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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

THE Plymouth Congregational Church of Philadelphia has become the North-western Presbyterian Church.

THE Union Congregation, composed of different denominations at Piney Falls, East Tennessee, has been organized as a Presbyterian Church.

REV. DR. COCHRANE having resigned the clerkship of the Presbytery of Paris, all communications should be addressed to the new clerk, Rev. W. T. McMullen, Woodstock, Ont.

A FRENCH paper says the Rev. Ben Ollie, a missionary of the American Baptist Union, has been arrested and tried for trying to prevent a priest from administering the last sacraments to one of the members of his (Ollie's) church, and sentenced to three months' imprisonment and to pay a fine of 1,500 francs. The Evangelical Alliance is investigating the case.

UP to the 15th the total number of yellow fever deaths had risen to 5,309. In proportion to its population, Memphis is suffering the worst, about 6,000 persons having been down with the disease there. There have been ten deaths at St. Louis and twenty-six at Hickman, Ky. Very many prominent citizens have been swept away in all the places infected. The New York contributions for the sufferers had increased on the 15th to \$234,791.

THE New York "Catholic Review" says: "Crime is rampant, and red-handed murder stalks through the land. And the criminals, nine out of ten, are men who have been educated in our public schools, and learned there to despise God and to defy his laws." The reply of the "Herald and Presbyterian" to this is: "If the 'Review' paid more attention to facts, its views would have more weight. Nine out of ten criminals in this country have not been educated in public schools, but a very large proportion are Catholics, and have received what little education they have from Catholic priests."

A CORRESPONDENT of the "Associate Reformed Presbyterian" speaking of a place which he visited in East Tennessee, says: "The Plymouth Brethren in the person of Lord Cecil have introduced themselves in that section, and we learned that one man had become so enthused with their doctrines of full assurance and the soon and sudden advent of the Saviour, that he has his wife hang a clean shirt on his bed-post at night, so that if the Lord should suddenly appear

during his slumbers he might be able speedily to present a clean exterior. This is the dangerous and destructive tendency of such teaching, to make clean the outside of the cup while it may be filled with filth and pollution."

AN interesting meeting of deaf mutes, and gentlemen interested in their welfare was held on Wednesday evening, 18th inst., in the rooms of the Y M C A., Shaftesbury Hall, Toronto. The object of the meeting was to arrange for regular services, to be held for the benefit of the deaf mutes of the city and neighborhood. With this object a number of gentlemen have formed themselves into a committee to aid and advise with the deaf mutes of this city, and the meeting on Wednesday evening was the first of a number it is proposed to hold during the coming season. It is also proposed to wait upon the Local Government to ascertain if they are disposed to aid in any way in the establishment of a mission for the benefit of the adult deaf mutes of the Province of Ontario.

ANOTHER buried town has been found in Italy, near Manfredonia, at the foot of Mount Gargano. A temple of Diana was first brought to light, and then a portico about twenty meters in length, with columns without capitals, and finally a necropolis covering fifteen thousand square meters (about three and three-fourth acres). A large number of inscriptions have been collected, and some of them have been sent to the museum at Naples. The town discovered is the ancient Sipontum, of which Strabo, Polybius and Livy speak, and which was buried by an earthquake. The houses are twenty feet below the surface of the soil. The Italian Government has taken measures to continue the excavations on a large scale. Every day some fresh object of interest turns up. The latest is a monument erected in honor of Pompey after his victory over the pirates, and a large quantity of coins in gold and copper.

FOR some weeks past the Prescott congregation have been engaged in refitting their church. The building is of stone, unpretending but substantial, and was built under the pastoral care of the late Dr. Boyd, who was ordained over the congregation in February, 1821. The improvements consist of a gallery across the end and partly down the sides, a remodelling of the pulpit, frescoing the walls and ceiling, cushioning the seats, the erection of spacious sheds for the use of teams from the country, and a tasteful fence around the property. Some \$3,000 have been expended, and economically so. "Well done, twice done" has been exemplified. A more comfortable and neat interior is not to be seen in any church of its size. On Thursday, the 29th ult., a social was served by the ladies in the basement, after which the church was opened and suitable addresses were delivered by Dr. Miller, of Ogdensburg, N.Y.; and Mr. Burton, of Belleville, one of the former pastors of the congregation. Allusion was made to the pioneer work of the veteran pastor who had gone to his rest, and the lesson urged "press on." On the following Sabbath, September 1st, Mr. Burton occupied the pulpit morning and evening, preaching from Matt. v. 16, 2 Cor. v. 17. The attendance at all the opening services was large. The best spirit prevailed, and it is fervently hoped that with a pastor once more and soon among them, that old congregation which is "a milestone of the fathers, a landmark of the past," may start anew upon a career of

usefulness, shining forth with steady ray the light of life.—COM.

WE notice with regret the death of the Rev. Alexander Spence, D.D., for many years minister of St. Andrew's Church, Ottawa, which took place at Elgin, Scotland, on the 4th inst. The following short biographical notice of Dr. Spence is from the Ottawa "Citizen." "Dr. Spence was a native of Huntley, Aberdeenshire, Scotland. He was educated at the Universities of Aberdeen and Edinburgh. In 1841 he was ordained by the Presbytery of Aberfour, in his native country, as the first Presbyterian minister of St. Vincent, West Indies. His ministry there extended over more than six years. In 1848 he came, very highly recommended, to this city, where he lived and labored above eighteen years. While here he was identified with many of our public philanthropic institutions, and was ever ready to help in all good works. He made himself useful as an influential member of the committees of his Church and Synod, and of the University of Queen's College in Kingston. In recognition of his public services and of his learning, that University conferred on him the degree of Doctor in Divinity, in 1864. The twelve years that have elapsed since he left this, he has spent, in comparative retirement, at Elgin, Scotland. For more than a year he has been in an infirm state of health. He died on the 4th inst., being about seventy years of age. His memory will be long affectionately cherished by very many in this city. By his own congregation he was highly esteemed as an able preacher, and warmly loved as a friend. Very gentlemanly and unobtrusive in his manners, amiable in his disposition, and Catholic in his sentiments, he had no enemies. 'The memory of the just is precious.'"

M. GAMBETTA made a speech, a few days ago, which is regarded by the Catholic press of Paris as a declaration of war against the Church of Rome. The following are some of his words: "The Ultramontane Clerical question keeps all other questions in suspense here. In the Church it is that spirit of the past which takes refuge and gathers the strength I denounce. An ever increasing danger to society runs from Ultramontanism, the spirit of the Vatican—of the Syllabus—which is nothing but the abuse of ignorance, with the purpose of enslaving it. From a Governmental and national point of view, it is only Ultramontanism which persists in opposition to the State; the clerical spirit endeavours to filtrate into everything—into the army, into the magistracy, and there is this that is peculiar in it—it is always when the fortune of the country is falling that Jesuitism rises. Far be it from me to wish to put shackles on liberty. I am an obstinate partisan of liberty of conscience; but ministers of religion have duties to the State, and what we exact is the fulfilment of these duties. Apply the laws, all laws, and abolish indulgences; if law is applied order will be restored in France without persecution, by simply continuing the traditions which prevailed from the aurora of the revolution in 1789 till the last glimmer of revolution in 1848. They were not abandoned till in December the *mitrailleurs* and those who blessed the *mitrailleurs* combined. Privileges form half the power of these men. They live on public credulity alone. Yes, every one must be subject to the common law. Obligatory service must be made a reality. Vocations must only be allowed after the first of all vocations, that of service in the fatherland, has been fulfilled."

## PASTOR AND PEOPLE.

## CHINESE MISSIONS.

The pulpit of Charles St. church in this city, was filled on the morning of the 15th inst. by the Rev. Mr. Duffus, missionary of the English Presbyterian Church to Swatow, China, who is now on his return to that field, where he has been laboring for seven years. The text was from John iv. 4: "I must work the works of Him that sent me while it is day, the night cometh, when no man can work." The preacher said. These are the words of our Lord Jesus Christ. Our Lord's life was pre-eminently a life of service, of obedience, when He came into the world He said. "I come to do thy will, O my God," and through the whole of His career He could say with perfect truth. "I seek not my own will, but the will of Him that sent me. He went about doing good, there was nothing in the world that could divert Him from doing His work, it had no attractions powerful enough, no dangers, no threatenings serious enough, to drive Him away from it. Whatever He met with in the way of attraction or danger, the Lord always drove it away, saying 'I must work the work of Him that sent me.' You see in reading His life, that He went about the world as one who had a great work to do, and but a short time in which to accomplish it. He is always at work, never resting, never ceasing, but day after day doing His work as one who says "I must work."

Very much like the life of his Master was that of the Apostle Paul from the first day when he cried, "Lord, what wilt thou have me to do?" To the last day of his life, he could say "This one thing I do," and even when he had to face death itself he could still say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." And Paul also you will constantly find using such expressions as these. "Brethren, the time is short," "Redeeming the time." He also felt that a work was to be done, and but a brief time to do that work remained. Now, brethren, we all, as Christians, at however great distance from the apostle, may take this for our motto. "As Thou hast sent me into the world, even so have I sent them into the world," not to seek our own plans or interests, but to do the will of Him who has sent us forth. These words define our position; we are not masters, independent and irresponsible, to do as we choose, but *servants*, bound to do the will of another. To hear many Christians speak, you would think they were masters, their time and money to be laid out as they please. Ah, brethren, that is a false way of looking at it: a Christian is a servant, and all that he has and is, is under the control of Him whose servant he is. Let us look, then, a little at these works of Christ; every one of them is instructive: (1) "*Work*"—the great end of life; not enjoyment, not gratification, not amusement, not making a name for ourselves; but work—honest work. How many are there whose lives, if not their lips, proclaim a very different motto, saying as clearly as words can say: We must enjoy ourselves—make a place for ourselves—gain honors and distinctions—make money. Such seems to be the motto inscribed upon their lives. Brethren, the Christian's motto is "I must work!" If we are true servants we shall be willing to take our work from the Master's hands, as He shall appoint us; not what is easy, congenial, or profitable to us, but what He commands us. Sometimes it is not an easy service; it often demands the sacrifice of the dearest ambitions and hopes; it would be an intolerable service if it were not sweetened by love. It is not easy, but it is *necessary*. I fear that the idea has crept into all our churches that it is not necessary to serve the Lord in any way that demands great self-sacrifice. I was speaking lately to a student of theology in my own country, and said. "Why is it that so few of our young ministers are willing to go to the foreign mission field?" His reply was. "The difficulties are so great." Brethren, let us not encourage in our own hearts, rather let us discourage, the idea that we are not to serve God in any way that costs us a sacrifice; let us remember that He who gave himself for us is worthy of any sacrifice, and that our highest privilege is the power of self-sacrifice to Him who gave up himself to us, and who will hereafter give us a glorious return.

Well, there is a work for all of us. Perhaps you say, "I am serving God in my daily life and work."

Certainly that is necessary; if we do not serve God throughout the day in everything, and consecrate the whole to God, we cannot consecrate little bits; but there is a *special* work in behalf of the bodies and souls of our fellowmen. *Possibly* your work may not lie beyond the bounds of your own habitation and your immediate neighbors; you must judge of that before God. The work God has given us may be very obscure and insignificant, and if so, we are not to become petulant and say, "I must do some great thing," the work given us to be done lovingly, faithfully, we are not to leave undone because we are waiting for some greater work or greater sacrifice. Brethren, whatever God calls us to is our work, if a small work, we are not to seek a larger one, and if God has called us to some thing greater and more conspicuous before the eyes of men, however much nature calls to us to go back, we are to do it. We are not to be masters to choose our work, but servants to obey, and if we are truly and honestly desirous to do our work, whatever it be, God will not leave us without guidance, in His holy providence He will lead us to that point. Only let us be honest, and be sure that we wish to know what God will have us to do.

Again, the Lord says, *I must work*. there is decision, strong, resolute firmness. Many lives accomplish nothing because they want this backbone. The Lord Jesus, with all his gentleness and courtesy, had this indomitable will, this inflexible firmness. *I must work!* Oh, how often do Christians think it would be so delightful to do this or that work for Him, and dream pleasant dreams about the work they would like to do, and never go further, never feel the constraining "must" that would lead them to work now! This necessity is twofold. *First*, there is the obligation of *duty*. Some people do not like "duty," they like "love" better, but "love is the fulfilling of the law," otherwise there is no love at all. "I come to do Thy will." "Thy law is within my heart. *Secondly*, there is that which consecrates and hallows and sweetens duty—the constraint of love, and the apostle puts the two together when he says, "Necessity is laid upon me." love, that will not let you alone, but sends you forward, irresistibly impels you in the Master's service, and thus he says, "woe is unto me if I preach not the gospel."

Then there is the pronoun, "*I must work*;" and you remember that the Lord Jesus Christ very often had to go forward alone, and not only had no companionship, but no sympathy. Not only His enemies opposed Him and threatened His life, but His very disciples did not understand Him, and one of them took Him just as He was about to accomplish the end of His life and said. "Be it far from thee, Lord." And yet the Lord said resolutely. "If no one will come with me, I will go alone." And sometimes we shall not be able to find any one to go with us on the path marked out for us; people will condemn and misinterpret, and we must go alone. I, accountable to my Master alone, wait His judgment, and seek only His approval and not the approval of men. "*I must work*."

Again, the Lord Jesus was earnest, all the time working diligently, whatsoever His hand found to do, He did with His might. A great work was to be crowded into a short day. Time is limited. What is not done now will never be done at all. the work of to-day cannot be done to-morrow. To-day's opportunities will be gone to-morrow. That may bring its own opportunities, it cannot bring back those of to-day, and when we have passed away there will be no chance to do there what we have not done here. The rest will be glorious, but now the work has to be done.

Let us consider how uncertain time is with all of us. The death of our friends, the fall of those who have been working long with us in God's service, speak very solemnly. It may be that this day may be our last day of service in the work God has called us to. Oh, brethren, let us seek to realize that life is too short for dreams; let us lay hold of the hours, and redeem them, and make the most of them while with us!

Consider how much of life is already gone. Have you filled your lives with honest service? Which of us is not ready to say with grief, "We have wasted much of our lives, and only given scraps and bits of life to the service of our Master?" Let us be more earnest in time to come because we have made so poor use of the time that is past.

It is not only a solemn thought, but a blessed thought, that the "night cometh." It was so to the Saviour who suffered so long and worked so hard.

Brethren, faithful work for Christ is no holiday pastime. It is trying to the flesh, to the heart's affections, to the whole spirit and soul and body if it is done well and honestly. But the night is coming, sweet repose from our toils and labors, and that thought is sweet just in proportion as we are faithful in our work. Who rests most sweetly at night: he who has been lying down all day, or he who has spent the day in toil? "The rest of the laboring man is sweet;" and the heaven of the laboring man who has gone from toils and suffering for Christ will be tenfold the heaven of him who has done nothing for his Master in this world. "Blessed are the dead who die in the Lord." Why? Because "they rest from their labors and their works do follow them," and he who has most works of self denial done for Christ, will be the man upon whom the Spirit will pronounce the benediction, "Blessed is he whose works do follow him."

Brethren, let us look back at our profession. Have you some works done for Jesus, done at some cost to yourselves, done at the command of your Master, done for your fellow-sinner? Then you are blessed, because your works follow you. We are all wanting our rest *now*, to have tranquility not harassed by calls of duty. If we were wanting to labor now, we should be in the spirit of our Master and following in His footsteps. Surely we might be willing to work for Him this brief day. "What! could ye not watch with me one hour?" One little hour, and then eternity's long, deep thanksgiving psalm! Allelujah! How strange that we are not more ambitious to fill up the day's service that the glorious reward and unspeakably blessed rest may be ours!

The preacher closed with an earnest appeal to those who had not yet begun to work.

A missionary meeting was held in the school room in the afternoon, at which addresses were delivered by Mr. Duffus and Miss Ricketts, an English lady who leaves an important educational position in Brighton, England, to devote herself to the work of training native Bible women in China. Mr. Duffus, after expressing his pleasure at finding so deep and unaffected an interest in the China mission in the Canadian Church, gave some impressive illustrations of the vastness of the field—its cities of 100,000, 200,000, 250,000 inhabitants, within a small radius; its "villages" of 10,000, 20,000, even of 60,000. The empire contains one-third of the human race. To realize the meaning of this fully, it is necessary to live in China.

China possesses the elements of greatness. The people have great ability, industry and frugality, and are destined to play an important part in the world's history. How important that they should be the means of spreading the truth, instead of heathenism!

Mr. Duffus next refuted the notion that the Confucian morality was efficacious in producing change of character. "The Chinese know what is right, but they will not do it." Nothing but the gospel can bring them out of the state of moral degradation.

The inducements are great; the opportunities are also great. Forty years ago, no missionary dared preach the gospel in China; to-day there is no city or town where missionary operations cannot be carried on without serious molestation. The literati now and then stir up the evil passions of the mob, but this is only what has always happened when the work of God is going on. "There is no limit," said Mr. Duffus, "to the work, except that placed by the Church at home, by the fewness of our numbers." The results are visible, tangible. Last year 120 missionaries met at Shanghai to consult about the means of spreading the gospel. The result was to show that since 1842 the results of the work done were 12,000 or 13,000 native Christians, exclusive of the families of the converts. Last year 230 adult believers were added to the Church at one station.

Testimony was borne to the reality of the work, and the character of the converts amidst much persecution and loss for Christ's sake.

There are about forty mission centres, occupied by various mission churches established by England, America, and Germany. The English Presbyterian Church has three stations, viz.: Amoy, Swatow, and S. Formosa, and in connection with these, seventy or eighty stations where mission work is being carried on. All along the seaboard, from Canton to Manchuria, the gospel is preached.

Mr. Duffus concluded a most interesting address with a historical account of the formation of the Swatow mission by W. C. Burns in 1846; and by instances

of the greatness and genuineness of the work that had been accomplished.

Miss Ricketts said. My dear friends, it give me extreme pleasure to be here this afternoon. I felt that after crossing the borders of your Dominion I was once more in my own country and on English ground, and the first thing I saw upon Mr. Fraser's mantel-piece was a picture of our Queen. It is my custom in my own country to spend the afternoon in the Sabbath School, and so I am quite at home here among the children. You may wonder why I should leave my own work. Well, as most families have mottoes, so our family motto is, "God leads," and in God's providence I met with Mr. Duffus, and he told us many of the things he has been telling you. A young woman who was with me applied to the Board at London to be received for the work, but, as I expected, she was not accepted on account of her youth. Upon this Mr. Duffus said, "Now, Miss Ricketts, if you would go instead of this young lady, I should be very glad." I smiled at the idea, but as I walked home, he said, "I hope you will not altogether put that thought out of your mind." So I promised that I would think of it, perhaps somewhat hesitatingly. But I need not have promised, for I could not help it, the thought of these millions of people, and of that miserable handful of men helping them, then I thought I would go, and then again, "I cannot go, I cannot leave my work here;" and for several months I was much exercised in mind. At last our own minister, Mr. McKay, said to me before coming to Montreal, "I should like you to make up your mind before I leave. Thus I was obliged to come to a decision. I experienced a severe conflict, and could not see my way clear at all. I prayed, and I remembered the beautiful verse, "Unto the upright there ariseth light in the darkness," but light did not come to me. Then Dr. Boardman came, just at that time, and I had often found his books and words helpful to me, and I said to him: "How do you decide?" "I always ask myself," said he, "where is the greatest need." We were standing in Brighton in a street where we could see many churches and schools. "Well, if you leave, do you think the town will suffer very grievously?" I felt that it would not, most certainly. As Mr. Duffus spoke, I still felt it hard to go, I had still my mind to bring into harmony, with the Divine will. I am thankful that God gave me parents who taught me to obey implicitly when I saw the right thing to do, and that I am now on my way to these myriads in China; and though it has been difficult, I believe that God is with me, and that He will give me help. My work will be principally among the Christian women. There is an American lady in Swatow engaged in this work. The motto I think of is, "Christ shall be magnified." Many of you are young; you may have a family motto, but what is the motto of your life—of your heart? Unless you can say, "to me to live is Christ," you cannot say "to die is gain;" and so if you would have an abundant entrance, you must be able to say, "to me to live is Christ." Now, I would ask you, is Christ the end of your life? In the last day our life will be tried; everything will be tried, and the glorious light of that day will destroy all the rubbish, the hay, and straw, and stubble, and only the gold will remain. Are your motives golden motives—your work golden work, or such work only as will be burnt and you suffer loss? I have been wondering whether we have not been making a mistake in building handsome churches. You see these churches must decay, they cannot abide; but every work that we do for Christ will abide. If we try to place living stones upon the one foundation, they will abide, and as stewards for God we should try to make the best and most enduring investment for Him. I ask you, which is the best, a beautiful church, with every one to admire it, or a number of souls brought out of darkness into His marvellous light? If I were asked, I would rather give my money to build such a work as that than for the most gorgeous edifices. If we see souls at our doors dying, and deny them the lamp of life, if we are not putting forth every exertion, what is our religion worth? At the present time, says the geographer Keith Johnston, more than half the world are still in the gross darkness of heathenism, and if we can appreciate what it is to have no knowledge of God and of the hereafter, then I think we shall be willing to give not only our money, but ourselves. If we give ourselves we shall be sure to give everything else. Your life is the most valuable thing. If you give your life to God, all is included in that circle, and only in giving will you find living.

"Love is a true economist in what she sows and what she reaps. She lavishes her all on Christ, and in His life her being steeped."

Much regret was felt that these friends, whose simple but earnest words had touched the hearts of many, were unable to prolong their stay. Miss Ricketts has, we believe, promised to send Mrs. McLaren a letter, which we shall hope to lay before our readers.

#### A CHRISTIAN TEMPER

The beauty and excellency of true religion consist, very much, in the sanctity and goodness of its spirit. Christian knowledge, though undoubtedly important and indeed essential to the existence of piety, is, nevertheless, of itself, but as the body of religion, in which, as in a shrine, dwells her living spirit. It is this spirit which imparts to religion her heavenly aspect, and, which, like an anointing oil, confers upon her the sanctity of her nature, the authority of her office, and the power of her action, which, in a word, declares her nature to be from God, and her mission from heaven. Destitute of this spirit, religion is a thing without life, a dead body, which, however perfect in form, is destined to speedy corruption.

This will be evident if we consider that the spirit of true religion—or, in other words, of the gospel—is love, and as love is the seminal principle of all moral excellence, and modifies itself into every possible form of Christian virtue, this principle and the spirit of the gospel are, accordingly, of a correspondent nature and excellence, as too, a Christian temper is one conformable to the spirit of the gospel, these two terms are, in like manner, of a co-extensive signification and virtue.

A Christian temper is, then, one that assumes its character under the influence of the spirit of the gospel, or, in other words, that is formed and modulated by the power of Christian love. It is a temper of universal goodness.

What would be the effect of the general prevalence of this temper, we may easily conceive. It would efface from the world every vestige of moral evil. The weapons of death would drop from the hands of angry combatants. Domestic life would present one untroubled scene of purity and love, and peace and happiness would circulate through every vein of all the social system.

We wish, however, to speak more particularly of a Christian temper, among Christians themselves, and in their intercourse with one another, and to urge its obligations and benefits, from a consideration of the relations which, as such, they sustain to each other. Such a temper is particularly due from them to one another, because, in addition to the general duty imposed by the moral law, to love all men as brethren of a common family, the obligation of Christians to love one another derives a peculiar solemnity and sanctity from their union to Christ, their redemption by His blood, and their constitution by His spirit into one spiritual and sacred brotherhood. "A new commandment," says the Saviour to His disciples, "I give unto you that you love one another." "By this shall all men know that ye are my disciples, if ye have love one to another," and only as Christians love one another, do they exhibit evidence that they are the disciples of Christ. It is important, too, that we shall understand that Christian love is not a mere word or profession. "My little children," says the apostle, "let us not love in word, neither in tongue, but in deed and in truth." If we love "the brethren," our love will exhibit itself by some other evidence than that simply of our own declaration. Christian love is a vital, active, and pervasive principle. Its influence will be felt, and its effect seen, and though humble and unobtrusive, yet, like the modest and retiring violet, its hiding place will be detected by the fragrance it exhales. It will manifest itself in a Christian temper.

1. A Christian temper will dispose us to think well of our brethren. Instead of prying, with an unnecessary inquisitiveness, if not a malevolent fondness, into his defects, it will ally itself to whatever is good in a brother, loving to think of his virtues, and regaling its heaven-chastened appetite with the fragrance of his piety, however humble it may be. It will refrain, not only from all contemptuous speeches about a brother, but from all slighting and disparaging thoughts. To him, living under the influence of a Christian temper, the character of a Christian possesses a sanctity which shields him against all wanton or inconsiderate reproach. A Christian is to him a sacred name.

2. Under the influence of a Christian temper, we

shall regard the faults of a brother, with a kind, charitable, and indulgent construction. Indeed, under the guidance of this benign spirit, we will not be willing to believe that a brother is in fault, until inexorable justice shall compel the involuntary admission. We will not believe that he is wrong, until it is no longer possible to believe that he is right, and when it is no longer possible to deny or excuse his fault, with tears of our penitent brother we will mingle our own.

3. A Christian temper is one of patience, meekness, and kindness, when suffering under the infliction of indignity and injury. Christians may undoubtedly suffer wrong at the hands of one another. For, alas! Who among us is free from fault? Not even our venerated fathers, or our sacred mothers, whose love for us is the vital current that imparts their life and animation to their faithful, loving and devoted hearts. But the wrongs we may suffer, instead of swelling through the heaven of malice into a mass of odious deformity, will, under the mollifying and anointing influence of a Christian temper, soften, subside and heal. This sweet messenger from heaven will, with her tongue of truth and grace, soon persuade us that our injury is not so great as an evil spirit has induced us to believe, and that we, perhaps, in cherishing a spirit of unkindness and resentment to a brother, are doing him a greater injury than he has done us. "Look to Christ," she will say, "who, when he was reviled, reviled not again, who, when His own friends denied and forsook him, only pressed them closer to His bosom, and poured into their hearts rich streams of grace and consolation."

4. A Christian is, of course, of a forgiving temper. It is placable and conciliating. It loves peace and seeks it. Instead of brooding like a duelist, in dark and scowling resentment over the injuries, real or imaginary, which we have received, we shall, if we possess a Christian temper, cherish in our hearts a spirit of forgiveness, and be ready to embrace our brother again in the arms of our affection. How can men, professing mutually the name of Christ, remain, perhaps for years, at variance with one another? The many deadly and irreconcilable feuds among professing Christians is an awful sign of the times. As sure as the word of God is true, they are destitute of the spirit of Christ, and equally sure is it, that if they "have not the spirit of Christ, they are none of His." It behooves them to consider, before it is too late, "what manner of spirit they are of."—*W. H. J., in Religious Herald.*

#### ARE TRACTS WASTED?

Some people think that the day of the usefulness of tracts has gone by, and that the tract distributor's task is as idle as the throwing of sand to the four winds of heaven. But though a printed word may be wasted, just as a spoken word may be addressed to careless ears, no one knows upon what ground the seed may fall. Recently it was reported in the news columns of a New York daily paper, a man stepped into a horse-car in New York, and, before taking his seat, gave to each passenger a little card bearing the inscription, "Look to Jesus when tempted, when troubled, when dying." One of the passengers carefully read the card and put it into his pocket. As he left the car he said to the giver: "Sir, when you gave me this card, I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live. But this ticket has persuaded me to begin life anew. Good day, and God bless you!" All this is no imaginary story, taken from a religious novel. It happened to be on a Fulton Ferry car, on a day in March, 1878, and the man who distributed the cards was Mr. James Huggins, the proprietor of the Pearl street printing establishment.—*Sunday School Times.*

PRAYER without watching is hypocrisy, and watching without prayer is presumption.

If heaven be the world toward which we are journeying, holiness will be the way in which we shall walk from day to day, for if we do not love and cherish the spirit of heaven here, we shall never enter heaven itself hereafter.—*Payson.*

A FATHER inquires whether his boy can construe Homer, if he understands Horace, and if he can taste Virgil; but how seldom does he ask or examine, or think whether he can restrain his passions—whether he is grateful, generous, humane, compassionate, just and benevolent.—*Lady Hervey.*

## OUR CONTRIBUTORS.

### NOTES FROM STRATFORD.

Stratford is a good town, is the county-seat of Perth and is beautifully situated on the river Avon. The locality on which the town is built was bought from the Government in 1827, and until 1840 the village was known as "Little Thames." The citizens evidently had a love for classic names, for the town wards are named Avon, Falstaff, Hamlet, Romeo, and Shakespear. The population is about 8,000, and the ambitious citizens look forward to the time when at no distant day their flourishing town will be gazetted a city. The progress of the town has been rapid and apparently uninterrupted, the first store having been opened in 1834, and in 1858 it was incorporated as a town. Stratford is an important station on the G. T. R., is the junction of the Buffalo and Goderich branch of the same road and is also the terminus of the Port Dover and Lake Huron Railway. The streets are ornamented with good stores and buildings, which are an evidence of the prosperity of the place, while the private dwellings and residences in the outskirts of the town render the appearance more like that of cities. There are three good live papers supported here, which are respectably got up and ably conducted. The "Herald" is an excellent paper. The proprietor, Mr. Robb, is a worshipper in St. Andrew's Church.

#### THE SCHOOLS.

In this interest Stratford has not been neglectful, and whilst some of the citizens say that they have more children than any other town of the same size, still there is ample accommodation for them all. There is a Central School, a Grammar School, a number of ward schools, and another in course of erection.

#### THE CHURCHES

are ten in number, which comprise the various forms of faith which are to be found in country towns. The church buildings are good—indeed, creditable to the town—prominent among which stands

#### KNOX CHURCH,

which deserves to be classed among the finest churches in the province. It is built of white brick and has a spire two hundred feet high. This church was erected in 1872 at a cost of \$20,000. The Rev. Thomas Macpherson, who is still hale and healthy, was the first pastor. He organized the congregation in 1849. The salary then promised was \$300 per year. The salary now paid is \$2,000. Mr. Macpherson was born in Ireland and held a charge there for some years. He has for over a quarter of a century been identified with the Canadian Church, and has been looked upon as one of her most laborious and gifted ministers, and as a proof of the estimation in which he is held by his brethren, he has been chosen to the Moderator's chair. Mr. Macpherson belonged to a "school" which, I regret to say, is beginning to disappear in the Church, and who very properly are jealous of any innovations in our forms of worship. In the congregation of Knox Church and the beautiful building in which they worship Mr. Macpherson has left an enduring monument of his work and worth. A short time ago he wished to be relieved from the active duties of the congregation, with which request the Assembly complied, and after a short vacancy the congregation called the Rev. P. McFarland McLeod, of Birkenhead, England. Mr. McLeod is a Canadian, and was educated partly at Coburg College. He is a comparatively young man, is an eloquent preacher, and is deservedly popular with his congregation. Last evening was his prayer-meeting night, and if the attendance at the prayer-meeting be any indication of the spiritual health and life of the congregation, a stranger would conclude very favorably regarding both. The lecture-room was filled with an attentive audience, who seemed much interested in Mr. McLeod's address, which was pointed, eloquent, and very earnest. The hymns used were Moody and Sankey's collection, Mr. McLeod leading the singing.

#### ST. ANDREW'S CHURCH,

which is one of the oldest churches in the town, is situated on St. Andrew's Street, and was first organized in 1838 in connection with the church in Woodstock, then afterwards, in 1848, in connection with the church in North Easthope; and in 1857 it was floated as a separate charge. The church was rebuilt in 1866 at a cost of \$8,000. St. Andrew's has had a

succession of able ministers, the first being Rev. Mr. Bell, who was succeeded by the Rev. Mr. Millar, who was succeeded by the Rev. Dr. George, who was a Professor in Kingston College, and who was succeeded by the Rev. W. J. Wilkins, A.M. The present pastor is the Rev. Mr. Waits, who was settled here about eighteen months ago, and who has infused new life into the congregation. Mr. Waits is an Englishman. He came to this country about eight years ago. He is a young man of more than average ability, and gives promise of taking a good position in our Church. Since his settlement here the congregation has increased considerably, and his popularity in the congregation and neighborhood generally justifies the congregation in their selection of a pastor. It is gratifying to find that Presbyterianism has kept pace with the rapid growth of our rising, provincial towns, and is occupying such a position throughout the country. Not is there any reason why it should be otherwise. Let Presbyterians be true to the faith of their forefathers, give no countenance to error, come from whatever quarter it may, go forward unitedly, disseminating the "incorruptible seed of the Word," and our Church will continue to "break forth on the right hand and on the left," and keep gathering into her folds "such as shall be saved." K.

*Albion Hotel, Stratford, 20th Sept.*

### MISSION WORK ON THE UPPER OTTAWA.

#### III.

MR. EDITOR,—In my last communication, by means of a narrative of personal experience, some idea was given of the manner in which missionary work has to be conducted in this region. This letter is to be devoted to some account of the field itself, more particularly that part of it visited on this occasion. The statements given have been derived partly from personal knowledge, partly from statistics furnished me by our missionary, Mr. Mitchell, who has been indefatigable in his labours of exploration, and who accordingly has been able to supply very full and correct particulars of the whole district.

First, Its Extent.—The region covered by Mr. Mitchell's labours and travels reaches from Roche Capitaine on the Ottawa river to the head of Lake Temiscamingue, a distance of one hundred and forty-five to one hundred and fifty miles in length. On the west of the Ottawa it reaches from the Narrows on Lake Nosbonsing, thirty-five miles from the village of Mattawan, to the Kippewa river and lake and their tributaries on the east, where the most remote settler is about one hundred miles from the village. Scattered over all this widespread district are Protestant families, a good share of them being Presbyterian, and many live in secluded places quite off the common highways of travel, and can only be reached by walking on foot or by travelling in birch bark canoes, making a very great addition to the distances between the extremities of the field. If to this be added the Chalk river mission field, not less than forty to fifty miles in length, and following the course of the Ottawa more closely and, therefore, not so widely extended as that of the Mattawan, we have the whole of our mission district on the Upper Ottawa.

Second, The Nature of the Field.—As regards the country, it is throughout its whole extent rough and wild, some parts of it very much so, involving a great deal of labour, exposure, and fatigue to the missionary at all seasons. The country is as yet and must for many years continue to be, poor in resources. Timber, in fact, is the one great industry upon which everything else depends, and when that is depressed or fails every other is paralyzed in proportion. This being the nature of the country, as regards population, it is necessarily sparse, and for the most part poor. It is here and there a Protestant family, or a small handful of families, living among Roman Catholics, struggling against all the adverse circumstances which that implies, to which must be added that the larger proportion of their male members are engaged in the lumber work away from home a large part of the year, in the shanties in winter, and on rafts on the river in spring and summer. In such a country, with a population so straitened in their circumstances, surrounded by Roman Catholic influences, engaged in an occupation not favourable to steady religious or ecclesiastical growth, and it may be added very fluctuating, it is manifestly unreasonable and hopeless to look for the same results in organized and growing stations which usually in more favoured localities follow from mis-

sonary work. It must for a long time to come remain a purely mission field and make a heavy demand upon the funds of the Church. And yet so far from the prospect of organized and self-supporting stations and churches existing here being so remote, leading us to slacken our efforts or withhold our support, should not the isolated and unfavourable situation of our countrymen and co-religionists in all this wide region excite our deepest sympathy and inspire to greater effort on their behalf? I know how well-disposed our Home Mission Committee is, according to the means placed at its disposal, to take such a field into its favourable consideration, and as the present is a time of extreme difficulty with us in all money matters, owing to the long-continued depression, almost to the extent of general failure, of the lumber trade for the time being, I trust they may be felt in their full weight at its approaching meeting.

Third, The Importance of this Field.—It is of great importance, in the first place just because it is so purely a missionary character, because the scattered families through all that region need the gospel to counteract the deadening influences by which they are surrounded to prevent them from falling a prey to Roman Catholicism or to something worse. In the second place as our mission stations are being pushed in the direction of Lake Nipissing—this is the link which is to connect our work in the east and west, and must for that reason alone if for no other be kept up. Besides, I believe it to be a fact that a majority of the Protestant families in this district will be found to be Presbyterians, and we cannot desert them. Again, the Canada Pacific Railway which is being built just now from Pembroke on to the south end of Lake Nipissing will, while the work is going on, require the employment of a large number of men who should be looked after, and will also lead to the opening up and settlement of the country wherever land fit for agriculture can be found. These again will require mills, and small villages, though distant, will in time spring up; in that aspect also it is important. Besides, I do not know of any Protestant Church except our own which has undertaken any regular work among the shanty-men, and our mission stations on the Upper Ottawa are of great importance, and may become of still greater as points from whence we may carry on that work most effectively.

Fourth, How it should be worked.—The means of reaching it have been indicated, the kind of men suitable for this district is also apparent enough from the account which has been given of its character. Two ordained missionaries of the right stamp could find ample work and a large field for evangelization, both amongst English and French speaking settlers, Protestants and Roman Catholics. Living is expensive in all that region, and there would necessarily be a great deal of tear and wear, so that missionaries would need to be well paid. Their salaries should, if possible, be guaranteed to them at the outset, and might be drawn in part from the funds for French Evangelization, the Lumber Mission, the Home Mission, and the contributions of the people. With respect to these last, they should be asked directly for the Church, and not for any particular individual as in a settled charge. The missionary could in this way urge his plea far more effectively than in any other, and many advantages besides would be found to attend this plan. With respect to religious services, ordinances, and spiritual good, much, most indeed, would have to be done by visitation from house to house, and if the distribution of the Scriptures, good books, and serial literature were added to oral teaching, it would be a very great boon to the people and means of usefulness. And lastly, instead of insisting upon a certain number of families or individuals before any organization could be effected, and elders elected and ordained, I would suggest the relaxation as long as necessary of our ordinary modes of procedure, and that wherever four or five or half-a-dozen people could be gathered together, the missionary should be allowed, at suitable times, to dispense the Lord's Supper without the presence of any other elder or the usually accompanying services which are observed in settled congregations. As the country became settled up this would give place as a matter of course to the more secular and orderly methods observed in the Church. If some such system were to be adapted, and if men can be found willing to undertake this work and faithfully to do it, they would be doing a good work for our Church, and what is more, would become the instruments of manifold and great blessing to a needy but warm-hearted people.

who would be gratefully appreciative of every act of kindness and of such a labour of love. At the same time let it be distinctly understood that there will be no romance about this work: it will be hard, toilsome, unpretending, unobtrusive, with results in most cases not very speedily seen nor apparently very great, but securing for the faithful labourer in that great day from our common Lord and Master, in many and many a case, the approving sentence, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

W. D. BALLANTYNE.

### MISSION WORK IN MUSKOKA.

Muskoka is one of our important mission fields, and at the present time presents many hopeful aspects. The field is large, extending from Severn Bridge on the south to Nipissing on the north, about 120 miles, and from west to east from fifty to sixty miles. In this extensive region our Students' Missionary Societies have done good work these years by sending some of their members to visit settlers in their dwellings, to circulate religious tracts, and to hold meetings with them wherever they could gather a few families together. Two years ago we visited some of the stations around Bracebridge and had frequent opportunities of addressing the people. At the request of our much-esteemed brother and bishop, Rev. A. Findlay, we resolved to accompany him on a visit this year to the northern part of his extensive diocese, so that we might recruit health, see the country, and witness the condition of our mission stations in these parts.

Having seen some fruits of the comparatively scanty sowing, I would say the Church has much reason to give thanks to God for what He has wrought through the instrumentality of these self-denying young men who have gone into the woods, and amidst many discomforts, have followed the settlers with the gospel of Christ.

These efforts have been highly appreciated by many of the settlers; and from among the young, who have been enjoying instruction in the Bible classes, many shall arise to bless those who have been striving to bring them to the knowledge of the truth.

Elsewhere we have given some account of our experiences during four weeks while travelling in these regions, and our impressions of the country as a land suitable for human dwellings. Here we wish to refer more especially to the Church aspect of the district.

There are now about forty organized Presbyterian congregations, many of which, it is expected, will in a few years become self-sustaining. Mr. Findlay is at present the only ordained missionary we have in this large field. Those who have a definite idea of its extent and the ordinary difficulties of the work in a new country, know that it is impossible for any one man, however well qualified with bodily strength, mental gifts and Christian zeal, to supply the necessities of the people in so many stations, even with the important aid of those students who have given their help these years. As soon as possible another ordained missionary should be sent into the northern part of the field, so that more regular supply might be given during the winter months.

Because the congregation of Rousseau had resolved on having a tea-meeting and desired our presence, Mr. Findlay and I were constrained to take that route for the north-east, although the way by Huntsville is more direct and shorter to Emsdale, which we desired to reach. The meeting was larger than we expected, and the conduct of those present not less commendable than is seen in our cities on like occasions. The money result was somewhere about forty dollars, which goes to aid in completing the church.

As soon as our congregations get light sufficient they will cease raising church funds by such means, and emancipate themselves from the niggardly influence of those ungrateful members who have so small thanks for the gift of Christ that they grudge to give a cent in order to have His worship maintained for the benefit of their children and neighbors. These often get from the world credit for doing their share on such occasions, while they do little more than pay for the bread they eat and the tea they drink. Generally the liberal have the burden to bear in providing the edibles, doing the work, and supplementing the lack of funds at the end.

The following morning we set forth on our journey, and soon entered that great wilderness of rock and pine trees which fire had denuded of their branches some years ago. From the perils arising from a great

thunder storm and the pines shaken like reeds in the wind, we were safely delivered and brought into clearings where here and there are human habitations. After many "ups and downs" over rough and crooked roads for forty miles, we sought and found lodging for the night in the house of a friend of the cause of Christ. The following day we proceeded other twelve miles and reached Emsdale in time for the public preparatory services.

Here the people have erected a place of worship, which when finished will be an ornament to the village. When we arrived, the shingling of the roof was not completed, so we met for worship in a neighboring house, and after making arrangements for public services on Sabbath we returned to the shanty of a kind friend, once a resident in St. Mary's, and largely shared of his hospitality. The following morning we met with about 120 persons in the church, which was provided with temporary seats, and had the honor of consecrating the building to the service of God by preaching His word in it and aiding in the dispensation of the Lord's Supper. In the afternoon we went to Katrine, at the east end of Doe Bay, and dispensed the Lord's Supper to a few members of our Church who had met for that purpose. Here there is hope that a town will soon arise. It is beautiful for situation, and according to a survey there will be a Railroad station at this point. On this account there is reason to expect that this and the congregation at Emsdale will soon become a self-sustaining pastoral charge. During the week we reached a point near Doe Lake P.O., where there is a vigorously growing congregation. Here and at Beggsboro, eight miles south, we had the usual public preparatory services, and on Sabbath, at both places, the Word was preached, elders ordained, and the Lord's Supper observed. Because the minds of some had been unsettled regarding the ordinance of Baptism through zeal for the belief some have recently adopted, we were asked to give an address on that subject in the evening. It seems that some who were once Presbyterians have settled near Doe Lake and have fallen in love with its dark waters. Let us hope that, after hearing the address, the virtue of quantity is not so important as they had got to imagine it to be.

In this field Mr. Brydon has done excellent work and won a lasting place in the hearts of many people through his earnest ministrations during these months. Also Mr. Todd has done and is doing much for the cause here.

During the week we went south sixteen miles to Stanleydale, in the township of Stated, and met with those assembled for worship in a room. After the Word was preached a congregation was organized and the Lord's Supper dispensed. Mr. Campbell has done good work in this region in the face of many difficulties. For the sake of Christ's cause and the well-being of the people he has denied himself by delaying his studies for a session that he might minister to the people during the past winter. Many of the people feel grateful to him for his devotedness to their interests.

As in some other parts of our land we were met here by wrong views regarding the ordinance of baptism. Parents, with whose outward conduct no fault could be found, but who do not even profess to have given themselves to Christ, cherish the thought that they should get their children baptized, and become offended because their wish is not granted.

To avoid any such collisions with those who are so unwisely led it would be well that all our public religious teachers and all our people would study carefully the first principles of this subject as stated in the ninety-fifth question, Shorter Catechism. Such study would do much to keep from falling into the error of baptismal regeneration to which many secretly cleave.

From Stanleydale we went north and west about forty miles to the village of Maganetawan. This promises to be a centre of commerce. It is situated on the leading road from south to north and on the banks of the river, where there is an unfailing water-power, and when locks are built at the rapids in the village there will be forty miles of navigation by river and lakes. The village is rapidly growing. Through the energy of Mr. Mutch, aided by people in the neighborhood and friends outside, what will be a comfortable church is in process of erection, and is now so far advanced that the people can meet in it for worship. It is hoped that some other kind friends will aid the people to finish the building, so that it may be suitable to meet in during winter. Should the Home Mission

Committee succeed in sending an ordained missionary to this place as the centre of his operations much will be done to carry on the work which has been so well begun.

In accordance with arrangement, we went by boat over Lake Almus and met with people who were gathered together for worship in a house, township of Croft. After preaching the word a congregation was organized. During the same week services were held in Spence and in Maganetawan. At all these meetings numbers were added to the Church. Also in each of these places the Lord's Supper was dispensed on Sabbath, and elders ordained over two of the congregations.

Not being sufficiently vigorous for the journey I was left to recruit, while Messrs. Findlay and Mutch made a visit to the township of Strong, where a large number have recently gone to settle. On their return the brethren reported that the people there are destitute of public ordinances and are desirous to have these established among them. From this and other fields just opening are calls coming, and unless the Church more abundantly supply men and means these calls cannot be answered. In those parts where we met with organized congregations suggestions were made regarding methods by which they might systematically raise funds to aid in sustaining ordinances among themselves. Some of these suggestions were adopted and acted upon, so that the people will raise an amount proportionate to their means. Those who are contributing to the mission schemes of the Church may feel encouraged to increase their givings when they know they are helping those who are helping themselves.

From Maganetawan we went to Commanda Creek, twenty-two miles north. We purposed to be present that afternoon at a Sabbath School picnic near the latter place, but because of a change, caused by the burning of a shanty with nearly all its contents, we did not succeed in finding the place until it was too late to find the company, who seemed to have enjoyed themselves as well as is commonly done on like occasions.

Two miles north of the Creek in the evening we met with a number for public worship in the shanty of one of the people. Here also a congregation was organized, and on Sabbath following the Lord's Supper was dispensed in the same place. After partaking of the kind hospitality of this household we departed on foot through these ravines to the Creek, where we found our beast ready to bear us on our way to the next station, near Mecunoma P.O., about seven miles south. There we met a company of people, to whom we preached, and afterwards continued our journey onward to Maganetawan, which, late in the evening, we reached in safety, ready for food and rest, and readily found both in Mr. Best's hospitable home. The following evening, after a ride of thirty-four miles, we reached Rousseau, and were kindly received into the hospitable abode of Mr. Reid, who has entertained many strangers.

During these weeks we had the opportunity of taking part in the services at twenty meetings. The Lord's Supper was dispensed in nine of these meetings. Ninety-four were added to the membership of the Church. In order to be present at these meetings we travelled, chiefly by "buckboard," a little over 400 miles, and over roads more romantic than pleasant for the physically feeble. Those who have not seen such ways cannot well conceive their nature by any description I can give. To know them they must be seen from the seat of a "buckboard," where such an impression of them can be got that shall last about an ordinary lifetime.

We are glad that we have had the privilege of visiting this mission field and of speaking the Word to the people. In the fruit manifest already there is much fitted to encourage the Church to increase her help. The work done has not been labor in vain. The little money spent has not been lost; a rich return now appears: much more will appear many days hence.

Would that those who believe not, and who give their odd coppers grudgingly for mission work, could make a visit to those fields where mission work is rendered; their hearts would be warmed and their doubts scattered. They would grow ashamed of their lack of charity when they see the amount some are doing for the cause of the Redeemer. R. H.

A CALL has been given to Mr. W. J. Smyth by the congregation of St. Andrew's Church, Quaker Hill.

## BOOKS AND MAGAZINES.

*Harper's Magazine.*

New York: Harper &amp; Brothers.

The October number of "Harper's Magazine" evinces the usual attention of its conductors to the wants of all classes of readers. Besides a full supply for the lovers of fiction and poetry, there are several papers of a descriptive character. The first of these, and opening the Number, is a graphic description of a scientifically conducted stock and butter farm in New England. Another, contributed by S. M. Byers, United States Consul at Zürich, is devoted to the celebrated St. Gothard Tunnel, now in process of construction beneath the Alps. Still another describes, with quaint illustrations, a Japanese mission school. Of a more distinctively summer character are the articles on "New York in Summer" and "Around the Peconics." The former, by Professor Charles Carroll, shows how the stay-at-home club of nine hundred and odd thousand New Yorkers amuse themselves on the Hudson, and at Coney Island, Rockaway, Hoboken, and elsewhere, during the summer months. The illustrations are characteristic. Mr. Ernest Ingersoll's "Around the Peconics" is an exceedingly interesting description of the Long Island coast. The illustrations of this article are novel and artistic. "Butter Stores in Paris," by Marie Howland, is an interesting sketch, fitly supplementing the article on Echo Farm; and "In a Jewish Book Store," by M. L. Marks, introduces the reader to some unfamiliar characters, as well as some very fresh information. The Editor's Easy Chair treats of some especially timely topics, and the other editorial summaries are, as usual, well sustained.

*Sunday Afternoon.*

The October number of "Sunday Afternoon" has come to hand containing: "A Working Man's Story," by J. B. Harrison; "Miss Merivale's Will," by Mary A. P. Stansbury; "Will or Environment," by J. T. Tucker; "Tallulah," by Paul H. Hayne; "Aunt Huldah's Scholars," by Edward E. Hale; "The English Reformation," by Lyman Abbott; "Mrs. Barnard's Church," by Mary E. Wager-Fisher; "Tramps and Agents," by Elizabeth Winthrop; "Mountaineer's Prayer," by Lucy Larcom; "Fishers of Men," by S. T. James; "Mordecai Cohen and Emanuel Deutsch," by Clara B. Martin; "Chips from a North-western Log," by Campbell Wheaton; "Judith and Judah," by Josephine R. Baker; "Safe Folded," by Caroline Leslie; "Prayer for the Dead," by M. E. Bennett; Editor's Table; Literature. The following extract is from an article on "Preaching Honesty," in the "Editor's Table:"

"The thing that is needed is that the command, 'Thou shalt not steal,' should be translated into the terms of modern commercial life. It ought to be shown, to begin with, that cheating is stealing; that every transaction in which by deceit or concealment or misrepresentation a man obtains money or other values that he could not have obtained if he had told the truth, is a direct infraction of the eighth commandment; that he who gains an advantage by telling a lie or by hiding the truth in a commercial transaction, is just as really a thief, in the sight of God's law, as he who picks his neighbor's pocket.

"Then, it ought to be shown with equal distinctness that the commandment forbids all violations of the law of trust. He who appropriates to his own uses property entrusted to him for safe keeping is a thief. He who risks in private speculation the property which has been placed in his hands for specific purposes is a thief. The boy who spends the money of his Sunday school class, or of his ball club, for his own purposes, breaks the eighth commandment. He may intend to replace the money thus taken; he may think he knows just where he will be able to obtain it; but this gives him no right to take it. Every penny of it ought to be sacredly kept, that he may give at any moment an exact account of his stewardship."

*The Princeton Review.*

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The September number of the "Princeton Review" is before us with the following contents: "The Problem of the Human Will," by Henry Calderwood, LL.D., University of Edinburgh; "Art as an Interpreter of History," by Prof. Henry Coppee, Lehigh University; "Taxation of the Liquor Traffic," by Judge Robert C. Pitman, Massachusetts; "Science and a Future State," by Balfour Stewart, F.R.S., Owens College, Manchester; "J. S. Mill and the Destruction of Theism," by President Daniel S. Gregory, Lake Forest University; "The Aim of Poetry," by Principal Shairp, University of St. Andrew's; "The

Foundations of Chance," by Prof. John Venn, University of Cambridge; "Faith," by Mark Hopkins, Ex-President of Williams College; "The Political Outlook in France," by Rev. Dr. Robert L. Stanton, Cincinnati; "The Cost of a Landed Gentry," by Arthur Arnold, London; "The Anglo-Catholic Movement," by the Bishop of Gloucester and Bristol. The question with which Professor Calderwood deals in his "Problem of the Human Will," is not the old one of Freedom or Necessity, but the new one of Mind, or Molecules—the existence and action of mind independent of matter, or the production of all mental phenomena by certain movements and changes in the material molecules of the brain. He recognizes the present "conflict between science and philosophy," or to make it more definite, between physical and metaphysical science. He does not, as is often done, expend his energies in scolding the physiologists for passing the limits of their own field and trespassing on that of metaphysics. He is content that they should regard their field as universal, and he invites—he challenges—them to advance to its exploration, a work in which they have as yet scarcely made a beginning. The following extract will reveal his aim better than any account of ours:

"If scientific men declare that human nature, as well as all subordinate organism, must come within the sweep of scientific inquiry, we have no opposition to offer to the allegation. But we have to suggest that science comes up with a more difficult task here than it has ever encountered before; and all men are in possession of a large amount of material with which to test results. This piece of work is not to be done in the laboratory, or by geological expeditions, or by dredging parties on quiet waters, or by the most detailed investigations in natural history. Nor is it to be got through by bringing any amount of fibre and tissue under the microscope. All work in the departments named has its own place and its recognized value. But when it is proposed to include human nature within a scientific account of known existence, human nature itself must be studied, and this is the hardest piece of study which scientific men have faced. When Huxley began to study and expound Descartes' 'Method,' when Darwin advanced to account for the general acknowledgment of moral distinctions among men; when Tyndall went forward to treat of 'the interaction of social forces,' when Haeckel followed Darwin back to a point in the history of creation where could be seen the origin of a *priori* knowledge by inheritance—scientific men came upon new ground. To this ground they are all heartily welcomed. But I apprehend that those who have been longest on the ground, and are most familiar with it, will agree in the judgment that, even when taken all together, scientific men have done little more than make a beginning. In the hands of no one of the number has the ploughshare gone deep into the ground. It has come out on the surface oftener than it has struck into the sub-soil; and it is sub-soil ploughing that is specially required here. Scientific men who would give us a science of the universe, including all that pertains to man, must offer us a science of the conditions of human knowledge, going to the root of all our tests of certainty. They must give us a science of moral distinctions, accounting for the recognition of a peculiar phase of law, applicable only to human life in contrast with other orders of life in the world, and admitted by men to have a kind of authority which is not otherwise known. They must give us a science of human action as distinct, or at least generally regarded by men as distinct (and so accounted of in our friendships, in our business transactions, in our law courts and elsewhere), from the action of physical forces, such as water-power, steam-power, or electricity; and from animal impulse, such as the craving of hunger, fear of danger, or rage against an adversary. Without underestimating the wide area already occupied by the sciences, there is a vaster territory here than the whole region which science at present commands. There is more in man than in all the world besides. The greatest mystery of the world is just there, where all else in the world becomes intelligible, and where that which is higher than the actual is contemplated as possible."

Having thus endeavored to impress the devotees of physical science with a due sense of the magnitude and importance of the new department of work which they have undertaken, the Professor sets them a single problem to solve, namely, to account, on materialistic principles, for the existence and ordinary action of the human will; and leaving them to their researches, he proposes in a subsequent article to treat of the same great problem in the light of philosophy. Judge Pitman, in his article on the liquor traffic, comes to the conclusion "that the taxation of the liquor traffic (by means of the Bell-Punch) offers no effective regulation of it; that if held out as a measure of reform it is delusive, and stands in the way of better legislation; and that in itself it has the double vice of being opposed to the better moral instincts, and of being operative as a bribe to pervert the public conscience." In the article on "Science and a Future State," Prof. Balfour Stewart, not knowing, we suppose, that Prof. Calderwood had set the scientists such a hard task in metaphysics, treats them to a somewhat similar lesson in moral philosophy, and tries to get them to understand that there is something in the universe besides "molecules and ether."

## SCIENTIFIC AND USEFUL.

**TOMATO PICKLES.**—Slice green tomatoes; place them in salt and water over night; in the morning, drain; scald them in vinegar; again drain, pack in jars, and pour fresh, hot vinegar over, to which has been added horse-radish and spice.

**CAULIFLOWER.**—Put to soak in salted water for an hour or more; look over carefully, remove the hard stalk and leaves; scald for five minutes; cut into pieces and put into a pie dish; add a little milk, and season with pepper, salt and butter. Cover the whole with dry grated cheese and bake.

**RIPE TOMATO PRESERVES.**—Seven pounds sound yellow tomatoes and six pounds sugar, the juice of three large lemons. Peel tomatoes and let all stand together over night; drain off the syrup and boil it, skimming well; then put in the tomatoes and boil gently for twenty minutes; take out the tomatoes with a skimmer and spread over dishes to cool. Boil down the syrup until it thickens; put the preserves in jars and fill up with hot syrup.

**EAR-ACHE.**—The "Journal of Health" gives the following: "There is scarcely any ache to which children are subject, so hard to bear and difficult to cure as the ear-ache. But there is a remedy never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil, and insert in the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief."

**FINE NEEDLE WORK.**—Machinery, though it does some very delicate work, cannot surpass in the delicacy and effectiveness of its workmanship that superb piece of mechanism, the human hand. A Hindoo woman can weave a piece of muslin—the famous Dacca muslin—so fine that when spread out on the grass to bleach it looks like the tiny cobwebs that one sees in early morning. The finest loom in France cannot approach the delicate workmanship of this rude woman; yet she uses only her hand and a very simple contrivance made of sticks.

**ASPARAGUS** should not be exhausted by too long continued cutting. The usual rule is to stop as soon as early peas are ready. Recent inquiries show that it is not generally understood that the crop of next year depends upon the growth of the tops this season, as we have been asked by several if they should not be kept cut off. This would completely destroy the bed. The growth of the foliage is of the greatest importance, as it provides for the next season. Allow the tops to grow until the change of color shows that they have done their work; all weeds that appear should be pulled.

**VACCINATION.**—In an article in the "Nineteenth Century" Sir Thomas Watson goes over the well worked ground of vaccination and non-vaccination, concluding with the assertion that the operation may be performed absolutely without danger of serious consequence, recent experiments having proved that vaccination from the calf is perfectly safe and even more efficacious against smallpox than is matter from a human vesicle. He recounts the adoption of the system in Belgium, where it is estimated that enough lymph may be had from a single calf to vaccinate 400 patients besides inoculating another calf. Each animal is hired from the butcher for a week and is returned at the end of that time none the worse for what it has gone through.

**CLEAN NESTS.**—Hens' nests should be renewed several times during the season. When boxes are employed, they should be thoroughly cleaned out and whitewashed and fresh material supplied for nests. Sometimes this matter is neglected, and the eggs are laid in filthy nests. Sickness and disease, to say nothing of vermin, are thus engendered. The losses thus suffered reduce the profits of the business. A little care and attention would have prevented loss from this cause. Fine hay or straw makes good nests. Some poulterers prefer fine, thin shavings, sprinkling them with a dilution of carbolic acid, which is an excellent preventive of vermin. The shavings, being porous, retain the odor of the acid longer than hay or straw.—*Massachusetts Ploughman.*

**UPWARD LIGHTNING.**—It will doubtless be news to many of our little readers that the electric spark (for it is a spark, and not a stream, as it appears) does not always come down out of the sky, but sometimes goes up out of the ground, and more frequently two sparks proceed, one from the clouds and one from the earth, and meet in mid-air. On the 29th of August, 1808, the lightning struck the arbor of a restaurant in Paris. A workman who happened to be in it was killed. Portions of his hat were found sticking in the roof. Another man, at the time of this storm, was in the second story of a new brick house. The lightning bored through the first and second floors and killed him. His cap was carried off and found next day between the laths of the ceiling.

**HOW DRINKING CAUSES APOPLEXY.**—It is the essential nature of all wines and spirits to send an increased amount of blood to the brain. The first effect of taking a glass of wine or stronger form of alcohol is to send the blood there faster than common; hence the circulation that gives the red face. It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster than common, it returns faster, and no special harm results. But suppose a man keeps on drinking, the blood is sent to the brain so fast in such large quantities that, in order to make room for it, the arteries have to enlarge themselves; they increase in size, and, in doing so, they press against the more yielding, flaccid veins which carry the blood out of the brain, and thus diminish their size, the result being that blood is not only carried to the arteries of the brain faster than is natural or healthful, but is prevented from leaving it as fast as usual; hence, a double set of causes of death are in operation. Hence a man may drink enough of brandy or other spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally being dead drunk.—*Dr. Hall.*

## PRACTICAL PAPERS.

## THE PRACTICAL AND SENTIMENTAL SIDES OF FARM LIFE.

Poets have sung the delights of the farmer's life in strains so enchanting that one might wonder why all the world has not forsaken every other pursuit and betaken itself to the tilling of the soil. But the farmer himself, in the unshaded hay-field, or plodding in the clayey furrow at the tail of his plough, with a freeholder's right sticking to each boot, or bending, with aching back, between the corn rows, or breasting the winter storms in the performance of imperative duties, looks at his life from a different point of view. To him this life appears as full of toil and care and evil chances as that of any other toiler. And true it is, the life of an ordinary farmer is hard, with too little to soften it—too much of work, too little of play. But as true is what the poet sang so long ago: "Thrice happy are the husbandmen if they could but see their blessings," for they have independence, more than any others who by the sweat of the brow earn their bread, and the pure air of heaven to breathe, and the blessed privilege of daily communion with Nature.

It is not easy for the farmer to see any beauty in his enemies,—the meadows full of daisies, with which he is forever fighting, or by which he has been ignominiously conquered; the encroaching ranks of golden rods along the borders of his fields, and the bristling bayonets of those Canadian intruders, the thistles. How few farmers, or other people for that matter, see in the climbing blushes of the dawning day, or the gorgeous painting of its close, or in the perfect day itself, anything but the foretelling of fair or foul weather; or notice the ways of any untamed bird or beast, except that the crows come to pull the corn, the hawks to catch the chickens, and the foxes to steal the lambs and turkeys! However, the farmer generally does feel a thrill of pleasure when, in the hazy softness of a February or March day, he hears the caw of the first carrion-seeking, hungry crow. "The heart of Winter is broke." In April, when the fields begin to show a suspicion of coming green and give forth an odor of Spring, and the dingy snow-banks along the fences are daily dwindling, he welcomes the carol of the first bluebird, and is glad to hear the robin utter his restless note from the boughs of the old apple-tree; and the clear voice of the new-come meadow-lark strikes him as not altogether unmusical; and when he hears the plaintive cry of the grass-plover he is sure Spring has come, and then thinks of the small birds no more till the first blasts of returning Winter sweep over the bare trees and frozen fields, when, all at once, he becomes aware that the troubadours are gone. He sees that the brave little chickadee remains faithful to his post, and feels that his cheery note enlivens a little the dreariness of Winter, as does the reedy piping of the nuthatch and the voice of the dowry, fuller of life than of music, and the discordant note of the blue jay, who, clad in a bit of summer sky, loudly proclaims his presence; but the singers are gone, and he misses them.—*Scribner's for August.*

## TRAINING OF CHILDREN.

Many parents make the serious mistake of not training their children early in regular habits. So fearful are they of being stern or strict, that they err on the other side, and allow their children to take advantage of their very tenderness and affection.

It is not at all uncommon, in these days, to see children who have apparently grown utterly indifferent to the pleasantly expressed wishes of their parents, and who constantly transgress the rules and regulations of the household.

They must be urged or scolded to get them up in the morning, or to come to their meals in time, and there is always a contest before they can be induced to leave their play, to study their lessons, or to do their practising. It is no kindness to children to permit such irregularities.

The training of the young is given into the hands of the parents with full power to direct and govern, and they have no right to allow their children such liberty and freedom from proper restraint as will render them disagreeable and unfit them for future usefulness.

They are too often weakly allowed to argue with their parents, and to discuss the justice of their commands. This does no good, but positive harm, which

the parent will discover as the child grows older and more difficult to manage; and when discord and wrangling have driven peace and happiness from the home.

Obedience should be prompt. Because father says so, or mother says so, should be sufficient reason. Parents who do not insist on this must not think it strange if in future their hearts are saddened by the irreverence and unfilial conduct of those who should have been a comfort and strength to their declining years.—*N. Y. Christian Intelligencer.*

## RAILROAD SIGNALS.

Notwithstanding the fact that so many people travel about in the cars, few are acquainted with the whistles and signals which regulate the movements of the trains. It sometimes happens it is very important to know them. The following is the signification of those most commonly used:

- One whistle—"Down brakes."
- Two whistles—"Off brakes."
- Three whistles—"Back up."
- Continuous whistling—"Danger."

A rapid succession of short whistles is the cattle alarm, at which the brakes will always be put down.

A lantern raised and lowered vertically, is a signal for "starting; swung at a right angle or crosswise the track, to "stop;" swung in a circle to "back the train."

A red flag waved over the track must be regarded as a signal of danger. So of other signals given with energy.

Hoisted at a station, is a signal for train to "stop."

Stuck up by the roadside, is a signal of danger on the track ahead.

Carried upon an engine, a train is on the track.

## RULES FOR SPOILING A CHILD.

1. Begin young by giving him whatever he cries for.
2. Talk freely before the child about his smartness as incomparable.
3. Tell him that he is too much for you, that you can do nothing with him.
4. Have divided counsels as between father and mother.
5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine.
6. Let him learn (from his father's example,) to despise his mother.
7. Do not know or care who his companions may be.
8. Let him read whatever he likes.
9. Let the child, whether boy or girl, rove the streets in the evenings—a good school for both sexes.
20. Devote yourself to making money, remembering that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.
11. Be not with him in hours of recreation.
12. Strain out a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.
13. Let him run about from church to church. Eclecticism in religion is the order of the day.
14. Whatever burdens of virtuous requirements you lay on his shoulders, touch not with one of your fingers. Preach gold and practise irredeemable greenbacks.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.

## KEEP YOUR TROUBLES SACRED.

A worthy wife of forty years standing, and whose life was not made up of sunshine and peace, gave the following sensible and impressive advice to a married pair of her acquaintance. The advice is good: "Preserve sacredly the privacies of your own house, your married state and your heart. Let no father or mother, sister or brother, ever presume to come between you two, or to share the joys and sorrows that belong to you two alone. Build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Review and renew your vow—it will do you good; and

hereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one."—*Selected.*

## DAUGHTER AND WIFE.

A bad daughter seldom makes a good wife. If a girl is ill-tempered at home, snarls at her parents, snaps at brothers and sisters, and "shirks" her ordinary duties, the chances are ten to one that when she gets a home of her own, she will make it wretched. There are girls who fancy themselves so far superior to their parents that the mere privilege of enjoying their society in the house ought to be all the old people should have the assurance to ask. While their mothers are busy with domestic duties, they sit in the easiest chairs, or lie on the softest sofas, feeding on cheap and trashy novels, and cherish the notion that they are very literary individuals. The household drudgery is too coarse for such fine ladies as they. The business of their parents is to provide them with nice clothes, and to be content with admiring their handsome appearance in the intervals of labor. Girls of this sort are very anxious to be married, that they may escape the disagreeables of a home where they are held, more or less, under subjection; therefore, they are smiling enough to eligible bachelors, quickly smoothing down the frowns which alone they give to the members of their own families. A caller who doesn't have a chance of seeing how they behave as daughters, may be excused for fancying them loving and lovable beings; but one who does see it, is foolish if he commits himself by offering marriage to a girl of this sort. She is not fit to be the wife of a worthy man. If she will not assist her mother in the domestic labors, and badgers the servants, is she not likely to be equally slothful and ill-tempered when she marries? If she now thinks herself too fine to work, is it safe to expect that her views as to that matter will radically change if she becomes a wife?

## MILLSTONES MADE OF GLASS.

We call the attention of manufacturers who can cast heavy pieces of glass, and also of millers, to a recent German discovery, that the finest flour is produced by those millstones which have the most glassy texture and composition, and the consequent discovery that pieces of glass combined in the same way as the French burr, and similarly grooved on their surfaces, will grind better than the burr millstones. The consequence of this discovery has been the invention of the glass millstones now made by Messrs. Thom, and used in Germany and in Borkendorf with great satisfaction, as it is found that they grind more easily and do not heat the flour as much as is the case with the French burr stone. In grinding grist they run perfectly cold. In order to make such stones, blocks of glass of from six to twelve inches side are cast in a shape similar to the French burrs, but more regular and uniform; they are connected with cement in the same way, and dressed and furrow-cut with picks and pointed hammers, but we believe that diamond-dressing machines might be profitably applied. It is said that these millstones, made of lumps of hard glass, do not wear away faster than the burr stones. Stones of four and a half feet in diameter, driven by six horse-power, ground 220 pounds of flour per hour, and did it while remaining cold. The grist is drier, looser, and the hull more thoroughly separated from the kernel than is the case with other stones. If all this turns out to be correct, it is a valuable discovery, especially when we consider the expensiveness of good blocks of burr.—*Manufacturer and Builder.*

THE divine in its revelation can be known only by means of the divine in man, that is allied to it.—*Nlander.*

HOW shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin?—*Jeremy Taylor.*

It is a most important lesson, and too little thought of, that we learn how to enjoy ordinary life, and to be able to relish our being, without the transport of some passion, or the gratification of some appetite.—*Steele.*

SOME of the most cheerful men and women we meet with are the class who have suffered the most trials. There is no merit in suffering fretfully, but there is great virtue in suffering patiently and cheerfully.

## THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, SEPTEMBER 27, 1878.

## THE REV. MR. FRASER.

ON Tuesday the Presbytery of Toronto met in Knox Church Lecture-room for the special consideration of the resignation of Rev. Mr. Fraser, pastor of Charles street Church. The congregation, which had been duly summoned to appear for their interests, were represented by members of the Church and of the Session. A document was read from the congregation setting forth the high esteem in which Mr. Fraser was held, the deep regret excited by the causes which led him to resign the pastorate, and their earnest prayers for his future usefulness and for the welfare of his wife and eldest child, on account of whose ill-health the step of resignation had, by medical advice, been taken. Rev. Dr. Reid, Mr. Marling, Mr. Brown, and other representatives of the congregation, supplemented this document by warm and appreciative statements as to Mr. Fraser's earnestness, fidelity, and success, and by the expression of their regret at parting with their pastor. In the circumstances they could not object to the proposed dissolution of the pastoral tie. On motion of Dr. Topp, seconded by Rev. Mr. King, and supported by Professor McLaren, and the Rev. Messrs. Mitchell, Gilray, and Pringle, the Presbytery, while expressing their sorrow at losing the services of so able and faithful a pastor, and especially as this was rendered necessary by the ill-health of Mrs. Fraser and child, resolved to dissolve the pastoral relationship, and appointed the Rev. Professor McLaren to preach on Sabbath, 20th prox., and declare the pulpit vacant. In the distressing circumstances of Mr. Fraser's position it must be very gratifying to carry with him the remembrance of the kind words spoken concerning him at the Presbytery, and also of the labours of his pastorate, whose zeal and success were so warmly commended. Resignations in the Presbyterian Church are comparatively few, and generally are occasioned by painful causes. In this instance the loss thereby occasioned is softened by the consideration of the appreciative regard in which Mr. Fraser is held.

## THE LAITY IN CHURCH COURTS.

AT the Quadrennial Conference of the Methodist Church in Canada, to which we have referred in another article, an interesting discussion arose upon the theme as above. Considering that it is only recently the laity have gained a footing in the Conferences of our Methodist brethren, it need not occasion surprise to find that their duties are as yet circumscribed. The discussion took place on the point of laymen taking part in the trials of candidates for the ministry. The feeling seemed to prevail among the clerical members that these gentlemen are not fitted to take part in the more spiritual offices of their church courts. It is sufficient to read the question thus mooted, as we believe it is only the beginning of the end, and that the wedge having had its narrow edge introduced will not be long till it is driven into its proper place. In a word, the day is not far distant when the laity will be called to take part in the trials which are appointed for the licensure of candidates.

Is there any reason in the nature of things why it should be otherwise? Are laymen incapable of forming an estimate of the discourses and examinations of candidates for the sacred office? In not a few instances the ruling elders of our church are so well instructed in doctrine, and have such an appreciation of the gift of preaching, that they take a lively interest in these preliminary trials, and are frequently as faithful as ministers during such proceedings. They may not know Greek and Latin and Hebrew. They may be unacquainted with systematic theology. They may not have read deeply in Church History. This is necessarily the case with many, though there are amongst the honored roll of our ruling elders not a few who have enjoyed a superior theological training. Still while the majority may not be able to examine in these matters, they have a pretty fair idea of the way in which the students acquit themselves. But then there is the important quality of common sense which specially marks our laymen by which they are able to appreciate the real merits of the discourses which are submitted. In this respect they have even the advantage of ministers. These look upon sermons in point of their logical structure, the felicity of their diction, and the soundness of their doctrine. The layman on the other hand takes a practical view of them. He regards them from the point which is furnished by the pew. He sees them in the light of the congregation. He can judge of their telling effects. There is surely an advantage to be gained from a combination of two such different sets of judges. Should both unite in praise or condemnation of trial discourses, there would be double ground on which to accept the candidate or send him back to his books and professors. But on the other hand it is quite a practicable thing for the layman to discern qualities in the candidate which might be overlooked by those who regard him from the lofty heights of scientific culture and learning.

From many considerations we see in the constitution of our Presbyteries by ministers and elders a most valuable feature of the Church which we represent, and we have every confidence in commending our plan of lay representation to the consideration of our Methodist friends.

## BIBLE REVISION.

THE work of Revision of the Holy Scriptures, begun eight years ago, is we believe being prosecuted with vigor, and is giving promise of reaching a successful termination in a few years longer. Several of the scholars and divines whose names stood upon the original programme have been removed by death, and while actively carrying on the work assigned to them. The greatest minds of the old and the new worlds are being concentrated upon this task of preparing with as few radical changes as possible, a revised Bible which shall be noted for its accuracy. It is the aim of the Revisionists to preserve the King James version of the Scriptures in their integrity, while introducing such alterations as will either bring out the meaning or secure a more scholarly expression. Were they to sweep out in a wholesale manner large passages of doubtful origin, it would create a revulsion in the public mind that would endanger the popularity of the revised version. These will for the most part be placed within brackets, such as the account in John of the woman taken in sin. The passage may be an interpolation, but it has so much of Christ in it, that we believe its suppression would be a real loss to the readers of Scripture. It has sufficient of a traditional basis to make its occurrence extremely probable. We are glad the work is being pushed forward. When finished the revised edition will form a valuable companion to the present version, and will prove a great help to preachers and teachers in the work of exposition and of Bible Readings, technically so-called.

## METHODIST QUADRENNIALS.

THE Quadrennial Conferences of the Methodist Church and of the Methodist Episcopal Church in Canada during their recent meeting attracted considerable attention. The proceedings of these large and influential denominations are full of interest and instruction, and it is a sign of the happy times in which we live that Presbyterians, Congregationalists, Baptists, are found amongst the willing listeners to the eloquence of their Methodist brethren while in conference. If any meaning is to be attached to the Evangelical Alliance, of which adherents of the Protestant Churches are members, if weight is to be given to what is acknowledged on all hands that our Methodist friends are earnest workers in the vineyard, if our professions of brotherly love are real; then the proceedings of any church court are to be viewed as of common interest to all Christians. It is our prayer that God may bless the labours of our Methodist brethren, especially in their grand enterprising work as pioneers in the cause of Christianity.

Our Presbyterian brethren of the United States are at this moment eager and earnest in the discussion of the size and constitution of their General Assembly. With the increase and development of their Church since the reunion, the supreme court has become so large that few cities are found big enough to hospitably entertain it. There is a great outcry, too, about the expense of travel and living caused by the large representation that is made necessary by the present plan. They have been talking of reducing the number of

members by representation of Synods rather than Presbyteries, while many are seemingly inclining to the suggestion of making actual members the basis. What will they do if ever the Presbyterians, south and north, are incorporated in one body? what is to be done should the United Presbyterians and Reformed Churches become tributaries to the great Presbyterian Church of America? to what expedient shall they resort should the dream of many be accomplished—of uniting in one all the Presbyterians of the American Continent? Why not take a leaf out of the book of our Methodist brethren? Besides the Synods as now constituted, let there be annual local assemblies—say a northern, southern, eastern, and Western Assembly. Then have a triennial or quadrennial conference with representations from all the Presbyteries or Synods, which shall have the discussion of matters of general importance, and have before it all questions pertaining to legislation and government. We cannot see there is anything against this in Presbyterian theory. Certainly it is not so objectionable as departing from the constitutional plan of representation by Presbyteries. A conference of this kind freed from keen discussions of a local kind would present a magnificent platform for the consideration of the missionary enterprises of the Church.

Like our own Church, the Methodist Conference at Montreal has been taken up with the question of hymnology. It is instructive to find a powerful party in this Church determined upon reducing the number of hymns in their book. They say they have too many hymns and many of them are weak and trashy. We are sure that the committee of our Assembly having in charge the preparation of a Hymn Book will not err on the side of having too many hymns. What is wanted is a careful selection. Let there be sufficient variety but of such a kind as will admit only hymns that are distinguished by their poetry and by fidelity to the doctrines of the Bible.

The business transacted at the Montreal Conference was of a very varied description. The debates were conducted in a dignified and yet spirited manner. The presence of the Master was evidently felt in all their deliberations. The entire Assembly seemed bent upon the one thing, namely, obeying the Lord's command—"occupy till I come."

#### FULTON STREET PRAYER-MEETING.

THE anniversary of this now famous daily prayer-meeting was held in New York on Monday last. Owing to the demolition of the structure long known as the Reformed Dutch Church in Fulton street, the annual commemorative meeting had to be held in one of the up-town churches. The Daily prayer-meeting, however, meets in a chapel which was erected some years ago in the rear of the old church and which will continue as a valuable memorial of an ancient landmark. The annual meeting is always attended by a large crowd of interested spectators. This year it was marked by an enthusiastic attendance, and the services were of a most interesting and instructive nature. It gives us pleasure to know that Mr. Lamphier, the respected missionary of the Dutch

Church, who founded the prayer-meeting, was in his usual place, and was privileged to take part in the services.

The Fulton street prayer-meeting was commenced in September of 1857, one of those chronic periods of business depression which have characterized the history of commerce in the United States and other countries. It was a time of severe calamity with every class in the community—not perhaps so universal and long-continued as the present period of distress, but yet terrible in its consequences upon business circles. In such trying ordeals it is found, as a matter of fact, that men are deeply solemnized by the teachings of Providence, and are in a receptive condition for listening to those appeals which are addressed to the conscience and the heart. It was so in a special manner in the year 1857. Mr. Lamphier, whose labours are carried on amongst the offices and warehouses of this busy centre, conceived the idea of the daily prayer-meeting. On the 23rd September, twenty-one years ago, this gentleman, having announced his intention, waited all alone in the session-house for half an hour without hearing a single footfall. The half hour having passed away a single visitor entered the room. They spent the balance of the hour in prayer. The prayer-meeting thus commenced in faith has continued to this day without intermission. In fair weather and foul, in the midst of torrid heat and frigid cold, it has gone on. From its small beginning it soon grew into a daily gathering of hundreds, and for many years it has been the centre of a great and widespread attraction. Untold multitudes have found their way to the daily place of resort. The services have been kept up with much spirit and success.

There are now many such noon-day meetings held throughout the world. There is one instituted in Shaftesbury Hall which is commenced every day as the clock strikes the meridian, and which is growing in popularity and interest. There is hardly a city in the States but has one or more of these meetings. It is well that it is so. There are many careworn and hard-wrought men and women who find refreshment in spending thus a brief time in praise and prayer, and who, feeling that man must not live by bread alone, are nerved by the reading of God's word and by prayer for the laborious duties of the day. There are others again out of employment who find a happy solace in such meetings with which to smooth the trials of their lives. Many prodigals are brought in sometimes from curiosity, and again because they are soul-wearied with their sinful courses, and often they catch a word that marks the beginning of a new life. The good that has been accomplished by the Fulton street meeting alone is incalculable, and every similar meeting is sure to be followed by like results. We bespeak for our own Shaftesbury Hall Daily Meeting the attendance which it richly merits.

Much of the success of these meetings is to be attributed to the character of their services. The one held in Fulton street is a model in this respect. Not a moment is lost after the clock strikes twelve. Simple devotional and reading services are conducted by some minister or well-known layman, who finishes by reading a large number of requests

for prayer and by throwing the meeting open for prayers or addresses of not more than five minutes duration. There is no long pause between these. The meeting is marked by a continuous succession of praise and prayer and address. It is closed promptly at one. Many have come in for only a few moments. Others stay to the close. The feeling every one experiences is the rapidity with which the hour passes away. They go away refreshed, happy in the thought that another day will bring another valuable opportunity for communion and retirement.

#### THE EXHIBITION.

THE opening of the Provincial Exhibition on Tuesday last was in every way a great success. The weather, contrary to the predictions of many, turned out very propitious. It was warm and clear, and most suitable for the ceremonial of the opening. About three o'clock the main building was densely crowded, the audience waiting in momentary expectation of the appearance of Lord Dufferin and party. Meanwhile his lordship was addressing an interested auditory on the outside in his usual happy strain of eloquence. Agriculture was of course his theme, and the Governor-General dilated upon the future prospects of the Dominion in this reference. When at length his lordship and a large party of gentlemen entered the main building, the large choir under the leadership of Mr. Torrington burst into the familiar strains of the National Anthem. The Philharmonic Society afterwards rendered a portion of the "Messiah" in splendid style. Lord Dufferin declared the Exhibition open, and then three ringing cheers were given for Her Majesty the Queen and for the Governor-General. The citizens of Toronto may very well be gratified with the successful inauguration of their new Exhibition grounds and buildings. The display of live stock, of machinery, of agricultural implements, of pictures, etc., does great credit to our various industries, and speaks volumes concerning the resources of the Province.

#### ACKNOWLEDGMENT.

THE Rev. Dr. Reid has received from a friend in Galt, a member of Knox Church, one thousand dollars (\$1,000) viz.: for Foreign Mission Fund of the Presbyterian Church \$500; and for the Bible Society \$500. These sums are appropriated as the donor desired.

#### KNOX COLLEGE.

THE Session will open on Wednesday, 2nd October, when an introductory Lecture will be delivered by Rev. Professor McLaren in the College Hall at twelve o'clock, noon. The subject will be: "THE INSPIRATION OF SCRIPTURE."

#### DOES THE WORLD MOVE?

The Rev. John Jasper, of Virginia, says, "De sun do move, for in de mornin' it shines on dis side ob de hous, while in de ebenin, on dat side ob de hous. Now, ef he don't move, how come he dar?" Notwithstanding Mr. Jasper's logic, we yet believe the world moves. When Mr. Jasper's ideas constituted the popular belief, people thought that to die of small-pox or cholera was simply fulfilling one of nature's laws. Now through vaccination, small-pox is averted, while cholera, cholera morbus, dysentery (flux), and diarrhoea, are readily cured by the use of Dr. Pierce's Compound Extract of Smart-Weed. Does not such evidences tend to prove that "the world moves"? As an external remedy for cuts, bruises, sprains, swellings, bites and stings of insects, the Compound Extract of Smart-Weed has no equal. Veterinary surgeons have also employed it with marked success.

## CHOICE LITERATURE.

## HACON BORK.—A TALE OF THE ORKNEY ISLES.

## CHAPTER I.

"As a city broken down and without walls, so is he that hath no rule over his own spirit."

"Well, and so—but know this, Hacon; the man who has learnt to forbear is master of all knowledge. Thy friend was very good a month syne, and he cannot be very bad now."

"I came to thee, Saxa, because thou hast ever before gone on my side; and make up thy mind that I shall take it ill if now thou doest not so."

"But, my brother, thou art angry, and anger is worse than the wrong that caused it. Is not a friend to be taken with his faults? They would be queer folk that had no failings, Hacon. But thou wilt come into the fore-house—yes, thou wilt!—and I will call my husband from the peat-stack, and he will talk with thee until the tide serves."

"I have no mind to come in."

Saxa was silent, and she looked anxiously at the handsome fellow leaning against the low stone wall. He was her twin-brother, and she loved him with a great love; besides that, there was no young man in the Orkades that could match Hacon Bork in whatever thing he put his hands to. If it was a seal or otter hunt, Hacon was the leader, if a shoal of caving whales were driven into the bay, he was first and last in their midst; if the herring fleet were to sail, every boat followed Hacon's—for he knew as surely as the sea-gulls where to find the fish: if the peat was to cut, Hacon's stacks were first done; and when the storms of winter shut them in their rock-built homes, who could sing and play the violin, and recite Sagas like Hacon Bork?

But he had an impulsive and passionate temper, and with this fault few of his companions could sympathize. Slow of speech and pulse, with a double portion of Scotch caution, the Orcadian is only roused by some unusual excitement. Then, indeed, nothing is too great for his enthusiasm and his exertions; the spirit of his forefathers is on him; he is at once the son of Thor and the descendant of the Vikings. But these outbreaks are the exceptions, ordinarily, his quiet intensity of character develops itself in a religious severity of more than Covenanting strictness, or in a commercial cleverness which makes even the canny Scot of Aberdeen acknowledge that the Orcadian "is too far north for him."

Hacon had his share of both the faults and virtues of his race; he was a character compacted of many extremes, good and bad. And many judged him severely, the thought that in consequence of his unusual abilities he ought to be unusually wise; they did not consider that the proper management of ten talents is much more difficult than that of two. Even Saxa did not always understand her brother, but then she loved him, and prayed for him, and to Love and Faith all things seem possible. Both of them have moved mountains.

In the complaint he had just been making about his friend, John Darrel, she understood him less than ever. Darrel was a young Englishman who had spent two or three summers in Orkney, attracted, at first, by the delicious climate and fine fishing, and afterwards by his love for Hacon. Every one knew that during the last two summers the men had been always together, John sometimes sharing in Hacon's labors, and Hacon not unfrequently making short excursions with John to the neighboring islands and to the coasts of Zetland.

But this summer a shadow had come between them. Saxa was inclined to believe that it was Hacon's fault, for it is impossible to love two objects with an all-absorbing affection, and she knew that Hacon's heart had gone out after the beautiful Margaret Bewis. But Hacon would listen to neither blame of himself nor defense of his friend.

"Let us speak no more of it," he said, sullenly, "the end of it will be seen."

"And thou wilt not come in?"

"No; the tide serves in an hour. I will go to my boat."

"Then 'Peace be with thee!'"

He could not resist the force of the good habit, and he answered—this time with the glimmer of a smile—"And with thee, too!"

It was nine o'clock, but the gloaming lingers there in the summer until it blends with the dawning, and in addition to its mellow beauty, the aurora was flashing soft green and rosy red lights from the horizon to the zenith. In that wondrous glow everything had a softened and spiritual aspect. The old town of Stromness was still as a dream; a passing ripple of laughter, the distant wash of the waves, the bark of a solitary sheep dog on "the Links" only seemed to intensify the air of sleepy peacefulness; and Hacon's feet on the flagged streets had an individual character and voice they lost in the busier daytime. They said to Saxa, as plainly as words could have done, "We carry an angry man."

When she went within, her husband, Auloer, had taken down the Bible for the evening exercise. "Why did not thy brother wait!" he asked. "I had sorted a chapter for him, and it had been well if he had heard it."

"Hacon has somewhat to vex him to night, Auloer."

"Hacon has always somewhat to vex him. It would be a good hour that taught him the world was made for other folk beside Hacon Bork."

"Auloer, thou wilt not say such things—no; thou wilt not! Hard words once spoken can't be wiped out with a sponge. No—and then one grieves."

In the meantime Hacon went rapidly toward Kirkwall. There were more signs of life here; groups of fishermen sat smoking on the doot steps; some Dutch skippers were finishing a bargain in a change house, and a number of matrons and young girls were knitting and talking around the public fountain. But nothing could vulgarize the picturesque old town in that supernatural light, and the handsome Hacon

threading its narrow streets had something of the grand simplicity of one of its old sea-kings about him.

As he approached a group of large houses built upon rocks which the sea washed at all times, his pace became slower. One of them belonged to Bailie Bewis, and once or twice Margaret had been at the window to give him a good wish as he went to the fleet. To-night the Bailie himself sat in the window drinking his glass of *blanda* and talking to his opposite neighbor. He spoke cheerily to Hacon and bade him in a while.

"Nay, sir, for the fleet wait for me."

"Then there is but one thing to be done, Hacon. thou must to the fleet; go, and good luck to thy hand. I saw Darrel pass a bit ago; I suppose he goes with thee. You two are finger and thumb."

The greeting was so pleasant and hearty that Hacon forgot his anger, and as he untied his skiff he determined to sail around the back of the house; perhaps Margaret might be at some of the sea-ward windows. But he had scarcely turned the little rocky bluff when his face grew black as night, and an exclamation of passionate hatred escaped him. He rested on his oars as if to feed his temper on the sight that angered him.

It was another boat approaching Margaret's residence pulled by John Darrel. He drifted directly under a window and called "Margaret!" in a clear, happy voice. Then Hacon saw the white swaying curtains put aside and Margaret lean downwards to take from the hands of her visitor a small parcel. There was a little difficulty in reaching each other's hands, and the merry laughter over the failures and the success irritated him beyond endurance. He pulled for the herring fleet like a madman, and gave orders for immediate sail, though he had heard John call him, and knew that he was coming with all possible speed.

"Master Darrel's place can't be supplied now, Hacon," said his mate, Nicol Vedder, "and it is my counsel that thou wait for him, he will be on board in five minutes."

Nicol spoke truth, and it would not do to be short-handed, so John was waited for. A merry, thoughtful, good natured fellow, he was yet a little angry at Hacon. But Hacon had been daily growing more and more unequal in temper; for a month their intercourse had lost the sweetness of their first friendship, and John was quite determined no longer to affect ignorance of the change.

So next day Hacon was mending a net on the rocky beach John sat down beside him. "Hacon, what have I done, or not done, that you are so changed towards me? You must know, surely, for I declare I don't. I was all but angry with you last night, for you saw and heard me well enough."

"All but 'saves many a man. It was good for thee I did not speak then."

"Come, come, Hacon, I am not likely to be afraid of anything you can say. I had a message for you from lovely Margaret Bewis, only—"

"I advise thee not to speak of Margaret Bewis, all that touches her is a thing by itself."

"It can't be that you are jealous, Hacon. I but took Margaret a book that she wanted to read."

"Have I not told thee not to name Margaret Bewis?" Then Hacon leaped savagely to his feet. It was in vain that John parried his blows, and strove with calm patience to control his unreasonable passion. The dispute soon attracted attention, and some fishermen drew near and separated them.

It was easy to see that every one took John's part. Hacon received more than one reproof from the older men, and John's sorrowful, set face cut him to the heart. For though he had made much money out of John, Hacon's love was by no means a selfish one; the gay, good-hearted Darrel was really very dear to him.

That night he went to see his sister Saxa again, and he told her what had happened. He was trying to make himself believe that John had been false to him by continually asserting it. "He is rich and gives my men money," he said angrily, "and last night they would not sail without him. No one likes his men tampered with, now does he, Saxa?"

"Well, that is so; but, Hacon—"

"And then, Saxa, I saw himself under Margaret's window in his boat; and she took something from his hand. He says it was a book, but I don't believe it; no, indeed!"

"Angry men tell many lies to themselves, my brother; and it might well be a book. Thou knows that Margaret is ever reading. I think myself she might spend her time better, and so thinks her good mother; but she is an only child, and the end is, that she has her way."

Saxa easily perceived from this conversation that Hacon was bitterly jealous, not only of John's influence with Margaret Bewis, but also of his general popularity. John was free of all the fishermen's houses around, and welcome in all their boats; his cheerful temper, his ready hand, his simple manners and open purse, had made him universally beloved. In three summers Hacon's and John's relations had somewhat changed. When John had first known Hacon he had been his pupil in all seafaring and fishing matters, and he had greatly admired him. John was now Hacon's equal in these things, and his superior in many others. It is very easy to love those who admire us. It is not so easy to love those whom we are compelled to admire.

"Well, Hacon, I will tell thee what thou shalt do. Go home, and talk with thy good mother. Friends' gree best separate, but 'Mother's truth keeps constant youth;' and our father is sure to have a wise word for thee."

Hacon's parents lived on a small island, divided from Pomona by a rapid "race," and during the fishing and trading season he very seldom visited his home. But he saw them every Sunday, for the few families inhabiting Lambness had come to Stromness for divine worship, a duty nothing but impossibilities prevents an Orcadian from attending to.

So he thought a moment over Saxa's advice, and then answered, "To-night I must to the herring fleet; to-morrow there is the salting, and the wages, and more than another

thing; then comes the Sabbath, and it may be my father will speak with me."

"That is a thing not to be thought of; neither our father nor mother will speak on the Lord's Day aent thy private matters, Hacon. But if thy trouble be a real trouble, a day's time is surely no great matter to lose for good advice."

"A real trouble! Saxa, what mean you? Is not a false friend and a lost love real enough?"

"Be a friend to thyself; and as for Margaret, thou hast not asked her 'yea' or 'nay' in the matter. Art thou not too passionate and jealous? This is what all think, though I alone utter it."

Then Hacon walked angrily away, and Saxa was heavy with anxiety. During the next day an old woman with whom Darrel stayed brought over her knitting and spent the afternoon at Auloer's house; and she said that John was going back to England in a few days. Saxa spoke to her about Hacon's quarrel, and very easily perceived that her brother was generally much blamed in the matter.

"Deed I heard say," continued old Gesla, making her needles click emphatically, "that Hacon drew his dirk, and would have used it, too, if Bryce Snackoll hadna ta'en it awa' by main force."

"To have 'heard say' is half a lie," answered Saxa, calmly, "and it is not Bryce Snackoll that could take aught out of Hacon Bork's hand."

"Ah, weel, my English lad has a kind heart, an' a sweet way wi' him, and God aye arms the harmless. Hacon Bork is doubtless ane o' the sons of Anak, but for a' that when it's God's will to plague a man a mouse can bite him to death."

"Gesla, thou art white-haired, and I may not say 'no' to thy 'yes;' but it is an ill office for the old to spear dool to the young."

"Thou hast got a drop o' Hacon Bork's hot blood i' thee; and it's my advice that thou seek counsel o' them that can give it."

"Thou art right, Gesla; I will seek it of Him who when he was reviled answered not again."

Then both were silent, Gesla knitting with double speed, and Saxa calmly spreading the little round tea-table—for tea is to these island women all that tobacco is to the men. Gesla was much mollified by the delicious souchong, the buttered seed cakes, and the imported sweetmeats. She had to go away without saying one-half of the bitter things she intended; for after Saxa's mental resignation of her case nothing could drive her into further discussion. She followed the example of Him who had once chosen no answer at all, as even better than the soft answer.

Gesla had not been long gone when Auloer came home. "I met Hacon, wife," he said. "The lad hath an evil spirit in him, but he says he is going home on Monday, and will call for thee and the little ones. Perhaps it were well thou went; he was ever fond of our little Erland."

"Now that is good, Auloer, and there is need that something be done. Here has been old Gesla, and she said many things of our Hacon very hard to bear."

"Gesla would see faults if her eyes were out. The Englisher has brought her a silver penny every day, and she gudges that he should leave a week or two o'er soon. I shall take it well when he is out of Orkney. I like not men who spend good gold so wastefully."

"There is one thing Hacon complains of. He says that it is hard guiding those who are feed' for doing naught at all but their duty."

"And there is Hacon right. And if it has brought the stranger trouble, I think he is well worthy of trouble that buys it with his own siller."

Auloer very seldom took Hacon's part, and Saxa was much pleased at the circumstance. It was Saturday night, and until the Sabbath was over she must put her own thoughts away from her heart; it was at least a comfort to dismiss her care for Hacon pleasantly.

The Sabbath broke with a charming stillness over the ancient town; and the Sabbath bell rung musically through the very streets where pagan sea kings had shouted their wild drinking songs to Thor and Woden. The silent, thoughtful groups, seeking by many paths the one sacred house, were groups of no ordinary character. The men, with their faces of grave reserve and serious acuteness, were all of them every-day heroes, and did constantly deeds of bravery and heroism, for which no earthly stars and orders would be recompense sufficient; and the white-hooded, brown-faced women, sedate and grave, called up involuntarily visions of lonely life and silent tragedies in dreary moorland huts. But among these sombre groups were many lovelier ones—fair maidens whose beautiful forms and color and air of pure serenity made them sweet, welcome wonders, and handsome stalwart youths with all the glow and stateliness of unbroken hope and undiminished strength.

Of these none were to-day more remarkable than Hacon Bork. The dark shadow was off his face; he had talked things over with Auloer, and they looked brighter. John Darrel was going away, and Margaret Bewis had smiled sweetly on him as he passed, the previous evening.

Hacon Bork and his wife were in church when Hacon entered, but it was doubtful if they saw either him or their daughter Saxa, for to them the house of God was far too holy a place for the notice of any save spiritual things. There was a strange minister also in the pulpit, and though he bore his great commission in his face Marcus was not assured of his orthodoxy, and he watched his argument with a dubious criticising aspect, while Dame Bork pulled her hood over her face and seemed lost in meditation.

After the service was not a favorable time to speak to Marcus; and when Hacon, in the fewest possible words, told him that Saxa and the children and he were coming to Lambness on the following day, he only showed his acceptance of the news by the faintest flicker of pleasure, a symptom of worldly sympathy he instantly checked. But Hacon knew all that the irrepressible change of countenance meant, and was satisfied; besides, he had seen his mother's eyes, and the love in them made him very glad. His whole soul was sweetened.

In the morning he went out very early, having some ar-

rangements to make before going for Saxa; and when he went back to the house where he lodged the fisher's wife told him that John Darrel had been there to seek him. With this news a sudden revulsion of feeling came over Hacon. He remembered nothing but the happy hours they had spent together, and he determined to leave all other concerns and go and apologize to his friend. He was a little astonished at himself, but there was indeed nothing unnatural in such a submission. Friendship thrives by great sacrifices and great concessions; it is petty, chronic benefits that kill it. Hacon had never loved John better than at the moment in which he determined to humble himself before him.

(To be continued.)

#### THE ECCLESIASTICAL LAWS OF GERMANY.

On the 10th of December, 1871, a law was passed by the Empire which threatened with imprisonment for a period not exceeding two years any of the clergy who, in the public exercise of their office or in the church, spoke of political questions in such a way as to endanger the public peace. A second law, dated the 5th of July, 1872, dissolved all the institutions of the Jesuits, with the orders and fraternities associated with them, within the German Empire, forbade all action on the part of the members, and expelled all foreign Jesuits. A third law, passed on the 4th of May, 1874, threatens all clergymen who continue to exercise their functions after being deprived of their office by a judicial sentence with confiscation in certain districts or places, and eventually with the loss of German nationality and banishment from Germany. In the years from 1872 to 1876 Prussia passed a number of laws the object of which was to protect the rights of the state against the churches—especially the Romish Church. The scope of them may be thus summed up. The oversight of all public and private schools is accorded to the state; the institution of clergymen, whether permanent or temporary, can only be made after notice has first been given to the government, which has the right, on legal grounds, to protest; clergymen must possess the rights of German citizenship, have attended a German gymnasium, studied theology for three years at a German university, and passed an examination in history and German literature before a state commission. All ecclesiastical seminaries are to be under the oversight of the state. Otherwise they must be closed. New schools for boys or for students are not to be built, nor youths received into those already existing. A clergyman who is punished for any crime or misdemeanor for which the penalty is imprisonment with hard labor in a house of correction, or with the loss of municipal rights or public offices, is not to be reinstated. The same is to be the case with a clergyman from whose conduct it may be presumed that he will oppose the laws and regulations of the state and endanger the public peace. Actual discipline is only to be exercised by the German ecclesiastical authorities. The accused must be heard, an ordinary trial must be held, a written judgment given, with the grounds on which it rests. Corporal punishments are forbidden and fines are not allowed to exceed ninety marks. Imprisonment in a *domus demeritorum* not to be for longer than three months, and these institutions to be under government surveillance; the appeal to be made to the state when the sentence is illegal. If a clergyman has so seriously violated the laws of the state relating to the clerical office and its functions that his remaining in office seems incompatible with public order, then on the proposition of the state authorities he shall be dismissed from his office. No penalties are permitted except for ecclesiastical offences or those concerning religion. They cannot be inflicted because political or civil rights are not exercised, or to enforce their exercise in a particular way. The public announcement, performance, or proclamation of them to the congregation in an injurious way is punishable. A royal court of ecclesiastical affairs decides concerning appeals, dismisses from office, and so forth. Bishopsrics which are unlawfully occupied, as well as other places, are to be administered as to their temporalities by a state commission. Revenues provided by the state for the clergy (or arising from funds administered by the state) are withheld if the receivers do not declare, either by word or deed, that they submit to the laws. Benefices that have been vacant longer than a year may be filled by the patron or the community. The property of benefices is administered, under state laws, by a steward chosen by the community. The state exercises an oversight of the administration of the diocesan property. All orders and fraternities, except those devoted to the care of the sick, are to be dissolved at the latest by the 3rd of June, 1879, and those which remain are to be under the supervision of the state. This summary will be sufficient to show the great importance of these laws.—*Contemporary Review*.

#### MOTHER AND SON.

Most boys go through a period when they have great need of patient love at home. They are awkward and clumsy, sometimes strangely wilful and perverse, and they are desperately conscious of themselves, and very sensitive to the least word of censure or effort at restraint. Authority frets them. They are leaving childhood, but they have not yet reached the sober good sense of manhood. They are an easy prey to the tempter and the sophist. Perhaps they adopt skeptical views from sheer desire to prove that they are independent, and can do their own thinking.

Now is the mother's hour. Her boy needs her now more than when he lay in his cradle. Her finer insight and serene faith may hold him fast, and prevent his drifting into dangerous courses. At all events, there is very much that only a mother can do for her son, and that a son can receive only from his mother, in the critical period of which we are thinking. It is well for him if she has kept the freshness and brightness of her youth, so that she can now be his companion and friend as well as mentor. It is a good thing for a boy to be proud of his mother; to feel complacent when he introduces her to his comrades, knowing that they cannot help seeing what a pretty woman she is, so graceful, winsome, and attractive! There is always hope for a boy

when he admires his mother, and mothers should care to be admirable in the eyes of their sons. Not merely to possess characters which are worthy of respect, but to be beautiful and charming, so far as they can, in person and appearance. The neat dress, the becoming ribbon, and smooth hair are all worth thinking about, when regarded as means of retaining influence over a soul, when the world is spreading lures for it on every side.

#### TRAMPS AS SEEN BY ONE OF THEMSELVES.

I often met those who were thoughtful, earnest and pretty well informed, and always stayed with such men long enough to have a talk. The men on the road are much like those at home; they are of many classes. There are thieves among them looking for opportunities for robbery, and low fellows whom it is disagreeable to meet, but who never do any serious mischief while there is a man in sight, though they are a terror to women and children in country places. The moral conditions of such a life are very unwholesome. But there are a great many tramps who have nothing bad about them, except that they are dirty and repulsive in appearance. They are discouraged and helpless, and do not know what to do. A man out of employment is always a disagreeable object. Wherever he may be, he is always out of place. He is superfluous and unnecessary, and there is no right place for him, unless it is underground.—*Sunday Afternoon for October*.

#### WOMEN'S TREATMENT OF WOMEN.

There is a general sentiment that women do not stand by each other, as men do by men; that we are envious, narrow and small, where our sex is concerned; that the greatest obstacles professional women have to overcome are the prejudices of women themselves; that if a woman commits a fault, nobody is so quick and ready to heap opprobrium upon her as another woman. All this is, to a certain extent, unhappily true; but it is by no means generally true. The fashion of women sneering at women is passing into disrepute; so that nowadays, no woman who expects to pass as a well-bred lady, is guilty of the bad taste of speaking disparagingly or slightly of her own sex. Now and then one does it, thinking thereby that she wins the esteem of men by so doing. She can make no greater mistake. Men admire largeness of mind and large-heartedness in women, quite as much as women admire those qualities in men. The more strongly and loyally women stand by one another, the more respectfully they treat and speak of one another, the more women honor women, have faith in women, the better for us, the more credit to us. We cannot expect men to honor and revere us, unless we ourselves honor and revere our own sex.—*Mary A. E. Wager-Fisher in Sunday Afternoon for October*.

#### WHY POPES CHANGE THEIR NAMES.

It is a fact generally known that monks and nuns, on assuming their vows, and popes, on ascending the Pontifical throne, usually change their names. The reason of this change in the case of the popes is a superstitious belief that unless this is done the new pontiff will not live long. The custom has prevailed since it was inaugurated, in 956, by Octavian Conti, who assumed the name and title of John XII. Julius Medici would have made a breach had he been permitted, but his friends prevailed upon him to take the name of Clement, he being the seventh pope to bear that name. Thirty-two years later, in 1555, Marcellus Servius was elected, and insisted upon retaining his own name. As Marcellus II., therefore, he ascended the throne on the 9th of April. He was a young man, and in robust health, and yet he lived but twenty-one days after his elevation. Since that time no pope has ventured to offend against the tradition. It is a little singular that while the name John has been a favorite one, no less than twenty-two popes having chosen it, none have chosen it since the death of John XXII., in 1416. The first pope bearing the name Pius, took the position in 142, and the name did not reappear after his death till 1458. The original name of Pius IX., the late pope, was Giovanni Maria Mastai-Ferretti.

#### UNREASONABLE haste is the road to error.

O LORD! take my heart, for I cannot give it: and when thou hast it, O keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake.—*Fenelon*.

A MAN'S character is the aggregate of all the dispositions, tastes, purposes, and habits of his soul; whatever helps to constitute his moral identity. This, slowly made up, it may be; changing imperceptibly, perhaps, through years, is finally the last yielding of all earthly things. At first it may be almost as shifting as the folds of the morning's mist. You cannot tell, amid the vicissitudes of childish years, what form it will finally assume; and yet, at last, it looms up before you outlined as clear and definite as that silver-edged border of the thunder-cloud, penciled on the distant sky, which you can carry with you in memory through years to come.—*Dr. Gillet*.

#### CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

## BRITISH AND FOREIGN ITEMS.

THE Westminster Catechism and Confession of Faith have been translated into Chinese.

A FRANCO-JEWISH company has been formed for the extraction of bitumen from the Dead Sea.

MILK is being generally introduced in London as a beverage, counteracting the free use of beer and spirits.

CHANCELLOR SAULSBURY, of Delaware, has decided that dancing is prohibited by the discipline of the Methodist Church.

A TELEGRAM from Tientsin, China, announcing a heavy rain that saved the autumn crops, adds "which means saving a million lives."

THE 33rd Cocoa Room has been opened in Liverpool. In the 32 houses already opened 25,000 people are served daily, and 11,000 teetotal pledges have been taken.

THE "Christian Statesman," of Milwaukee, hopes that the coming meeting of the American Board in that city will excite as much interest as do the horse-races and circus.

A NEW Welsh Presbyterian Church was lately opened in Liverpool, making the third place of worship in that city which the Welsh Presbyterians have opened within a year.

DURING the session of the Pan-Anglican Conference in London, the Bishop of Hayti preached in Westminster Abbey, the first colored divine that had ever occupied its pulpit.

ONE of Mr. Spurgeon's sermons has been translated into the Servian language, and sent to each of the 1,200 priests and teachers in that country, where there is no Protestant preacher.

THE workmen would do well to heed the pithy advice of Dr. Ganse of St. Louis, who, in an address to them on the value of the Sabbath said, "Don't girdle the tree that shades you."

A DONATION of \$5,000 from Mr. Moody to Wellesley College, being the proceeds of the sale of the Moody & Sankey Hymn-books, will be used in endowing a scholarship bearing their names.

THE Y. M. C. A. of New York is the residuary legatee of the estate of the late William Niblo, founder of Niblo's Garden. It is believed that it will receive \$100,000, which is to be appropriated to the library.

THE English Church Missionary Society has received a donation of £25,000 as a fund the interest of which is to be used for the development of the Native Church of India, and £5,000 from another for its work.

MR. SANKEY, now in England, having failed to induce Mr. Moody to join him there, will begin a revival meeting himself, with the assistance of English preachers, and intends to make a tour of the whole of England.

MRS. THOMPSON, wife of the Archbishop of York, recently laid the corner-stone of the first of nine churches to be erected in Sheffield, within the next five years, and for which a local fund of \$250,000 is being raised.

A NEW impulse is given to the evangelization of Portugal, which, with its colonies, has a population of 8,000,000, not five per cent. of whom can read, and only about 300 of whom are professed Christians outside of the Roman Church.

POPE LEO's consent to leaving Rome for a time, for his health, is said to have been largely brought about by Cardinal Guibert, who pithily remarked that he thought "it would neither be convenient nor amusing to have to assemble the Conclave every two years."

ENGLISH Christians are beginning to plan for the spiritual welfare of the population of Cyprus. A correspondent of "The Christian" offers £50 to inaugurate a mission for the 60,000 Greeks, 25,000 Turks, and 8,000 Fellahs and Arabs who have lately become our fellow-subjects.

THE Presbyterian Church of Ireland is about to set apart a number of ministers for strictly evangelical labor. This is done with a view of keeping out the race of evangelical tramps, whose delight is to wander from church to church and interfere with the regular work of pastors.

REV. W. SCHOFIELD, late a Wesleyan minister in Australia, has bequeathed £43,000 to the British Wesleyan Methodist Conference for the extension of the Methodist chapel building in that country. His widow has since added £7,000, making in all a gift of a quarter of a million of dollars.

ANOTHER king in Eastern Central Africa has invited the Church Missionary Society to send a teacher and Christian books into his territory, which is the kingdom of Chagga. In his letter the King Mandara says, "If you want children to teach them we shall give them to you. And I shall follow you to learn with all my people, if you do really want."

THERE are 10,000 Israelites in San Francisco, and 10,000 more in the rest of California. They comprise all nationalities, with German Jews the most numerous. They control several important branches of business, a large part of the importing dry goods and fancy goods trade being in their hands, as well as large wholesale grocery houses. They have nearly a monopoly in boot and shoe manufacturing, and the hide, leather, and wool trade. Many of them are very wealthy, and are liberal patrons of the fine arts and booksellers. Musical people say that they would never have had a first-class opera in San Francisco if it had not been for the patronage of the Hebrews of that city, and a leading theatrical manager says that he would have to "shut up shop" in these hard times were it not for the money he gets from them. They have five synagogues, one of which cost nearly \$200,000; and three religious weeklies. In point of belief they range from the ultra orthodox to the ultra reformed and liberal. Their rabbis preach in English and German. They have representatives in all professions, in mining and agricultural enterprises, and in politics, and there is no part of the country in which they are on friendlier footing with their neighbors of other faiths.

## MINISTERS AND CHURCHES.

THE congregation of Picton, left vacant by the translation of Rev. John McMechan, have given a unanimous call to the Rev. Alexander Young of Napanee. The induction took place on the evening of Monday, 16th inst. Much earnestness was manifested.

THE annual pic-nic of the Sabbath school in connection with the Presbyterian congregation at Blyth was held on Monday, the 16th inst. After refreshments were served, Rev. A. McLean delivered an excellent address to the children. They afterwards amused themselves in various ways, and the band accompanied them home in the evening.

REV. D. ANDERSON, Rothsay, arrived by steamer "Phœnician," of the Allan Line, on Wednesday, the 18th inst. The voyage was protracted on account of head winds which continued all the way. Mr. Anderson has not been in Scotland for twenty-three years previously; and he only went at last in order to the re-establishment of his health, which had been much impaired by a long and serious illness last winter. His health is now much improved.

ON Tuesday, the 3rd inst., Mr. Hugh Taylor, Licentiate, was ordained by the Presbytery of Brockville, and inducted into the pastoral charge of Morrisburg and Iroquois. The call which Mr. Taylor had received was unanimous, and was accompanied by a promise of \$750 a year of stipend. A very pleasant social took place in Meikle's Hall in the evening, and towards its close, a purse of \$25 was given to Mr. Taylor. The Iroquois section of the congregation have a neat brick church, opened in 1875; and the Morrisburg section are now building one. Present appearances promises that this church will be quite worthy of its place in the pretty and thriving town of Morrisburg. Mr. Taylor's pastorate begins amid auspicious circumstances.—COM.

A PRESBYTERIAN Church has been erected at Maganetawan this summer, and was formally opened on September 15th. Services were held afternoon and evening, both being well attended. The church is a neat, commodious frame building. Ninety-eight dollars help has been received from outside, made up as follows: Per Dr. Caven, \$10; per Geo. Dickson, B.A., (Hamilton,) \$30; per Mr. Smellie, (Hamilton,) \$20; per Mr. James McMenemy, \$10; per Rev. Mr. Laidlaw, (Hamilton,) \$6; per David James and Wm. McLaren, (Hamilton,) \$22. About \$300 has been contributed by settlers themselves. It will require \$200 or \$300 more before this building is fully finished and made comfortable for winter service. Will not some of our wealthy congregations assist in its completion?

THE death of Mr. John Keith, of Elora, which took place recently, is deeply regretted by the congregation and neighbourhood to which he belonged. Mr. Keith was one of the early settlers and Presbyterian pioneers of Western Ontario, and was for forty years an elder of Knox Church, Elora. We copy the following short sketch of his life from a local paper: "Deceased was a native of the Parish of Old Deer, Aberdeenshire, Scotland, emigrated to Canada in 1834, in company with the late Mr. Emslie and Alexander Watt, Esq., all of whom purchased land in the Bon Accord Settlement, Township of Nichol, where the late lamented gentleman continued to reside until he removed to this village some eight years since. A few days prior to leaving his native land, the subject of this obituary was married to Miss Christina Watt, sister of Alexander Watt, Esq., of Nichol, who survives him. Their first born, Mrs. Thomas Connon, of this village, was the first white child born west of the Grand River. At the time of which we write this portion of the Western Peninsula was in its primitive state, and its trackless wastes were traversed only by the red man of the forest, who was contented and happy in a hunting ground which produced abundance of game for the wants of his family. Two score and one years ago Mr. Keith was one of the nine who formed Knox Church congregation, and he lived to see it grow and flourish until now it is the largest religious body in the community, and worships in one of the most costly edifices west of Guelph. Within twelve months after the formation of the new society, Mr. Keith was appointed an elder, the duties of which position he faithfully continued to discharge up to the day of his decease. His circle of friends and acquaintances was large, amongst whom he was respected and esteemed for the many sterling qualities of which he was pos-

essed. He was generous to a fault, hospitable and kind, slow to anger, of a forgiving disposition, strictly honest, and a man of more than ordinary industry, which qualities so endeared him to the community at large that the announcement of his death produced quite a shock, many of his more intimate friends being unmaned for the time being. Deceased was in the sixty-eighth year of his age when the angels beckoned him to leave the sorrows and temptations of this troublesome world and go home to that reward which awaits all those who truly love the Lord."

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville held its last meeting at Kemptville, beginning on the evening of the 7th inst. This was the first regular meeting since the formation of the new Presbytery of Lanark and Renfrew, by which the Brockville Presbytery was reduced in extent. There are now fourteen settled charges, thirty vacancies, and one mission station within the bounds. There was a fair attendance of members. The former clerk of Presbytery is one of those separated to the new Presbytery. It was therefore necessary to appoint a successor. Mr. McKibbin had been acting as *interim* clerk and treasurer since the meeting of July 2nd; his appointment was now made permanent. A letter was read from Mr. Brown, tendering the resignation of his pastoral charge. The resignation was received, and the congregation will be cited to appear for their interests at an adjourned meeting, to be held within St. John's Church, Brockville, on Friday, the 25th of October. A memorial from the session of Lyn and Yonge, prayed for a decision of the court as to whether or not a majority of the session could fix the number of services to be held per Sabbath, irrespective of the pastor's consent. The decision was, in effect, that pastor and session, conjointly, can regulate the number of services, and, further, that the number of diets of worship which obtain at the period of induction, must be considered as unchangeable, unless with the consent of both the pastor and the majority of the other members of session. An application was received from the Rev. Geo. Blair, M.A., Inspector of Public Schools for the County of Grenville. In this he asked to be taken "into fellowship as a minister of the Presbyterian Church in Canada." The finding was to the effect that while the documents accompanying Mr. Blair's application are in themselves proofs of his high character, yet he can only be received with the permission of the General Assembly. A very interesting discussion arose respecting the extension of mission-work within the bounds. A decided step was taken and good results are looked for. A Presbyterial certificate was granted in due course to Mr. John Reid, a student of McGill College, Montreal, who proposes to prepare for the holy ministry. Arrangements were made for the annual missionary meetings throughout the bounds; and a motion, brought in by Mr. Clark, duly seconded, and agreed to, prepares the way for a very promising application of the principle of presbyterial visitation. A pleasant and useful meeting was closed in due form, and members, returning home, bade adieu for a time to Kemptville and its kind people.—W. M. MCKIBBIN, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—According to appointment this Presbytery met in Knox Church, Guelph, on the 17th inst., Dr. Wardrope, Moderator. There was a smaller attendance than usual, especially of ruling elders. We shall only give the principal items of business transacted. Mr. Bentley, of Galt, and Mr. Dickie, of Berlin, were welcomed back from their trip to Europe. The Clerk read over the amount which each congregation should contribute to the ordinary expense fund of the General Assembly—the rate being fixed at an average of five cents per member, and he was instructed to send notice to each congregation of the amount to which it was liable. The next Sabbath School Conference was appointed to be held in Knox Church, Galt, and the ministers of that town, with their representative elders, were chosen a committee to make all necessary preparations for the same. The reasons of dissent against the action of the Presbytery, at their last meeting, in granting supply of sermon to the petitioners at Douglas, were read, and a committee was named to prepare answers to them and report at next meeting. The Clerk brought before the Presbytery the names of the congregations that had sent in their contributions to the Synod fund. The steps taken by Andrew Scott of Toronto, to obtain the money coming to the late Mr. Dryburgh from the Home Mission Fund, was reported, and the Clerk

was directed to adopt such measures as may be practicable to secure justice to all parties. A letter was read from Hawksville asking to have refunded \$42.70 of salary paid in advance to Mr. Dryburgh before his death, out of the grant coming from the Home Mission, and it was in view of this that the Clerk was directed as just stated. Mr. Torrance reported from the committee on the superintendence of students, to the effect that there were seven students in the bounds; one of these just entering upon his course of study, three who had completed their second year of the literary course at Knox College, one the second year at Toronto University, and two their second year of the theological course. The report was received, and the Clerk was authorized to forward the requisite certificate to the College Senate. Arrangements were made as to the supply to be sent to mission stations in the bounds. The committee appointed to confer with Mr. Edward Reeve on the change of doctrinal views which he had undergone, reported to the effect that they had attended to the duty assigned them, and that Mr. Reeve still adhered to the sentiments expressed in his letter read to the Presbytery at their meeting in July. Mr. Reeve being present, was heard, and re-affirmed his adherence, addressing the court at considerable length. After deliberation of a somewhat lengthened character, the matter was referred to a committee to prepare a deliverance, which they reported at the sederunt in the afternoon, and was adopted by the Presbytery. The deliverance is as follows: "The Presbytery having further considered their committee's report, find that while Mr. Reeve maintains, as far as known to them, an unblemished moral character, and a good standing ministerially, up to the time of his presenting to the Presbytery his letter of June last, it appears from said letter, to which he still adheres, and from the report of the committee which he, being present, acknowledges to be substantially in accordance with fact, that his views of Divine Truth are totally opposed, on fundamental points, to the teaching of the Word of God, as received by this Church and set forth in her standards, and, therefore, they have no course left but to declare him no longer a member of this Church." From this decision Mr. J. C. Smith departed. Application was made from Douglas to have one appointed to administer the Sacrament of the Lord's Supper to the members of the Church there, who had applied for supply of preaching and been granted the same, or baptism to the children of those of them requiring it. It was agreed that the Rev. A. D. McDonald, of Elora, with Messrs. Wm. Singer and Thos. Cleghorn, be a deputation, with authority to organize the petitioners into a congregation, Mr. McDonald to administer the ordinances. Mr. Thomas McCrae gave in from the finance committee a report of the state of the various funds, and an estimate of expenditure for the current year, showing that six cents per family in the congregations in the bounds would be necessary to meet it—being three cents less than for the previous year. The report was received. Thanks were then given to the committee for their diligence, and the Clerk was instructed to send notice to each congregation of the amount it was expected to pay. Mr. Middlemiss gave in a report of arrangements proposed for preaching missionary sermons and holding missionary meetings; and the same was received and adopted. It was agreed that the item of business "confederation of remits from the General Assembly," be transferred from the meeting in September to that in November, on the ground that the printed minutes of Assembly are not generally in the hands of members at the former date, and that there be an item added to those fixed for the meeting in May to the effect, that reports be given in of the names and standing of students who may be laboring or residing in the bounds. The Clerk was authorized to get one hundred copies of the standing orders, as amended, printed for the use of members. Next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of November, at ten o'clock forenoon. The roll having been called and marked the proceedings closed with benediction.

PRESBYTERY OF HAMILTON.—This court met on the 17th and 18th inst. Besides ordinary routine business the following may be noted as of more general interest. Rev. W. P. Walker, of Binbrook and Saltfield, was appointed moderator for the next six months. The trials of Mr. D. Munro, who has accepted the call from Port Colborne, were heard and sustained. Messrs. D. James and Tibb were certified

for admission to Knox College. The grants for supplemented congregations and mission stations were revised. The induction of Rev. R. M. Croll into the pastoral charge of Simcoe was appointed for Tuesday, Oct. 1st, at 11 o'clock a.m.; Mr. Livingstone to preside, Mr. Laidlaw to preach, Mr. Goldsmith to address the pastor, and Mr. Craigie the people. It was resolved to put the Fort Erie mission field under one missionary, who shall be ordained and engaged for not less than two years. Mr. Campbell, of Niagara, resigned his charge, to take effect on the 22nd inst. It was resolved enjoin each session to make arrangements for holding a missionary meeting during the winter, and the following overture was presented and laid on the table for future consideration: *Whereas* the General Assembly of last year decided "that the names of ministers who have received leave from the Assembly to retire, shall be retained on the roll of their Presbyteries, with the understanding that they have liberty to take part in the deliberations of the court, but not to vote. *Whereas* the above quoted decision is not in accordance with the desire of the majority of Presbyteries, as expressed in the returns made by them to last Assembly in answer to the question sent down for consideration, 'Shall the names of retired ministers be retained on Presbytery rolls?' and *Whereas* the effect of the decision referred to is to give many of the most experienced and honored of the ministers of the Church an inferior status in the lower courts and to preclude them from having a seat in the supreme court, and thus to deprive the Church of their matured wisdom in the consideration of matters of chief importance. Therefore, the undersigned respectfully overture the Presbytery of Hamilton to take such steps as may seem proper to bring this matter under the notice of the General Assembly indicted to meet in Ottawa in June next with a view to obtaining for ministers retiring from the active duties of the ministry a status in accordance with the wish expressed by the majority of Presbyteries. (Signed) John Laing, R. J. Laidlaw, Wm. Craigie.—JOHN LAING, Pres. Clerk.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XL.**

Oct. 6, 1878. } **WARNING AGAINST FORMALISM.** { Luke xiii. 22-30.

**GOLDEN TEXT.**—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Verse 24.

**HOME STUDIES.**

- M. Luke xii. 35-59.... The watchful servants.
- T. Luke xiii. 1-21.... The barren fig tree.
- W. Luke xiii. 22-30.... The shut door.
- Th. Matt. xv. 1-9..... Lip-service.
- F. John iv. 19-30.... Spiritual worship.
- S. Luke xiii. 22-30.... Warning against formalism.
- S. Isa. i. 10-20..... Vain oblations reproved.

**HELPS TO STUDY.**

Our Lord is on his last eventful journey toward Jerusalem, and as He went through the cities and villages of Peræa, wherever there was an opportunity He stopped and taught the people, and in this and the five following chapters of St. Luke's gospel we have the record of the parables, and instructions which were probably spoken at this time.

One of the mixed crowd who followed our Lord addressed to him the question, Are there few that be saved? This man had apparently come to know something of what Jesus required, the self-denial and humility which He demanded of every disciple, and these requirements were too hard for him. They were utterly opposed to these assumptions of superiority and exclusive privilege in which the Jews with but few exceptions made their boast. At the same time the faithful words of Jesus disturbed his self-complacency, and awoke his sleeping conscience. Resenting this disturbance of his self-righteous complacency, and seeking some plea wherewith to excuse his disobedience, he put this question to our Lord. And there are many now who are guilty of the same folly. Conscience presses them hard. They cannot ignore or deny the claims of Christ, nor justify their own disobedience and unbelief. But with the strange deceitfulness of the sinful heart they seek to evade the true issue and to justify their continuance in evil by an appeal to the perplexing problems of life or to the unsearchable things of God. Explain these for us, they say, and then we will believe, forgetting that faith is the only explanation possible to us now. Explain, they say, the doctrine of the election or of the Trinity, reconcile this or that theory of science with the statements of Scripture; and thus they proceed with many questions, some merely idle and curious, others which must ever be objects of thought to earnest men; but all, when put forward in a self-sufficient and self-excusing spirit, out of place, unprofitable and hurtful to those who ask. Such persons are ever occupied with speculation and enquiry, as if these answered in some way or other to obedience and faith. They are like a man standing on the bank of a stream, whose passage is his only salvation; but instead of

crossing, he is engaged in measuring the depth, the diversity, the force and swiftness of the water. He surveys the shores. He even asks how many can cross with safety. He carefully notes all down; and satisfied, turns away. And there are many who imagine this to be religion.

There can be no doubt of the motive of the questioner who now appeals to the Lord, nor as to the meaning of his inquiry, when we turn to the answer of Jesus, which was addressed not merely to him but to the whole class to which he belonged.

Jesus in reply urges *present duty*, which he enforces by a *warning* to the disobedient, and *encouragement* for all who seek.

**I. PRESENT DUTY.**—Verse 24. It is as if Jesus had said, "Why do you speculate whether few or many be saved? Strive yourself to enter in." This was the spirit of his reply.

Strive to enter in at the strait gate. This is brief and sharp. These words show:—1. The genuine spiritual life has a single gate of entrance. It is the gate. Many will seek to enter in by other gates, but they shall not be able. (Note 1). There are a thousand wrong ways, but only one right way. Faithful obedience to Jesus Christ is the one gate into eternal life. Between the pillar of repentance on the one side and the pillar of faith on the other, it opens. Christ Himself is the Door, John x. 9; as He is also the Way, John xiv. 6. Herein is the exclusiveness, the intolerance of the Gospel—Christ alone.

2. This one gate is also a strait gate, Matt. vii. 14. "The Messianic kingdom is represented under the figure of a palace, into which men do not enter, as might appear natural, by a magnificent portal, but by a narrow gate, low, and scarcely visible, a mere postern." This narrow gate is a vivid image of all those terms and expressions of self-sacrifice and self-renunciation which Jesus so frequently made use of:—"giving up," "denying self," "bearing the cross," "forsaking all." "The spiritual life is a life of strait gates and narrow ways, a life where men lose to find, and die to live."

3. This narrow gate requires a determined effort to pass it. Strive to enter in. Literally, agonize to enter in. The Greek word is derived from the *agon*, the gymnastic contest. The Christian is to be an athlete; he is to press on like the runner, to put forth desperate and determined efforts like the wrestler. He is not called to an easy, self-indulgent life. The same word used here is found in 1 Cor. ix. 25: "Every man that *striveth* for the mastery is temperate in all things;" and in 1 Tim. vi. 12: "*Fight* the good fight of faith."

Earnest seeking is the necessary condition of receiving. Men fail of the kingdom, either because they do not strive or because they strive at the wrong place, not entering at the right gate.

II. Our Lord enforces His exhortation by a **SOLENN WARNING**—Verses 25, 26.

The illustration is drawn from a family feast which was celebrated at night after all have returned home. The house was lighted up; and in contrast to the brightness within, the outer darkness was still more gloomy. All the members of the family, for whom the father has waited, have entered and the door is shut. Then those who had before refused to enter, in alarm begin with earnestness to knock and to plead. They still cling to the false notion that they have a right within. But the Lord answers, I know you not, which, as St. Augustine says, is nothing else than "Ye know not me." It is that knowledge of intimacy and love of which Jesus speaks in John x: "I know my sheep and am known of mine."

They renew their plea. It is one of privilege. We have eaten and drunk in Thy presence. They claim acquaintance with Christ and to have even had some intercourse with him. Thou hast taught in our streets. We have heard Thee preach. This was all true, but it only increased their condemnation. They had great privileges, and on the mere possession of these privileges they based their claims. But all in vain. They had not improved their privileges. They had heard Christ, but they had not obeyed Him. Their connection with Him is only formal and external. They are not His friends. As such He does not know them, and they cannot enter. They are shut out, self-excluded; because they are workers of iniquity. Only wickedness keeps men from Christ.

We must remember that those who are here represented as seeking entrance too late, do so upon a false claim and do not really strive. They have no more desire now than they had before to repent and believe. We must not for one moment think that these persons do at last repent and yet are refused. No, it is that through their own sin and wilful rejection of Christ they are at last in a condition in which repentance is impossible. The claims which they advance are the old claims of their self-righteousness; but now they find that these are vain. Our Lord does not teach that these persons are now desiring holiness and salvation. They are past all such desire. Their entreaties are only the utterance of fear and shame.

What a dreadful possibility is here set before us, of deception and rejection; deceived by ourselves in spite of warning and privilege; rejected by Christ because we have loved sin and self more than holiness and truth. There remains for all such only weeping and gnashing of teeth, despair and rage, while their misery is increased by the consciousness of the good which they have lost. Abraham, in the kingdom, while they who boasted that they were Abraham's children are thrust out.

Not the possession, but the *profiting* by our privileges will carry us to heaven.

No worker of iniquity can abide with Christ. Rev. xxi. 27.

III. Our Lord then adds a **GLORIOUS ENCOURAGEMENT**, verses 29, 30, to all who truly and earnestly seek. They shall come from the east, &c. Here is the real answer to the question of the Jew. They shall be many that shall be saved; but what is that to you, if you are not among them? Here is the breadth, the universality of the Gospel. "Who-soever cometh, I shall in no wise him out." "He is able to save unto the uttermost whosoever cometh unto God by

Him." The Gentiles from every quarter shall come and shall sit down to the great feast.

There is warning here to the self-righteous Jew and to all who trust in and boast of their privileges. There is comfort here for every penitent and contrite one, for all who seek, whether they be Jews or Gentiles. For there are last . . . first, and first . . . last. This proverb was literally fulfilled when the Gospel was first preached, and has often been fulfilled since.

**EXPLANATORY NOTES.**

1. Seek to enter in. We must not understand, "shall seek to enter in *by it*, and shall not be able." The emphasis of the command is, Seek to enter at the narrow door: for many shall seek to enter (elsewhere), and shall not be able. After "enter" is to be supplied, in both places, *into salvation, or into the kingdom of God.*

2. Strait gate. A narrow and difficult gate. The word is not the same as *straight*. The idea of a narrowness is preserved in our use of the word *straits*. Observe, the gate is put before the way (Matt. vii. 14). It is not, therefore, the gate out of life, at the end of the pilgrimage, but the gate into the Christian life, as Bunyan represents it in Pilgrim's Progress.

In a book of symbolic pictures there is one of the strait and narrow gate. The gateway in the wall (and there is no other way through it) was just large enough for a man to go through kneeling. One man is trying to go through with great bags of money unjustly obtained, but they will not pass. Another grasps the world in his arms, but it is too large to go through the gate. Still another has huge bales of rags labelled "self-righteousness," but he cannot get through the gate with them. Another passed through only by leaving his rum-bottles, which he broken at the bottom of the hill by the gate. There is room for any man, but there is not room for the smallest sin to pass.

**OUTLINE LESSONS FOR THE MINISTER'S CLASS.**

BY THE REV. T. P. FOTHERINGHAM, M.A., NORWOOD, ONT.

**OUTLINE NO. 4.**

*Course on The Sacraments. Part I.—The Lord's Supper. Based on Thomson's Sacramental Catechism.*

Duty of partaking of the Lord's Supper: (continued).

7.—It expresses our acceptance of the inheritance purchased by Christ's blood. Heb. ix. 15-20.

8.—In it we bind ourselves to observe the engagements involved in the covenant sealed in the blood of Christ (Heb. xii. 24; xiii. 20), and to which we were bound at our baptism. Gal. iii. 27; 1 Cor. vii. 14.

9.—In it we feed on Christ by faith, for His body and blood are as really, but spiritually present to the faith of believers, as the elements themselves are to their outward senses. 1 Cor. x. 16 (Confession of Faith c. xxix. 7; Larger Catechism 170).

The two sacraments are distinguished in that—Baptism is administered but *once*; the Lord's Supper often.

The elements used in Baptism is water; in Lord's Supper bread and wine.

Baptism signifies our regeneration and cleansing in the blood, by the Spirit; the Lord's Supper signifies the spiritual nourishment we derive from Christ.

Baptism is administered to infants, recognising their position as within the covenant; the Lord's Supper only to those who are able to examine themselves.

The two sacraments agree in that—Both are of divine appointment.

The spiritual blessings referred to are the same.

Both are seals of the same covenant.

Both are to be dispensed by ministers only (Matt. xxviii. 19; 1 Cor. iv. 1; Heb. v. 4).

Both are to be continued till Christ's second coming. (Matt. xxviii. 20; 1 Cor. xi. 26).

**THE TEACHER'S REWARD.**

Oh, teacher, faint not: thou art not alone,  
He who hath called thee will thy labour own;  
And though, at first, no grateful fruit appear,  
Think not 'tis labour lost, but persevere;  
Yield not the conflict to the Master's foe,  
But still "from strength to strength" unwearied go.  
Plant thou the seeds of heavenly truth with care,  
And water oft with fervent, pleading prayer,  
Then leave the rest to God, whose Spirit's power  
Shall cause the seed to grow, the plant to flower,  
Till in due course the ripen'd fruit appears  
To cheer thy heart, reward thy prayers and tears,  
And make thee sing for joy,—that peace bestow  
Which they who serve the Lord alone can know.

Toronto.

J. Inrie.

The ruin of many men dates from some idle hour. The diligent escape the snare.

He who seldom thinks of heaven is not likely to get there. The way to hit the mark is to keep the eye fixed upon it. Bishop Horne.

**Births, Marriages and Deaths.**

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At the residence of the Bride's Father, 209 University Street, on the 19th inst., by the Rev. Dr. Wilkes, assisted by the Rev. J. F. Stevenson, LL.B., Mr. Robert Darling, merchant, Toronto, to Annie M., daughter of Charles Alexander, Esq., Montreal.

On the 17th September, by the Rev. Dr. Topp, James Knowles, Jr., to Emma, daughter of the late T. Skerry, Esq., all of Toronto.

## OUR YOUNG FOLKS.

## THE MANGAIA BIBLES.

THERE are many islands in the south Seas, and the name of one of them is Mangaia. Many of the poor natives of the place had long been looking out for an arrival of Bibles from England, but the expected ship came not. "Oh," said they, "perhaps Barakoti (Mr. Buzacott) is dead. The society cannot finish the work. It is not yet completed. We shall never have our Bibles after all."

Some of them had prepared arrowroot and made fishing-nets, and with these things paid beforehand for their Bibles; and when looking week after week and month after month, they saw no ship arrive, their spirits failed them. At last, however, they saw the good ship heave in sight on the first day of the month, and their joy was unbounded.

No sooner was the ship near enough to the shore than they were ready and willing to set to work bringing the heavy packages through the surf over the reef. There was hauling and pulling and pushing and carrying enough. For two days they worked with great diligence and spirit, for they knew that their Bibles had come, and they wanted to have the precious treasure in their own possession.

According to their custom when engaged in hard and heavy work, they kept singing a sort of rude song and chorus, in their own language, to encourage one another, just as sailors sing out, "Heave ho!" when pulling together at a rope.

What they sang was something of this kind:

"The word has come.  
One volume complete;  
Let us learn the good word;  
Our joy is great."

So eager were they to get their Bibles that it was not an easy thing to keep them from breaking open the cases; and when the first Bible was shown them as a specimen, they raised a loud cry of delight.

A public meeting was held, and after thanks had been given to Almighty God for His goodness in the bountiful supply of His Holy Word, one of the Bible cases was opened. Every eye seemed to sparkle with curiosity and every heart seemed to beat with pleasure. Those who had paid for Bibles received them, and as many as forty others ran to their homes for fishing-nets and arrowroot (and such as had it, for money,) that they might have Bibles too. Every day through that week they kept it up, bringing arrowroot and fishing-nets and taking back Bibles.

Many even of those who thought but little of God came to buy Bibles; for they said, "Though we have not yet repented, we think we shall some day, and we may as well have our Bibles ready."

One of these, a young man who had not attended the Sabbath service for four years, bought a Bible, saying that he remembered what he had learned when younger. "I will now begin again reading," said he, "and come to the services."

At the next prayer meeting one of the older disciples, who was in the habit of addressing the others, spoke thus: "I have often spoken to you from a text out of other parts of the Bible which we had, but this

is the first time we have seen the book of Job. It is a new book to us. When I received my Bible I never slept till I had finished this new book of Job. I read it all. Oh what joy I felt in reading the wonderful life of this good man! Let us all read the whole book. Let us go to the missionary by day and by night, and inquire into the meaning of the new parts which we have not read. Let us be at his door when he rises, let us stop him when we meet him, that he may tell us of these new books." Then lifting up his new Bible with all the energy that a feeble old man could summon to his aid, he said, "My brethren and sisters, this is my resolve: the dust shall never cover my new Bible, the moths shall never eat it, the mildew shall not rot it—my light and my joy!"

It was not long before three hundred Bibles were bought by willing purchasers.

But what could be done with all the fishing-nets and arrowroot that they gave for the Bibles? It all found a ready sale when the trading ships called at the island from Tahiti and Sydney, so that very soon upward of one hundred pounds in money would be ready to be sent in payment for Bibles. In the year 1847 an edition of the Tahitian Bible was sent to Tahiti, and, according to the last accounts received, more than nine hundred pounds had been received in payment of it; and an edition of seven thousand copies of the Tahitian New Testament is now in the press.

It is well for us now and then to hear such an account as the one I have given you, that a greater value may be set by us on the word of God. A neglected Bible is a reproach to its possessor. Were Bibles as scarce with us as they were with the islanders of Mangaia, no doubt we should press forward with increased ardor to possess them. Again and again do we require to be reminded of the Saviour's words: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me"—John v. 39. Love your Bibles, children; ponder your Bible and pray over it that it may be a blessing to you for earth and heaven.—*Day Star*.

HARDEN NOT YOUR HEARTS,  
BOYS.

JOHN H— was a boy of fifteen. He was a smart, active, fearless fellow. The boys thought a good deal of him, and he thought a good deal of himself.

On one occasion his father had business which called him far away and, as the eldest boy, he had a kind of oversight intrusted to him. John did well for several days, acting under the counsel of his mother, just as he ought to have done. By and by he grew impatient, and did many things quite independent of her. The younger children did not like his sayings and doings at all. "He orders us round," they said, "as if he were king." At last he took the entire management of things, and one day acted not only against his mother's wishes, but talked very illnaturally to her.

Going to bed that night, he could not sleep. His conduct toward his mother troubled him, and he tossed from one side of the bed to the other, trying to get an easy place. He blamed the bed and the servant who made it; and then he thought he was sick, and con-

tinued to toss on for some time; in fact, John suspected what the matter really was, only he was too proud to own it. He knew it was his treatment of his mother that troubled him, and for a long while he tried to sleep it off, or think of something else, or excuse himself in one way or another. Happily, John did not succeed. Conscience would do its work, and John listened to all it said: and the consequence was that pretty near midnight—for it was as late as that—the boy got up, stole to his mother's chamber, and, with tears in his eyes and penitence in his heart, begged her to forgive him. "And oh," he says, now that he is a man, "it was the sweetest moment of my life when I was forgiven."

That hour was the turning-point in the boy's life. If he had hardened himself that night, the next day he would probably have behaved worse than before, and so on and so on, until the bad boy had become the bad man. But John yielded to the voice of conscience, and he made thorough work of it. He confessed his fault and asked to be forgiven, and experienced the sweets—they are real sweets—of forgiveness. The next day John's management was improved. He was more kind and considerate toward his brothers and sisters and respectful toward his mother, and he was prepared by it afterward to taste the sweets of God's forgiveness and favor. His word to every boy now is, "If you have wronged your mother, be sure to own your fault and ask to be forgiven." Harden not your hearts boys.—*Sunday School Visitor*.

## THE COUNTERFEIT QUARTER.

FOUR boys were standing under a tree, looking at a bad quarter, which the father of one of the boys had taken the day before.

"Father thinks it came from the apple man—he bought apples yesterday—but he cannot be sure, for he had several others in his pocket-book. It is good for nothing anyway, so he gave it to me to play with.

"You wouldn't catch my father losing money that way. He would shove it off on some one. You could spend that in half a dozen ways, if you liked. Give it to me, Freddy, and I will go down to Aleck and get a hatful of chestnuts for it. You might as well; it is of no use to you. If Aleck finds it out, I will take it back, and say, 'Is it bad?' If Aleck finds it out after he gets it, he will pass it on somebody, so there'll not be any harm done anyway."

"What of the next one who gets it?" said Freddy.

"O, he must pass it off as we do," laughed Philip. "Come, let us try it, anyway."

"Not I, Phil," said the other, stoutly. "My father says it is stealing to pass counterfeit money when you know it, and a very high crime. I don't mean to begin that business, even in a small way. Come to think of it, guess the best thing I can do with it is to pitch it into the mill-pond. I might lose it, and somebody find and pass it. Get some pebbles, boys, and let's see which can pitch the farthest."

The old counterfeit was buried in the deep mill-pond, where it was never likely to tempt any one to dishonesty, or to make any one suffer loss by its means.—*Child's World*.

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