayer can in any way affect the condition of those who have departed this life.

4 Religious oaths and vows are parts of worship, and should be made to God alone. Swearing by God is the only proper form of oath. Scripture expressly forbids the use of oaths except when they are required by the authorities in Church or State. It also forbids swearing by any creature, as by the Book, the Evangelists, or according to any other of the many human devices by which it is attempted to bind the conscience. To refuse to swear when judicially called upon is a sinful neglect of the worship due to God, and to take an oath with reservation, or to disregard an oath in the alleged interests of the Church, is a jesuitical evasion of the authority and obligation of God.

The propriety and obligation of vows are clearly taught in Scripture. Vows are made to God alone. "No man may vow to do anything forbidden in the Word of God, or what would hinder an, duty therein commanded, or which is not in his own power, and for the performance of which he hath no promise of ability from God." On this ground the Reformed Churches declare monastical vows of celibacy, professed poverty and regular obedience, to be unwarranted, superstitious, sinful, and calculated to ensnare the conscience, pervert the intellect, confound morality, and overthrow society. God is not thus worshipped.

5. The sacraments are parts of worship. The Reformed Churches acknowledge only two sacraments—Baptism and the Lord's Supper, the Church of Rome adds to these the so called *minor* sacraments—confirmation, penance, orders, matrimony, and extreme unction. These latter are rejected by true Protestants, because they were not instituted by Christ or enjoined by His authority, and are not divinely appointed signs of an inward grace signified and applied to believers.

One marked distinction between the Reformed Churches and the Papacy is found in the view taken by them of the sacraments. According to the Reformers, salvation is applied to all who by faith receive Jesus Christ as He is offered to us in the Gospel. Hence it is all important that there be a preacher of the Word in order to the production of faith at the same time. The sacraments also are of importance

as presenting Jesus Christ in all His covenant fullness sensibly to the faith of the recipient and sealing to him the benefits of salvation. According to the Church of Rome again, salvation is applied in the sacraments, and in them alone; so that a man, although a believer, that does not receive the sacraments, is not within the covenant of grace, and cannot be saved. To the Romanist, therefore, the sacraments are all-important, for Jesus Christ and His benefits can be received in no other way, and the Church in the sacraments becomes the alone dispenser of grace. From this cardinal difference in theory has arisen the marked difference in practice which obtains:

(1) Baptism. The Reformed Churches baptise with water in the name of the tri-une God. They reject all Popish additions, such as the sign of the cross, the salt, the oil and the spittle, which have been superstitiously added. As these farcical rites symbolize, so they are calculated to perpetuate and enforce doctrinal error, as if by the mere rite, apart from faith, grace were communicated and salvation secured.

The scriptural sponsors for children, when recognized by baptism as members of the visible Church, are parents. On them God has laid directly the responsibility of bringing them up in the nurture and admonition of the Lord. Hence Presbyterians reject godfathers and godmothers in baptism. There is no mention of such parties in the New Testament. About the beginning of the fifth century the question began to be agitated as to whether, in extraordinary cases, when parents could not or would not be sponsors for their children, others might not act *in loco parentis*. But it was not till four centuries after that godfathers and godmothers were required. As now practised, this sponsorship has been the merest form, alike without meaning or Scripture warrant, and tends to lessen the sense of responsibility resting on Christian parents.

The general practice is that baptism should take place in the public assembly. There is warrant in Scripture for private and household baptism, but it is found in ordinary cases for edification that the solemn rite be performed publicly, both because thus the congregation is instructed, and because the superstitious idea that baptism in some way is necessary for the salvation of the child and benefits it, while the parents may be unbelievers or are unwilling to connect themselves with the Church, is not encouraged, as when baptism is privately administered.

Baptism by sprinkling or affusion has been practised by the Presbyterian churches solely because they believe it to be more in accordance with Scripture practice than immersion. Not to dwell on Old Testament baptisms, which certainly were by sprinkling and affusion, it may be affirmed (1) That there is not a single instance in the New Testament where the recorded baptism *must have been* by immersion; (2) That there are many passages (such as Matt. iii. 11; xx. 22; Luke xii. 50; 1 Cor. x. 2; Luke xi. 38; John ii. 6; 2 Kings iii. 11) in which baptise cannot mean immerse, (3) That in the majority of instances recorded, immersion was highly improbable; (4) That the baptism of the Holy Ghost is always spoken of as a "pouring on." While, therefore, it may be admitted that the washing with water by plunging the whole body under water is baptism, this is evidently not what the Scriptures teach us as to the mode of baptism; far less can it be essential to Christian baptism.

THE BIBLE IN EDUCATION.

"If the Gospel is to be established in China, it must be through its own sons. In such a plan of education the Bible must be placed first and before all things.

From this he animadverted warmly upon the teaching done in some of the theological schools of the present day. The subject had long been upon his mind. There was too much cramming. He believed many of the old Highlanders of this country who had had no opportunities whatever of education knew more about their Bibles than some of the graduates of even such a good college as Princeton. The Bible should be taught first, last, and all the time. For himself, he considered that the time he spent when a student at Princeton, after midnight, in earnest study of the Bible and the objections to it of the great infidel, Tom Paine, was of more value to him than any other work he ever did as a student. Without such a training, he would not have been fitted to contend single handed against the Confucians, Buddhists, and others of China."

The above extract is from the noble farewell address of our honoured missionary in Formosa. It gives us the secret of his wonderful success. He is successful

because he uses the Gospel, which is the power of God and the wisdom of God. From this also we may learn the reason why, in Christian lands, there is not in our day success, but declension; why, amid professed Christianity, the Sabbath is disappearing; why murders, crimes of violence, impurity, seduction, disregard of marriage obligation, are rife; why dishonesty and unscrupulous sharp practice prevail; why lying, perjury, and corruption abound. The reason is, in a sentence, the Gospel is not known or believed by the masses; the Bible is not taught. Some may preach the gospel of humanity and the ethics of Agnosticism; they cannot save souls or furnish the salt of the earth; they will not arrest corruption or moral decay. Our children may be skilled arithmeticians and grammarians, and know all the ologies but theology, and yet remain heathen, immoral, debased, amid the highest culture and æsthetic excellence. The whole thing among us is wrong. Agnostics are banishing Gospel truth from our schools and colleges, and the Bible is not relished in our churches. Men would rather read George Elliot and secular newspapers on the Sabbath, than study the Apostle Paul and wait on Gospel preaching. And why? Simply because they do not know the Bible. They are utterly ignorant of the message which God has sent to man from heaven. We must get back to the times of the Reformation, when God's word was "The Book."

SABBATH SCHOOL TEACHERS' COURSE OF STUDY.

MR. EDITOR,—The lack of interest mentioned by a correspondent is capable of explanation. One reason may be that many of our elders, deacons, and managers have had very little experience in this work, and are not engaged in it now. It might be well if Paul's qualification of "apt to teach" were a little more considered in the selection of officials: and had this been the case, this lack of interest on the part of sessions would not have required remark.

But lukewarmness, at least, does exist, and on the part of more than the elders. This can be overcome if some suggestions made in the Toronto Convention were practised. One was, that ministers be trained to *oversee efficiently* their Sabbath school workers; another was, that the school and its work be kept more constantly before the people in the *public services* and *home visitations* of the pastors.

The training, and even self-training, of Sabbath school teachers deserves every encouragement, being of vital importance. An efficient school means a growing Church. A TEACHER.

OXFORD COLLEGE IN FORMOSA.

MR. EDITOR,—A little more than a year ago Dr. McKay intimated his desire to have a College in Formosa for the training of native converts for the Christian ministry. The building, it was thought, would cost about \$4,000. It was at once suggested that, as a mark of personal esteem for the Doctor and interest in his great work, his more immediate friends and acquaintances in Oxford, his native county, would raise the whole sum. Many, of course, were unbelieving, and spoke of the county being committed to an impossibility. However, the matter was laid before the Lord, it was evidently one which had the Divine approval. An appeal was made to the people, and the result is that to-day Dr. McKay is in possession, not of \$4,000, but of considerably more than \$6,000. It ought, of course, to be mentioned that after the work was begun in Oxford, some congregations and individuals outside the county generously volunteered to assist, which kind offer was thankfully accepted.

I hope soon to send you a complete list of all sums which I have received from parties in the county and outside of it for this purpose. This week I have the following acknowledgments to make: Clifford, per Rev. S. Young, \$60; Innerkip, per Mrs. Begg, \$10.00; Princeton, per Rev. J. Little, \$28; E. Oxford, per Rev. D. M. Beattie, \$4.75; Boston Church, Esquesing, \$36; Milton, \$18.27; Knox Church, St. Catharines, \$150; First Presbyterian Church, St. Catharines, \$100; Haynes' avenue, St. Catharines, \$50; A Friend, per Rev. J. Leiper, Barrie, \$5; Chalmers Church, Woodstock (additional), \$16.30; Mr. J. Walker, per Rev. W. T. McMullen, \$10; Two Ladies in Scarboro', per Rev. R. P. McKay, \$9.50; Princeton (additional), per Rev. J. Little, \$2.05; Knox Church, Woodstock, per Rev. W. T. McMullen,

\$435.34; Embro (additional), per Rev. G. Munro, \$47; Embro (additional), per Mr. J. Mann, \$102.63; Burns Church, East Zorra, per Rev. R. Scott, \$6.50; Tilsonburg (additional), per J. Skene, \$4; Paris, per D. D. McLeod, \$43; Harrington (additional), per D. Gordon, \$62.25; Thamesford, per A. McMullen, \$14; Tilford (additional), per Rev. S. Young, \$5; St. Andrew's Church, Blenheim, per Rev. D. Beattie, \$12.15; St. George, per W. B. Wood, \$31.65; Erskine Church, Ingersoll, per J. Gordon, \$40; Knox Church, Ingersoll, per Rev. R. N. Grant, \$169.10; Ayr, \$166.50; A Friend, Kenyon, per Rev. F. A. McLennan, \$5; Blythe, per Rev. A. McLeod, \$56; Kintore, per Rev. J. Munro, \$26; Four Friends in Princeton, \$5; Georgetown, per Mr. H. Mackay, \$135.38.

W. A. MCKAY.

The Manse, Chalmers Church, Woodstock, Oct. 18th, 1881.

P.S.—I have also to acknowledge for the Bang-Kah Church, from "A Friend in Toronto," \$10; Rev. John James, D.D., Hamilton, \$4; Dr. McKay himself has received from a friend in Montreal \$100. Who will come forward at once and make up the balance of about \$300?

STATISTICS.

MR. EDITOR,—We are all indebted to the Rev. Mr. Torrance for his trouble in compiling the statistics of our Church, and hope he will continue to interest himself in this good work. But may I ask why, in his report to last Assembly, he should not have included the returns from Manitoba in those of the Church as a whole? Is Manitoba not as much a part of the Church as the Maritime Provinces? What has it done to be kept, as it were, outside of our general census? If its exclusion be not a punishment for some misdeed, then I would suggest that it will save trouble to the Committee, and to the Church, to have it included in the general report.

We, country people living in remote places, do not always understand the methods of doing business followed in your large towns, and so it is, I suppose, that I cannot make out how Mr. Torrance gets some of his figures. Perhaps you will kindly explain them to me.

I would like to know the total amount raised by the Church last year for Christian and Church work. On page 155 of the minutes, I read, "The total amount for stipend, etc., is \$993,997," and for "other strictly congregational purposes is \$189,286." Adding these together, we have \$1,183,283. Farther down the page we read that the "contributions to all the schemes, etc., amount to \$171,187." Adding this to the former sum, we would have \$1,354,470 as the grand total raised by the Church, or rather acknowledged as raised by the Church, during the last year. But then, on page 156, Mr. Torrance says: "Contributions not included in the preceding items amount to \$41,572," and so adding this sum in, we have the still grander total of \$1,395,042. But Mr. Torrance says on this same page, "The total contributions for all purposes were \$1,245,495."

Now, Mr. Editor, will you or Mr. Torrance kindly help me out in my calculations? Might it not be a good thing if, next year, Mr. Torrance, in place of running his figures all through his report, would just place in a single table the summation of all the Presbyteries of the Church? A COUNTRY READER.

THE EMSDALE CASE.

MR. EDITOR,—I desire to acknowledge through your columns the receipt of the following sums in answer to my appeal, through the columns of THE PRESBYTERIAN, for aid on behalf of the church at Emsdale. Disposition of it will be made as follows, viz.: \$45, the amount originally asked for, will be paid to the trustees of the Emsdale Church. As one contributor desired his subscription to be paid to Emsdale in addition to the above mentioned sum, should it be otherwise obtained, his wishes will be carried out, making a total to Emsdale of \$50. Another contributor wishes his contribution sent to Dr. Reid for Home Mission purposes, should the amount required be otherwise obtained; and a third under similar conditions that his be paid over to the Maganetawan Church. I have done so in both cases. This leaves on hand a balance of \$19, which, in accordance with many of the letters received, I shall apply to Church work in other parts of the field. Asking for money is usually not a very pleasant task, but in this case I

have enjoyed very much the many kindly words with which remittances have been accompanied. Heartly thanks are due to the many kind friends who have responded so cheerfully to the call for aid. I may take the liberty of stating here that our prospects for the winter are brighter than on any previous season, as we shall have more men in the field than usual during that season, and trust that, by the Divine blessing on their labours, something may be accomplished in building up these outlying portions of the vineyard.

Amounts received: J. Henderson, Cobourg, \$10; A Friend, Toronto, \$10; A. C. Clark, Montreal, \$10; Robert Thompson, Lynden, \$10; "One whom the Lord has blessed," Scarborough, \$10; "Fergus," Fergus, \$5; "A Member of Knox Church," Woodstock, \$5; A Friend, Fergus, \$5; Rev. R. Hamilton, Motherwell, \$4; Knox Church Member, Toronto, \$3; W. Lohead, Sr., Harriston, \$2; Isabella McCurdy, Kingston, \$2; W. Tait, Kirkwall, \$2; Rev. J. R. Gilchrist, Cheltenham, \$2; Rev. J. Dey and Mrs. Dey, Spencerville, \$2; A Friend of the Cause, Petrolia, \$1; "Faith," Newcastle, \$1; G. H. Bruce, Reaverton, \$1; Rev. Dr. James, Hamilton, \$1; A. B. C., Toronto, \$1; J. Oliver Tait, Hollin, \$2. *Bracebridge, Oct. 17th, 1881.*

SACRAMENTAL WINE.

MR. EDITOR,—I am one among many who, for conscience sake, have had to refrain from sitting down at a communion table on account of the view held by the Church in general with regard to the mode of its proper celebration. I refer to the use of intoxicating wine on such occasions. From a study of the Scriptures, and also from the view taken by many scholarly and pious men, it does appear to me to use such wine on such occasions is contrary to the spirit and teaching of the Word of God. We read that the Lord Jesus, the night on which He was betrayed, took bread—that wholesome article of food so essential to the supplying of our physical wants, and a fitting emblem to use to represent His broken body for the spiritual nourishment of His people. How very singular, on the other hand, instead of the wholesome, unfermented wine, he should choose that which Scripture characterises as the "poison of dragons and the cruel venom of asps," to represent His shed blood for the remission of sins. Again, how very improbable that the Saviour would employ and thus give sanction to the use of that so eminently fitted to defeat the end for which He came into the world, viz., to save sinners. Is it not possible that the Church is in error on this great question? I believe it is admitted there is no positive proof that the wine used by the Saviour at the institution of the Last Supper was intoxicating. In the absence of such proof, how marvellously strange that the exponents of God's Word should presume to discard the most probable view and lay hold of that which is most improbable, viz., the use of that which "Biteth like a serpent and stingeth like an adder." If it be the case that the Church has taken the wrong view, what a responsibility rests upon her for the state of public opinion held on the question at the present day. How much may we not be indebted to her position and teaching for the prevailing use of strong drink, with all its unhappy consequences. Is it not possible that the Church has been nursing a viper in her very bosom which is effectually destroying her usefulness, thwarting and defeating her most earnest efforts for the reclamation of fallen humanity?

This is certainly a question for the deep consideration of the councils of the Churches of Christendom, that they may purge away this great stumbling-block and rock of offence—this what I conceive to be a gross traditional error which has crept into the Church, and been handed down from generation to generation, visiting with spiritual death myriads by the way. A LOVER OF TRUTH.

MISSION WORK IN MUSKOKA AND PARRY SOUND.

(Continued.)

On the 17th and 18th September I visited the stations at Port Sydney and Brunell. Very satisfactory progress has been made at the former station during this season. A very neat and comfortable church has been erected here—thanks to the kindly assistance rendered by friends in Toronto, Hamilton and elsewhere—which was formally opened for public worship on the 21st August last by the Rev. Dr. Cochrane. If it were needed to prove the desirability, or rather

the necessity, of a "church extension fund," to assist in the erection of churches in the newer and weaker stations in our Home Mission field, a strong argument in its favour might be drawn from the history of this station. Our cause in this romantic little village occupies a position to-day which it could not, humanly speaking, have occupied but for the kindness of those who assisted so liberally in the erection of this church. Around this as a centre, the interest not only of our own people but of many others also in the community is concentrated; so much so, that we shall feel very much disappointed if the progress here in the immediate future be not greater even than in the past. It ought to be mentioned in this connection that the lot on which the church stands, consisting of half an acre, was a gift from Mr. Sydney Smith, the founder of the village. Mr. J. S. Hardie, of Knox College, has laboured here during this season as well as last, and to the judicious course pursued by him during these two seasons we attribute much of the prosperity with which this field has been blessed. At Brunell, which is a new station, permanently occupied for the first time this year, I organized. Though the population here is of a very mixed character so far as church interests are concerned, yet the best of feeling toward our Church exists from the fact, in a measure no doubt, that we are the first to minister to the spiritual wants of the community. In both these stations the people are very anxious to have service during the winter.

The above comprise the stations lying within the district of Muskoka. I commenced work in the district of Parry Sound on the 25th June by visiting the stations of

EMSDALE AND KNOX CHURCH, CHAFFEY.

The former of these is part of a group under the care of the Students' Missionary Association of Knox College—the latter is connected with Huntsville. At Emsdale I found matters very quiet. Our membership has suffered here somewhat from death and removals. A church was erected here and partly finished some four years ago, but it is encumbered with what—to the few who are there—proves to be a heavy debt, which exerts a very depressing effect upon them. At Knox Church, Chaffey, I found matters much more hopeful. They have resolved here to build anew. Some three years ago they erected the frame of a church, but not being able to finish it, they have the good sense to acknowledge their error and to put up in its place a hewed log structure which will meet their wants and be within reach of their means. Grateful mention was made here of the services rendered by Mr. H. Knox, who laboured among them last winter. The same may be said of all the other stations in which Mr. Knox laboured, and the strong desire was expressed by all that he might return again this winter.

On the 23rd and 24th of July I visited

PARRY SOUND.

Our cause here is in a very peculiar condition. It is by no means declining, as is testified by the fact that ten names were added to the roll at this communion season. They have been so long without that regular supply and oversight which are so necessary to the welfare of a congregation in their peculiar circumstances that they are beginning to lose heart. Their case is one in which the Home Mission Committee might, without committing any grievous error, leave in abeyance the rules by which they are usually governed in giving grants, and make a grant to this field sufficient, with the promises of the people, to warrant a missionary to cast in his lot with them. I am certain that, with the right man as their missionary, the grant might be reduced from year to year until it reached normal proportions. Mr. D. M. Ramsay, of Knox College, supplied here during the first three months of the term, and Mr. M. Pollock, of Queen's, during the latter part of the term just closed.

I was enabled to reach the stations above mentioned conveniently from Bracebridge as a central point; but as the work from this to its close lies in the extreme north of Parry Sound district, I find myself on the 3rd August on the road for a tour through the country north of the Maganetawan. I am not alone, however, as I have persuaded our worthy convener, Mr. Moodie, to occupy a seat on the buckboard, that he may enjoy a little of the sweets of missionary life, and know somewhat more of this extensive field than can be gleaned from reports. Mr. Moodie had also

been appointed by the Presbytery to visit the Maganetawan field and dispense ordinances. Arrangements having been previously made for service, our first point is the stations at

BEGGSBORN AND DOE LAKE,

where Mr. Moodie has duty on Sabbath. I went on to Burke's Falls and Berridale, or visiting the latter station, and dispensing ordinances at both on Sabbath, the 7th August. We have here at

BERRIDALE

the prospects of a very prosperous station. Fourteen were received by profession and by certificate, some of whom had occupied prominent positions in the Church in other parts of the country. These stations are at present under the care of the missionary association of Knox College, Mr. August H. Drumm being their missionary this year. Satisfactory progress is being made in all the stations under his charge. They are desirous of enjoying supply during the winter. Returning on Monday to Doe Lake for Mr. Moodie, we proceeded north through the township of Armour to the township of

STRONG.

I was fortunate in having assistance with me, for here I found that our worthy missionary, Mr. T. P. Inglis, judging of others doubtless by himself, had made appointments for me at different points of his wide field for four days of the week in succession, and on Sabbath communion service in three different stations. This, considering the roads, was no slight undertaking for one individual; but as it was, the work was accomplished without any very great fatigue, and, excepting what the more fastidious might deem a too intimate acquaintance with the mud, without any incident worthy of note.

This field, as well as the two mentioned immediately after, are under the care of Knox College Students' Missionary Association. There are three organized stations in this field, viz: Strong and Stoney Lake in the township of Strong, and Eagle Lake in the township of Machar. A church building is spoken of in each of the stations in Strong, and we trust they may carry out their designs in this respect, as their doing so will tend very much to consolidate our work in this field.

On Saturday I was joined by Mr. Leiper, of Barrie, who spent a fortnight with us, Mr. Moodie having returned to

SPENCE AND MAGANETAWAN

to do duty there on the following Sabbath, the 14th. Mr. Leiper very kindly took the work for me in the two stations in Strong. I going to Eagle Lake, some three hours distant. Our cause seems to be making substantial progress in this comparatively new settlement, notwithstanding the limited supply they have received in the past. The services rendered in this and the adjoining fields of Commona and Nipissing by Mr. J. Geddes last winter are held in grateful remembrance, and should we be able to secure the men, they are anxious to enjoy like services this winter also.

Our next appointment for the 21st of August was in the

NIPISSING FIELD,

occupied this season by Mr. A. Blair, who has been most energetic in overtaking the work in this widely scattered field. The ordinance was dispensed here (Nipissing) and at Powassan on Sabbath. On Saturday Mr. Moodie proceeded to the latter station, while Mr. Leiper and I took the steamer "Inter-Ocean," which plies on Lake Nipissing this year for the first time, for S. E. Bay, the point where Callender Station was supposed to be located. Mr. Blair has held a fortnightly service here during the summer, it being some twelve miles from Nipissing village. While the steamer was discharging freight at different points on the bay, Mr. Leiper held a service in the house of a settler, while I paid a visit to a family who had recently passed through deep affliction in the loss of their dwelling with its contents by fire, and their only child, who perished in the flames. Returning to Nipissing in the afternoon, Mr. Leiper conducted the preparatory service, as also the service on Sabbath, I going to

POWASSAN

to assist Mr. Moodie there. We had a comparatively large and attentive congregation at this point, the majority of the settlers so far being Presbyterian. We returned to Nipissing in time for service there, where also a good congregation assembled.

(To be continued.)

PASTOR AND PEOPLE.

THE TEACHER AND HIS CLASS.

BY REV. J. A. R. DICKSON, GALT

The teacher sitting down before his class may be likened to a musician sitting down before an instrument. It may be a new instrument, untried and unproven, with great power hidden away beneath its bank of keys; or it may be an old instrument, with much depth and sweetness and real grandeur of tone yet undeveloped in it by the magic touch of a master hand. How much depends upon the skill and feeling and taste of the musician! How much? The instrument being good, we would say, almost everything. He will make the witching music either the touching thrill of a sweet song, the tender pathos of an old psalm, the pulsing throb of a grand march—wild and piercing like the Marseillaise, or plaintive and mournful like the Dead March in Saul, or the storm and thunder of the chorus of an oratorio. He will make it responsive to his heart. His desire will fulfil itself. He is master, and commands with kingly authority, and whatsoever he commands is done. Entirely obedient to its utmost is the instrument.

But we must not carry the similitude too far. Figures, though good for helping out an idea, must not be unduly pressed.

The class is like the instrument in this, that it may be acted upon to the production of certain beautiful and blessed results, according, in their fullness and satisfactory character, very largely with the wisdom, love and skill of the teacher. The class is unlike the instrument in this, that it is not entirely passive in the hands of the teacher; nor may the whole sweep of its faculty be within his reach. There may be in their hearts, ocean depths undiscovered; in their imaginations, alpine heights undescribed; in their souls, controlling passions, purposes and powers undiscerned. And to make the very most of his class he must be able in some degree to touch all these, and work through all these. No light task this; no trifling service to fulfil, but one of the weightiest and most momentous any man can undertake. But the teacher, though without special training in mental science, in the simple and honest exercise of common sense and ordinary observation, will soon distinguish the diverse character of his class; as he deals with them he will note how one chord is made to vibrate, and how another; he will mark how one is responsive to one treatment, and another to another. He will soon learn how to handle them. After all, as the soldier learns to fight only on the battle-field, as the swimmer learns to cleave the water only in the sea, so the teacher learns most effectually how to deal with human minds, and hearts, and imaginations and souls, only in the actual work of the class. There, around him, he has a microcosm, a little world, and his class of ten or twelve, boys or girls, types the whole world of humanity. He has before him how many temperaments? They may be the poetic, the logical, the metaphysical, the imaginative, the doubting, the phlegmatic, the sanguine, the sympathetic, the moral, and many others represented. If he is able to recognize them, he will not work in the dark; but if he does not, his work is, in a great measure, chance work. He shoots at a venture. Let him try to distinguish, and then he can deal with a deliberate calmness and felt power, giving to each a portion in due season. For the poetic temperament, he will have sweet-smelling flowers, beautiful pictures. George Herbert speaks of this character in this way:

"A verse may find him who a sermon flies,
And turn delight into a sacrifice."

For the logical he will have a syllogism, he will shew the relation of cause and effect, he will give a reason. He has a young Cato to deal with. Plutarch tells us that "Cato, when he was a boy, though he was wont to be very observant of all his master's commands, yet withal, he used to ask him what was the cause or reasons of his commands."

For the metaphysical he will have some pure thought, clear, crystalline, clean cut, shining in its own light. For the imaginative he will have a story or illustration of something done, wrought out, through all difficulties and needy entanglements, to a successful issue. For the doubting, whose mind is in suspense, in hungry mood, full of questioning fervour, it will have evidence, answers, healthy food. This temperament is not to be rudely thrust aside, it comes of

growth generally. The soul is taking wing and going out beyond the little circle of its nest. As Christ met the doubts of Thomas, so should the teacher endeavour to meet the mental condition of the scholar; in the same generous and condescending love. We believe in the words of Robert Browning:

"No, when the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug—
He's left, him-self, in the middle; the soul wakes
And grows. Prolong that battle through his life!
Never leave growing till the life to come."

For the phlegmatic, whose dull, slow, lumbering movement is exceedingly heavy, he will have a brisk, lively incitation, to awaken, and arouse, and impel. Sometimes this will be like the unmasking of a battery and taking him by surprise; sometimes it will be like the cold shock of the sea to a warm bather; but that matters not so long as the attention and mind is gained; so long as the death-like stupor is driven away. For the sanguine, he will bring truths whose glory irradiates the unending future. For the loving, he will have a large and unceasing ministry, because they stand squarely on the broad lines of Gospel truth. God is love, His revelation is love, His gift is a gift of love, His work is a work of love, His patience is a patience of love; all is love. For the moral, he will bring abundant supplies. This temperment is a high and noble one. It is said of Cato, the younger, that "He was carried to every virtue with an impulse like inspiration; but his greatest attachment was to justice, and justice of that severe and inflexible kind which is not to be wrought upon by favour or compassion." For all others he will make provision as he discovers them. But even this suggests a very large and liberal preparation for teaching. It is as Goethe has sung in the Prelude to his Faust:

"The mass can only by the mass be stirred,
Each will choose forth that by himself preferred;
He who brings much something to all imparts,
And each contented from the house departs."

And how much may the teacher gather if he only will! there are the stones of the field, the flowers on the sea, the birds of the air, the stars and constellations of the sky, the rivers and streams and mountains and plains, and that multitudinous life in the busy haunts of men, all saying to him, Choose us! use us! We are here for that very purpose. God is speaking His wisdom, His love, His goodness through us. And how much is there in the Bible to meet the diverse tendencies and temperaments of men! It is written so that all will find something that is specially grateful to them. There are picture parables, sententious proverbs, melodious psalms, truthful biographies, flowing narratives, far-seeing prophecies, grand maxims, complete histories, and glowing discourses poured forth, like artesian wells, warm from the heart of the speaker. Truth has assumed all guises, that she may find a welcome and a resting place in every heart—through the door of a God-given affinity or temperament. She goes all round the palace of men's nature and knocks for admittance; seeking if that by any means she may impart light and grace and salvation.

Gather up from every quarter stores for use, the teacher will be equipped for the best work in his class. But another word is yet needed to clear up the whole matter, and that is this, he will work for the attainment of a definite purpose. He does not teach for the pure sake of teaching, but to attain some end. Is that clearly defined in his own thought and deeply impressed upon his heart? Is that end his ruling passion? If it is, it will exert a controlling influence on the word spoken, the way in which it is presented, and on the very accent of his utterance. What is the end the teacher seeks to attain? What is the object he would gain? Let that be determined once for all. Is it merely to teach the truth of the Word without any object beyond that? Most certainly not. The word of God is given with a definite purpose, and if he is in sympathy with the word, that purpose shall be the teacher's also. The word of God is given to make men wise unto salvation, and to build them up in all the graces of the Spirit and the righteousness of the kingdom. And that is the very object of Sunday-school work. Dr. J. H. Vincent states the point in this way: "Is not salvation the great end to be sought? Certainly; but salvation comprises more than conversion. It supposes the edification of the children in Christ. The teacher trains the child all the way up through youth to manhood for Christ. He terraces up character from the solid rock of principle, and then plants those terraces with flowers of holiness."

That being the grand object, the teacher ought to see to it that he does not allow the truth to possess the gates of the ears only, but that he urge it home on the conscience. Dr. W. P. MacKay says in his own strong and striking way: "A sinner cannot be brought before his God except *individually* as a sinner and through his conscience; *nothing of the man is reached until the conscience is reached.*" This being remembered, will save from much loss of energy and much misdirection of effort, and greatly help towards a successful issue, to the joy of teacher and scholar alike.

PURITY OF HEART.

If we would do as Jesus did, we must be His servants; if we would help to heal the evils of the world, we must ourselves be free from them; if we would tend the plague in our hearts, we must be consistent, and give proof of our consistency. It was in vain for Seneca to declaim against luxury in villas which excited the envy of an emperor, or against greed with millions out at extortionate usury. Such declamations sound hollow; such appeals ring false. He who would help others, must not only show the way, but lead the way.

If we desire to heal the deadly wounds of malice, we must look well to it that in our conversation be never heard the serpent's hiss. We must speak no slander—no, nor listen to it. We must not help the half-brained dwarf society,

To find low motives unto noble deeds,
To fix all doubt upon the darker side;

but our speech must be with grace, seasoned with salt. The reputations of our enemies must be as sacred from our gossip as those of our dearest relatives, and the absent must be as safe on our lips from secret malice as are the dead.

Are these hard conditions? They are not too hard if we use the grace which God gives us, and ask for more grace; and they are noble conditions, and they are absolute indispensable conditions, and they do contribute to the mighty end in view. He who does this; he who lives thus; he whose appetites are his slaves, not his masters; he who has never dropped into the ear of another "the leprous distilment" of unclean thoughts; he who can give liberally and not grudge; he whose palm does not itch for gold; he who can love even his enemies; he who cannot merely say "I forgive," but can and does *ex animo* forgive those who have secretly and most seriously wronged him; he who keeps innocency and does the thing that is right, and speaks the truth from his heart, and has not given his money upon usury, nor sworn to deceive his neighbour: he shall not only find peace at the last, shall not only receive for himself the blessing of the Lord, and righteousness from the God of his salvation, but men shall take note of him that he has been with Jesus. And, however obscure or humble may have been his lot, however much fools may have counted his life madness, and his end to be without honour, yet, because he has left the world better than he found it, wisdom, at last, shall be justified of her children; the judgments of heaven shall correct the false and partial judgments of man's brief day; the memory of the just shall be blessed, when the name of the wicked rots.—*Canon Ferrar.*

HIM THAT BELIEVETH.

The gift of faith in God and in His Son, our Saviour, is the greatest of all blessings. It may be called the gift of God, since He has been pleased to endow the human soul with the *ability* or *capacity* of believing, and to send Jesus, the Christ, into the world; the life from Whom all spiritual life is derived; the Teacher embodying all truth in Himself. This capacity of trusting God, and this blessed gift of His Son, are the unconditional benefits of infinite love. No finite being, human or angelic, suggested these benefits; "all things are of God." So also faith is a divine gift in the soul, since all *motives* of belief in Jesus are revealed to us by the Father, and all the strivings of the Holy Spirit are likewise of Him; "a portion of the Spirit is given to every man to profit withal."

But we are taught with equal distinctness that each soul must use its inward power; that to wait for faith, without "stirring up the gift within us," is a snare of the evil one. "All things are possible to him that *believeth*," was the emphatic word of our Lord as the beseeching father knelt at His feet. Instantly the voluntary choice of that father found its appropriate

expression, "Lord, I believe." The whole incident discloses to us the fact that faith is secured and increased in the soul by an exercise of that inward power of choice which God has committed to us. We may speak His name in prayer, or not; we may fall before Him in the attitude of humility, or not; such is the dignity of a voluntary nature, and such is its responsibility. We may choose that society and follow such pursuits as will effectually obstruct the growth of faith

We once beheld the late Bishop James standing before a company of sincere penitents, who were bowing in tears at the altar of a church. Never can we forget his thrilling words. "Exercise, use, the God given power of trust!" he cried. "Look up! salvation is provided! Take hold! take hold! Do not wait!"

Who has not found an increase of faith in the encouraging exclamation "Lord, I believe!" And how often, by dwelling upon our "weak faith," we thereby close every avenue through which light may come to us. O let us cherish words of hope and cheer; it is not presumption for a sincere heart to say, with feeling or without it, "Lord, I believe!" The debt is paid; the ransom provided, nothing remains to be done. "Believe," O sincere soul! "Only believe."

FORGIVENESS.

"Forgive us our sins, for we also forgive every one that is indebted to us."—Luke xi. 2. Revised Version.

Forgive us, Lord, because we have forgiven,
Not as we have forgiven, is our prayer;
Earth is so lower far than highest heaven,
Man is not even as the angels are,
And Thou to angels art as sun to star.

Measure Thy pity, not in our poor scale,
But in Thine own, which weighs eternities;
We do our little part, we strive, we fail;
Our wine of charity has bitter lees,
Our best unselfishness seeks self to please.

Our purest gold with base alloy is dim,
Our fairest fruit hangs tainted on the tree.
Our sweetest song heard by the seraphim,
Would all discordant and unlovely be
Save for the charity they learn from Thee.

But Thou canst pour forgiveness with a word
O'er countless worlds, an all-embracing ray;
Beyond our hopes, our best deserving, Lord,
Forgive us, then, and we in our poor way
Shall catch Thy higher meaning as we pray.

—*Susan Coolidge.*

THE JOY OF THE GOSPEL.

We sometimes lie down sad and sorrowful, and we wake up jovial and bright; and I have sometimes fancied the angels came down and sang a song of joy around our bedside. God would not let us hear it; but it was all around our souls. Have you ever felt it? When not an angel's voice, but the sweet touches of the Saviour's voice came to the inquiring soul, saying, "Thy sins, which are many, are forgiven thee," how the soul's relieved and the burden taken off; how the soul mounts in joyous song. Brethren, if we would be a conquering Church, let us have this supreme joy. Go preach the Gospel to every creature. My brethren, teach them the words which Christ commanded. Don't be afraid of what other men teach or of all the wise men in the world around. Tell what Jesus says. In every scene He is with you. Go into the mountains, and He is there. Go into the prairies, and He is there. Go into the wilderness, and He is there. Go teach what He commands, and He is always with you. And, my brothers in the ministry, I am so glad that there is not a circuit that Jesus does not own. All power is His, and He says: "Go, go to the old and young; go to the rich and poor." My young brother, sometimes you want a sermon, and say: "What shall I preach about? What shall I say?" Brothers, teach them what Jesus commands; then He is with you. Just find out what Jesus demands, and tell them that; don't be anxious about anything more. You may talk about astronomy, and make some mistakes; you may talk about geology, and make some mistakes; you may talk about history, and be mistaken; but tell them what Jesus commands, and you cannot make a mistake, because His word carries force and power to the souls of men wherever they are. And when this goes with you, there is benediction with you and a perpetual song with you. When you get where He is, there is sunshine and joy and peace and power. O! I am so glad that we have a Gospel to preach

that is a Gospel of joy and consolation. It is traversing the earth with power; it is redeeming our sin-cursed world and teaching the saints the song of glory. We shall be there and join in the glory song. —*Bishop Simpson.*

DRINK AND DESTITUTION.

At the late meeting of the British Association of Social Science, Mr. Hoyle gave the following statistical statements to shew the connection between drink and destitution. He shewed that in a country like Britain, with all its facilities for amassing wealth, a large portion of the population is either wholly destitute or constantly verging on the borders of destitution:

"On January 1st, 1881, there were 1,011,363 persons on the books in receipt of parochial relief. As, according to Mr. Purdy, of the Poor Law Board, there would be three and a half times this number applying for relief, there would be a total of 3,539,861 applying for relief during the year 1880. From considerable experience, Mr. Hoyle was led to the conviction that the number of those who were constantly on the verge of want, and who frequently got help from friends and neighbours, was as large as the list of *bona fide* paupers. If so, the total number of the British population which was perpetually bordering on a state of destitution would be over 7,000,000, or about one-fifth of the total inhabitants of the country. The amount of poor and police rates in 1880 was £16,165,220—the largest amount ever paid in one year. During the ten years ending 1880, the amount of money expended upon intoxicating liquors in the United Kingdom was £1,363,330,711—an average of over £136,000,000 yearly. If it were proved that intoxicating liquors, when used in what was termed moderation, and as a beverage, were productive of benefit, it would not greatly affect the argument, for the simple reason that so little was thus used. In the year 1830 the consumption of intoxicating liquors in the United Kingdom was only £2.13 per head per annum, whereas for the last ten years it had averaged over £4.3 per annum. In 1830 the consumption of tea was 1 lb. 2 oz. per head; in the last ten years it averaged over 4 lb. 4 oz. per head. In 1830 beer was the national beverage, but now tea, coffee, etc., had largely displaced it, and hence the beer that was now used was not so much as a beverage, but by the way of tipping, either in quantities to produce intoxication, or in frequent smaller doses that were almost equally hurtful to the system. In 1830 everyone drank beer, believing its use to be beneficial, and temperance societies were unknown. But now, some three or four millions of the population were professed abstainers, and probably there are as many more who, though making no profession of abstinence, yet rarely or never took intoxicating drink. Now, if the average quantity per head of drink consumed at the present day were only equal to that in 1830, those who drank must drink more each, for the simple reason that many abstained now, whereas few abstained in 1830. But as the average consumption was increased fifty-six per cent, the conclusion was obvious that there must be a largely increased consumption on the part of the drinkers; and as tea, coffee, and cocoa had almost universally taken the place of beer, etc., as a beverage, the increased consumption must mean increased intemperance and drunkenness. Whatever, therefore, might be the verdict as to the nature of drink, there could not be two opinions as to this, that the vast consumption was largely due to intemperance, and was therefore so much waste. Besides the average yearly expenditure of £136,000,000, during the last decade on drink, there were indirect costs and losses resulting therefrom of a most appalling kind. There were crime, pauperism, lunacy, loss of labour, accidents, disease, premature death, and further, there was a general demoralization of the population. An estimate of these indirect mischiefs, so far as they affected the economic wealth of the nation, amounted in all to £138,000,000, and, adding to this the direct cost of drink, there was a total annual loss to the nation of £274,000,000. Deducting, say, £54,000,000 from this sum for revenue, and for what some persons might consider the needful use of these drinks, in medicine or otherwise, it still left a sum of £220,000,000 as the annual economic loss to the nation in consequence of the drinking customs of the population."

DR. ANDREW BONAR has got safely home from his journeyings in America.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 28, 1881.

REV. DR. MCKAY.

IT will be seen from the letter of Mr. McKay, of Woodstock, that the visit of the Formosa missionary to Canada has come to an end, and that on Friday last he bade, in his own estimation, a final farewell to his native land. We shall hope that in this impression Dr. McKay may be mistaken; but whether or not it should be as he anticipates, we are certain that all will very heartily pray that he may be spared long to labour for the best of Masters in the far-off land at once of his adoption and his affections. We are equally certain that nothing will afford him greater pleasure, or minister to him more encouragement, than to hear in coming days how, instrumentally through his visit, the Lord's work in all its departments has received, throughout the Presbyterian Church in Canada and beyond, a mighty impulse for good, and that the interest awakened by his presence and pleadings, instead of disappearing when he withdrew, went on with ever gathering power and ever-widening and more blessed results. The multitudes who remain at home and "divide the spoil" have most solemnly pledged themselves to those who have gone down into the mine, not only in Formosa, but in India and in the South Seas, in our own great North-West, and in all our new settlements as well, that, God helping them, they will never while life lasts "lose hold of the rope," and all which that implies. It now comes to be tested how far and how fully these pledges are going to be made good. It is all very well, as it is all very easy, for careless professors to feel good at a missionary meeting as they cheer a popular and earnest missionary, and pray that the knowledge of the Lord may soon cover the earth as the waters do the channel of the sea. But if that is all, what does it amount to? It is better indeed than blank, dead indifference, but a great deal more is indispensable if the result sought for is to be attained. Happy will it be, and blessed, if from this time forward there are manifested in every congregation of the Canadian Presbyterian Church an ever-deepening spirituality and power

which find their appropriate expression in holy living and in liberal giving—in the consecrated heart, the yearning desire, and the correspondingly appropriate proportionate and sustained endeavour.

THE CANADA TEMPERANCE ACT.

THIS Act has been often and greatly spoken against by not a few who it is to be hoped are not very familiar with its details, as they are evidently not very much interested in the results which its promoters seek to attain. It is, however, not such a wondrously bad and unreasonable measure as it is often represented. No doubt it is of a prohibitory character, but it is not on that account necessarily either unjust or oppressive. It is simply permissive in its provisions, and leaves the people of each locality to say in the usual constitutional manner whether it is to be brought into operation or not. If the majority should be favourable it is put in force, just as a bonus law or a frontage tax may in the same way be adopted by the ratepayers of any municipality. If the majority should happen to be hostile, it goes to the wall. It is not thought oppressive or tyrannical when the local authorities order the removal of dunghills and forbid the slaughter of cattle in a butcher's back shop. The dunghill may be very precious in the eye of the owner, and that person may insist that it is a cruel invasion of individual liberty to order the removal of what is in his estimation absolutely innocent, if not positively ornamental. The slaughter-house may be looked upon as the very Palladium of Liberty. Yet the one and the other, and many other such private perquisites must go, when the majority gives the word, and yet not a dog moves its tongue against either the law or the reason of such a proceeding. If the larger portion of a community arrive at the conclusion, rightly or wrongly, that a dram-shop is as great a nuisance as a dunghill, and much more injurious than a slaughter-house, why should not practical effect be given to this conclusion also without foolish people talking very foolishly about oppression, or trotting out their scraps of learning about "sumptuary laws" and the absurdity of trying to make men "moral by Act of Parliament?" The one proceeding is not more unreasonable, and may often be a great deal more necessary, than the other. That dunghill may no doubt give a neighbour's son typhoid fever, but that dram-shop often does a great deal worse, for it kills him by inches and perhaps makes him a murderer as well.

Well, then, this local option, and *prima facie* not unreasonable measure, which was passed in 1878 by the combined action of both political parties, and became law in the May of that year, is applicable to the whole of the Dominion, and can be adopted by any city or county on a majority vote. When in force it shuts up all places for the retail sale of intoxicants, and grants no license therefor. It allows breweries, distilleries, and licensed wholesale places to sell in quantities of not less than ten gallons, to be removed from the premises when sold, and not to be consumed inside the limits of the city or county which has adopted the Act, nor in any adjoining county or city under the Act. It permits the sale of alcoholics for mechanical, chemical, and sacramental purposes, by druggists or vendors limited to one in every four thousand inhabitants, and licensed thereto by the Lieutenant-Governor of the Province. Anything unreasonable or oppressive in all this, if the majority so will it, is more than we can see. It is, in the estimation of that majority, a most emphatically needed sanitary arrangement, and as such most certainly competent and becoming. The penalties for violation are, \$50 for the first offence, \$100 for the second, and imprisonment for each subsequent one. There is no appeal from the decision of a stipendiary magistrate, and the person charged with illegal sale is a compellable witness. When the Act is adopted it remains in force for three years, and the repeal can only be moved for by its opponents. When voted upon and rejected, it cannot be again brought up before the expiry of the same period. That is about the whole thing, with, of course, the necessary details. How has it been received? Let it be borne in mind that it is only three years last May since it received the royal sanction. In that time it has been adopted by nine out of the fourteen counties of New Brunswick, in the whole of Prince Edward Island, in eight counties of Nova Scotia, in two of Manitoba, and in two of Ontario. There have been thirty contests over it, and in twenty-six of these it has been carried by an average majority of more

than three to one. Petitions have already been filed in other three places in the Maritime Provinces, with every hope of the Act being carried. Other counties in Nova Scotia and Manitoba are getting petitions ready, while there are movements in eight or ten Ontario counties with the same end in view.

No sensible man expects that the mere passing of the Scott Act will put down drunkenness, more especially when neighbouring municipalities act on a different principle. But men who are both sensible and shrewd think that it is largely calculated to help towards such a result, and that in any case it is well worth the trial; while neither the rant nor the ridicule of too many who, like Willie's wife, "never were overwise," will drive these from their opinion, or prevent them from giving it practical effect whenever they have the opportunity.

THE LATE CUSTOM HOUSE SEIZURE.

THE discussion over the late Custom House seizure of supposedly immoral books has been going on during the week with more or less vehemence and more or less unreason. Definitions which define little or nothing have been somewhat plentiful, reminding one more than anything else of Bardsolph's celebrated one about "accommodate." After a good deal of trifling and irrelevant talk about the "great English and ancient classics" and their manifold impurities (which, by the way, it would seem we are all on the pain of being regarded as utterly "devoid of taste," to regard with bated breath and whispered humbleness, as if one jot or tittle of the unmentionable mass of filth to be found in these works could not be spared without irreparable loss to humanity), it has come to be agreed on all hands that the law as it stands is quite sound and ought to be carried out. The only point of difference is as to whether the books in question come under the category referred to in that law. In this way it has been narrowed down from a matter of principle to one of opinion, and all the rant about "censorship" and "liberty" has had to go for what it was worth. Why one book should be passed and another stopped (if the names of all prohibited ones are not specified by the higher powers)—unless on the judgment of the acting officials that the one comes under the law and the other does not—we cannot see. These officials may in some cases be mistaken, but it does not follow that they are on that account either knaves or fools. It is only the opinion of this one or that against the *ipse dixit* (say) of the editor of the "Globe," and even the latter may occasionally acknowledge that it is within the bounds of possibility for himself to be now and then mistaken.

Some have felt that, as a matter of prudence, it might have been better to have allowed the package to have gone, as less notoriety would then have been given to the publications, and less damage to the morals of the community been likely to be inflicted. If by this is meant that Christianity or Christian beliefs have anything to fear from the resurrection of the "Age of Reason," we can only say that it is far beside the mark. Christianity has stood much more formidable attacks. It survived the first publication of that book, and it would be strange if it could sustain any great damage from it now, when it has long since been discounted and discredited by all respectable unbelievers themselves. We shall very likely have Ingersoll back to play the mountebank with his buffooneries and profanity. If so, it will eventually issue only in good, for it will lead to a more thorough and exhaustive examination of the whole subject, and, if possible, to a more complete and satisfactory vindication of that which is assailed. About the ability and learning of individual Christian apologists there may often be great doubt and corresponding anxiety; but about the truth of Christianity itself its adherents have no doubt, and need yield to no anxiety whatever, for it has come unscathed through many more trying ordeals than any which Paine and Ingersoll combined could even imagine, far less inaugurate, and it will do the same again. God's grand, ancient, revealed truth can still "keep state," and needs no more now than in days gone by to beg pardon of any one for the misfortune of being in existence. It may not have always sought the battle, but it has never shunned it when it came.

THE collection at Blyth, on the occasion of Dr. McKay's visit, was not \$50, as mentioned in THE PRESBYTERIAN, but \$90.

BOOKS AND MAGAZINES.

CASSELL'S FAMILY MAGAZINE, October. (Toronto: J. B. Cloughier.)—Good, as usual. Something for every taste, and all good of its kind.

GOOD COMPANY. (Springfield, Mass.)—The September number of "Good Company" has just come to hand—somewhat late, but still welcome. It bears a new volume and is true to name, fully sustaining the previous repute of the publication.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Records of stirring adventure, lively sketches, short stories well told, abundance of illustrations—some quaint, some beautiful, some both—make the November number of "Harper" a welcome acquisition for the lengthening evenings.

THE HERALD OF PRAISE. By L. O. Emerson. (Boston: Oliver Ditson & Co.)—This music book is intended "for choirs, singing classes and musical conventions." It contains a large collection of tunes. The easy and regular graduation of the introductory part, and the number and variety of the exercises supplied, render it specially suitable for use as a class book.

BERTHA'S BABY. By Gustav Droz. (Philadelphia: T. B. Peterson & Brothers.)—The editor of this book says that "it is a literary gem of the utmost brilliancy." It may be our misfortune or our fault—still we cannot help saying that we don't think so. On the contrary, it seems to us the weakest drivel we have come across for many a day—not worthy to be mentioned with "Helen's Babies," to which we are told it is vastly superior. Tastes differ, however, and there may be those who relish all the platitudes even of "Bertha's Baby."

LEISURE HOUR, SUNDAY AT HOME, BOY'S OWN BOOK, GIRL'S OWN BOOK, for October. (London: Religious Tract Society; Toronto: Wm. Warwick & Son.)—We have always special pleasure in noticing these and similar publications, for we are sure that their extended circulation will contribute in the most effective way to the exclusion of many which in a literary point of view are often beneath contempt, and in a moral, almost always inexpressibly injurious. The most effective plan, it has often been said, for excluding the darkness is to let in the light; and equally true is it that if vicious literature is to be thoroughly suppressed, it must be by its being supplanted by what is healthy and virtuous. It does not follow from this that free trade in obscenity is to be proclaimed, and that our country is to be flooded by all that is foul and offensive, either of home or foreign manufacture, for the purpose of putting our boys and girls, our young men and maidens, through a course of moral probation, so as to harden them in the love and service of virtue by subjecting them to all the allurements of vice. Indecent exposure is already a punishable offence, and filthy language leads naturally, and with the approbation of all whose approbation is worth having, to the lock-up. Surely, then, if all this and more is embodied in printed words or flaunted about in indecent daubs or in finely-finished prints, there is no reason why corresponding treatment should not be meted out to it. It will be a sad day for Canada when any other opinion is either held or acted on—when even, for example, under the shallow pretence of æstheticism and an artistic love of the "nude," we shall be deluged with indecent statues and paintings, and when weak, washed-out imbecility shall affect a feeble, sniffling indignation against all objectors to such a state of things as if they were either soul-minded prudes or uncultivated bores. Yet, after all this has been granted to the fullest extent possible, it remains unquestionable that the most efficient counteractive to all such evils lies in the diffusion of a better, purer taste by the circulation of a healthy, wholesome Christian literature, as well as by the ever-widening and ennobling influence of a deep-seated and all-pervading Christian faith and life. This, we are glad to think, is being done more and more effectively throughout our country, and among many other agencies employed in such a work the Religious Tract Society of London, England, holds no secondary place.

The ladies of the Presbyterian Church at Wyoming realized \$50, clear of all expenses, from refreshment rooms conducted under their auspices during the township fair.

QUEEN'S UNIVERSITY, KINGSTON.

Queen's University was opened for the session on Thursday week, by Divine service in Convocation Hall. The sermon was preached by Principal Grant, and clearly depicted the course for a student to pursue in life, if he would be successful, and with honour attain the object for which he first entered College. He based his remarks on the words, "Be strong and do." We have room only for the following concluding part:

"The aim of a university is to educate rather than to instruct; to develop all that is highest in you; to make its students thinking and self-governing beings, able to apply every faculty of the mind promptly and efficiently to whatever work they may devote themselves, controlled only by that which is worthy. No true university considers that it has to deal with the intellectual alone. 'In war,' said Napoleon, 'the moral is to the material as three to one.' He did not disparage the material. No general was less disposed to that. From him came the apparently sceptical word, 'Providence fights on the side of the big battalions.' But he knew that the material by itself was powerless—that it required moral force, inspiration, faith, to make it effective. So, too, in the university, the moral is to the intellectual as three to one. In competitions, we apparently deal only with the intellectual. The memory that masters facts, the intellect that ranges them, the incisive dialectic that exposes fallacies and gives point to argument, the calm poise of judgment, vigorous mental grasp, correct statement, good taste; these are the qualities that enable the student to triumph. Think how much of those qualities is moral; how much they all depend on the moral, if they are to exist in sustained strength, and so enable their possessor to go out into the great university of the world as a master workman, a man worthy to lead his fellow-men. A temporary triumph may be won by mere intellectual vivacity, but intellect, apart from purpose, is little more than an elemental force, and will accomplish as little as the elemental forces that ceaselessly play in the great flood of being where God works, calling on man to co-work with Him, that chaos may become cosmos. Moral strength, call it simply courage—the highest kind of courage if you will—is the one thing required to make true men and true women. For you it is an indispensable quality, for the student should be the highest style of man. He is one of a class that is preparing to lead others. Now, a man may be weak in body, may be poor, may have little learning and not much mental power, and yet be a strong man; one who is valued, trusted, leaned upon when men's hearts fail them. What is the secret of his strength? He knows himself, his own place, his own work, his own weakness, and, therefore, when he takes his stand, or utters a word, men feel that he does so, not as a fool, but with insight; that his bravery is not mere rashness and impetuosity. Again, he knows God, and that He is always the same—a God of order, one whose promises are true, who will not fail those who put their trust in Him. Resting on Him he is as firm as a rock. Men feel that they can depend on him for honesty and consistency, that they will find him where they left him, that he is not one to change his position because he fancied that self had been overlooked, because forsooth he was not valued on every occasion at his own price. But the pulpit is not a good place for abstract definitions. Let me set before you, then, what this strength is, in some concrete forms, and in reference to the foes with which you have to fight. While the foes are substantially the same, the forms that strength assumes vary according to times and circumstances. The simplest form of strength is that which is called out by open persecution. In reading the history of Christianity during the first three centuries, it is easy to distinguish true strength from its counterfeit of rashness on the one side and timidity on the other. There were three classes of Christians, and the persecution tested all. On the one hand were the violent confessors, who offered themselves for torture and death, intruding on the authorities, and boasting their nonconformity to the established religion. On the other hand were the lapsed. Vast numbers always ranted, crowded to the temples to offer the required sacrifices, some of whom had been loudest in previous professions. Between these were the true confessors—those who, though they sought to escape arrest, yet, when arrested, calmly said to the officers of the law, 'Do your worst; we fear not your fire, sword, tortures, wild beasts.' In this list were boys like Cyril, philosophers like Justin, old men like Polycarp and Cyprian, tender-like women like Perpetua, Felicitas, and Blandina. Every age makes its own demand for strength, and false and true forms are manifested. Three centuries ago in Scotland, both Mary and Knox seemed strong.

'These twain who only knew
What they would have and dared to do.'

But the strength of the one was founded on mirage and the strength of the other on insight. The one on that which is false, the other on the true. Is it any wonder which of the two triumphed—that a simple preacher was the strength of the good cause; that the Queen should fear his sermons more than battalions; that his voice should give strength to the lords of the congregation, when heart and flesh faint and failed? Time tests every one and everything. So, too, King Charles and Oliver Cromwell both seemed strong, but is it any wonder which of the two went down before the other? The one we think of with a sentimental regret. The other has passed into the moral fibre of the English people. Verily, as his chaplain, Harvey, said, 'He was a strong man; in the dark perils of war, in the high places of the field, hope shone in him like a pillar of fire when it had gone out in all the others.' But why go back to other days? Has not the whole world been paying its tribute for months past to one whose strength was brought out the more it was tested, in college days, on tented field, in civic action, in the seat of supreme power, and alike in pain and weakness and the slow wasting away of the forces of life till death came to relieve the hero? Garfield was

great because he was strong, doing more in death than most of us in life,

'And in a nation's story
Finding his fitting glory.'

It will help us to understand the forms that courage and strength must assume in our case if we consider the foes we have to fight. These are the old three: the world, the flesh, and the devil; in other words, society, self, Satan. Society should help us because we are social beings. We come to our right stature and harmonious development only in society. But just because the links that bind us to our fellows are many, and strong, and close, the danger is overwhelming if these are used to draw us away from duty. Customs, fashion, 'they say,' 'others do so,' you will be laughed at, 'you will be alone'—such are the weapons that the world uses, and young men that would charge a battery, young women that would nurse the patients in a fever ward, recoil from those terrible, impalpable weapons. Students, be strong, even against your fellows. Dare to be singular if need be; chalk out your course and walk in it, even though you walk alone. Self, or our lower against our higher nature, the flesh against the spirit, is an enemy still more formidable. Self demands to be pleased, pampered and honoured. In a thousand alluring voices, self whispers of sloth, ease, indulgence and luxury. Here, too, the true course is to be steered between two extremes: between asceticism on one hand, which is injurious to body and mind, and which generally springs from vanity or some other form of spiritual disease; and on the other hand that self-indulgence which we think legitimate because it is not in itself sinful, but which enervates our strength and prepares the way for the redomiance of the lower over our higher nature. True strength denies self, endures hardness, loves simplicity, finds work a pleasure and improvement the highest reward. Students, be strong against self. Our greatest enemies are unseen. It is most true that we wrestle not against flesh and blood merely, but against mighty forces, called by the apostle principalities and powers—the rulers of the darkness of this world. They ally themselves with all that is low, bad and vile in us. They bring temptations to us when weak, assail us at unexpected moments. They haunt and pollute our very dreams. Against human strength this foe is omnipotent. But Divine strength is always at hand; you can overcome. Students, be strong against that old enemy the devil, that liar and murderer from the beginning. You see then what I mean by strength and courage. It is not an impulse, an emotion, an instinct. It is a principle, with all the calmness, reasonableness and vitality of principle. It is based upon insight into all that is involved in its undertakings. It is no vague, general resolution, but a resolution which implies intentional encountering of dangers. It is calm, because recognizing the difficulties in the way; bold, because recognizing the greatness of the reward; uncompromising, because jealous for the honour of the Lord."

In the evening of the same day Mr. Fleicher was inducted as Professor of Classics, and delivered his inaugural address on "The Benefits of Classical Study."

THE LATE REV. P. McDERMID.

The Stratford "Beacon" in its last issue has a very pleasing notice of the late Rev. P. McDermid, of Point Edward, from which we make the following extracts:

Mr. McDermid was born in Glengarry, but came to North Easthope with the rest of the family about half a century ago. He devoted himself to the service of Christ from early youth, and after taking a degree in arts at the University of Toronto, he entered Knox College as a student of theology. Having completed his studies there and obtained license to preach the Gospel, he was, in the spring of 1860, ordained and inducted into the pastoral charge of Bethesda and Alnwick, in the Presbytery of Cobourg. After a few years of earnest labour he was obliged to resign on account of ill-health, amid the regrets of a people that clung to him with an almost passionate tenderness. His health being re-established, he was soon called to and settled in the congregation of Bear Creek and Burns Church, near Samia. Here he laboured with great fidelity and acceptance for about seventeen years, when he was invited to take the pastoral charge of the congregation at Point Edward. This, though a charge much weaker than the one he held, he accepted, solely with the view of strengthening and building it up. In this he continued, faithfully discharging every duty up to the measure of his falling strength, until death released him from all earthly toil at the comparatively early age of fifty-three.

Few men have ever been more universally beloved than has Mr. McDermid by all who enjoyed his acquaintance. In him there was scarcely an element lacking to ensure respect and beget affection. His personal appearance was majestic, the very ideal of nobility and manliness, yet his countenance ever beamed with gentleness. To intellectual gifts and scholarly attainments he added the simplicity of a child, complete absence of self, and an uncommon transparency. His social nature was rich and genial, and with a large, broad sympathy he enjoyed greatly the sweetness of human friendship and keenly relished innocent mirth. But his religious nature dominated all, and he shrank like a sensitive plant from everything impure or irreverent. His preaching was warm, tender and full of Christ, and was thus greatly blessed to his people in all the spheres of ministerial labour which he filled. His closing days had only clouds enough to form a beautiful sunset for the evening of his life. During his last illness his sufferings were considerable and somewhat intense, but through them all shone a spirit of the most perfect trust and complete resignation to his Father's will, and so his latter end was peace. He was never married, and the house of his brother Hugh at Shakespeare he had always regarded as his home.

CHOICE LITERATURE.

THE CATH-KEEPER OF FORANO.

A TALE OF ITALY AND HER EVANGEL.

BY MRS. JULIA M'NAIR WRIGHT.

CHAPTER IX.—LEADING THE BLIND.

"What wilt thou that I should do unto thee?"
 "Lord, that I might receive my sight."

We have seen that Honor Maxwell was extremely cautious in her conversations with the Marchesa on the subject of religion, not because she desired to conceal her own views, nor because she was indifferent to the spiritual well-being of her friend, but because she feared to awaken in the good lady's mind an antagonism to truth, and close her heart to instruction. Honor's was the "slow hastening" of wisdom.

Finding that the Marchesa had an absolute horror of the Bible, Honor concluded to take her some books which presented Bible truths in a clear and attractive form. Before going to the Villa Anteta, in the summer of 1864, she purchased a copy of "Lucille," by Monod, an Italian translation issued from the Waldensian press; she also applied to Dr. Polwarth for an Italian copy of "The Blood of Jesus."

"They are scarce," said the Doctor, "but I think I can find you one. Mrs. Polwarth, where is the blue volume called 'The Blood of Jesus?'"

"I gave it to the Vaudois pastor," said Mrs. Polwarth.

"I think we have a black copy."
 Inquiry being made for this, Miss Polwarth was found to have lent it to a Signora, who had declined to return it.

"There was a red copy," said Mrs. Polwarth.
 But the red copy had been sent on a mission to an Italian soldier.

"Ah! the extra gift copy!" cried the Doctor.

"Why, my dear," said his wife, "do you not remember that when the court spent a month here I sent that as a gift to one of the ladies of the Princess Margarita, hoping that it might do some good in that circle."

The Doctor thought long; he and his wife and his books were always at work.

"I have it," he said; "at my new depository on the Corso, on the top shelf, there is a copy in paper covers; you can go and ask for that."

Yes; by this time the Doctor had even been able to open a depository for Evangelical books and his wife had started three schools. When we remember these things, we may, with all true Tuscans, honour Vittorio Emmanuele.

Miss Maxwell carried her two books to the country, and before long lent the book called "The Blood of Jesus" to Signora Forano. Several days after she asked her:

And how do you like the book, Signora *mia*?

Why, *carissima*, it is not so very good. I can't understand it. And there's that dream in the first part: my common sense tells me that we must put no reliance on dreams.

"But, Signora, that is only in the introduction. How did you like the book itself?"

"I can't understand it. So our priests tell us about the blood in the holy mass, and bloody sacrifice, and all that. I understand none of it."

"Yet this book and the theory of the mass do not seem to me at all alike: one contradicts reason, the other enlightens reason."

"Ah? Well, *mia cara*, you Americans understand everything!"

Greatly distressed that the book from which she had hoped so much had accomplished so little, Honor remained silent.

That evening she reflected that to this thirsty soul she had presented the wine of life in a merely human vessel; and this vessel, good in her eyes, had burdened and offended the Marchesa. Would it not be better to give the precious draught of life in a cup of the Master's own making?

So she waited for another day, and on such a day, when she and the Marchesa were walking in the vineyard, the Marchesa said, looking around on all the lovely scene:

"Ah, Signorina! how charming this world would be without sin!"

"Marchesa," said Honor, quickly, "I have a word for you. The blood of Jesus Christ, His Son, cleanseth us from all sin."

"Ecco," said the Marchesa, "it seems to me that I have heard or thought something like that; do say it once more." Honor quietly and hopefully repeated the verse.

"There now," said the Marchesa, drawing a deep breath, "and it is not your own prayers, so full of sin, nor yet *plenaria indulgentia*, is it?"

"Only the blood of Jesus Christ, His Son."

"Does it entirely, think you?"

"Cleanseth, and to be clean before God must be clean indeed."

"Oh, that is what we want! And leaves nothing for penances, nothing for purgatory?" urged Madame Forano.

"From all sin, Signora."

"I don't think, *mia cara*, that you could or would deceive me."

"Assuredly not; and God has said this Himself."

"And God cannot lie. Here, then, Signorina, is a wonderful saying. I take hold of it with real satisfaction. These are words not like of other words—they come, *mia cara*, like sunshine to the heart."

Honor went home to tell Uncle Francini what had passed. She rejoiced as one finding great spoil. She looked on her dear Marchesa as taken out of the miry clay and the horrible pit. But Honor's hopes outran facts. The next time she saw her friend, the cautious old lady had had leisure to consider, and dreading nothing so much as being what she called a turncoat, she was more reserved on the subject of religion than ever before. Soon after, on a bright morning, the Marchesa came early to the Villa Anteta, and asked Honor to make an excursion on the hills with her to engage a new servant.

And why have you discharged Baptista?" asked Honor, as they rode slowly between the rose hedges and olive orchards.

"On account of *plenaria indulgentia*," replied the Marchesa.

"Why, I don't understand you," said Honor.

"This is the case, Signorina: I say my prayers, as a poor sinner should. I go to church, kneel in my place, and ask God for what I want. I don't believe a word of that lie set over the door—'Plenaria Indulgentia.' It is against my common sense that a few words said to God in a certain time or place would get us leave from Him to do what he says we must not do. God don't change His mind like that, I'm sure. When God says do not: steal, my saying ten more prayers will not make stealing harmless in me. Now, Baptista always went to a *plenaria indulgentia* chapel, for all it is twice as far as our chapel; and the more she went to church, the more our wine and our oil disappeared. So yesterday the Marchese went into the kitchen, and he said: 'Baptista, have you *plenaria indulgentia*?' She said: 'Sì, Signore.' So he went on, quite calm: 'Then, pray, Baptista, where do all our bottles go?' 'Davvero,' said she, 'I know nothing about your bottles, Signore.' 'The truth is,' said my husband, 'for every bottle that comes to our table one goes off with you, Baptista. Now, all I want to ask is, if you have *plenaria indulgentia*, and you should want to take off our oil and wine, do you not feel free to do it under the indulgence? Can you not get indulgence, *expecting* to take off my bottles?' 'Oh! as to that, Signore, says Baptista, 'I could if I choose; but that is not saying that I ever do carry off your oil and wine, *signora*.' 'It is enough, Baptista,' said he. 'Depart; *plenaria indulgentia* has ever been expensive to masters.' And so, to end my story, *mia cara*, I go to look for another kitchen-maid who does not deal in *plenaria indulgentia*. We are not rich enough to lose much, Signorina; and it is a double injury when a person can rob you and have no prickings of conscience."

Several days after this expedition, Gulio Ravi lost his favourite neck-handkerchief, and vowed a picture to the shrine of the Virgin, on the cross-work he might find it. He did find it within a few hours, to Master Michael had taken it from a post in the *v'eyan*. And used it as a collar to lead home his big dog. Uncle Francini, beholding the spoil, had ordered the boy to carry it back, with a peace-offering of half a franc. When Gulio thus recovered his property, he began to consider that he had been too hasty in vowing, for he would have received the handkerchief without heavenly help; besides, he began to feel that it was hardly worth the price of a picture. Being bound by his vow, for he held this form of speech in great awe, Gulio set himself to redeem it at the least possible cost, and eventually purchased a hideous little wood-cut of the Temptation of St. Anthony, for which he gave three *centesimi*, or half a cent. This he nailed up on the inside of the shrine. Here it met the eyes of the Marchesa and Honor, who had brought their embroidery to the Pavilion to enjoy the morning air. The Marchesa regarded the votive gift with scorn. "What a hideous thing!" she cried, taking it from the wall, and tearing it up. "What folly is this talk of the temptations of the saints! They needn't tell me such stuff; nor yet that the blessed Ser. Jesus was tempted. That Satan could tempt Christ is against all common sense, and I told the Padre so. Why, God could not be tempted by Satan any more than by that block of wood. No, I said to the Padre, you may keep these things for ignorant people, if it is not against your conscience to tell them, but don't tell me of them. Why, down at the *duomo* I heard a priest say that Satan was a fallen angel! Do I believe that? No; of course an angel couldn't fall. I told the Padre so."

"And what did he say to these contradictions?" asked Honor.

"*Mia cara*, what could he say? I had the best of it. I always huld to my common sense; he merely smiled, and said it was quite immaterial. But I told him no matter of faith was immaterial, and moreover, that I knew who the devil was. I have made up my mind, Signorina—Cain was the devil."

"And who tempts men to sin, Signora?" asked Honor.

"The devil, to be sure."

"But Cain was a man: who tempted him? There must have been a devil back of him. And who tempted Eve? Not Cain, for Cain was not then born."

"Davvero! I see, I see. Cain could not have been the devil—who then was it? Somebody, surely. Not an angel who fell, for angels cannot fall; if one fall, why not all of them? Probably God, when he made everything, made a devil too—and yet that is not reasonable, for God is good, and can God create evil?"

Alas! poor Marchesa, she had fallen on a knotty theme, the genesis of sin! Honor pitied the poor brain bewildered by its own queries, stumbling upon Adamic sin and temptation. She spoke soothingly: "Dear Marchesa, perhaps it is our duty to let this question pass, as one which does not concern us, as it does not affect the salvation of our souls. We do not know who the Tempter is, or whence he came, only let us eschew him and all his works. Let us look at a blessed object, Christ the Friend of sinners, who never casts out any who come to Him, who died for us, that we might inherit everlasting life."

"Yes," said the Marchesa, seriously, "that is the good news: that is what I think. Of course I don't speak of going to hell: oh no; I think few get there but the very bad. Between doing the best we can, and penances and purgatory if anything is left over, we are very likely to get clear. For my part, I know, whatever any one may say, that God would think a great many times before He sent an honest, religious woman like me to the evil place, to keep company with such an one as the devil," and the Signora returned to her embroidery with exceeding content.

"Oh, Uncle Francini," cried Honor, when she returned to her house, "she is just as far back as ever! She is so blind, the dear, kind creature, she disbelieves every true thing the priest tells her, and everything I tell her, and her common sense leads her wrong as often as right."

"Courage, *Agia mia*," cried the good uncle, "it is not written, 'I will bring the blind by a way that they know not'; that the 'eyes of the blind shall be opened and the ears of the deaf shall be unstopped?' 'Since the world began was it not heard that any man opened the eyes of one that was born blind; but Christ has caused very many that were blind to see.'"

In the midst of her disappointment Honor remembered her copy of "Lucille," so she waited for a favourable opportunity, and handed it to the Marchesa, saying:

"It is a little story of a lady who, like yourself, feared to read the Bible; and it tells of conversations on that subject—will you not read it?"

"Is it true, Signorina?"

"Quite true, I understand."

The Marchesa took the book, but returned it in a few days, saying that it "bewildered her," she "could not comprehend it. It told of things as they were years ago, perhaps."

"You know my Church has changed very much of late, Signorina."

"Has it? I thought it was an unchangeable Church, always the same."

"Oh, by no means. It has changed, evidently. Why, years ago it had the inquisition, and burned people. I don't believe in any kind of persecution, imprisonment, fines—any punishment for opinion's sake. Let men answer to God for opinion."

"But, Marchesa, it is only a few years since the Count Guicciardini was exiled, Cechetti was imprisoned, and the Madai were sent to the galleys—all for conscience sake."

"Dear Signorina, I am sorry you have been misinformed. My priest told me all about it. These people were not dealt with on account of opinion, or of Bible-reading, but under the guise of religious conference, and so on, they were exciting rebellion against the Grand Duke's Government, and for that they were punished; but it was kept quiet, lest sedition should spread. And the proof of that is that the rebellion did spread until the Grand Duke was driven out, and the King came in, in 1860."

Honor maintaining a silence which was not very acquiescent, the Marchesa continued:

"If I had lived in days of persecution, I think I should have joined the Evangelicals, for it is ever my nature to side with the weak. Besides, if my Church so feared inquiry and opposition I should say to her: 'Only darkness dreads light; only iniquity fears searching out.' But see, my Church is fitted to this advanced and liberal age: she gives religious freedom and asks it. Are not the Evangelici now free in all Piedmont and Tuscany?"

"But I attributed that to the Liberal Government, Signorina."

"Oh, no, to the Church. Under the Grand Duke the Church was not permitted by the State to be liberal, and give religious freedom; she obeyed Austrian ways. Under this Government she can be liberal, and so she is. Yes, my Church is very different from what she was two or three hundred years ago."

"Are you sure, Signora—sure that no more persecutions will break out? sure that no priests will lead them on?"

"Signorina, you nearly make me angry. I am sure—yes, I promise you on my word as a Forano—that if ever, in my time, my Church, her people or priests take violence and sword to use against opinions, become persecutors, light more fires for martyrs, I, the Marchesa Forano, from that hour will become an Evangelical."

Dear, impulsive Marchesa, she thought she was very safe in making that promise in 1864, and Honor Maxwell thought that the day of her change lay very far away; nor did she desire it to hasten, if it must rise baptized in blood.

Nothing had so amazed the Marchesa as the news that Padre Innocenza had been driven from his parish by the Bishop and had declared himself an Evangelical. The word travelled to the Forano Villa. Gulio Ravi brought the tale to the Marchesa. Said the old gentleman:

"If it was written that the man should break his vow and be a renegade to his Church, I would that it had pleased God that it had happened before my poor Nicole died. If Padre Innocenza had been then an Evangelical, he would not have helped conceal the marriage, nor would he deny its validity; then we might have looked after them, and possibly have preserved the babe."

"Let me go to Sta. Maria and get the true story about the Padre," suggested Gulio, secretly hoping, but wildly, to get some word that might release him from the cruel bondage of his oath.

Therefore Gulio went to Sta. Maria in the hills, but of course heard nothing that concerned himself; however he returned full of news.

"All the parish has become Evangelici. Not one will go to hear the new Padre. He said mass in an empty church, and in the midst the boy who assisted him—who had assisted Padre Innocenza formerly—changed his mind and ran away. The next time the boy would not put on his surplice and come, until the Padre gave him a thrashing; then he went; and that evening down comes his father and gives him a thrashing for going, and so drags him off by the collar. The new Padre brought a boy from Pisa. At last the Bishop sent another Padre, thinking he would be better received. What do these people do but march up in a body to the chapel, roaring: 'Are you an Evangelical?' So the Padre said 'No,' and cursed all Evangelicals. 'WE ARE EVANGELICI!' bellowed these people, and away they went; and one of them climbed a wall, and, sitting on the top, read a little book aloud, a book sold to him by that disastrous Nanni Conti, whose mission is to disturb the content of honest souls."

Although we have this story from Gulio Ravi, we find that it is nearly true, the facts at Sta. Maria Maggiore of the hills having surpassed even the highest efforts of that ingenious young man's imagination.

The fact that he was bound by an oath to an avowed heretic ate into Gulio's soul like a canker. Must he see the Marchesa lonely and heirless because he had made an oath to a renegade? Afraid to decide for himself, he went to his master.

"Signore, if I make an oath to a man, and that man turns heretic, am I not at liberty to break my oath?" he demanded. "His change of mind can make no difference in your obligations," said the unsuspecting Marchese. On another occasion Gulio made a second charge. "Does a priest lose his powers and abilities by turning Evangelical, as Padre Innocenza did?" "I don't see that he loses anything but his parish," said the Marchese, tranquilly, "and that his position in his first Church." "Signora!" mumbled Gulio to himself; "then the old Padre is as able to curse and torment and ruin me as ever." That very evening Nanni Conti, on his way to Firenze, passed by the Villa Foranprandi. Gulio chanced to see him. He resolved to take Nanni's opinion, so he asked: "Are oaths binding?" "To be sure they are," replied Nanni. "But suppose you make an oath to do or keep something, or give or sell, or marry—any oath—and after you wish you had not?" "God says," replied Nanni, solemnly, "that it is better not to vow than to vow and not pay." "Oh, w't's all over with me," groaned Gulio to himself. "My poor master, I must see you die unsatisfied!" Then, in hours of mad imaginations, Gulio wondered if an oath was binding after its exacter were dead. If not, he would get a dispensation, search the world over, and murder that renegade Padre, and so be free. Gulio's soul swelled within him at the thought. Jolly Gulio, he would not have murdered his greatest enemy. Still he thought he would make way with the Padre. But would he be a gainer? He asked the Marchese: "Signore, if I make an oath to a man who dies, then when he is dead am I free?" "An oath for his lifetime, or for always?" asked the Marchese. "For always," faltered Gulio. "Then keep it always, you foolish fellow; you torment me continually about oaths. Make no more, make no more, Gulio." "I won't; I swear—" "There you are, Signore! have you heard that people have the power to haunt you after they are dead?" "I have heard it, Gulio." "And is it true, think you? Suppose you had killed a man?" "Horrible supposition!" exclaimed the gentle Marchese. "Yes, Gulio, then I think he would haunt me." "Alas! I am lost!" moaned Gulio. "What, what, Gulio! Have you killed any one?" "No; I had only made up my mind to—if it would pay, Signore."

(To be continued.)

REST AND REPAIR.

There is "food for thought" in the following extract from the London "Lancet": "It may be safely assumed that those have been mistaken who supposed that phy-siological rest consists in inaction, and that repair goes on during quiescence. Nutrition—and therefore repair—is the concomitant of exercise. Appetite is one thing, the power to digest food another. A man may feel ravenous, and consume large quantities of material containing the elements of nutrition, but be unable to appropriate the supply furnished, or, in other words, to nourish himself. It is so with rest. Mere inaction may be secured without rest, and idleness without the restoration of energy. The faculty of recovery and recuperation after exercise is in direct proportion to the vitality of the organ rested. This faculty is not to be called into action by inactivity. It follows that relief and recovery from what is improperly called "overwork" cannot be obtained by simply "going away for change," or by indulgence in idleness. A new form of exercise is necessary, and the mode of action chosen must be one that supplies moderate exercise to the part of the system which it is required to "rest" and "restore." Health-seekers often err by trying to recover their powers by simple diversion of energy. It is a popular error to suppose that when the brain is overworked the muscular system should be exercised by way of counteraction. The part itself must be worked, so as to stimulate the faculty of nutrition; but it should be set to fresh work, which will incite the same powers to act in a new direction."

FEMALE SOCIETY.

What is it that makes all those men who associate habitually with women superior to others who do not? What makes that woman who is accustomed to, and at ease in the society of men, superior to her sex in general? Solely because they are in the habit of free, graceful, continued conversations with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart changes continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness, like gold, is wrought into finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armour of a giant, when they are not wanted in actual warfare.

SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open

our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God. Again, be specially upon the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man. Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling Himself there for you, as you gaze fixedly upon Him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?"—*Bishop Wilberforce.*

THE OLD FOLKS AT HOME.

Ho! reapers of life's harvest!
Why stand with rusted blade,
Until the night draws round thee
And day begins to fade:
Why stand ye idle, waiting
For reapers more to come;
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain,
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall He call in vain;
Shall sheaves lie there ungathered,
And waste upon the plain?

Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission
In service of thy Lord,
And there a golden chaplet
Shall be thy just reward.

JOHN PLOUGHMAN'S WISE SAYINGS.

Don't be whining about not having a fair chance. Throw a sensible man out of a window, he'll fall on his feet and ask the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you earn yourself is much brighter than any you can get out of a dead man's bags. A scanty breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. Eighteen pence has set up many a pedlar in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you need not be a horse because you were born in a stable. A hard-working young man with his wits about him will make money, while others will do nothing but lose it. "Who loves his work and knows how to spare, may live and flourish anywhere." As to a little trouble, who expects to find cherries without stones, or roses without thorns? Who would win must learn to bear. Idleness lies in bed sick of the mulligrubs, where industry finds health and wealth. The dog in the kennel barks at flies, the hunting dog does not know that they are there. Laziness waits till the river is dry, and never gets to market. "Try" swims it, and makes all the trade. "Can't-do-it" made meat out of mushrooms.

CURIOUS NUMERICAL FACTS.

The length of a solar year is 365.242 days. The length of a degree of longitude at the equator—taken from the printed Geometrical Tables of the British Ordnance Survey—is 365.234 feet; so that if the number of days in the year is divided by the number of feet in a degree, it will give 1,000 nearly; more exactly 999.977, which, if applied to the foot, would be within the thousandth part of an inch of its true length, a quantity that cannot be seen. Again, the length of a degree of latitude at the central point of the British Island—according to the authority given above—is 365.242 feet, so that the length of a degree of latitude, measured on that parallel, divided by the number of days in the year, gives exactly 1,000 feet. Now, there is no connection between the number of days in a year and the number of feet in a degree of latitude or of longitude; but after the lapse of a few thousand years, the scientific traveller from New Zealand or some other part of the globe may pay the inhabitants of Great Britain the same compliment that some scientific travellers are now paying the Egyptians, and attribute to scientific refinement that which is simply an accidental agreement in numbers. We desire to commend to the author of "A Miracle in Stone," who imagines that, because a correspondence has been discovered between certain dimensions of the great pyramid in Egypt and the diameter of the earth, that therefore the pyramid was built by the direction of the Almighty, and was designed, at least in part, to furnish a standard of measurement for the world.

The University presses of Oxford and Cambridge will shortly supply a want that has been felt, by publishing the New Testament with the Authorized and Revised Versions in parallel columns.

BRITISH AND FOREIGN ITEMS.

It is said that high Chinese authorities are in favour of an international exhibition at Shanghai in 1882. The "Foreign Missionary" reports that 22,000 applications for space have been received from American and European manufacturers.

SOME English travellers have built an orphanage at some Nazareth. It has been open four years and there are in all thirty-six girls, of ages varying from four to fifteen. They are all taught, whatever may have been their parentage, to love the one true God, and Jesus Christ whom He hath sent.

ACCORDING to carefully prepared tables by Dr. Dorchester, the contributions from all the Evangelical Churches of the United States between 1870 and 1880 have averaged annually, for Foreign Missions, \$2,260,143; for Home Missions, exclusive of City Missions, Tract and Book Societies, or gifts for Christian education, \$2,842,923.

THE Bishop of Bath and Wells, in opening a new coffee house at Taunton recently, said he regarded these institutions as one of the best agencies ever devised for preventing the spread of intemperance. Englishmen, he believed, gave way to intemperance less from a vicious desire to do wrong than from ever-recurring temptations overcoming their moral weaknesses.

THE Spanish papers state that the discovery has been made in the Colonial Office at Madrid of a small picture in oil of Columbus, in a perfect state of preservation. It represents him as about forty years of age, with thick dark hair and a hooked nose. It bears the inscription, "Columbus Lygur, novi orbis repertor," and it is considered to be a contemporary portrait.

DR. KING, in charge of the Government cinchona factory at British Sikkim, has succeeded in manufacturing for the first time in India sulphate of quinine from local cinchona bark. The samples produced are said to bear comparison on analysis with the pure sulphate of quinine of commerce, and preparations are being made for undertaking the manufacture on a large scale.

THE Committee of the General Christian Missionary Convention has undertaken to build, in connection with the congregation of the church, a church building, to cost not less than \$35,000, for the Church of the Disciples of Christ, in Washington, at which President Garfield was a worshipper. The title of the property is to be so guarded that it shall always be under the control ultimately of the Missionary Convention.

CARDINAL MANNING, addressing a large temperance meeting at Oldham, said the general election of 1874 was, he believed, the last electoral victory of the drink traffic, and the late general election was as signal a victory for the United Kingdom Alliance. Scotland, Wales and Ireland had won Sunday closing, and although the struggle in England would be much more severe, the day was fast coming when England would win it.

THE report of the English Postmaster General states that eleven hundred millions of letters were sent and delivered in the year; of newspaper cards, a hundred and twenty-two millions; of newspapers, somewhat more; of book packets and circulars, two hundred and forty-eight millions. In the Christmas week "more than eleven and a half millions of letters and packets over and above the ordinary correspondence, and four tons of extra registered letters, representing a total postage of £58,000, passed through the central office."

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

By the last mail from Zanzibar letters had been received to the effect that the Rev. Duff Macdonald and party left the above mission station on their homeward journey about the 1st of July, and had got as far as the Ruo, two days' march from Mazao, when intelligence met them of a war having broken out between Chief Chipitula and a Portuguese half-caste named Matekenye. It was further stated that the latter had announced his determination not to allow any English to pass down the river because they had supplied his opponent with guns and powder. This report created quite an alarm among their canoe men, whom no amount of persuasion would induce to proceed further; so the travellers had no alternative but to retrace their steps towards Blantyre. While making their way slowly up the river the second day, they were overtaken by some of Chipitula's men, bringing the sad news of the massacre of Matekenye of Mr. Moir's engineer, Mr. Ramsay (who had started for Quillimane two days before), with all his men. This, then, was no idle threat on the part of the chief, and the mission party at once decided that it was advisable to postpone their journey down the Shire for the present. On reaching Blantyre, after a weary march of eight days—they had accomplished the distance in two going down—the arrival was hailed with evident manifestations of joy by their native friends, to whom the news of their intended departure had been a source of unfeigned regret, and who now, adds the writer, "came trooping in from all quarters to welcome us back." Many parting gifts had previously been presented by all classes of the community—from the skins and ivory of the chief to the head ornaments and arrow-heads of the poorer native. Mr. Henderson was to make an attempt to reach the Zambesi by way of Senna—a somewhat unhealthy route, because of the swampy nature of the country—but it was hoped that he would manage to pass in safety. Intelligence has since been received that Mr. Ramsay had not been killed by the natives.

MINISTERS AND CHURCHES.

ON the evening of Monday, the 10th inst., a social was held in connection with the Presbyterian Church at Wingham. The proceeds amounted to \$16.

ON Sabbath evening, 16th inst., the Rev. J. Bennett, D.D., of St. John's Presbyterian Church, St. John, N.B., preached on the need of a reformatory for juvenile offenders. The church was well filled. The text was, "Rejoice with me, for I have found my sheep which was lost" (Luke xv. 6).

THE Ladies' Aid Society of the Presbyterian Church, Desoronto, held a tea meeting and bazaar on the evening of the 14th inst. A quantity of needlework was profitably disposed of, and after tea an address was given by the Rev. David Mitchell, of Belleville. The proceeds are to be devoted to the manse building fund.

ON an unexpected visit which the Rev. Mr. Burns, of Knox College, made to Perth, a number of his old friends shewed their kindly feeling, as well as their interest in Church work, by contributing \$383 to the building fund of Knox College. We mention this as creditable to them, because for the most part they had already contributed to the Montreal College and Queen's.

THE opening services of the new First Church, Essa, were held on the 25th ult. Rev. W. McKee, B.A., preached in the morning, Rev. J. R. S. Burnett in the afternoon, and Rev. J. J. Cochrane, M.A., in the evening. Rev. W. Fraser, D.D., was present and took part. A very successful tea meeting was held on the following Monday evening.

AN entertainment was held on the evening of the 7th inst. to aid in defraying the expense of renovating and improving Burns Church, Mono Centre. Owing to the inclemency of the weather the attendance was not large, but those who were present enjoyed a pleasant evening. Rev. Mr. McKay occupied the chair. Addresses were given by Rev. Mr. Armstrong, of Rosemont, and Mr. Alyne, and music was furnished by the Orangeville choir.

AT the annual missionary meeting of the Presbyterian Church, Amherst Island, on the 13th inst., the Rev. Dr. Smith, of St. Andrew's Church, Kingston, and the Rev. Principal Grant, of Queen's College, presented the claims of the different schemes of the Church. The Rev. Mr. Pyke (Canada Methodist) also gave an appropriate address. Principal Grant and Dr. Smith also gave special addresses to Sabbath school children, a large number of whom were present at the meeting.

AT the Sabbath School Convention held at Indian Lands on the 27th and 28th ult., in connection with the Presbytery of Glengarry, the following subjects were discussed: "The Relation of Baptized Persons to the Church;" "The Pastoral Work of the Sunday School Teacher;" "The Qualifications of the Successful Teacher;" "The Relation of the Sunday School to the Family and the Church." Besides the addresses delivered in connection with these subjects, one was delivered by Dr. McDiarmid, Inspector of Public Schools, on "What the Sunday School Teachers may Learn from the Public Schools;" one by the Rev. A. McGillivray on "The Pastor's Relation to the Sunday School," and one by the Rev. John Ferguson on "Sunday School Libraries and Lesson Helps."

THE members and friends of the North and South Delaware congregations, having resolved to give expression to the Christian affection and high esteem in which they hold their pastor, the Rev. J. A. McConnell, assembled in the manse on a recent afternoon without previous notice. They were very cordially received. Many encouraging and congratulatory words were spoken with reference to the general prosperity of the congregations, a large accession having been made to the roll of members during the year. In a few well-chosen words, Mrs. Colin Campbell made the presentation of a well-filled purse to Mrs. McConnell. Mr. McConnell responded in suitable terms, stating that the gift was doubly appreciated by himself from the manner in which it was bestowed. In separating, all felt they had spent a pleasant and profitable evening together.

THE Young Men's Literary Society of Three Rivers resumed work on Friday, the 14th inst. The Rev. C. E. Amaron, retiring president, was presented with

an address, accompanied with a most beautiful silver pitcher, on behalf of the members of the Society, who wished to express thereby their appreciation of his services, both in founding this association, which had already been of such invaluable help to the young men, and also in pushing forward its work. They congratulated him on the event of his approaching marriage, and wished him prosperity and God-speed. Mr. Amaron acknowledged, in suitable terms, the kindness and appreciation shewn him by the Society. He thanked them for the kind wishes expressed on behalf of himself and of his future partner in life, assuring them that they would most gladly do all in their power to add to the success of the Society in the future.

ANNIVERSARY services in connection with Melville Church, Ashton, were held on the 9th October, when sermons were preached morning and evening by Rev. F. McCuaig, of Kingston, and in the afternoon by Rev. W. S. Jamieson, the local Methodist minister. The church was well filled at each diet of worship, the evening meeting especially being crowded, and the collections resulted in very substantial aid to the Building Fund. The following evening the inevitable tea-meeting was held, when, after partaking of an abundant supply of good things in the school-house opposite, a platform-meeting was held in the church, which was well filled, the pastor being in the chair. After the opening service of praise and prayer, addresses were delivered by Rev. Messrs. Knowles, Jamieson and McCuaig, and several selections of music were rendered by the choir. Receipts in all \$130.

KNOX CHURCH Sabbath school-room, Hamilton, has for some time been undergoing a thorough renovation, and what was at one time the manse is now turned into class-rooms for the better accommodation of the higher classes. On Friday, the 14th inst., the scholars, their teachers, and a few friends met and spent a very pleasant time at the formal opening. After devotional exercises a lengthened and attractive programme was given. A very agreeable feature of the evening's proceedings was the presentation of a purse containing \$100 from the scholars and teachers to the Rev. John James, D.D., superintendent of the school. Mr. David McLellan made the presentation in a very suitable speech. Dr. James very appropriately thanked the teachers and scholars for the unexpected gift. He would keep the purse as a valued mark of their esteem, but if agreeable to them would like to spend the money in some way connected with the school. After refreshments, which were thoroughly enjoyed by the children, the meeting was closed by the benediction.

ON the forenoon of Sabbath, the 16th inst., which was Dr. McKay's last Lord's day in Canada, Knox Church, Embro, having a sitting capacity for one thousand persons, was filled to its utmost, to hear the distinguished missionary's farewell sermon to the congregation with which it was his privilege to worship in the days of his boyhood, under the devoted and pious ministry of one who is now an aged and honoured father in the Church—the Rev. Donald McKenzie. The whole service was most impressive, profitable and interesting, and will be long remembered. The prayers were characterized by a heavenly pathos, a nearness to God and a confidence in the Lord as the covenant-keeping Jehovah. The Scriptures read, and the Psalms and paraphrase sung, had an unusually telling fitness for the occasion, which awakened a felt reverence and a manifest readiness to listen. The Scripture read was the 34th Psalm, and the portions sung were Psalms c.; xlvii., i., ii., x., xi.; and the 48th Paraphrase. With more than his usual power and unction the Doctor preached a sermon which will not be forgotten many days hence, taking as his text Daniel vi. 10, and illustrating and enforcing from it the facts that (1) True piety excites the jealousy of wicked men. (2) True piety is pre-eminently courageous in trying circumstances. (3) True piety is triumphant amid the greatest difficulties. The sermon was closed with a fervent peroration enforcing the points illustrated. At the close, the Rev. Gustavus Munro, pastor of the congregation, addressed a few parting words to the missionary, expressing the assurance that the people of God in the congregation would follow him with their prayers and sympathy.—COM.

THERE was an interesting reunion in Free St. John's Church, Walkerton, on Wednesday, the 12th

inst., the occasion being the entrance of the pastor, Rev. Mr. Moffat, upon the twenty-fifth year of his pastorate. It is very seldom that it falls to the lot of a clergyman to preside for so long a time over one congregation, and this fact alone bears strong testimony to Mr. Moffat's faithfulness and the acceptability of his ministry. Some 300 persons sat down to tables which had been spread bountifully by the ladies of the church, who had also gone to a good deal of trouble in the way of decorating, etc. After the edibles had been honoured, an adjournment was made to the body of the church, and the literary portion of the repast entered upon. Mr. Nesbitt took the chair, and in his remarks stated that when Mr. Moffat assumed the pastorate in 1857 the members numbered forty-five, of whom only fifteen now remained. Since then 444 had been added to the roll, an average of eighteen per year. Sixty-eight members had been lost by death, and 240 by removals. The pastor received a salary of \$266 per annum at the start, but the amount had been increased until it now reached \$800. He also spoke of the sacrifices which had been made by Mrs. Moffat. Speeches complimenting the pastor and congregation on this auspicious occasion were made by Rev. Messrs. Puert, Baker and Bell. Rev. Walter Inglis, of Ayr (formerly of Kincardine), who was present when Mr. Moffat was ordained to the pastorate of the church here, next made an interesting and humorous address, in the course of which he referred to the difficulties incident to pioneer life, and said that one of the principal things that drew him towards Mr. Moffat was that the latter was a pioneer and did not want to build upon the foundation of another. He detailed a visit made to McNally's settlement to attend a soiree for the purpose of buying a stove, and also a trip made to Kincardine with Mr. Moffat to attend a soiree there. In the course of his remarks he gave hearty testimony to the services which Mr. Abram Rowand, sr., had given to the pastor and to the Presbyterian cause. Rev. Mr. Moffat made a few brief remarks in conclusion. He said that they would never be able to meet again on such an occasion. They had much to be thankful for, and he asked the prayers of the congregation that the happy state of things now existing might remain. He had had to encounter many difficulties, but had met with many kindnesses. The difficulties had been forgotten, but the remembrance of their kind acts would always remain. The proceedings were closed by the pronouncement of the benediction by the Rev. Mr. Inglis. During the evening a number of choice selections were given by the choir.—*Telescope*.

PRESBYTERY OF HAMILTON.—A special meeting of this Presbytery was held in Hamilton on the 18th October, when a call to Rev. John Anderson from Port Colborne, signed by thirty-two communicants and seventeen adherents, was sustained. The call to Rev. George Bruce, of St. Catharines, from Cobourg, was considered, and after due consideration and a statement from Mr. Bruce to the effect that he did not see his way to accept the call, the Presbytery declined to grant the translation craved. The call from East Seneca, etc., was not reported, as had been expected. On the 19th inst. a number of the members of the Presbytery met at Port Dover to attend the funeral of the late Rev. Wm. Craigie, pastor of the congregation there, and arrangements were made for declaring the vacancy. Mr. Grant, of Oneida, was appointed Moderator of session *ad interim*, and Mr. Chrystal to preach and declare the vacancy.—JOHN LAING, *Pres. Clerk*.

THE LATE REV. W. CRAIGIE.

IT is our sad duty to chronicle the death, aged fifty-nine years, of Rev. Wm. Craigie, for twenty-five years pastor of the congregation of Port Dover. Mr. Craigie has been failing since April last, but continued his ministry till about two months ago. His sickness was severe, and the end came quickly. Since Friday, the 14th inst., he sank rapidly, and died at half-past twelve a.m. of Monday last. His end was not only peaceful, but triumphant, notwithstanding severe suffering. By the death of Mr. Craigie the Church has lost a minister of rare Christian excellence, devoted and humble; the Presbytery one of its oldest, most trusted and faithful members; and the congregation a pastor whose life and walk commended and adorned the Gospel of grace which he proclaimed with earnestness and delight. He leaves a widow and daugh-

ter, and Mr. James Craigie, probationer, to mourn his loss. The funeral, which took place on the 19th inst., was such as to manifest the high esteem in which Mr. Craigie was held by the public generally, and the services were appropriate and edifying.—COM.

DR. MCKAY'S DEPARTURE FOR FORMOSA.

Our devoted and beloved missionary is gone. Many felt the parting to be a trying one, sorrowing most of all for the words which he spake, that they should see his face no more. His last days in Canada were crowned with holy deeds. On Sabbath he preached three times—first, in Embro, to a congregation of 1,000 persons; then in Chalmers Church, Woodstock, where he first made a profession of his faith in Christ; and then again to a large congregation in Knox Church, Woodstock.

On Tuesday he drove upwards of twenty miles to see, for the last time, his old pastor, Rev. D. McKenzie, formerly of Embro, now of Ingersoll. In the evening he met, by request, his first school teacher and a number of former classmates, who presented him with an address and a handsome copy of the Bible.

To his aged parents, both of whom have seen more than the allotted fourscore years of time, the parting was peculiarly painful. The saintly mother completely broke down. "Oh," said she, "the spirit is willing, but the flesh is weak."

He left us on Friday, 21st inst., at five o'clock p.m. A great crowd of people, numbering many hundreds, assembled at the G. W. station to bid him good-bye. The train being some minutes late, he had ample opportunity to shake hands with his friends, and here and there speak a few kind words, which as good seeds, we trust, will yet, under the blessing of God, bring forth fruit. The train comes; he tears himself away from a weeping father, and is ascending the steps of the car, when some one cries out, "Dr. McKay, give us a parting word." He turns round, and standing upon the platform of the car, and in a voice struggling against deep emotion, and which must have touched the hearts of all who heard it, he said: "Dear friends of Woodstock and Zorra, from the bottom of my heart I thank you for your kindness to myself and to my wife, a native of Formosa. Since we came among you, you have broken her heart; she leaves you to-day as heart-broken as she left her native island two years ago. Accept of her thanks and mine. I go forth in the strength of God to live and die on the hills of Formosa. Dear friends, accept the salvation of this blessed Book (holding up an open Bible), and then we shall meet again in everlasting glory. Here is a text which I leave with you; it has often been on my own mind during the years that are past. 'As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even forever' (Ps. cxxv. 2)." As the last word was uttered, the whistle was heard, the train began to move, some one cried out, "Three cheers for Dr. McKay," and a heartier response never went up for royalty itself. As he disappeared in the distance, we thought of the words sent from Heaven to Daniel, "O man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong."

It is safe to say that never were the hearts of our people in this town so moved as on this occasion. We hope and pray that the result may be not only greater interest in missions, but a revival of the Lord's work generally in our midst. W. A. M.

Woodstock, Oct. 22nd, 1881.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, viz.: Student of Knox College, for Colleges 50 cents, Home Mission \$2, Foreign Mission \$5, French Evangelization \$1; Member of Eden Mills congregation, for Foreign Mission, \$50; W. T., Metropolitan P.O., Foreign Mission, \$5; per Rev. W. A. McKay, of Woodstock, for Foreign Mission, Rev. Dr. McKay's Training College, \$3,041.48; Friend, Bunyan P.O., for Aged and Infirm Ministers' Fund, \$1; Member of Union Church, Esquensing, for Rev. Dr. McKay's Mission, \$10.

The autobiography about to be published by Count Campello, ex-Canon of St. Peter's, who relinquished that position to become a convert to the Protestant faith, will, it is stated, declare that the author, aided

by a number of other high ecclesiastical authorities, endeavoured to bring about a reform of the Papacy, and establish a society, with the object of proposing the recognition of the right of the Catholic clergy and people to vote at the election of the Pope.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLV.

Nov. 6, 1881. } **THE DAY OF ATONEMENT.** } Lev. xvi. 16-30.

GOLDEN TEXT.—"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v. 11.

HOME READINGS.

- M. Lev. xvi. 1-14. . . . Preparatory Arrangements.
- T. Lev. xvi. 15-34. . . . Atoning Sacrifices.
- W. Lev. xxiii. 29-32. . . . The Yearly Fast.
- Th. Rom. v. 1-21. . . . Atonement by Christ.
- F. Heb. ix. 1-28. . . . Cleansed by Christ's Blood.
- S. Heb. xiii. 1-15. . . . "Without the Camp."
- Sab. Isa. lviii. 1-14. . . . The True Fast.

HELPS TO STUDY.

After dealing with the sin and punishment of Nadab and Abihu, we pass over five chapters of the Book of Leviticus, chiefly occupied with matters of ceremonial cleanness and uncleanness, together with certain sanitary regulations and the laws respecting leprosy and other diseases.

We now come to the institution of the Day of Atonement, which occurred but once a year. On this day alone could the most holy place, or inner sanctuary of the tabernacle, be entered, and even then only by the high priest, and with a certain prescribed ritual, the details of which are given in the opening verses of the chapter which contains the text of our lesson. The middle portion of the Epistle to the Hebrews, especially the ninth chapter, should be attentively read in this connection, for there we have the real drift and inner meaning of these ceremonial observances which were but "the figures of the true," the types and shadows that pointed continually to the Lord Jesus Christ, who "now once . . . hath appeared to put away sin by the sacrifice of Himself."

The main teachings of the lesson come under the following heads: (1) *Sin in the Sanctuary*, (2) *Sin Atoned for*, (3) *Sin Confessed, Forgiven and Forgotten*.

I. SIN IN THE SANCTUARY. Ver. 16. It is ceremonial defilement that is meant by the uncleanness spoken of in the text; but this ceremonial defilement symbolized sin, just as the atonement by means of animal sacrifices, whereby that defilement was removed, symbolized the real atonement or expiation of guilt to be afterwards accomplished by the Saviour; and the fact that the tabernacle itself was continually contracting ceremonial uncleanness, which needed every year to be taken away, teaches us that even man's best actions are in themselves defiled by sin and require cleansing.

"Sin," says the Westminster Teacher, "is an awful thing. Not only were sinning men unclean, but everything they touched was made unclean. The very altars and holy vessels and the sanctuary itself became defiled by remaining in the midst of the people. These sacred things required a yearly cleansing. Thus God taught the polluting nature of sin. One lesson we should get from this is to avoid even the touch of evil. Another is, that we always need the cleansing of Christ's blood to keep us clean. It is not enough to come to the fountain when we first enter the Christian life, but we must be always coming, because we are always contracting defilement by our contact with the sinful world. We need daily to pray, 'Forgive us our sins, and Wash me and I shall be whiter than snow.' Another lesson taught here is, that even our most holy services—our prayers and our good works—are mixed with sin and need to be cleansed by Christ's blood before they can be acceptable to a holy God."

II. SIN ATONED FOR.—Vers. 16-19. The great day of atonement was to be observed "once every year," on the tenth day of the seventh month—by our reckoning about the 3rd of October. On that day the people were to "afflict" their "souls"—that is to humble themselves—and on that day the high priest, unassisted, was to offer sacrifice for the people, for the priesthood, and for the sanctuary, and, still unattended, to enter the "most holy place"—the apartment "within the veil," supposed to be meant by the holy place of the text—and sprinkle the mercy seat with the blood of the animal slain in sacrifice.

"By this," says Dr. C. S. Robinson, "the Israelites were taught, and by their customs we ought to be taught, that some portion of men's time should be set apart for making a business of finding an atonement for sin. The one vast reality in this world is sin; some disposal must be made of it, or the race will never be at rest. These Hebrew penitents used 'the figures'; we have received 'the true.' Christ came to make 'once for all' an atonement for sin. He did purpose, of course, to set an example, and finish a pattern for human life; but over and beyond that, was His grand purpose to make an offering for human sin against the law of God, and so bring peace on the earth.

"There is something very significant in the fact that this high priest went into such services absolutely alone; verse 17. The rabbins tell us that it grew to be a practice to appoint a substitute beforehand, so that in case of accident to this one man so important a work might go on; but he received no assistance and accepted none, while engaged in his solitary task. He did even the most menial duties; he lighted the lamps, he kindled the fires, he slew the animals, he scattered the incense; he just with his own hands performed every part of the busy ceremonial of this particular day.

Let us remember that, in the Old Testament, separate-

ness was the emblem of holiness. The Hebrew word for *holiness* means a *separation*. The idea of holiness was conveyed to the mind of that people through a series of separations. Out of the nation God chose a separated tribe—that of Levi. These Levites were set free from all kinds of business; special provisions were made for their support; their incomes were arranged so as to relieve them from embarrassing cares; they were kept apart for the priesthood. Then the high priest was separated from them; he was ordained by peculiarly solemn ceremonies; he was clad in peculiar clothes; he was held by peculiar bonds and enactments as an awful responsibility. The very ground might open and swallow him up, or the lightning from the innermost shekinah might strike him dead, if he proved unfaithful.

"The figures" taught this, and 'the true' is Christ. He trod the wine-press alone, and of the people there was none with Him. Our word *holiness* means *separation* too; it is the old Saxon *wholeness*, the old Latin *integrity*. Christ suffers no one to share as a priest in His work of atonement. He 'was once offered,' and only once. And He was the only priest, and the only victim. He alone was our mediator; He is the only 'mediator of the New Testament.'

III. SIN CONFESSED, FORGIVEN AND FORGOTTEN.—Vers. 20-30. Although commentators are not agreed as to the exact meaning of the Hebrew word *Azazel*, translated *Scape Goat* in our version, it seems that in any case the idea of entire separation and removal is involved. The two goats appear to have constituted but one type, the death of the first, to represent the expiation of guilt, rendering it necessary that a second should be provided to convey the idea of sin and uncleanness being carried away, completely removed, so that it will never come back to trouble the believer. "As far as the east is from the west, so far hath He removed our transgressions from us" (Psalm ciii. 12); "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. viii. 12). "When confessed sins," says the "S. S. Times," "are fairly laid upon Him who is appointed to bear them, they will never come back to those who confessed them. He will carry them 'unto a land not inhabited'—a land where there are no tale-bearers or gossips to keep the story of those sins alive. Forgiven sins will be also forgotten sins: in the day of final account not one of them will appear against the transgressor. Sins which are not laid upon the Scape-Goat must be faced by the sinner in the presence of the universe. Sins which the Scape-Goat has borne away into the land not inhabited cannot then be found in all the universe. God Himself will have forgotten them; for His promise is that those sins and those iniquities He will remember no more forever."

The Roman Catholic "Tablet" has made an impartial attempt to ascertain the opinions of the people of Ireland on the Land Act. It dispatched a correspondent to visit that country, and he travelled through five counties, and interviewed all sorts and conditions of men. The result is that he is confident that the majority of the people gratefully accept the Land Act as a great boon, and that disturbing or disquieting agitation must speedily collapse, without hope of revival.

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OUR YOUNG FOLKS.

GOD'S WILL.

What I most crave, perchance
Thou wilt withhold,
As we from hands unmeet
Keep pearls, or gold;

As we, when childish hands
Would play with fire,
Withhold the burning coal
Of their desire.

Yet choose Thou for me—Thou
Who knowest best:
This one short prayer of mine
Holds all the rest.

"Two little eyes to look to God;
Two little ears to hear His Word;
Two little feet to walk His ways,
Two little hands to work for Him all the days;
One little tongue to speak His truth;
One little heart for Him, tender in youth."

JOHNNY'S QUESTION.

A YOUNG soldier stopped one day at the house of a farmer. They were kind people at the farm-house; and the soldier had good reason for remembering his visit. I will tell you why. Before sitting down to dinner, father, mother, children and the servant stood behind their chairs with their heads bowed, while the farmer asked God's blessing on the food. After they had eaten, the good farmer returned thanks to God in the same way. Every one then went to work, and the children to school, all except Johnny, the youngest. The soldier sat down at the window, and as he looked out, kept thinking, "These people love God."

Pretty soon Johnny came up to him, and putting his little fat hand on the soldier's knee said:

"Please tell me something about Jesus."

But the soldier began to talk about dogs, horses and cows, anything but Jesus. When he stopped, the little boy looked into his face again, and said:

"Do tell me something about Jesus."

"I do not know anything about Him," said the soldier, feeling a little ashamed of his ignorance.

"You so big, and not know anything about Jesus Christ!" said Johnny, with a look of great surprise. "If you don't love and serve Him, when you die you won't go to heaven."

The young man went out and contrived not to get back till after supper. The farmer's wife had some already on the table when he did come, which he was about to eat, when Johnny—curious, everywhere little Johnny—still keeping near the stranger, said: "Pray first; then eat." The soldier laid down his knife and fork, and hardly knew what to do. The little fellow, seeing him puzzled, folded his own hands and asked God's blessing on the soldier's supper. After that came family prayers. A Bible was put into the stranger's hand and he read with the rest, and sang with them, and heard the farmer pray for him, who never prayed for himself.

Strange new feelings came into his mind. When he got into his own chamber he knelt down by his bed and prayed, "O God of this house, be my God!" It was the first prayer

he had ever offered in many, many years; but you may be sure it was not the last. And it was not a long time before he became acquainted with, and could tell little Johnny something about the dear Jesus he loved so well.

A HAPPY HOME.

A PRETTY story about a German family discloses the secret of a happy home, wherein joy aboundeth, though there are many to feed and clothe:

A teacher once lived in Strasburg who had hard work to support his family. His chief joy in life, however, was in his nine children, though it was no light task to feed them all.

His brain would have reeled and his heart sunk, had he not trusted in his Heavenly Father, when he thought of the number of jackets, shoes, stockings and dresses they would need in the course of a year, and of the quantity of bread and potatoes they would eat.

His house, too, was very close quarters for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made.

But father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat at dinner the stranger, looking at the hungry children about the table, said compassionately, "Poor man, what a cross you have to bear!"

"I? A cross to bear?" asked the father, wonderingly; "what do you mean?"

"Nine children, and seven boys at that!" replied the stranger, adding bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher with decision.

"How does that happen?" asked the guest.

"Because I have taught them the noble art of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?" The two little girls laughed roguishly, but the seven youngsters shouted, "Yes, dear father, truly."

Then the father turned to the guest and said, "Sir, if Death were to come in at that door, waiting to take one of my nine children, I would say"—and here he pulled off his velvet cap and hurled it at the door—"Rascal, who cheated you into thinking that I had one too many?"

The stranger sighed; he saw that it was only disobedient children that make a father unhappy.

One of the nine children of the poor school-master afterward became widely known; he was the saintly pastor Oberlin.

A FUNNY DOG STORY.

A DUBUQUE lady has a dog whose education has been so well attended to that it would seem to be about "finished."

One day she went out calling, and forgot that she had locked the dog in the house. When she returned, she found her music laid out piece by piece on the chairs in the parlour, and a hundred and one things carried from

all parts of the house scattered around the floor. For his pains he got a whack on the back with a parasol handle, at which he took offence, left, went to the lady's mother's and stayed there until he was coaxed home. He seemed to think he had to do something to make up for past conduct, and the next morning he walked into the house with a fine dress in his mouth, wagging his tail as proudly as if he had done something especially worthy of commendation. How he got the dress was a mystery. The lady had loaned it a day or two before to a friend to cut a pattern from it.

A little time explained the matter. The dog walked into the strange lady's house and saw his mistress' dress spread on the floor, as is probably done in the pattern-cutting process. He evidently recognized it, and made a dive at the lady as if he wanted a piece of her for lunch. She went into the next room and peeped at him timidly through a crack of the door, while he deliberately rolled that dress up, grabbed it in his mouth and shot out of the door as if he had found a piece of property on which there was a reward offered.

The lady was in a wicked state of mind, for the borrowed dress was a silk one, and she fancied it was gone forever. She hurried to her friend's house, and was astonished to find that the dress was there before her, and the dog seemed to think she had no business about the premises.

PRAYER.

To say my prayers is not to pray,
Unless I mean the words I say;
Unless I think to whom I speak,
And with my heart His favour seek.

In prayer we speak to God above,
We seek the blessed Saviour's love,
We ask for pardon for our sin,
And grace to keep us pure within.

CHINESE BABIES.

A CHINESE baby cradle is a basket of straw thickly twisted. It is something like an hour-glass in shape. There is a hole at the top and bottom. The little baby is put in the top, and the cradle is hung up. Under the cradle, on the floor, is placed a pan of coals to keep its feet warm. How nice this must be in cold weather!

Its head is shaved, and its hair, as soon as an inch or two long, is braided and tied with a bit of silk or red cord. Sometimes baby has two braids, one each side of its head; sometimes one, sticking out of a round hole in the top of its cap.

Baby's cap is not made of muslin or lace, but silk or velvet. Little tinkling bells are sometimes added, and "baby has music wherever it goes." There is generally a little image of a *busak*, or idol, just in front, which the poor heathen mother thinks will protect her dear baby from harm.

In the summer the babies wear scarcely any clothes, but in winter the babies' clothes are padded so thickly with cotton that they look like little bolsters! Fancy a fat, brown baby, muffled up in thick clothes, and a dark cap fitted close to its head, with a round hole at the top for its little braid to pass through—such is a Chinese baby in winter.

Words of the Wise.

We should think all we say, but we should not say all we think.

It is easy to look down on others; to look down on ourselves is the difficulty.

"Thou madest us for Thyself, and our heart is restless until it repose in Thee." - St. Augustine.

SOME men get religion enough to spoil them, but not enough to preserve them. A soft pickle is not of much account.

FAITH without love is, as it were, a dream, an image of faith; just as the appearance of a face in a glass is not a real face. - Luther.

WHenever you are angry with one you love, think that that dear one might die in that moment, and your anger will vanish at once.

God's providences look best and brightest when they are compared with His Word, and when we observe how God, in all of them, acts as He has said - as He has spoken. - Matthew Henry.

NOTHING so increases reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness we are shallow and deem others so. - Charles Dutton.

"I NEVER complained of my condition but once," said the Persian poet, Sadi, "and that was when my feet were bare, and I had not money to buy shoes. But shortly afterwards, I met a man without feet, and I became contented with my lot."

THIS white devil, which urges men to commit spiritual sins, to sell them for righteousness, is far more dangerous than the black devil, which only tempts them to commit fleshly sins, which the world acknowledges to be sins. - Martin Luther.

FLATTER not thyself in thy faith to God, if thou wantest charity to thy neighbour; and think not thou hast charity for thy neighbour, if thou wantest faith to God: where they are not both together they are both wanting; they are both dead if once divided. - Charles.

NOTHING is intolerable that is necessary. Now, God hath banded thy trouble upon thee, by His special providence, and with a design to try thee, and with purposes to reward and to crown thee. These sorrows thou canst not break, and, therefore, lie thou down gently, and suffer the hand of God to do what He pleases.

THE celebrated Dr. Dumoulin, being surrounded in his last moments by many of his fellow physicians, who deplored their loss, said to them: "Gentlemen, I leave behind me three great physicians." Everyone, thinking himself to be one of the three, pressed him to name them, upon which he replied, "Cleanliness, exercise, and moderation in eating."

THAT which is the truth teaches the doctrine of love to all persons, but by virtue of that love it teaches also to hate the errors which mislead and the delusions which blind them. The truth, therefore, is necessarily exclusive of its opposite; and to suppose a peace between them is simply a disguised mode of proposing to truth suicide, and obtaining for falsehood victory. - Gladstone.

A CHRISTIAN will make poor progress in attaining to good results in religious experience if he do not attend to the practical duties of his profession. Logic and philosophy are good in their places, and when skillfully used assist in defending the faith; but the man who employs them, neglecting the real, every day duties that arise out of his contact with his fellow men, will make no growth in grace. He will, on the other hand, dwindle and dry away.

Is that your son - that one with the big head, bright eyes, and small chest? Ah! and so he's the one that took the first prize at the High School? No doubt you expect great things from him. But let me tell you confidentially that you had better take him out of school, and send him to a farm for a couple of years. If you don't, when he is forty years old he will be somebody's clerk, or a third-rate professional man, knowing the books, it may be, but lacking the power to achieve success.

CHRISTIANS, whoever you are, whatever your sphere, whatever your gifts, whatever your station, God has a plan of life for you. More than this, He has a plan of useful life for you, a plan of doing good, certain occasions and opportunities of doing good, all mapped out for you in his eternal counsels. These occasions and opportunities are to arise day by day upon you as you pursue your beaten path of life, just as while the globe turns round upon its axis, the sun in course of time rises upon those parts of it which before were dark. - Goulburn.

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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Woodville, on the 20th November, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of November, at two p.m.
TORONTO.—In the usual place, on the first Tuesday of November, at eleven a.m.
CHATHAM.—In St. Andrew's Church, Chatham, on December 1st, at eleven a.m.
LANARK AND RENFREW.—At Carleton Place, on the first Tuesday of December, at half past one p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two p.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of November, at ten a.m.
MAITLAND.—In St. Andrew's Church, Lucknow, on Tuesday, 20th December, at one p.m.
SAGINAW.—In St. Andrew's Church, Mount Forest, on Tuesday, the 20th December, at eleven a.m.
PETERBORO.—At Cobourg, on the third Monday of January, 1892, at half-past seven p.m.
SARNIA.—In the Presbyterian Church, Watford, on the last Tuesday in November.
QUEBEC.—In Morrin College, Quebec, on the first Wednesday of November, at ten a.m.
BROCKVILLE.—In the First Presbyterian Church, Brockville, on the 12th December, at half-past two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Tuesday, December 20th, at half-past seven p.m.
BARRIE.—On Tuesday, November 28th, at eleven o'clock a.m.
PARIS.—In Zion Church, Brantford, on Tuesday, 20th December, at eleven a.m.
STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, 1892, at ten a.m.
HURON.—At Clinton, on the second Tuesday of November, at eleven a.m.
HAMILTON.—At Hamilton on November 14th.
WHITBY.—In St. Andrew's Church, Whitby, on the 22nd of November, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on the 15th November, at half-past one p.m.
HALIFAX.—At Poplar Grove, on the 3rd of November, at eleven a.m.
TRURO.—At Great Village, on the 13th November, at two p.m.

Births, Marriages, and Deaths.

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