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THE PRESBYTERIAN

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NOTES OF THE WEEK.

THE new Presbyterian Church at Arkona is now completed and will be opened next Sabbath.

NO mixed marriage can be celebrated by a Roman Catholic priest in England without an express stipulation that all the children shall be trained up as Catholics.

ACCORDING to the gossip of the Athenæum Club, Professor Robertson Smith will be offered and will take the vacant chair of Mathematics in the University of Aberdeen, and so get out of his present difficulty. Mr. Smith won the Ferguson Scholarship for Mathematics in Glasgow in his time.

IN an editorial "The Congregationalist" disposes effectually of the notion that the Jews did not believe in a future state. Attention is called to a mistranslation of the word *rephaim* in such passages as Psalm lxxviii. 10, which should read "Shall the shades [not dead] arise and praise thee?"

REV. G. L. MACKAY, the representative in Formosa of the Canada Presbyterian Mission, was married lately to a young native of Northern Formosa, named Chang Mia Tsong. The lady is said to be clever, and she is, of course, a convert to Christianity. Mr. Mackay is the first of his order, according to the China "Mail," who has taken a native wife.

IT is reported that the Presbyterian congregation of Seaforth has secured the services of Professor McLaren of Montreal as precentor. We congratulate not only Seaforth but Western Ontario on this acquisition. The call from the Seaforth congregation to Rev. Mungo Fraser of St. Thomas will come before the Presbytery of Chatham at its next meeting.

AT a meeting of the Metropolitan Board of Works, London, a letter, signed by Sir Charles Reed and others on the behalf of the Sunday School Union, was read, requesting the Board to appropriate a site on the Thames Embankment for the purpose of erecting thereon a statue to the memory of Robert Raikes, the founder of Sunday schools. The matter was referred to a committee.

HENRY WARD BEECHER arrived in California on Aug. 22, and is now delivering a course of lectures in the Metropolitan Temple, San Francisco, on "The Wastes and Burdens of Society," "Ministry of Wealth," "The Reign of our Common People," and "Hard Times."

Mr. Beecher will be on the coast only twenty nights, and will speak every night in some one of the towns or cities of the region about San Francisco.

CHIEF JUSTICE MOSS has decided a case where the town corporation of Napanee refused to let a hall to an infidel lecturer on learning the character of his address, and he sued the town for damages. The Chief Justice came to the conclusion that Christianity was part of the common law of England, and as such was made a part of the law of Canada in 1759. He held that the tendency of a lecture like the one in question was against the interests of Christianity, and as such illegal.

THE Archbishop of Canterbury has lately made vigorous statements in behalf of temperance. He says: "There is one dreadful evil overspreading the whole land, which makes havoc of our workingmen—the evil of intemperance. Unless you make distinct and positive efforts against it, you will be neglecting an evil which is eating out the very heart of society, destroying domestic life among our working-classes, and perhaps doing greater injury than any other cause that could be named in this age."

THE International Lesson Committee appointed at Atlanta, will hold its first meeting in Cincinnati, on Wednesday, September 25th, 1878. Its sessions will continue, it is probable, during Wednesday, Thursday, and Friday, and will be devoted to the consideration of the outline of the next seven years' course. The lessons for the first three years will also be chosen, if time permit. Those desirous of offering suggestions may send them to any member of the committee, or to the Rev. Dr. Warren Randolph, of Indianapolis, secretary of the former Lesson Committee.

THE yellow fever is on the increase in most of the South-western cities. In New Orleans there have been about 2,500 cases, about twenty-five per cent. of which were fatal. The news from Grenada is heart-sickening. There is every indication that the town will be wiped out by the plague. Other cities on the Lower Mississippi are suffering more or less, especially Vicksburg and Memphis. The people are flying to the North, leaving property to take care of itself. There are now about 1,000 refugees in Cincinnati, many of whom are in great want, but are being taken care of by the authorities.

THE Rev. E. W. King, a Scottish minister, is endeavoring to gather a Protestant congregation in the Roman Catholic province of Tilburg, Holland. He finds it up-hill work. Of the 27,000 inhabitants, 26,300, he says, are Catholics, who rule with a rod of iron. No Protestant or anti-Catholic can get employment in the mills, and not one Catholic has been induced to join the little church. The beginning was made nine years ago. Such was the nature of the opposition of the Catholics that the first minister could get no public place to preach in, and had to hold meetings in small rooms and kitchens.

MR. HENRY VARLEY is still attracting large congregations in Australia, but is also, it would appear, creating considerable excitement by engaging in serious controversy with the manufacturers of Adelaide about the wages they pay to their factory girls. Experienced factory girls, it is said, get good wages, but "young learners get only half-a-crown a week; and to

this fact Mr. Varley has publicly attributed all the sin and shame of Adelaide." This the manufacturers resent, and are not slow to show their disapproval. "But the result is," we are told, "that all the apprentice girls go to hear Mr. Varley, and that more than one M.P. has taken up his cause."

ON Saturday, the 10th ult., the House of Commons, in the British Parliament, reached a vote on what has been termed the "Sunday Closing Bill." It is a bill which provides by positive law for the shutting up of all public houses in Ireland throughout the Sabbath. From its first entrance into the House, it was keenly contested at every step. At length, however, it passed its third reading by a vote of sixty-three to twenty-two—a very good majority but what was the aggregate of this vote, eighty-five, to the whole number of members in the House? Yet every thing in the interest of public morals, and the best interests of the people of Ireland, every way, constrain the earnest hope that the law will be sacredly regarded and enforced throughout the whole of Ireland. If so, there will be found to be in it an incalculable blessing.

CIVIC weakness is not confined to Montreal. The following extract is from the Belfast "Witness" of August 23rd: "Matters have come to a dead-lock in Belfast. We do not know where we are, nor whither we are going. The Mayor has forbidden all processions, but the ship carpenters of the Queen's Island have, unequivocally, expressed their determination to march in defiance of the proclamation. This is a serious and grave state of affairs, and calls for exceptional tact and judgment on the part of the local authorities—qualities which, we regret to say, have been too often conspicuous by their absence. The secret of the present difficulty lies in the fact that the authorities, being too weak to put down rowdy ruffians who wreck houses and churches and smash heads, are obliged, in order to secure the peace, to encroach upon the liberties of all classes."

"THE RECORD" of the Free Church of Scotland for August gives an interesting review of the missions of that Church. These missions are found in India, Africa, the new Hebrides, and Syria. In all there are forty-five ordained missionaries, of whom nine are natives, and twelve preachers and missionary teachers and doctors. Of the ordained missionaries twenty-seven are in India and fifteen in Africa. Two ordained missionaries and three missionary teachers were sent out the past year. The Indian missions have been somewhat interfered with by the great famine. The Rev. Narayan Sheshadri formed two orphanages in Western India, which have 136 children. Evangelization, street-preaching, household visitation, the circulation of religious literature, and itinerant preaching have been faithfully attended to, and the important work of Christian education has not been neglected. In connection with Mr. Sheshadri's mission, 778 villages were visited and preached in. The South African missions have suffered severely by the Kaffir war. In Central Africa cheering progress has been made at Livingstonia. In the new Hebrides the Free Church has two of the nine missionaries now in those islands. The third one, the Rev. John Inglis, is now in Scotland, superintending the printing of a version of the Scriptures in the language of Aneityem. In Mount Lebanon, Syria, the Church has one missionary, and several schools, containing 1,000 children.

OUR CONTRIBUTORS.

PREACHING.

"Preach the preaching that I bid thee" (Jonah iii. 2).
 God the Father.—"Preach the gospel" (Mark xvi. 15).
 God the Son.—"Preach the gospel" (Luke iv. 18).—God the Spirit.

MR. EDITOR,—Having long held and frequently uttered the maxim that, "As a man treats God's word so he treats God's self," I was not only struck but staggered when lately I leisurely looked into a volume of "Moody's Sermons and Addresses," which casually came in my way, where I saw with sorrow the frequent and often flippant interpolations which Mr. Moody so unscrupulously interweaves into the Scripture record, and so ill in keeping with the three-fold and divinely uttered injunction which heads this paper. To my mind and it may be to others, such fancied and fictitious emendations, alike unwarranted and unwise, seem not only to transform the Scripture narrative into a kind of religious romance, but to give a prominence and a power to the conceit, that if to Mr. Moody instead of to "holy men of God" had been committed the writing of the Scriptures he would have drawn up a record far more attractive and instructive than that "Scripture given by inspiration of God," and which "holy men of God spake as they were moved by the Holy Ghost." Without, however, characterizing farther either the man or the matter, and while scorning "to set down aught in malice," but rather "laying aside all malice and all guile and all hypocrisies and all evil speaking," I would simply lay before your readers a few samples out of many to substantiate my statements, so that they may not only judge for themselves, but search if they may for others where these selected have been but too easily found.

NOAH.—The idea that God was going to destroy the world was preposterous to the men of his day. No doubt if there had been any insane asylums in his day they would have put him in one of them. No one minded Noah except to rail at him. The astronomers began to look at the stars and could not tell that any flood was coming; the geologists were examining and digging down into the earth only to discover that there was no God; scientific men said that God didn't create man, that he came from a monkey, and they talked of evolution and scoffed at the words of Noah, politicians were putting men in office and fixing things to suit their ends; their banking-houses were open as usual, their saloons and billiard halls were as busy as ever. No doubt forty-eight hours before, Noah couldn't have sold the ark for much more than kindling-wood. But there came a little cloud like Elijah's, not larger than a man's hand, but it grew larger and larger until it covered the sky.

ABRAHAM.—When God commanded Abraham to offer his son, we read that the next morning the old man saddled his ass and started. He didn't tell his wife anything about it; if he had she would likely have persuaded him to remain where he was. As he goes on, he looks at his boy and says, "It is a strange commandment that God has given; I love this boy dearly, I don't understand it, but I know it's all right, for the Judge of all the earth makes no mistakes." The first night comes and their little camp is made and Isaac is asleep; but the old man doesn't sleep. He looks into his face sadly and says, "I will have no boy soon; I shall never see him on earth again, but I must obey God." I can see him marching on the next day, and you might have seen him drying his tears as he glanced upon that only son. The second night comes; what a night that must be to Abraham. "To-morrow," he says sadly, "I must take the life of that boy, dearer to me than life, dearer to me than anything on earth. The third day comes and as they go along they see the mountain in the distance, when he says to the young men, "You stay here with the beasts." As they ascend the mountain Isaac says, "There's the wood and the fire, father, but where's the sacrifice?" And he answers, "The Lord will provide a sacrifice; everything is ready. And now," he says, "my boy when I was in bed three nights ago, God came to me with a strange message in which He told me to offer my child as a sacrifice. I love you, my son, but God has told me to do this and I must obey Him. So let us both go down on our knees and pray to Him." After they have sent up a petition to God Abraham lays him on the altar and kisses him for the last time. He lifts the knife to drive it into

his son's heart, when all at once he hears a voice, "Abraham, Abraham! spare thine only son."

LOT.—Lot got into Sodom. It was business that took him there. He might have said: "Well, I've got a large family; I've got a great many dependent upon me and I must get rich faster, so I will go into Sodom. Business is the first consideration, and it must be attended to." If you had gone into Sodom before these angels came down you would probably have found that no man had got on so well. If they had a Congress, perhaps they sent him to represent Sodom, because no man had done better in business. Perhaps they might have made him Mayor of Sodom. If you could have seen his "turn-out" it would have been one of the very best. Mrs. Lot must have moved in the very best society of the city. The Misses Lot were looked upon as the most fashionable people there. They got on well, oh yes, that is the way men talk now. Men thousands of miles from God take their children right into the whirlpool that takes them to sure ruin. Perhaps he was a judge, and when the angels got to the gate they might have heard of the name of "the Honorable Judge Lot." It sounded pretty well. He might have owned a good many corner lots; he might have owned a good many buildings with "Lot, Lot," painted all over them, and on account of his property he might have been a very high man in Sodom. But time rolls on, and Lot while sitting at the gate one evening saw two strangers on the highway coming toward Sodom. Likely these Sodomites did not know them, but twenty years before Lot had seen these men at his uncle's home, had seen them sitting at his uncle's table, and he knew these angels when they approached, and bowed down and worshipped them, and bowed down to the ground and invited them into his house. But it was a sink of iniquity and they would not go in, yet I suppose Lot lived in a marble-front house there. But he pressed his invitation on them and they accepted. Then these men said to Lot, "Who have you got here besides yourself? What is your family? Have you got any others besides yourself in this town?" Well, the father and the mother had to own up that they had married their children to some of the Sodomites. "Now," they say, "if you have any, get them out of this place, for God is going to burn it up. Tell them this, and if they won't come, escape for your lives and leave them, for He will destroy the city." Look at the scene. There are the men at the outside of the door groping about to find it, and Lot starts out to tell his son in law of the coming destruction. I can see the old man. He goes to a house and knocks. No sound, all are asleep. He knocks again, and perhaps, too, shouts at the top of his voice, and the man gets up and opens the window. He puts out his head. "Who is there?" "Your father-in-law," answers the old man. "What has brought you out of bed at this hour? What's up?" "Why," says Lot, "two angels are at my house who say that God is going to destroy Sodom and every one who remains." "Why, you go home and go to bed," replies the son-in-law, and mocks him. I can see him now go off to another daughter's house. I do not know how many daughters he had, he might have had as many daughters as Job; and he goes to them and they mock him too.

JACOB.—God chose Jacob rather than Esau. By nature Esau was the better of the two. Some people say that God hated Esau before he was born. This is not the teaching of Scripture, even though one of the minor prophets long years after mentions it. Jacob was all the time making bargains. It does not pay to make bargains with the Lord. Jacob wanted to trust God no farther than he could see Him. The Lord promised to Jacob from the top of the ladder what he should have. Jacob gets up and says "If God will be with me and keep and clothe me, then shall the Lord be my God." What a low, contemptible idea he had. God had promised him all from Dan to Beer sheba. We find Jacob after this in Haran driving bargains all the time, and the worst of it is, he gets beat every time. There was a man wrestled with Jacob. It was Christ. When did he prevail? When his thigh was out of joint all he could do was to hold on and get the blessing. Would to God his thigh had been left out of joint so that there was no more of the flesh in him.

THE BRAZEN SERPENT.—Let us look into the camp of Israel. There are three millions of people coming up out of Egypt. They had disobeyed God. —He has brought judgment upon them—they were dying everywhere, and a petition went up to God to

have mercy on them. You could hear the groans of the wounded and the dying from one end of the camp to the other. There is a mother bearing away her loved child to the grave and lamenting over her lost one. At another corner we see a son mourning over the death of a mother. Again, we see a family group plunged in affliction. The father has died and left a widow and a large family, and they are bearing him away to that grave in the wilderness. There is a young man who has just been cut down. He was in the bloom and flush of manhood; and here is a young lady who has received the fatal sting and is being laid in her narrow bed, her friends mourning that they have to leave her in that desert forever. Not a family but who has lost some loved one; all is despair and desolation. These serpents were very busy, and the moment a man or woman was bitten they were gone. When Moses lifted up that serpent as a remedy how the news spread. I can see a mother whose boy has been bitten. There she is leaning over her boy and she says, "O, my son, those beautiful eyes will soon be closed in death, and you will be gone forever." She sees the glaring film gathering over them, she feels the cold hand of death stealing over her darling. She hears the death rattle in his throat, and all at once there is a great noise. Some one at that moment rushes past her tent, and she stops him and asks, "What is all that noise?" "Why," says the man, "God has provided a remedy, and all those who have been bitten by the fiery serpent can live if they but take the remedy." "Tell me what it is! Where is it?" eagerly inquires the woman. "Well," responds the man, "God has told Moses to make a brass serpent and lift it up with prayer, and that shout was the shout of all Israel when the serpent was lifted up." "Where is it?" she inquires with eagerness. "Right up yonder on the hill." And she goes a little way and sees the serpent, and comes running back to her boy and says, "You haven't got to die, my boy, God has provided a remedy." "A remedy," ejaculates the boy. "Yes," says the mother, "God has told Moses to make a brass serpent and put it up, and if the people who have been bitten but look at it they will be cured." "Is it true, mother?" asks the boy with a little incredulity. "Why certainly it is true, my dear; I saw some persons running about who had been bitten." "How I wish I could walk to it, but I can't, I'm too weak." So the mother just takes the boy in her arms and runs with him to the foot of the hill and turns his face to the serpent and tells him to look. There is a film almost over his eyes, and he says, "Mother, I can't see it." "Keep on looking my boy," urges the mother, and he strains his eyes in the direction of the serpent, and at last he catches a faint glimpse of it, and leaps from his mother's arms perfectly well. I can see him now running about and telling every one how he has been healed. He hears of a man who has been bitten and rushes to his tent and shouts, "I've got good news for you, you can be saved." "That's nonsense," says the man. "I never knew of a man who had been bitten but who died." "O but God has told Moses," says the boy, "to lift up a brass serpent, and tell every one who has been bitten to look on it and they will be saved. I was bitten as bad as you are, and I have been saved." "Why," replies the man, "you don't think I am fool enough to believe that a man as near death as I am can be saved by merely looking at a brass serpent on a pole." "Well, I tell you," urges the boy, "twenty minutes ago I was as nearly dead as you are now. My mother came and told me of it, and I was too weak to go but she carried me where I could catch a glimpse of it, and in a minute, yes, in the twinkling of an eye, I was made perfectly whole." "You don't say so," he responds rather curiously, "Yes, I do say so," rejoins the boy. "Why," says the man, "you don't think I am going to make such a fool of myself unless you can show me the philosophy of it?" etc., etc., etc.

Thus your readers may have the opportunity of comparing Moses with Moody, God with man. Comparing Moses who wrote under the inspiration of God with Moody who spoke his utterances, as the preface to the volume tells us, "under the noblest inspirations, and they deserve to be read by millions of people who want to know the gospel in its simple, Scriptural purity, and how it is proclaimed by one whom God has placed at the head of evangelists, and who has a wonderful facility of adapting his discourses to the occasion, and thus gives them a freshness that extemporaneous speakers, repeating themselves, often lack. And not only so but his mental activity and spiritual growth impart newness and power to his addresses and prayers which men who speak much, and live upon themselves, as it were, are apt to want." ***

VINDICATION OF U. P. MISSIONARIES
FROM THE CHARGE OF OCCASIONING
THE DECLENSION OF RELIGION
AMONG U. E. LOYALISTS.

MR. EDITOR,—In the PRESBYTERIAN of August 2nd, Mr. McCollum, in vindicating the religious character and services of the U. E. Loyalists, and accounting for the declension of religion among them, blames especially the arrival of "staunch conservatives from Scotland and Ireland, who superseded the progressive American ministers." These conservatives, it appears, "were prejudiced against revivals," and did not use "the inspiring, if not inspired, hymns of Isaac Watts;" and they "roamed over the territory, not as pioneers to plough up and cultivate new soil in unoccupied fields, but to secure, or prevent a rival from securing, fields already cultivated through years of patient toil by the U. E. Loyalists and their pioneer and American ministers." Farther, he says, "ministers of Mr. Proudfoot's views and education, and with settled views in favor of the exclusive use of the inspired Psalms, could hardly expect to sustain the spiritual interests of churches and neighborhoods which had been almost constantly blessed by powerful outpourings of the Holy Ghost, and where the people had been spiritually fed and brought up on hymns of human composition." Mr. Proudfoot is also blamed for saying at the conclusion of revival services in Hamilton, "It will require months to train them," i.e., the persons who had asked the prayers of Christians—"for admission to the Church." Now, as the Mr. Proudfoot referred to was my father, and as he and his fellow-laborers are by these statements placed in a false position, it is clearly my duty to correct Mr. McCollum's mistakes. I shall advert to them in the following order:

I. So far were these devoted men from roaming over the country in a sectarian spirit, that they studiously avoided interfering with existing Presbyterian congregations. Indeed, Mr. Proudfoot invariably called on Presbyterian ministers whenever he had an opportunity of doing so, for the purpose of ascertaining the extent of their spheres of labor, into which he would not intrude, and also for the purpose of receiving information in reference to destitute localities where his services might be desired. He even attended meetings of Presbyteries, with the view of establishing friendly relations, and also co-operating with the brethren. With much inconvenience, he attended a meeting of Presbytery at Streetsville, September 26th, 1832, stated the nature of his commission, and was most cordially welcomed by the Presbytery. Liberty was given him to preach in the vacancies of the Presbytery, and their countenance was promised in any field which he might occupy beyond their bounds. In a letter, dated Dec. 31st, 1832, to his fellow-laborer, the Rev. Thomas Christie, who on account of indisposition was detained at Kingston, he states the result of his explorations in the following terms. "All west and north of Dundas is an open field for us. There, I purpose, we shall plant our mission, raise up a scion of the U. A. Synod, and, in that garden of Canada, the shoot will soon be a nobler plant than the parent tree. I have promised to visit Thorold in the Niagara district; but as the exigencies of that place are not pressing, we may, we must, let it lie over." To accuse these men of prosecuting their missionary labors in a spirit of rivalry or sectarianism, is most unjust. Besides, there seems to have been, at that time, no unseemly rivalry between the sixteen ministers connected with the Church of Scotland then in Canada, and the fifteen ministers who constituted the United Synod of Canada. Indeed, a basis of union between these two bodies was then in course of preparation.

II. How it could be said that Mr. Proudfoot had "settled views in favor of the exclusive use of inspired Psalms" I can't even imagine. In his public services he used the Psalms, paraphrases, and hymns, frequently commencing the services of a communion Sabbath with the 4th hymn.

Blest morning! whose first dawning rays
Beheld the Son of God
Arise triumphant from the grave,
And leave His dark abode.

Does Mr. McCollum suppose that people can be spiritually fed *only* on hymns of human composition? Does he believe that the partial introduction of inspired Psalms occasioned the cessation of the "powerful out-pouring of the Holy Ghost?" Will the Holy Ghost not exert his blessed influences in connection with his own inspired word?

III. I do not believe that the pioneers of the U. A. Synod—subsequently, the United Presbyterian Church—were prejudiced against genuine revivals. They were not favorable to the superficial revivals that prevailed in the country when they arrived. As they were strangers, they could form an estimate of these revivals only from the information which they obtained from others. Mr. Proudfoot, as his journal shows, was exceedingly anxious to obtain full and reliable information before he formed any opinion of his own. This he very naturally sought from other Presbyterian ministers who had been a considerable time in the country.

The following extracts from his private journal will show the grounds on which he formed his opinion, and will also adequately account for his suggesting to Mr. Marsh that persons professing to have received religious impressions would require instruction to fit them for the duties and privileges, connected with full communion.

"September 16th, 1832.—Had a long conversation with Rev. Mr. Harris respecting the American revivals. He told me that he was present at a revival at Ancaster, that he was requested to converse with some of the revived in order to their being admitted to the Lord's table, that he found them amazingly ignorant even of the simplest doctrines and facts, so much so that he could not have thought of admitting them to the Lord's table, and yet they were all admitted, because they had been *revived* and *awakened* *convinced*. These revivals are not favorable to Scripture knowledge and practical piety. The revived do not study the Scriptures, they depend on excitement, and ministers who cannot excite them are desired to remove to make way for some one whose more extravagant energy and whose novelty may stir them up. In reference to their life, they are in general much the same as before—some are worse and some are better. Of the revived, there are many who have been revived several times, some even seven times. It would appear that the impulse attending or producing a revival soon subsides, and that there must be a fresh revival. The Americans have hit upon the way of keeping up the revival. They have ministers who are called *revival* men—men who accept of no charge, and who go throughout the land producing revivals. These, I have heard, are a peculiar race of men. They are much given to think that they are the persons to whom it belongs to produce a revival. They think, at any rate, that they ought to be consulted when a revival is to be got up. They think that they only know the whole process of converting men at any given time and in any given numbers. The revivalists are said to be mostly Hopkinsians and Blank—the name is suppressed. These classes agree in the fundamental principles of reviving. They believe and teach in the most explicit manner, and in many instances in an offensive manner (so far as good taste is concerned), that men have power to repent and believe and act of themselves, that they need no aids for these ends, and, therefore, they just insist by all the terrors of hell that men should make an instant choice. I have heard that there is likely to be a schism in the American Presbyterian Church on the subject of revivals. The one party is stiff for the Confession of Faith, the other is for the liberty and power of man.

"December 11th, 1832.—Rev. Mr. B. called and gave me a full account of the manner in which he acted at the revival meeting at Grimsby. He had been invited by Mr. E. to assist at the dispensation of the Lord's Supper. When he arrived he was treated with peculiar coldness. This was soon explained by the arrival of a carriage load of American ministers. During the sermon they took copious notes. At the conclusion of service, Mr. E. proposed that some persons should be selected to take charge of the business of the occasion. Mr. B. stated that this was the duty of the elders, nevertheless, there were six chosen and the *elders were shut out*. In the course of conversation, Mr. B. was informed that it was uncertain whether there would be a sacrament, as it was a revival meeting. Mr. B. being offended at the proceedings of the American ministers, left. We heard subsequently that the sacrament had been dispensed, and that *all the awakened were admitted to the Lord's table without distinction*.

"Read in the 'Presbyterian'—an American paper—many complaints of the mischief done by revival men. They view themselves as the only persons who have a right to assume the direction in revivals; they

often insult the minister of a church to his face and in the face of his church, they do what they can to make his people despise him, and they go about the members of his church not only creating suspicions but directly telling them that their minister is incapable of conducting matters in this advanced state of the world, as they call it, and that they ought to get another to minister to them. This is just what I have heard from others, and just what I had expected. And these are the men who are to renovate the world, and to bring in a new dispensation, and to give Christianity a new form, and to arm it with a new power. The secret of these revivals is supposed to be in this: the full and unmodified assertion of the sinner's ability to do what God requires of him.

"In the 'Christian Magazine' I read the following paragraphs: 'A minister in a neighboring village prayed, or rather *said* in his prayer: We do not ask that sinners may be enabled to repent, for they are able enough already, but that they may be made willing. In another village we heard a preacher make use of the following language: Sinners sanctify themselves, God don't do it for them. Sinners can do all that God requires of them without the aid of the Holy Spirit. It is a great disgrace to sinners to be dependent on the Holy Spirit. They ought to be ashamed of it. There is no mystery in the Spirit's operation; it is all as plain as day.'

"Such are the doctrines of the Hopkinsians, and these are the doctrines which are to give the gospel a new power—these are the doctrines which are to convert sinners in thousands to the faith of the gospel."

From these abridged and enfeebled extracts, it is easy to see how anxious Mr. Proudfoot was to understand thoroughly the revival system that had been imported from the United States. And having received the information contained in these extracts, is it strange that he and other orthodox ministers were unfavorable to such revivals, and to the means by which they were promoted? Would it be fair, on this account, to say that they were prejudiced against revivals? It is not reasonable to blame the alleged prejudices of these pioneer missionaries for the declension of religion in the U. E. Loyalist congregations. It would probably be nearer the truth to say that proceedings by which the people were allowed to remain in great ignorance of the Word of God, by which the spiritual office-bearers of congregations were set aside; by which unsound doctrine was taught and inculcated; and by which a periodical spasmodic excitement was kept up, occasioned the declension complained of. Had the progressive American ministers laid a good foundation and erected on it a solid edifice, it would not so soon have tumbled in ruins, or passed away like a dream of the night.

This paper is designed mainly to vindicate the character and missionary labors of Mr. Proudfoot and his associates, because he alone is expressly named. It also refers mainly to the years 1832-3, because these constituted an important era in the history of the country. They were indeed "days of small things," yet there can be traced even *then* the beginnings of great movements which have affected the religious and political state of the country ever since. *Then* men had to contend for fundamental principles of civil government and of scriptural doctrine and polity. *Then* an unusually large number of enterprising immigrants arrived, who did much to make the country what it is. *Then* an attempt was made to lay the foundation of an Established Church by the erection of fifty-seven rectories. This, combined with other proceedings of an irresponsible government, sowed the seeds from which sprung the rebellion of 1837; as men who had seen, or perhaps taken part in, agitations which preceded the Reform Act in Britain could not submit to the arbitrary rule of Sir John Colborne. *Then*, too, the ministers of the United Synod of Canada, instead of becoming connected, as was expected, with the missionaries of the United Associate Synod, became incorporated with the Church of Scotland.

It is interesting to compare the state of the country now with what it was nearly half a century ago. In doing so we have reason to thank God and take courage. Let us not undervalue men who bore the heat and burden of the day—men the fruit of whose labors we are now enjoying, and whose names, high principles and self-denying efforts to promote the spiritual welfare of the country, are held by great numbers in grateful remembrance. J. P.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XIV.

His Grace gives the best of all reasons as far as mere assertion goes—why Catholics "hold so strongly to tradition." It is, he says, "because the Holy Scripture orders them to do so" (p. 24). His attempts to prove this are, however, utter failures. Let us look for a moment at the passages which he quotes—two in number—both from 2 Thessalonians. The first is chap. ii. v. 15, where the Apostle says, "Stand fast, and hold the traditions you have learned, whether by word or our epistle." The second is chap. iii. v. 6, where he says, "not according to the tradition they have received of us." These traditions were doctrines which the Apostle had taught the Thessalonian converts, and commands he had given them "by word of mouth," and in writing. They were, therefore, very different from what the Church of Rome calls tradition. In 1 Cor. xi. 23, Paul says, "For I have received of the Lord Jesus that which also I delivered unto you." In the same epistle, chap. xi. v. 3, he says, "For I delivered unto you first of all that which I also received." In these passages, the word rendered "delivered," is in the original, a part of the verb from which the noun rendered "tradition" is derived. The traditions spoken of in them are of the very same nature as those spoken of in the passages quoted by His Grace. Protestants, therefore, receive tradition properly so called. The Apostles can now no longer speak to us by the living voice, but in their writings they "deliver" to us that which they have "received" of the Lord Jesus." It would be well if his Grace's Church were to reject all traditions, except those in the apostolic writings.

The Archbishop tries to "turn the tables" on the Protestants. He says (p. 25) that they themselves "believe in many traditions." These, according to him, lack only 998 of 1,000. Let us notice just two of them. (1) The keeping of the first day of the week as the Sabbath. Protestants keep it as such, because they believe that they have Scriptural authority for so doing. (2) "The eating of blood though forbidden in the first Council of Jerusalem." His Grace must mean the *not* eating of blood. Many refrain from using blood as an article of food, because they believe that they ought not to do so. No one, however, eats it because he believes that he ought to do so. The clause "though forbidden in the first Council of Jerusalem," is, therefore, here a very ridiculous one. Protestants who refrain from eating blood, do so, either because they believe that Scripture forbids it, or that it is hurtful to health. Of tradition they make no account whatever.

His Grace further says (same page), "All that Christ and His apostles said and did have not been recorded; were they the world would not contain all the books that should be written," (John xxi. 25). For "have" and "they," read "has" and "it." Had the Holy Spirit seen it to be needful for our salvation that we should know more of what they said and did, more would have been recorded. To supplement the Old and New Testaments by tradition, is virtually to say that the Spirit of God is not infinitely wise.

On page 26, the Archbishop asks, "Was not the Virgin Mary a mere ordinary woman?" Either of these adjectives is sufficient. In reply, he says, "By no means; she was not an ordinary woman of whom the Scripture says, 'that all nations shall call her blessed' (Luke i. 48)." His Grace does not quote Scripture here very correctly. The passage referred to gives Mary's own words regarding herself. She does not say "all nations," but "all generations." She also says, "From henceforth all generations," etc.; that is, from the time when the Holy Ghost should come on her. She would be called blessed, not on account of anything in herself, but only on account of being the mother of the promised Messiah. According to his Grace's reasoning, certain strange doctrines can be proved, of which the following are specimens. The children of the virtuous woman "arise up and call her blessed" (Prov. xxxi. 28). Therefore, she is not a "mere ordinary woman." The Holy Spirit says, "Blessed is the people that know the joyful sound" (Ps. lxxxiii. 15). Therefore, every one belonging to it is more than "a mere ordinary creature." Christ says, "Blessed are the poor in spirit," etc. (Matt. v. 3-11); and again, "Blessed are they that have not seen and yet have believed" (John xx. 29). Therefore, they are more than "mere ordinary creatures."

"She alone is called, and is in reality, the mother of Jesus Christ the Son of God (Luke i. 43)," [page 26]. This utterly demolishes those heretics—if such there be—who believe that Christ had more mothers than one. Of course, the Virgin Mary was not the mother of the Son of God. She was the mother only of the body of Him who was both the Son of God and the Son of Man.

"She was no ordinary woman to whom an archangel was sent from heaven and addressed in the most honorable title of full of grace, whom the Son of God obeyed and loved above all other women, as every good son will love his own mother," [page 26]. Had composition, your Grace. You cannot say, "to whom an archangel . . . addressed." You should say, "and whom he addressed," etc. Is not "loving and obeying" the natural order? It does not sound strange to speak of Christ *loving* his mother more than any other woman, but it does to speak of His *obeying* her more than any other. Was there any other to whom He was by the law of God bound to be subject? It was absolutely necessary that Christ as our Redeemer should be "made of a woman." Of course, then, He was bound to love her more than any other woman and to obey her. The original of the word rendered "full of grace," does not express moral character, but honor bestowed on one. The Protestant translation, "highly favored," is the correct one. In the 30th verse, it is said, "Thou hast found favor with God." This is the same as the expression so often used in the Old Testament, "To find grace in one's eyes or sight. Here, the word rendered "favor" is the noun from which the one in the 28th verse, rendered in the Vulgate "full of grace," is formed. In Eph. i. 6, a word having the same origin as the latter is correctly rendered in the Protestant version "made accepted."

"In fine, God's mother is no ordinary woman." Here, his Grace sums up the arguments which he has already brought forward to prove that the Virgin Mary was "no mere ordinary woman." But if nothing be added to nothing the whole is nothing, and it is so in this case. God has His being of Himself, and therefore He never had a mother.

Let us pass on now to the 41st page. Here his Grace tells us why Romanists do not eat flesh on Fridays. It is "because Christ predicted that when He would be taken away from His disciples they would fast (Matt. ix. 15). So Friday being the day on which He died, it is meet that His followers should mortify themselves by abstaining from the most nutritious food. Since He suffered death for our sins on a Friday we should mortify the flesh for them also on that day." According to his Grace, refraining from eating flesh on Friday is fasting. Elsewhere he says "Fasting subdues the flesh and brings it under subjection, and takes away the stimulant of revolt" (Rom. viii. 13), [page 41]. The Romanist may stuff himself with other kinds of food, but as long as he does not eat the flesh of beast or bird, he fasts! He is allowed to eat on Fridays, bread, "the halesome parritch, chief of Scotia's food," any kind of fish, potatoes fried in animal grease though he must not eat the grease by itself, butter, eggs which with time and heat would have become chickens, and, I believe also, a certain kind of water-fowl, because it feeds on fish. He is allowed to drink soup made of flesh, though he must not eat the flesh. On this food, one can fast on Fridays comfortably and with benefit to the body. To multitudes of Romanists, it would be a much more painful thing to refrain from whiskey and tobacco on Fridays than it is to refrain from flesh. His Grace says on page 40, that "Catholics fast to imitate Christ the true model of all Christians." Such fasting as I have just described is not an *imitation*, but a *burlesque*, of Christ's fasting.

"It is a custom dated back to the earliest days of the world, that on the anniversary of the father's death children fasted," (page 41). The Romanist, however, —as "an Irish gentleman" would say—observes the *anniversary of Christ's death every week*.

"Did not Christ say, 'It is not that which goeth into the mouth that defileth a man?'" (page 41). There is his Grace's answer to this Protestant objection, which blows it into hundreds of thousands of millions of atoms so small that they cannot be seen even by the most powerful microscope. "That is true. It was not the apple that defiled the soul of Adam but his disobedience in eating it." It is not at all likely that the fruit which Adam ate contrary to the command of God, was what the French call an "earth apple"

(*pomme de terre*), and his Grace's countrymen a "pratue" or "murphy," but how does his Grace know that it was an apple? Are the Fathers unanimous on this point? If they be, that, of course, settles the question.

"Catholics frequently make the sign of the cross because with St. Paul they glory in the cross of our Lord Jesus Christ (Gal. vi. 14)," (page 42). The truth is that the great mass of Romanists glory only in two pieces of wood crossing each other at right angles. Of the full meaning of the Apostle's words which his Grace here quotes, they are, in fact, as ignorant as any wild Kaffir.

"Some Christians have a prejudice against the symbol of salvation, but without valid reason. A weathercock symbolizes change," (page 43). The Christians of whom his Grace here speaks, are, of course, neither Pagans, Mahometans, nor Jews. They are, therefore, Protestants. Now, his Grace when he calls them Christians, acts against the teachings of his Church, for she most distinctly says that they are not Christians. They have a good reason for being opposed to the use of the sign of the cross, as Hezekiah had for destroying the brazen serpent. He destroyed it, because it was, in itself, of no value, and was made an idol. The sign of the cross is, in itself, of no value, and we know that it is largely used for superstitious purposes. What connection there is between the cross and a weathercock it is very difficult to see. The cock—which is a very common ornament on the steeples of Roman Catholic Churches—refers to an event in the life of "the first Pope," which is anything but creditable to him. As it is easily turned about by the wind, it is used as a figure of a changeable person. Of course, as the Church of Rome boasts that she never changes, a weathercock is never put on a Popish Church as a symbol of change. As such, it would, of course, be a most unsuitable ornament.

Subjects of next paper, "Archbishop Lynch on Baptism, Confirmation, and the Confession."

Melis, Que.

T. F.

THE INDIAN MISSION AT LITTLE SASKATCHEWAN.

BY REV. GEORGE FATTERSON, D.D.

MR. EDITOR,—Having had the opportunity of visiting the mission of our Church among the Indians at Okanase, in the North West Territory, under the charge of the Rev. George Flett, I feel it my duty to bear my testimony to the efficiency of the work carried on there, and perhaps a short account of what I saw may serve to deepen the interests of the friends of our Foreign Missions in that portion of our work.

After travelling through prairie almost treeless, one is delighted to come upon such a beautiful piece of scenery as he beholds on approaching the scene of our mission. On turning the elbow of Little Saskatchewan River, he beholds a rich river valley, a low meadow with the river curling through it, while the banks rise somewhat abruptly to the height of one or two hundred feet, on the one side well wooded, on the other covered with copse or small trees. About six miles up is the Indian reserve. The white tents of the Indians were on the low flat by the river. But the missionary's dwelling, a small log cabin, stands on the rising ground. As I drew near the missionary's house, my attention was attracted to some dusky little faces at the door of a little log building standing near. I soon learned that this was the Indian School. I was invited in and heard them in their concluding exercises. They sang some well-known hymns, such as "Joyfully, joyfully onward we move." The school is taught by Mr. Cunningham, one of the students of the Manitoba College. The number in attendance is very irregular, owing largely to the circumstances of the Indians, their necessities for food often taking them away to considerable distances. In this way at certain seasons there may be between forty and fifty in attendance, at other times not more than a dozen. The school is supported by Government, which requires an average attendance of twenty-five. This is rather high to expect in the present circumstances of the Indians, and sometimes works very unfairly to the teacher, who, after having laboured faithfully finds his average reduced in consequence of the Indians being absent from absolute necessity. It is not to be expected that Indian children should give the continuous attention that is expected of white children in schools. Hence the order is to have a short session of school in

the morning and another in the evening, the rest of the day being employed by them in gathering berries, upon which they partly depend for subsistence. At these times the teacher goes round the encampment, bell in hand gathering the children and leading them to the school. The number present at the time of my visit would be from twenty to twenty five, from five to thirteen years of age. As to their progress the school has been such a short time in operation, that much cannot be reported. It is to be added, too, that they are being taught in English, of which they know but little. Still the teacher informed me that some have made good progress, considering the circumstances, though others show themselves slow to learn. In their circumstances a set of object lessons would be very valuable.

In looking at the school, I could not help feeling, sorry to see the miserable condition of the children as to clothing. One little fellow of five or six years of age had only a shirt "in longitude sairy scanty," with longitudinal rents, which did not increase its aptitude for the original purpose of clothing. And yet Mr. Flett tells me that he never misses a session of the school. Others were in a condition scarcely better. I take the liberty of recommending the case of these children to the kindness of the friends of our mission. Let each one who feels interested take some of their own children's worn garments, no matter if there are holes at the knees or elbows, or if girls dresses are faded or unfashionable, let there be no collecting, but let each make up as many as convenient, into a parcel or parcels, only seeing that each parcel does not exceed four pounds in weight, tie it up well, address it to "Rev. George Flett, Shoal Lake Post Office, North West Territory," put postage stamps on it to the value of twelve and a-half cents for every half pound which it weighs, and then put it in the nearest post office. Parties sending may mail it "by parcel post" if they choose, and they may put on the corner their own name, but if they do not choose to do so they may be satisfied that in due time some little hearts will be gladdened, and that the deed will not be forgotten in that account where even cups of cold water are reckoned.

Mr. Flett is a practical man, and is using his best efforts to induce the Indians to engage in agriculture, not merely by exhortation but by showing them how to do the work required. The result has been that last year they raised enough potatoes for their own use, and had some to spare to sell to the settlers coming in. The morning after my arrival Mr. Flett drove me to see their plantations. We drove through the low ground by the river, which was covered with the richest meadow grass, so that they have no difficulty in keeping the few cattle they possess, and they might easily keep ten times the number. On the other side of the river we came to their plantations. There I saw fields of potatoes, such as I never saw surpassed, I think never even equalled. Other vegetables also looked well. Mr. Flett also taught some of them to plough, and last year they broke up a portion of the prairie for wheat, but through the mismanagement of the Government officials, the seed did not arrive until it was too late to sow, so that the ground lies waste, and they have prepared no land for next year's crop. One man, however, had bought some seed with his own means, and had now a small field of wheat looking extremely well, and alongside of it I saw a small field of barley. A number of them have built houses, in which they live in winter, and which, Mr. Flett says, they keep quite tidy, scrubbing them out every Saturday. I may add that Mr. Flett is building a larger house for himself, and that the greater part of the work so far has been done by the Indians under his direction.

As to Mr. Flett's evangelistic work it is largely carried on by visiting and conversation. But he holds one service on a week day and two on Sabbath, morning and evening. The old people still remain heathen, but those in the prime of life are generally Christians, and some of them decidedly so, and the young people will receive a Christian training.

As I was to hold service in English in the neighbourhood on the next morning, (Sabbath) Mr. Flett held service on Saturday evening instead of Sabbath morning, and I had the pleasure of being present. The number present was small, not exceeding twenty or twenty-five. That day the Government agent had been paying them their annuities, and also giving them their allotment of provisions, and it was too good a time for many to come to service. The old chief

and two or three old heathen were present, and sat in Indian stolidity during the whole service but the rest showed their interest in the whole services. In particular they joined heartily in the singing, which they did from manuscript books of hymns prepared by Mr. Flett, and you may be certain that it was interesting to me to hear the first hymn sung to the good old air of Coleshill, while I suppose some others would have been as much interested to hear, as the concluding hymn, "Nearer My God to Thee," in Cree.

In conclusion I must say that I think that the Church is to be congratulated on the possession of such an agent for the work among the Indians. His perfect familiarity with the Cree language, his self-denial, his practical skill as well as his evangelistic zeal, all point him out as the right man in the right place, and in his wife he has a most efficient help-meet. The only matter of regret that I saw was that the band receiving his labours was so few in number, consisting of only about 120 souls in all. Let not these be despised. But besides attending to these, he visits other quarters. He had recently been to Fort Ellice, where the Indians have applied for a teacher, and he intended in a few days going to Fort Pelly.

I had not an opportunity of visiting our mission among the Sioux, but from what I learned from various sources, I believe that they are also making good progress under the labours of the native missionary, the Rev. Solomon Tunkansuiciye, and with the active aid of their intelligent chief, Enoch. Neither could I see the work of the Rev. John McKay, our missionary to the Indians at Prince Albert. But altogether I heard enough to satisfy me that our Indian missions are entitled to a larger place in the prayers and sympathies of the Church than they have hitherto had, and that the present state of the work affords every encouragement to prosecute it vigorously.

A SONG FOR SABBATH MORNING.

BY W. A. MOSE.

Hail! sweet day our God hath blest,
Emblem of eternal rest;
Bid the weary toiler cease,
Fill each troubled soul with peace.
May no sinful cares annoy
Thy sweet hours of heavenly joy,
Full of comfort from above,
Token of our Saviour's love.

As thy beams of light arise,
Chasing darkness from the skies;
Rise thou brighter sun and shine
In this clouded heart of mine;
Drive the darken'd clouds away,
Guide me on to endless day;
Here a crown of life to gain,
And with Thee in glory reign.

Jesus' name our tongues shall praise,
For these earthly Sabbath days,
When we first were taught to know
And to love His name below.
Soon these days with us will cease!
Soon we'll gain the port of peace!
Sweet that endless rest shall be,
Evermore, O, Lord with Thee!

Castlesfor 1, Aug. 14th. 1878.

LINES ON THE DEATH OF A CHILD.

'Tis just a year ago
Since little Nellie slept,—
How sad, how long, the time has been;
How often I have wept.

How oft has sleep fled from my eyes
In deadness of the night,
When I have thought of her and sighed
And wished for morning light.

How often I have listened for
Her sweet melodious voice,
That filled the house with music
And made my heart rejoice.

The gloomy winter's gone at last,
So long and drear it's been,
Without a bee or bird or leaf
Or flower to be seen;

And now the spring has come again,
The birds sing round our door,
And yet to me it somehow seems
More sad than 'twas before.

But why so sad? my lamb has gone
To realms of light and bliss,
Where nothing enters that defiles
Nor any wickedness.

She feared not death but calmly said
To heaven she should go,
Because her Saviour shed His blood
To wash her white as snow.

As time wore on her end drew near,
She bade me a good-bye,
And said the angels now had come
To take her to the sky.

As if they called her she replied,
In sweet and joyous tone,
"Yes, yes, I'm coming, yes," and soon
We found that she was—gone.

Oh! true! selfish heart, to wish
My darling back again
Into this world of misery,
Of anguish and of pain.

She was not mine, but unto me
To rear for Him was given:
God give me grace so that, at length,
I too may enter heaven.

J. J.

SINGING ANTHEMS.

MR. EDITOR.—Is it right and allowable to sing an anthem as part of the services of our Presbyterian Church? Does the practice of singing anthems exist in any of the congregations of our Church in this Dominion? These questions have been frequently asked of me, and instead of venturing an answer I prefer asking your opinion, and that of your numerous readers, by inserting the above in your valuable journal. Personally, I am very fond of good music, and in no place should music be so good as in the church. From this you might infer that I am not averse to the anthem, but however this may be, kindly let us know what you and others think about the matter. Yours, etc.,

August 26th, 1878.

MUSIC.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay held its regular meeting at Woodville, on Tuesday, 27th of August. The Rev. J. T. Paul, the retiring moderator, received a vote of thanks for his faithful and able discharge of his duties. And the Rev. D. McGregor was elected for the ensuing year. The time of the court was principally occupied with the supplemented congregations and mission stations, preparatory to the meeting of the Home Mission Committee. An interesting report was given in by Mr. Carruthers, student, of his work in the north field. The next regular meeting was appointed to be held at Lindsay, on the last Tuesday of November.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Knox Church, Owen Sound, on the 22nd of August. Mr. A. H. Scott, M.A., a licentiate of the Church, called to be colleague and successor of Mr. Morrison, appeared, and presented his trials for ordination. The examination was cordially sustained. Mr. Morrison resigned the active duties of the ministry. The Presbytery received the resignation; appointed a committee to draft a minute thereon; accorded him the status of pastor emeritus of Knox Church, and agreed to petition the General Assembly at its next meeting to sanction his retirement, and to confirm the position given him by the Presbytery. Mr. Morrison was also granted leave of absence from the Presbytery for twelve months, and the clerk was instructed to furnish him with a ministerial certificate. In the afternoon the ordination took place. Mr. Morrison presided. Mr. Somerville preached from Titus i. 5. The minister and people were addressed by Messrs. McDiarmid and Stevenson respectively. There was a large congregation present, and much interest manifested in the services. Mr. Scott enters upon his work with the cordial sympathy of every member of his flock, and the prayer of his brethren in the Presbytery is, that the God of all grace may sustain him, and abundantly bless him in his work. Presbytery adjourned to meet in Knox Church, Owen Sound, on Tuesday, September 17th, at 10 a.m.—JOHN SOMERVILLE, Pres. Clerk.

WE will not be likely to pray too much. God never tires of hearing us if our petitions are honest and earnest, and as for ourselves we cannot exaggerate our expressions of want or gratitude. We explain away the meaning of Paul's direction to pray always, and to do it probably to excuse our own neglect. Time spent in legitimate praying is never lost time.

A LONDON professor, who is credited with having "investigated the troubles of the English working people," says their aggregate annual cash earnings reach \$1,500,000,000, of which he thinks they ought to save \$75,000,000, whereas they only do save \$20,000,000. The larger part of the missing \$55,000,000 probably goes for drink.

BOOKS AND MAGAZINES.

The Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The September number of the "Canadian Monthly" contains: "A Visit to the Dolomites," by W. D. Reed, "William Cullen Bryant," by H. L. Spencer, "The Haunted Hotel," by Wilkie Collins; "Humour," by Edgar Fawcett; "A Quarrel with the Nineteenth Century," by M. J. Griffin; "The Whip-poor-will," by Hon W C Howells; "Woman's Work," by *Fidelis*; "The Monks of Thelema," by Walter Besant and James Rice; "One of Canada's Heroines," by John Reade; "Matthew Arnold as a Poet" by Walter Townsend; "A Stray Leaf from an Old Diary," by J. M. Le Moine; "An Animated Molecule and its Nearest Relatives," by Daniel Clark, M.D.; "New Aspects of the Copyright Question," by G. Mercer Adam; Round the Table; Current Literature. The first article is illustrated by a number of cuts representing some very picturesque mountain scenery. The paper on "Woman's Work," by *Fidelis*, is a strong plea for the recognition of the intellectual equality of the sexes and for the admission of women to the professions. In "A Stray Leaf from an Old Diary," Mr. Le Moine gives to the world some interesting reminiscences of Louis Joseph Papineau and the events of 1837 in Quebec. Mr. Griffin, in his "Quarrel with the Nineteenth Century," points out many evils which have crept in the political system and disturbed the relations between the State and the people; but the two main points are, "the decay of the principle of authority" and "the decay of the virtue of obedience." The general character and tone of the articles in the present number shew that the magazine is carefully edited, and that the improvements made in connection with its new departure are permanent. It certainly combines the best features of both the old magazines.

An Animated Molecule and its Nearest Relations.

By Daniel Clark, M.D.

In the shape of a well got up pamphlet, we have here an essay read before the American Association of Medical Superintendents of Asylums for the Insane, at Washington, D.C., on the 10th of May, 1878, by Dr. Clark, Medical Superintendent of the Asylum for the Insane, Toronto. In this essay the doctor combats the materialistic views of Huxley, Tyndall, and some other physicists. His knowledge of chemistry, his surgical experience, and his experience in dealing with the insane, render him well qualified to discuss such a subject. He furnishes many proofs of the hypothesis that mental action, apart from sensation, is not the result of any change or movement among the particles of matter composing the brain, but rather the cause of them. These items of proof collected in the course of a professional man's experience, will be of great value to metaphysicians. But Dr. Clark advances a theory of his own to account for mental life and action which may perhaps be considered by some as only a sort of refined materialism. The basis is electricity or magnetism. Of this the doctor thinks he has found a "development" or "higher manifestation" which he calls "Vitalism," and a still higher form which he calls "Psychism." In one place he speaks of the "ego" as "the highest development of that entity called magnetism;" and in another place he says: "Thus far I have indicated salient points in the phenomena of magnetism, and the analogous, but more varied force, which I have designated vitalism. The latter always includes the former as a substantial energy. We can see that in psychism the two former are necessary to the latter, and that the trinity is indispensable to mental existence—shall I say—being mental life itself." No, don't say it, doctor; at least, don't say it is *mind*. We are going to believe in this twice-refined electric fluid and think it quite possible that it has a great deal to do with making things lively among the "molecules" and with carrying orders along the nerves to distant parts of the body and bringing news back; but there is an operator somewhere; the mind sits enthroned above and beyond all these physical arrangements, no matter to what extent they are multiplied.

THERE never was a jar of discord between genuine sentiment and common sense, never did nature say one thing and reason another.—*Burke*.

MORNING GLORIES.

Oh, dainty daughters of the dawn, most delicate of flowers,
How fitly do ye come to deck day's most delicious hours!
Evoked by morning's earliest breath, your fragile cups unfold
Before the light has cleft the sky, or edged the world with gold.

Before luxurious butterflies and moths are yet astir,
Before the careless breeze has snapped the leaf-hung gossamer,
While speared dewdrops yet unquaffed by thirsty insect-thieves,
Broader with rows of diamonds the edges of the leaves.

Ye drink from day's overflowing brim, nor ever dream of noon,
With bashful nod ye greet the sun, whose flattery scorches soon;
Your trumpets trembling to the touch of humming-bird and bee,
In tender trepidation sweet, and fair timidity.

No flower in the garden hath so wide a choice of hue,—
The deepest purple dyes are yours, the tenderest tints of blue;
While some are colorless as light, some flushed incarnadine,
And some are clouded crimson, like a goblet stained with wine.

Ye hold not in your calm, cool hearts the passion of the rose,
Ye do not own the haughty pride the regal lily knows;
But ah, what blossom has the charm, the purity of this,
Which shrinks before the tenderest love, and dies beneath a kiss?

In this wide garden of the world, where he is wise who knows
The bramble from the sweet-brier, the nettle from the rose,
Some lives there are which seem like these, as sensitive and fair.

As far from thought of sin or shame, as free from stain or care.

The fairest are most fragile still, the world of being through,
The finest spirits faint before they lose life's morning dew.
The trials and the toils of time touch not their tender truth.
For, ere earth's stain can cloud them, they achieve immortal youth.

—*Littell's Living Age.*

A PEARL OF GREAT PRICE.

A young girl was sent by her father, some years ago, from one of the towns of the Lebanon to a convent in Damascus. At home she had been quite serious and religious, so far as she knew her duty; but in her new position she devoted herself with great enthusiasm to all the peccances and requirements of the order of which she had become a member.

She had heard of the Bible, but had never seen a copy. Often did she ask of her Superiors to be allowed the reading of God's Word, and as often was her request disregarded. She was told that there were other things far more important for her to do to advance her spiritual interests. After a time, for some reason, her father took her from the convent and brought her to his home. Not long after she was married. One day she visited the bazaar of her native place seeking for cloth for a dress. While examining the goods shown her in one of the shops, her attention was directed to the shop on the other side of the street. She very quietly and innocently inquired what was held for sale in the shop opposite. She was told that it was a book shop and that Bibles were for sale there. She at once put down the piece of cloth she was examining, and crossing the street entered the shop and asked to see a Bible. The bookseller took one from the shelf and handed it to her, she took the book and opened it with eager curiosity. After examining it for a little time, she told the bookseller how long she had desired to have a Bible, but had never seen a copy before. "I should like to have this Bible to my house," she said. "I cannot pay you for it to-day, but if you will trust me, I will see that the money reaches you." She then gave the names of her father and husband, as a guaranty that the book would be paid for or returned to the shop. The salesman saw, in the eagerness of the young woman to possess the word of God, that she was to be trusted, and told her to take the book and read it carefully. With rapid steps she hastened back to her home and began at once to read the precious word. She gave all the time at her command to its study. She became more and more interested in what she read and persuaded her husband to join her, and he became almost as enthusiastic as his wife in the examination of Bible doctrines. The Lord blessed them both in the study of his truth. They gave themselves to their Saviour in an everlasting covenant, and are now members of the evangelical church in Zahleh, and are co-workers in leading others to the Fountain that they may drink of the waters of life from the same source whence their thirst was quenched.—*Bible Society Record.*

CURRENT OPINIONS.

TRUE politeness is the outside of true piety.—*Evangelist.*
As a rule, the worst business that a Christian worker can be in is to be aiming simply at present results.—*Morning Star.*

WE do not live in vain, if we only show by the failure of our experiment where truth is not to be found.—*Rev. Dr. H. L. Wayland.*

IF Christians are honored and ordained to be fishers of men, it is very certain that they are catching very few in our great cities.—*Baptist Weekly.*

THERE is no reforming agency like the living gospel in the hands of a faithful Christian ministry and of a living church.—*Christian Intelligencer.*

A CHRISTIAN's life is not a Drummond-light to show off a street-parade; but a pharos on a headland to save imperilled voyagers.—*Rev. Dr. Charles Wadsworth.*

I should not be forgotten that intolerance of the fiercest kind is manifested by infidelity, and in no others does it take more hostile attitudes.—*Presbyterian Banner.*

EXCEPT the large culture of the higher powers of the soul, there is nothing we need more to insist upon as a remedy for skepticism than sound scholarship.—*Joseph Cook.*

A "WORK" that does not prompt a man to pay his debts in this world, affords too unsubstantial wings with which to sweep the solemn space beyond the veil.—*Zion's Herald.*

Is any good end served by the publication in the daily newspapers, in a conspicuous place, of the vileness and brutality of the country day after day?—*Christian Intelligencer.*

THE Christian has no leisure, in the sense in which worldly men use the word. They mean by it, time which is their own, to do what they please with it. But he is never off duty.—*Watchman.*

ARE we to have no representatives of a higher public sentiment and of more permanent principles than can be furnished by professional politicians and avowed partisans?—*Standard of the Cross.*

IF men would give themselves to serious meditation on the teachings of Christ, letting all other sources of suggestion on this subject alone, a good deal of worse than useless speculation would come to an end.—*Watchman.*

WE use the world as not abusing it when we thankfully enjoy the blessing of Divine providence in it. It is not only the region of existence, but of enjoyment; not only of life, but of pleasure.—*Presbyterian Journal.*

WHAT is Kearney living on—his laid-up money, or the contributions of workmen? If the former, he is a "bloated capitalist;" if the latter, he is getting wages for a day's work neither fair nor decent.—*Brooklyn Union-Argus.*

WITNES shall we relieve the burial of our beloved dead of the odious publicities and hard formalities which too often now attend it, and confine the sacredness of family sorrow at its bitterest, within the family alone?—*Congregationalist.*

How many gentlemen of this city whose yearly incomes are \$10,000 and upwards, consider it any part of their duty to help rule this city? And how much "Kearneyism" would it take to reduce those incomes fifty per cent?—*New York Mail.*

REPUTATION is the dust which the frightened swine may raise in the highway; character is the unwasting diamond that shines for ages in the crown of royalty. Reputation is the breath of the crowd; character is the verdict of God.—*Christian Advocate.*

WORDS that have not been thought of in advance by the speaker are not likely to be thought of afterwards by the hearers. Until time has been taken to get something worth saying into one's mind, time is lost in trying to get it out again.—*Sunday School Times.*

TEN women sell their birthright for dress and luxury where one weakly yields through love or is betrayed by deceit. These facts indicate what is the remedy. It is in a more faithful, more efficient, more Christian home training.—*Examiner and Chronicle.*

IT is essential, not only that a man should think he is right, but that he should be right. "Take heed, therefore, that the light which is in thee be not darkness," is an injunction that the best-intentioned man in the world would do well to heed.—*Sunday School Times.*

WE protest against that senseless misconception which regards the farmer or the mechanic as the only workingman; and would even by a thoughtless expression, seem to concede to him rights, and demand for him privileges, which other toilers do not share.—*Examiner and Chronicle.*

THE books that are written to annihilate the Bible are continually sinking into oblivion, and the question concerning them will soon be the one which Burke put in his day—Who reads them? Ask the booksellers what has become of all these lights of the world?—*Central Presbyterian.*

DISCOVERY is coming to be regarded as the crime. It is time to call things by their right names; to define a thief as one who takes what is not his, and to regard the act more and its assumed motive less; to restore the old and bold line between honesty and dishonesty.—*New York Times.*

I AM no fanatic, I hope, as to Sunday; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England, and the United States, the countries which best observe Sunday, constitute almost the entire map of safe popular government.—*Joseph Cook.*

HE is an insane man, and an enemy to the laborer and to the community, who simply uses an unlicensed and incendiary tongue to arouse the passions of men and combine the ignorant and vicious classes of the community in a crusade against civilization and the rights of others who, by industry, thrift, and temperance, have accumulated property.—*Zion's Herald.*

PRACTICAL PAPERS.

CANNING FRUIT.

TO CAN PEACHES.

First prepare the syrup. For canned fruits, one quart of granulated sugar to two quarts of water is the proper proportion; to be increased or lessened according to the quantity of fruit to be canned, but always twice as much water as sugar. Use a porcelain kettle, and, if possible, take care that it is kept solely for canning and preserving—nothing else. Have another porcelain kettle by the side of the first, for boiling water (about three quarts).

Put the peaches, a few at a time, into a wire basket, such as is used to cook asparagus, etc. See that it is perfectly clean and free from rust. Dip them, when in the basket, into a pail of boiling water for a moment and transfer immediately into a pail of cold water. The skin will then at once peel off easily, if not allowed to harden by waiting. This, beside being a neat and expeditious way of peeling peaches, also saves the best part of the fruit, which is so badly wasted in the usual mode of paring fruit. As soon as peeled, halve and drop the peaches into boiling water and let them simmer—not boil hard—till a silver fork can be passed through them easily. Then lift each half out separately with a wire spoon and fill the can, and pour in all the boiling syrup which the jar will hold; leave it a moment for the fruit to shrink while filling the next jar; then add as much more boiling syrup as the jar will hold, and cover and screw down tightly immediately.

Continue in this way, preparing and sealing only one jar at a time, until all is done. If any syrup is left over, add to it the water in which the peaches were simmered and a little more sugar; boil it down till it "ropes" from the spoon and you have a nice jelly, or by adding some peaches or other fruit, a good dish of marmalade. Peaches or other fruit, good, but not quite nice enough for canning, can be used up in this way very economically. Peaches to be peeled as directed above should not be too green or too ripe, else, in the first place, the skin cannot be peeled off; or, if too ripe, the fruit will fall to pieces.

Another way.—After peeling and halving as above directed, lay a clean towel or cloth in the bottom of a steamer over a kettle of boiling water and put the fruit on it, half filling the steamer. Cover tightly and let it steam while making the syrup. When that is ready, and the fruit steamed till a silver fork will pass through easily, dip each piece gently into the boiling syrup; then as gently place in the hot jar, and so continue till all have been thus scalded and put in the jar. Then fill full with syrup, cover and seal immediately. While filling, be sure and keep the jars hot.

Another way.—Peel, halve, remove the pits, and prepare the syrup as directed; and when it is boiling drop in enough fruit for one jar; watch closely, and the instant they are sufficiently tender take out each half with care and put into a hot jar till full. Then dip in all the boiling syrup it will hold. Cover tightly, set aside, and prepare for the next jar. Be sure and skim the syrup each time before adding more fruit.

After jars are filled and the cover screwed on, before setting them away, every little while give the screw another twist until it cannot be moved no farther.

CANNING PEARS.

The skin will not peel off so easily as the peach by dipping them in boiling water, but it will loosen or soften enough to be taken off with less waste of the fruit than if pared without scalding. Prepare the syrup and proceed as for peaches. They will require longer cooking; but as soon as a silver or well plated fork will pass through easily they are done. Longer cooking destroys the flavor.

PINEAPPLES.

Pare very carefully with a silver or plated knife, as steel injures all fruit. With the sharp point of the knife dig out as neatly and with as little waste as possible all the "eyes" and black specks, then cut out each of the sections in which the "eyes" were, in solid pieces clear down to the core. By doing this all the real fruit is saved, leaving the core a hard, round woody substance, but it contains considerable juice. Take this core and wring it with the hands, as one wrings a cloth, till all the juice is extracted, then throw it away. Put the juice thus saved into the syrup; let it boil up five minutes, skim till clear, then add the fruit. Boil as short a time as possible, and

have the flesh tender. The pineapple loses flavor by overcooking more readily than any other fruit. Fill into well heated jars, add all the syrup the jar will hold; cover and screw down as soon as possible.

CANNED PLUMS.

Plums should be wiped with a soft cloth or dusted, never washed. Have the syrup all ready, prick each plum with a silver fork to prevent the skin from bursting, and put them into the syrup. Boil from eight to ten minutes, judging by the size of the fruit. Dip carefully into the hot jars, fill full, and screw on the cover immediately.

Cherries may be put up in the same way.

SWEET CORN.

Corn is considered one of the most difficult things to can; but Mr. Winslow's patented process makes it comparatively easy.

This is Winslow's mode of canning corn. Fill tin cans with the uncooked corn cut carefully from the cob. Scrape the cob enough to get the milk, but not so as to loosen any of the hulls. The corn must be freshly gathered, and not allowed to be in the sun a moment after plucking; the sooner it is cut from the cob and in the can the better. As soon as the can is filled seal it hermetically. Put the cans when filled and sealed into a boiler, surround them with straw to prevent them striking against each other when boiling; then cover them with cold water. Set the boiler over the fire; heat gradually. Let them boil, after the water gets to the boiling point, one and a half hours. Then puncture the top of each can to allow the escape of gases; but seal immediately after and let them boil two and a half hours longer. In packing the cut corn into the can all the milk that flows out while cutting it must be put into the can with the corn.

CORN AND TOMATOES.

This combination is much liked by many, and very singularly, when mixed, there is none of the trouble often experienced in canning corn alone.

Scald, peel and slice ripe tomatoes; they should not be too ripe. About one-third corn to two-thirds tomatoes, or, if preferred, equal parts. Cook the corn in its own juice twenty minutes in a steamer, to avoid the necessity of adding any water. Cook the tomatoes in a porcelain kettle five minutes, in only their own juice; then add them to the corn; stir well together till they boil up once, and can and seal immediately.

We have never tried this, and should fear the corn would need longer cooking; but it comes well endorsed from several good authorities.

STRING BEANS.

Next to tomatoes string beans are among the easiest vegetables to can. String them by pulling off the rough strings or bindings on either side, break into two or three pieces, and throw into boiling water till scalded all through, but not cooked, then can and seal immediately while boiling hot.

TOMATOES

should be ripe, but not all softened, and be sure they are freshly gathered. Pour boiling water over them to remove all the skins. Melt red sealing wax, and add a little lard, as the wax alone is too brittle. Have it all ready in a tin on the stove, if the tomatoes are to be put in tin cans. Put the tomatoes in a porcelain-lined preserve kettle, add no water, but cook in their own juice, taking off all the scum which rises. Stir with a wooden spoon. Have the cans on the hearth filled with boiling water. When the tomatoes have scalded all through over a good fire, and boiled up once, empty the hot water from the cans, set them in a pan of boiling water over the stove, and fill them with the scalding tomatoes. Wipe off all moisture from the top of the can with a clean cloth, and press the cover on tightly. While one presses the cover down hard with a flat knife, let another pour carefully round this cover the hot sealing-wax from the cup, which should be bent to a lip, so it will flow all round the cover in a small stream. Hold down with the knife a minute longer, till the wax sets, continue in the same way till all the cans in readiness are filled. Now take a flat poker, or the blade of an old knife no longer useful, heat red-hot over the coals, and run it round on the sealing-wax, to melt any bubbles that may have formed. Notice if there is any noise from the tops of the cans like escaping gas. If so, it is not tight enough, and the steam is escaping. Examine if any holes are found anywhere about the can, and, wiping them dry, cover with the wax while the cans are yet hot.

Boil down what juice may be left over after the cans are filled, season, and use for catsup.

If glass jars are used instead of tin cans, screw the covers tight, wrap in paper, and set in a dark, cool place. We much prefer glass to tin for all such purposes, and especially for tomatoes, because the acid of the tomatoes acting on the tin gives a disagreeable taste, and we doubt if they are as wholesome as glass or stone. *Mrs. H. W. Beecher, in Christian Union.*

COURTESY IN BUSINESS.

As we paid our four cents for a paper in the office of one of our large dailies, the other morning, a pleasant "Thank you," from the clerk greeted us. We have thought much about it since. We should not have considered it discourteous if our money had been taken mechanically: four cents is a small sum. But it was very much pleasanter as it was, and the little incident set us to thinking on the subject we have put at the head of this article.

Would it not be much better all round if there were more of courtesy introduced into our business dealings? We go into some shops and offices where there seems to be the most utter indifference whether your wants are supplied or not. We sometimes meet officials on railways and steamboats who are almost brutal in their manner, as if a gold band round the cap gave them a right to be overbearing and insolent. And then, again, we find others quite the reverse, ready to answer civil questions civilly and to promote the comfort of those who are temporarily under their care. It is needless to say that a little courtesy goes a great way in making things smooth and agreeable.

This lesson of courtesy is one, it seems to us, that all young persons entering in any capacity upon a business life ought to learn. There need be nothing fawning or simpering about it. It is best when thoroughly manly or womanly. But it certainly is most easily acquired in youth, and it will stand its possessor in good stead in all after years. The courteous clerk will rightly be the favorite clerk. We know that the homely old proverb is in one sense true, that "fine words butter no parsnips," words do not take the place of things, of actions. But it is also true, as the Scripture says, that "a soft answer turneth away wrath." This politeness in manner and in word will be like the oil that prevents the friction of the machinery. It makes everything run easy. —*Christian Weekly.*

A SENSIBLE WOMAN.

"There was a strange scene at Cincinnati recently," says the "Times." "A respectable and intelligent young lady was engaged to be married, and made the discovery that her affianced was in the habit of drinking, and told him what she had learned. He promised never to drink again, and she forgave him. The wedding day was subsequently set, and all went well until the morning appointed for the performance of the ceremony. During the interval he made his usual visits, and though he drank at times, his betrothed never learned of his faithlessness until it was nearly too late to punish him for it. They were standing side by side, and a moment more would have found them man and wife, when he turned toward her, and his tell-tale breath spoke of whiskey." When the minister propounded the usual question to her, the response came faintly, 'No.' In surprise the question was again asked, and this time the response was clear and decisive, 'No.' She then turned to her lover, accused him of drinking, reminded him of his promise to her, and said that a man who would break a promise so solemnly made could not be relied upon, and she feared to trust her future to such a man. Expostulation and entreaties were all in vain, and that little 'Yes' still remains unsaid."

HE who is the most slow in making a promise is the most faithful in the performance of it.

THERE are some persons on whom their faults sit well, and others who are made ungraceful by their good qualities.

THERE are some men so exquisitely selfish that they go through life not only without ever being loved, but without even wishing to be. —*Richter.*

THE mission of a journalist ought to be regarded as one of great responsibility. To trifle with it, by lightly recording lies in place of facts, is a crime. No considerations are sufficient to justify any one in making careless and unfounded statements, with the added sanction of publicity in the press. —*N. Y. Observer.*

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C. BLACKETT ROBINSON, *Editor and Proprietor.*

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TORONTO, FRIDAY, SEPTEMBER 6, 1878.

UNIVERSITY CONSOLIDATION.

WE have had much pleasure in observing that, at the late meetings of the Educational Associations in Kingston and Toronto, attention has been called to the question of University Consolidation in Ontario. The time has arrived when the Government ought to be pressed to do its duty in the matter. The churches have too long carried a heavy burden which they should never have been asked to bear; and it is full time for the State to assume a duty which is peculiarly its own.

We imagine that few will deny that it is the duty of the State to provide the means of obtaining a University education for those who desire to avail themselves of it. The power and influence of a nation depend, in no small degree, on the character, and intelligence, and spirit of its citizens; and it would not be difficult to show that the reflex benefits resulting to the State from the higher culture given in the Universities are well worth all that the State is likely to expend in providing that culture. No one can seriously maintain that the provision made by the Government of Ontario in the *one* college which it sustains in Toronto is at all adequate to the wants of the country.

Why, we ask, should the various churches be laid under the necessity of providing the means of literary, scientific, and philosophical culture for those who are unable or unwilling to attend the college endowed by Government, and who, even if they should present themselves at University College, Toronto, could not find either accommodation or instruction there? The churches have quite enough to do, in the way of education, if they maintain efficiently theological schools in which candidates for the ministry can receive the technical training needed for their profession. Why should they be burdened, in addition, with the task of providing a general University training for the whole community? As a matter of fact the churches are quite unequal to the task. We have not forgotten the memorable description which Mr. Goldwin Smith gave to the people of England, of the

wretched equipment of some of our Canadian colleges. Even if there was exaggeration in that description, the fact remains that all of these denominational institutions are sadly hampered and harrassed for want of adequate support. We have a vivid recollection of a conversation with the President of one of these colleges, in which he playfully described the vexations he had to endure in "running the big machine under his charge while he had not the means to do it with." It must have been pleasing to Principal Grant, when seeking an additional endowment for Queen's College, to have Premiers and ex-Premiers on the platform of his meetings saying all sorts of complimentary things about himself and the institution over which he presides. We could not help wondering whether there occurred to his memory, at the time, the story which Dr. Chalmers told when he was seeking an endowment for his theological chair from the very courteous, but very close-fisted, Town Council of Edinburgh. A certain lady had taken offence at the action of the office-bearers in the church where she worshipped. To mark her resentment, on the following Sabbath she passed the plate at the door without putting into it her usual contribution, and having made a most profound courtesy to the elder standing by, she swept magnificently up the centre of the church. The worthy elder, nothing daunted, immediately followed her into the building; and in a voice loud enough to be heard by the whole congregation addressed her in the words, "Gie us less o' your manners an' mair o' your siller, my lady."

Indeed, when we read of the large contributions made by the ministers and members of the church to sustain the University at Kingston, we cannot help feeling indignant that sacrifices so heavy should be exacted from men little able to make them; and that means, which are so much needed by the Church to carry on its own work, are being diverted into another channel, simply because our statesmen are too indolent or too timid to take hold of a question which ought long before this time to have been definitely settled. We have no hesitation in avowing it as our decided conviction that the whole amount which Principal Grant is now endeavoring to raise within the bounds of our church ought to be spent on the college buildings and the endowment of the theological faculty; and that the Provincial Government ought to charge itself with the duty of maintaining in efficiency the department of Arts in the various colleges of the land.

Why should the State allow the churches to do work which is peculiarly its own? Why should it require, or even permit, this at their hand. If it be true that every emigrant added to the population is worth a certain sum of money to the country, it may surely be concluded that every man who has received a thorough University training has an additional value, for which the country should be willing to pay an extra price. Even on economical grounds, it is of unspeakable value to have, scattered throughout the land, men who are able from their culture and intelligence to guide public opinion and public action in the right direction. University College in Toronto receives from the Legislature a handsome annual sum for the culture which it be-

stows upon its graduates. Why should the Province refuse to pay a price for a literary product of equal value to the country furnished by a college at Cobourg or Kingston? Will any one say that the rich Province of Ontario is unable or unwilling to do more than it has hitherto done? There are (in addition to the County Model Schools) *two* large institutions supported by the State to provide candidates for the single profession of teaching, and only *one* college maintained by the State to furnish the needful preliminary training for *all* the other liberal professions—for lawyers, physicians, journalists, legislators, clergymen, as well as for those who wish to obtain the fitting education of gentlemen! We have no desire to see University College deprived of any part of its present endowment; but we feel assured that the great majority of intelligent people would gladly see something contributed by the State (if it can fairly be done) to help other colleges, which are doing work quite as needful and valuable to the country as that which is done in Toronto. If the learning and culture of the graduate are worth something to the country, no one, surely, will say that the value is lessened, when the denominational colleges endeavor to attach to the literary culture a certain amount of moral and religious training as well.

We have not space to dwell on many other reasons in favor of University Consolidation; but we cannot help referring to one which has naturally excited attention at the teachers' meetings. As things now are, no one can tell what is the true value of a University degree. When a pupil has passed the entrance or intermediate examination in our high schools, we know pretty accurately how far his education has proceeded, and what his attainments are. But when we come to those who have passed through our Universities, we are involved in darkness and difficulty. What is the degree of B.A. or of M.A. worth? Without inquiring into the mode of teaching and examining in a number of separate institutions no one can tell. Why should we not be able to appraise the value of our higher marks of literary culture without inquiries, which are always painful, and sometimes impossible?

It seems to us that the adoption of principles which have been found to work admirably in the school system, would deliver us from most of the evils that are now felt. Let there be a simultaneous and uniform examination (at the different seats of learning, if necessary) of all candidates for degrees in Arts by the examiners of a Provincial University; and let there be payment from the public treasury of the various colleges according to the ascertained results. If we had in Ontario a truly national University—*not more closely allied to University College than to any of the others*;—if all the colleges were fairly paid by the country in proportion to the work they do for its benefit;—if it were required in the future, that wherever a degree in Arts is necessary, the degree should be one from the national University—we believe that, before long, all the colleges for which the Province need have any concern would consent to fall into line; and our university arrangements, instead of constituting as they now do, an unseemly and unrighteous anomaly, would become the crown and the glory of the educational system of our land.

PROTESTANT FRANCE.

WOULD that France were Protestant! is the prayer which arises to the lips of every well-wisher of the country. But how far is this from being the case! So far from actively protesting against the errors of Rome or any other errors, there is rather danger of her sinking deeply into a condition of indifference and infidelity. France is undergoing a revolution greater than that she passed through at the close of her war with Germany. She is so far on the way to Protestantism that she begins to see through the errors of Romanism, and she can detect the juggling tricks of priests and Jesuits. Romanism in France is a very different thing from what it is in Spain or in the United States. In Spain it has sufficient vitality to overawe the minds of the masses, if not to command their faith and respect. Romanism is still priestcraft without any adaptation of itself to the altered circumstances of the times in which we live. In the United States, on the other hand, Romanism has thrown off some of her old garments, and has assumed somewhat of a new dress in keeping with the age. The priests in the States are gentlemanly in their appearance. They play the card of patronizing Protestants, or at all events they try to hide the distinctive principles of their system by conforming as far as possible to the general customs and manners. But in France sacerdotalism tries to preserve its ancient form without any attachment of the people to her principles or without their faith in her teachings. Religion in such circumstances becomes a mere masquerade. It is in danger of becoming nothing more than a hollow sham. The best possible condition is presented for the triumphant success of infidelity.

But infidelity is a thing of which men grow weary. Once it has expended the force of its waves upon the shores and rocks of truth, there is nothing left behind. We may be almost confident in predicting that at the very moment infidelity waxes strongest, then a reaction has begun. Just as with the fever-stricken for whom there is in reserve restoration to health, there is a moment that is little short of death, but the next moment is that of the returning ebb of the wave of life. From that period onwards there is the increase of vigor. So it is with infidelity. It seems to triumph, but its success is its death. The next moment the patient begins to breathe; and the reaction brings with it the promise of the progress of religion, and the triumph of its principles. So it is in France at this moment. The nation is sick at heart. She sees that Romanism is not Christianity, but that there is a something called Christianity without which she cannot live. She has had enough of Sabbath-breaking. She would to-day reverse the decree of the revolution, commanding one day in ten to be observed as a resting period, and would, we verily believe, adopt the law of the Christian Sabbath. Voltaire is not, in the estimation of the French of to-day the demigod he was when enjoying the hospitalities of Frederick, or when welcomed like some great warrior returning from the field of triumph by the inhabitants of Paris, intoxicated with voluptuous pride and worldly pomp and vanity. The French people see through all that now.

They at all events see through all the hollowness and sham. They begin to feel there is truth somewhere. They desire to touch bottom if they can. Their trials have done much to cure them of their love of spectacular show. They are no longer contented with the glitter of military parade. They feel there must be something which this parade represents. The nation is sighing for the patriotic spirit, for something manly, for that which will prove to be truly national. And she begins to feel that religion is the one thing necessary to secure such an end.

It is most promising to find that the forces of Protestantism are preparing for the work that is before them. The true religion must take up the task, and not leave France to perish in her intellectual and religious crisis. And it is well to know that there is fair prospect of this work being done, and done well. In France Romanism has not to be confronted with innumerable sects calling themselves Protestant. That has been tried in other countries, and has of course failed. It was the ruin of our foreign missions that not the Protestant Church, but sects of the Protestant name, went forth to fight error and sin. But they had first to fight their own prejudices and bigotry. It was a failure, and could prove nothing else. There is some prospect now-a-days for foreign missions, from sects uniting in one in their great and common cause. Supposing such a thing were possible, to have the Church of England, and the various other denominations in that country, the churches of Scotland, those of Ireland, and the American churches working each for its own ends in fair France, it would give a new lease of existence to Romanism and infidelity. Fortunately for France, she has a Reformed Church of her own, which without being nominally and distinctively Presbyterian, or Episcopalian, or Independent, has in her the spirit of eclecticism, which gathers all her good things from a variety of sources; so that in that country there are the two systems existing in open antagonism, Romanism and the Reformed Church.

We cannot but hope for a quiet aggressiveness of the true religion. The truth must prevail. It must have free course and be glorified. A crystalizing process is going on which will lead to the formation of a national anti-Romanist Church. Such a Church will prove itself in harmony with the free institutions of France and with the spirit of the Republic. The days of persecution have passed away forever. A second edict of Nantz is no longer possible. Even with a monarchy we believe this to be the case; much less so, therefore, with such a Republic as France is becoming. The Reformed Church in France seems also to be alive to her responsibilities and to be doing her duty. She is working from many points. The missionary efforts of Rev. Mr. McAll and others in Paris have been followed by astonishing results. The religious meetings held in connection with the Exposition have not been without their influence. The vocal and instrumental music, which has gathered together the listening throngs, and this very much of a religious kind, has been acting upon the excitable natures of Frenchmen for their good.

Think of France becoming truly Protestant,

not in name, but in spirit! She is already great in agricultural wealth, in inventive ability, in literary genius, in the arts and in science. She would become great in morality, in a lofty tone, in true manliness, in patriotism, in the missionary spirit. Softened and saddened it may be by means of the fiery ordeal through which she had to pass, a new France will rise upon the ashes of the old, and we doubt not that she will soon take a first place among the Protestant nations of the world.

THE DEATH OF MRS. PRENTISS.

THE recent death of this well-known and popular writer of children's books creates a blank in the literary circle which it will be difficult to fill. She is principally known as the authoress of the delightful book, "Stepping Heavenward." This is a standard of its kind, and has reached its tens of thousands of copies. Her books for children have commanded a large circulation, and have proved a specialty for Sunday School libraries. They will retain their place, and in this way she who is dead will yet speak words of comfort and instruction. As the wife of the Rev. Dr. Prentiss, one of the professors of the New York Union Theological Seminary, as one who in her church connection led a useful and active life, and as a lady who was a particular bright and shining light in the cultivated society in which she moved, she will be very much missed. The many friends of Dr. Prentiss will sympathize deeply with him in his great and irreparable bereavement. The comfort in such a trial is the conviction which our blessed Gospel imparts that the spirit of the departed is with the happy throng in heaven, and gazing upon those sights of wonder the mere emblems of which occupy so much of our thoughts in this life.

MR. SPURGEON, of London, has again been invited to lecture in the United States, and again writes that he "never had the slightest idea of visiting America."

THE China Mission of the Church of Scotland has been established at Ichang, a town several hundred miles up the river from Hankau. At the head of the mission is the Rev. George Cockburn, who is assisted by two married colporteurs. Little will be done until the members of the mission learn the language.

MEETINGS OF PRESBYTERY.

BRUCE.—In Knox Church, Kincardine, on last Tuesday of September, at 2.30 p.m.

HURON.—Presbytery of Huron will meet at Wingham, on 2nd Tuesday of October, at 11 a.m.

PETERBORO'.—At Cobourg, on the last Tuesday of September, at 11 o'clock a.m.

CHATHAM.—The Presbytery of Chatham meets at Thamesville on Tuesday, the 17th Sept., at 1 o'clock p.m.

PARIS.—Presbytery of Paris meets in Zion Church, Brantford, on Tuesday, 17th September, at 2 p.m.

KINGSTON.—Next quarterly meeting of this Presbytery will be held in St. Andrew's Hall, Kingston, on Tuesday, 24th September, at 3 p.m.

OTTAWA.—In Bank street Church, Ottawa, on the first Tuesday of November.

STRATFORD.—In Knox Church, Stratford, on 24th September, at 9.30 a.m.

LONDON.—Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7 p.m.

BARRIE.—At Barrie, on Tuesday, 24th Sept., at 11 a.m.

SAUGEEN.—At Palmerston, on Tuesday, 17th September, at 2 o'clock p.m.

HAMILTON.—Next ordinary meeting in Central Church, Hamilton, on Tuesday, Sept 17th, at 11 o'clock a.m.

MONTREAL.—In St Paul's, Montreal, on Tuesday, the 1st of Oct., at 11 a.m.

GLENGARRY.—At St Andrew's Church, Martintown, on Tuesday, Sept 17th, at 1 o'clock p.m.

LINDSAY.—At Lindsay, on the last Tuesday of November.

LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.

OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday, Sept. 17th, at 10 a.m.

QUEBEC.—In Melbourne, on Wednesday, 16th October, at 10 a.m.

CHOICE LITERATURE.

TOM'S HEATHEN.

CHAPTER XIX.—JOEL DYER RECOGNIZES HIS ANTAGONIST.

It was some time before I got back into the old routine broken by a year's absence; and when at last I settled to work, I found that my round of practice had considerably changed. Several families who had employed me for years continued to call upon Dr. Hope whenever medical attendance was desired; others, life-long friends, had wandered to various practitioners, and only a few of my old patients returned to me like sheep to a shepherd. Of course I could find no fault; it was all right; but sometimes I moralized upon the mutability of human affections and interests. I went so far as to subscribe to this:

"That could the dead, whose dying eyes
Were closed with wail, resume this life,
They would but find in child and wife
An iron welcome when they rise."

Now that Robert Lyon was off my mind, I found time to look after my own household, somewhat. Hal came up to see me and report progress in his studies. After mature deliberation, he decided to stick to his first choice, my own profession; believing he could serve as effectually there as in the pulpit; and he was now pushing his studies vigorously. He was improving every way. His disappointment in regard to Miss Dyer was hard to bear, but he was too healthy in body and mind to be seriously crippled by a trouble of this nature. In fact, painful as it was, its influence had been salutary. A man is either better or worse for suffering. An added dignity, sympathy and compassion, told that Hal was already better.

And Maud—I could not bring myself to believe that after all my pet cared for Northrop Duff except as her own and her brother's friend, till she told me so with her own lips. She was a courageous little piece. She liked Northrop and she would not be coaxed or laughed out of it, absurd as it was. At first I felt that I must protest against so unequal a match. Why, the child could walk under his elbow; and when I spoke of the disparity, she laughed and asked if tall men did not always select short wives, and small men stout women? Besides he would be such a convenience; he could reach where she could not; he could see where her sight failed; and if danger came, he could pick her up and carry her off with no trouble at all. And then, more seriously, "I love him, Uncle Doctor, and he loves me, and who or what shall stand between us?" And so I held my peace and made ready for the inevitable.

I still saw Mr. Dyer occasionally, but my presence was by no means as essential as formerly. As soon as Robert Lyon was found and the proposed payment became a fact, his hold upon me visibly relaxed. With the occasion went the demand. He knew that I could do no more for him. It was his way to use people while he needed them—an old habit that he would carry to his grave. Gratitude was by no means a part of this man's structure; and it was apparently too late to put in anything new. All this I discounted before it came. Then Agnes was an excellent nurse, and with occasional consultations could take my place professionally. What was a great relief to me was an added burden to her. Then, too, not long after my return, I perceived that, although he was as courteous as ever, he avoided speaking of himself, and no longer cared to be left alone with me; and the reason for that was also evident. He was by no means at peace with himself. The relief he supposed he had purchased, and had so confidently expected, came not. It was in vain that he read over his receipt, and assured himself that he had done even more than the most scrupulous could demand—that he had behaved magnificently. And he was unwilling to have me see that after all he had been defeated. He invented all manner of excuses for the delay of returning peace; and as they proved futile, one after another, he was deeply chagrined as well as troubled. Of course, under such conditions his health could not improve, and I expected to see him run down now that he had no longer a special motive for living; but he lived on and on, seemingly no better and no worse, till I began to think he might outlive us all.

More than a year after our return from Paris, I found a note from Agnes on my office table. She was troubled about her father. Would I call?

Toward night I went over. I had not seen him for several weeks, and a marked change was apparent. A new difficulty of breathing, with dropsical symptoms, convinced me that the beginning of the end had arrived. His face was indescribably anxious, though he bore his sufferings with unbroken courage. Agnes, too, was more anxious than I had ever seen her before. She did not ask me to tell her his condition. There was a certainty in her own heart that shrank from expression as confirmation, and for a while she was touched with something like despair. She had so longed and prayed that even at the eleventh hour her father might see how thoroughly wrong and selfish and barren of all good to others and himself had been his life, and that he would repent while repentance was possible. And now the eleventh hour was at hand, and he would die as he had lived, blind and hopeless of any life but this. Perhaps she understood that a man can live so intensely here as to deprive himself of any realizing sense of a hereafter,—however orthodox may be his theoretic belief. "Can the Ethiopian change his skin or the leopard his spots?"

After a few days his suffering abated somewhat, and one morning I said: "You are looking better to-day, Mr. Dyer."

"But I am no better, and I am so tired of living, I wish I could die to-night," said he in so weary a tone that I could but second his wish. I saw Agnes sink down out of her father's sight, and cover her face with her hands, and taking a seat at his bedside I asked:

"Because your sufferings are so great?"

"Yes; though I can bear pain; but if I was dead I should stop thinking. At least I should get away from myself."

"Do you think so?"

"Yes. Why not? You see I have a poor, worn-out body, so thoroughly diseased that it affects my mind, and keeps me thinking of things I should never think of if I were well. And when I get rid of this body, as I shall when I die, these things will trouble me no more."

"What things, Mr. Dyer?"

"Well!" said he, after a moment's hesitation, "I will tell you, that you may see how this disease operates. You remember that affair of Robert Lyon?" (this was the first allusion he had made to Robert Lyon since the receipt was placed in his hands; he neither knew, nor cared to know what had become of him.) "and how this disease brought it up and kept it continually before me, till I was bribed to buy him off. Well!"—and he paused, lost in thought—"I might have saved my money. I ought to have known that it was this distemper, this disease, and that it was not to be bought or sold. For when the money was paid and I was released from the supposed claim, the torment would not go. There he stood, asking, not now for money, but with that absurd demand for his 'lost life,' his 'ruined soul.' Those were the words; I have heard them ever since. Now admitting for the moment that there was anything wrong in that transaction, did I not repay him fully and fairly all that he could claim?"

"So far as money goes I think you did."

"So far as money goes? money covers the entire claim. Could I—could any one—give him back his 'lost life,' his 'ruined soul?' If he had fooled away one and destroyed the other it was his own fault, not mine; and it is only this disease affecting my mind, that keeps this preposterous demand in my ears and before my eyes."

"You consider yourself a sane man?"

"Yes, certainly."

"And you have a full and intelligent use of all your mental faculties?"

"Of course I have."

"Then if Robert Lyon demands of you an impossibility why are you troubled?"

"Because I am sick; because I am no longer master of myself."

"That is partly true. If you were well and sound, and about your usual business, you would not think of these things at all."

"Not for a moment," interrupted he, eagerly.

"But you are, as you say, sick; you have known for the past three years that you could never be well again. You felt your hold on life loosen daily, and you could not help thinking. Now was it your disease that made you think? or was it the consciousness that you were almost through with life, and felt within yourself the need of some preparation, some protection before entering the Unknown; as a man puts on his overcoat and his hat before going out into the night?"

"Have I not made preparation?" asked he, hurriedly, reaching for his pocket-book. "See, here is the receipt!" and he nervously unfolded the paper, worn and cracked with frequent handling, and held it out as if that was to stand between him and eternal bankruptcy.

"But is it sufficient? Are you untroubled?"

"It is my disease, I tell you it is my disease that makes me so troubled," said he, with increasing earnestness.

"I grant that your disease has rendered you less capable of resisting thought, less able to turn away from the demands of something within yourself, something that must people call conscience."

"Is it that? Is it that which sides with Robert Lyon in his demand for what I cannot give?" questioned he, with a startled look.

"I fear it is."

"But it is not a legitimate demand. I did not make Robert Lyon a gambler or a drunkard."

"If Robert Lyon had never lost his money would he have gone to gambling to get it back? Would he have gone to drinking to make himself forget that he was a gambler? He did these things of his own free will; but, consciously or unconsciously, you were the first cause, and as such are answerable." Cold drops stood upon his wrinkled forehead, and his gaunt hands were locked in a death-like gripe. My heart ached with compassion, but to spare him now would be a cruelty. It was his last chance, and with my whole soul in the words I added, "And it is *not* Robert Lyon, who brings this charge against you!"

"Who then?" cried he.

Before I could answer, Agnes came forward and threw herself on her knees before her father crying:

"Father, if some one were to rob me and ruin my reputation, would he hurt me alone? Would he not hurt you even more than me?"

"My child," said he, tenderly, dropping his tremulous hands upon her head.

"Well, father," cried she, her voice broken by uncontrollable weeping, "Robert Lyon was God's child."

Suddenly his face became not as the face of a man, but as the face of a spirit before whose startled vision some awful truth stood out. It was as if for that one moment he went in behind the veil and saw what he must soon see forever and forever.

"Is it *He* I have wronged? Is it *He* I have fought?" whispered he to himself.

What knowledge, what revelation came to him there, no mortal can tell. In that one instant all self-assertion, all antagonism fell out of him. His changed face never recovered its wonted look.

"Take away the pillows, lay me down," said he, gently. For an hour I sat beside him while he lay with closed eyes and folded hands, and that spirit-face peering through his wan features till I was benumbed with awe.

At length Agnes followed me into the ante-room. "What can I do," she whispered with bated breath, as if afraid to break the pregnant silence.

"Tell him of Christ, and pray."

With an absent mind I hurried through the remainder of my call for the day and returned to him.

He lay as I left him, motionless, and with folded hands. Agnes sat beside him with an open book. She had been reading from John: "I am the door; by me if any man enter

in he shall be saved," and other passages setting forth the Atonement, and now she took up John's account of the crucifixion, reading slowly and tenderly that mysterious death of the God-man for men. He made no sign, but a certain attentiveness in his face told that he heard.

For several days he lay thus, never speaking except to answer briefly some necessary question; taking whatever was offered him as obediently as a child, and enduring his pain, for he suffered greatly, without a murmur. The only person he noticed was Agnes; for though his eyes were closed he knew the moment she left his side, and was restless and uneasy till she returned. The way she bore this terrible strain was wonderful. Tireless, tearless, calm and ineffably tender as He who said: "Come unto me and I will give you rest." The peace she would have imparted to him sustained her.

At the close of the fifth day it became apparent that he was rapidly drifting away.

"Stay with us to-night," she entreated, as I entered the room.

All through the long hours we sat beside him, watching, hoping, praying. Towards morning he moved restlessly, grasping about with his hand.

"Agnes!" called he, speaking clearer than he had spoken for many days.

"Yes, father," bending over him.

"Agnes, I leave Robert Lyon to you."

"What shall I do for him, father?"

"Save him."

Another long silence broken only by his slow, irregular breathing. He was going fast now.

"Agnes."

"Yes, father."

"Kiss me."

White and tremulous were the lips that kissed him, and she laid her face on the pillow beside his.

A little later I led her from the room and closed the door.

CHAPTER XX.—HER FATHER'S LEGACY.

As we stood in the outer room, neither speaking, for at such a time words hurt more than they help, the church clocks tolled out the hour with four slow, heavy strokes; and when all was still again, I was startled by the sound of heavy breathing near us. Pushing open the door into the hall I saw on the upper landing, and almost at our feet, a man, crouched as fallen in a heap. I turned up the gas and despite the tattered garments and uncleanness, recognized Robert Lyon.

How came he here—he of all men—and at this time. I had not seen him for months, and knew only that, unable or unwilling to resist his evil propensities, he had broken away from all restraint and his brother's entreaties, and obtaining possession of his money had gone to New York and was living in his own way. When he returned or how he got into the house no one ever knew. He had evidently been through a long debauch, and had fallen in a drunken stupor. He must be moved.

I endeavored to keep Agnes from seeing him, but some strange premonition made her stoop over and turn his bloated face to the light. There was a pitiful tenderness in her low voice as she said:

"My father's legacy."

"He is intoxicated. I will have one of the servants take him away," said I, starting to go down the stairs.

"No," she answered. "My father left him to me; the Lord sent him hither, and here he must stay if he will."

During the day I ascertained that Robert Lyon had come up on the midnight train from New York; that he had been more or less intoxicated for weeks; had lost all his money at the gaming-table, or otherwise; that a comrade bought him a ticket and left him in charge of the conductor to be put off the train here, where he had friends to care for him. He might have mistaken Joel Dyer's place for his brother's house, or he might have intended to reproach Mr. Dyer with his face, for it was his habit when in his cups to dwell upon his wrong without sense or reason. However that might be, he was there, and before night a summons from Agnes called me to attend him professionally.

It appeared that while Mr. Dyer was being made ready for his last resting-place, Robert Lyon was cleansed and put into bed, and that what I supposed a drunken stupor was likely to prove something much more serious. In fact a close examination proved that he fell on the landing in a fit of some sort, and that apparently there was little chance of recovery. Perhaps it was just as well.

As I was going out I met Tom, who called to offer Agnes his sympathy and such consolation as was possible. He supposed that Robert was still in New York, and must be told of his presence and condition, which could not be done without betraying the secret kept inviolate while Joel Dyer lived. Tom followed me up to the room where Mr. Dyer lay in his last sleep, and gently as possible I told him that this was the man who had wronged his brother, who had also sought and found him, and made restitution, and with his last breath left Robert to his daughter's care.

"He? He?" demanded Tom, retreating from the dead man's side. His dark face burned and his fists clenched. Even the presence of death could not still his indignation. "Did I not tell you he was a heathen? ay; a thousand times worse than a heathen. How dared he look me in the face? Despoiler!"

"Hush, Tom. He died without knowing that Robert was anything to you. And yet, strangely enough, you were your brother's avenger."

"?"

"Yes. Something in your voice and manner recalled your brother long after the transaction had been forgotten. When he sat and looked so intently at you it was not you he saw, but your brother Robert. And, Tom, if you knew how this man has suffered, you would pity and forgive him, even if he were still alive."

"He deserved to suffer; he has gone into eternity benighted with my brother's ruin."

"He knew it all at last, Tom; and I believe accepted his share of the responsibility. Your brother's ruin must be

charged to himself, as well as to Mr. Dyer, and remembering that, you cannot withhold the forgiveness we all need sooner or later."

"How strange," said Tom, glancing at the dead face and compelling himself to be quiet, "that all this should be and I not know."

"And the strangest part is untold. Robert is in this house, and unconscious." I related how we had found him, and the account given by the conductor who brought him from New York, and that Agnes, gladly accepting her father's charge, was caring for him with a sister's tenderness.

Tom's eyes filled with tears, and turning to the dead man he said with emotion, "I will forgive him for his daughter's sake."

"And for his own?"

"Sooner or later—sooner or later—let us hope."

"He went in to see Robert, who still lay in a lethargic sleep, and would have taken him home, only I convinced him that it would be unsafe to move Robert in his present condition, and also that an added grief and trouble would be laid upon Miss Dyer, who had already enough to bear.

Tom could not refuse Miss Dyer's request that he should conduct the services at her father's funeral, a request she would not have made if she had known his relationship to Robert Lyon. That was the only pang I could spare her then.

It was remarked that the Rev. Mr. Peebles was strangely overcome more than once during the burial service. It was indeed a trying hour for Tom, and one that tested his Christian qualities to the utmost. But the battle was fought and the victory won, and all bitterness and resentment died out of Tom's heart as he saw Joel Dyer's body lowered to its last resting-place.

By this time Robert Lyon was dimly conscious, and it was apparent that he had sustained an attack of paralysis, rendering his speech unintelligible, and that he would be helpless for a long time, if not for the remainder of his life. Agnes had a long, weary task in store, which she accepted eagerly, not only as her father's legacy, but in the hope that somehow she might atone for the wrong her father had done. It was not only a work of love and mercy, and as such appealing to her Christian sympathies, but a peace-offering to Robert Lyon's Maker for the injury His creature had sustained. Then, too, I detected a fear, which was perhaps an inherited remnant of some ancient superstition, that somehow her father's suffering, if he still suffered, would be greatly augmented if Robert Lyon's soul was finally lost; and a hope that his happiness, if he was happy, would be increased in a corresponding ratio if Robert Lyon's soul was finally saved. All these feelings, like the rivulets that feed a lake, were merged in the one great desire to do all she could for him; and probably she was unconscious of their separate springs.

As soon as she understood that the Rev. Mr. Peebles was Robert's brother, she sent for him, and they had a long, earnest talk, resulting, as I expected, in Tom's willingness to let Robert remain in her care till the Lord should otherwise dispose of him.

"I think there is more hope for Robert now, than at any time for many years past," said Tom to me as we were talking the matter up one day. "The Lord has put upon him a restraining hand. He is laid aside from the temptations he was unable to withstand, and as he gradually recovers the use of his faculties he can but feel the influence of so pure and sweet a nature as Miss Dyer's. She can do him more good than I ever could, though God knows it has been the great desire of my heart for years to obey my mother's charge. I have tried and failed, and now if any one can win him to better ways, she can; and I must be content to leave him with her and with his Maker."

Tom and I saw this matter from two very different standpoints. Much as he admired and respected, nay almost revered Miss Dyer, Robert was his brother, and he could but feel, that although there was no law binding her to this work, there was, after all, a kind of justice in it that made him the more readily acquiesce in her expressed desire. If the sins of the parents descend to the third and fourth generation, why should she not, as far as possible, atone for her father's sin; for in so doing she benefited herself, as well as Robert, and perhaps, who knows? the dead.

To me, I must own it took on the appearance of a cruel sacrifice. That a pure young life like hers, already burdened by sorrow, should be held down to wait upon, to bear with, to suffer for a poor wreck like him, seemed monstrous. It was as if the selfishness that had governed her father's life reached from his grave a controlling hand bidding her suffer for him. And I questioned her wisdom in her willingness, nay even desire, to give herself to this hopeless task. I knew better than she or Tom could know, the long, weary hours in store for her. Already in imagination I saw her fair young face wan and worn by unremitting care, aged by a fruitless struggle. I knew the time would surely come when in the depths of her heart she would cry, "Who shall deliver me from the body of this death?"

If I had been Tom, I would not have allowed this sacrifice for an hour. But I was not Tom; and perhaps I, too, was selfish.

(To be continued.)

THE VALUE OF CYPRUS.

Situated just on the coast of Syria, commanding the seaway to the Gulf of Sanderoun and the mouth of the Orontes, and, therefore, the Mediterranean entrance to the Valley of the Euphrates, Cyprus, with its deep harbors, offers singular advantages to a power interested in India, but unable for the moment to secure possession of its natural gateway, the Valley of the Nile. It would be impossible, if England were once seated there, for any power to attack Egypt or Syria by sea without her full consent, while the island itself, as a possession, offers some singular advantages. It is probably the one place in the world which could be easily turned into a storehouse of timber for the national dock-yards. Much of its mountain ranges is already clothed with forests which belong, we believe, to the State; the oak grows in profusion, and the cedar of Lebanon would be in a home where it would

need no acclimatization. The forests could be protected by the State with any needful care, without interfering with the people, who have been reduced by oppression and misgovernment to 100,000, perhaps a twelfth of their proper number, and who for years to come would be employed in re-peopleing and resubduing the beautiful valleys where every cereal and every known fruit will reach perfection. The tobacco plant and the apple will grown in Cyprus almost side by side. With a little care and energy in the formation of tanks, on the South India plan, to be formed by the torrents which now waste themselves down the hills, Cyprus would have all the natural advantages of Jamaica, a better climate, and a population now degraded indeed, but once among the most industrious and enterprising in the world. Within ten years, in Anglo-Indian hands, the island would pay all expenses, provide much of the wood needed for the dock-yards, and be in a fair way toward that prosperity, which is to be full must wait for the recovery of the population, now depressed by misgovernment, debased by want of freedom, and declining in number through want of the means of subsistence. It is useless to be industrious when if a man prospers his prosperity enriches a Pasha; but under British rule, Cyprus would supply half the cities of Eastern Europe with cut marbles, fine tobacco, fruit, and the liquors for which the sweet grapes of the island, now used to make abominable wine, are so well suited. The island might be a splendid garden, thrice the size of Suffolk, and from the extraordinary variety of its climates a sanitarium for the wealthy invalids of Europe, even if we could not succeed in the very interesting experiment it invites—the formation, for the first time in our history, of a European colony.—*London Spectator*.

LIFE'S WEST WINDOWS.

We stand at life's west windows,
And think of the days that are gone;
Remembering the coming sunset,
We too, must remember the morn;
But the sun will set, the day will close,
And an end will come to all our woes.

As we watch from the western casements,
Reviewing our happy youth,
We mourn for its vanished promise
Of honor, ambition and truth;
But hopes will fail and pride decay,
When we think how soon we must away.

We stand at life's west windows,
And turn not sadly away,
To watch on our children's faces
The neontide of sparkling day;
But our sun must set, our lips grow dumb,
And to look from our windows our children come.

Still looking from life's west windows;
And we know we would not again
Look forth from the eastern lattice,
And live over all life's pain;
Though life's sunbeams be brilliant, its sunset is sweet,
Since it brings longed for rest to our weary feet.

—*The Household*.

RELIGIOUS LIBERTY.

The "Jewish Messenger" is more than pleased with the results of the Berlin Conference. It says, in the course of several references to the subject:

"Our leading newspapers are strangely silent concerning that most important point in the Treaty of Berlin which prescribes, as a condition to the recognition of Roumania's independence, religious liberty to all inhabitants. For the first time in the history of man, a nation's claim to existence as a state is made dependent upon its acceptance of the great principle of religious equality for all creeds. Thirty years ago, but one of the powers represented at Berlin accorded the Jew full civil rights; and successively in Great Britain, Austria, Germany, Italy, and Turkey, have the barriers been swept away that separated the Hebrew from his neighbour. Can Russia long delay the concession in her own dominions of civil and religious equality, which her veteran Chancellor sustained as the right of the Jews in Roumania, Bulgaria, and Serbia?"

"The world moves!" Religious liberty is now a principle of international law. Where it is denied, the great powers may intervene for its enforcement. No part of the triumph at Berlin is of such universal consequence as this declaration of human right. America was a century in advance of Europe.

"We cannot overestimate the importance of this Congress to the Israelites of the Old World. They have, for the first time since it became the European policy to treat them as an inferior race and class, demanded and obtained their rights as citizens and subjects of a land hostile to liberty. It is not toleration, but equality, that has been accorded them in the Danubian Principalities, which only yesterday taxed their ingenuity to devise legal and social tortures for their Jewish residents.

"Of D'Israeli's achievement in Asiatic Turkey, we can only say that it involves, as a logical result, progress whose possibilities the brilliant imagination of the great statesman pictured in story nearly forty years ago. Rarely is it given to a prophet to realize his dreams so completely as has been the fortune of Benjamin D'Israeli. The glorious imagery which delighted in oriental scenes, in the grandeur of the destiny reserved for the Jewish race, invested with more than ordinary significance the thoughts and schemes of the young writer, the clever philosopher, the spirited statesman, who had the courage of his convictions, the independence of a superior mind. D'Israeli has accomplished for his native land what no previous minister, save Pitt, had achieved. The responsibility of the Asiatic protectorate is none too great—the supremacy of the great maritime nation is confessed, but competing states may enjoy a friendly rivalry—England's conquests are in the interest of peace."

BRITISH AND FOREIGN ITEMS.

It is said that the revised New Testament, which is nearly all printed, will be presented to Convocation next year.

ACCORDING to Mr. Wilfred Lawson (in the House of Commons), 350,000 persons were taken up for drunkenness in England and Scotland last year.

UPWARDS of 1,200 churches in Great Britain now use unfermented wine, the true "fruit of the vine" and free from alcohol, for communion purposes.

ALESSANDRO GARAZZI, the well-known and eloquent advocate of Italian liberty and evangelization, preached from three Dumfries pulpits on the 28th ult.

A MEMBER of the Church of Scotland offered \$5,000 to begin a mission in Ichang, China. The offer was promptly accepted, and a minister and three colporteurs have already sailed.

MR. GEORGE MULLER, on arriving at his home in Bristol, Eng., from his recent trip in the United States, stated that since he left there he had travelled over 19,000 miles, and had preached 229 times in over 200 churches.

THE "Jewish Messenger" says that one of the first to welcome the Earl of Beaconsfield on his return to London from Berlin was the venerable Jewish philanthropist, Sir Moses Montefiore, who greeted him for his influence in securing religious liberty.

AT the July communion of the Chinese Presbyterian Church at Oakland, Cal., thirteen united, six being on profession of their faith. Deputations of Christian Chinamen from San Francisco, Sacramento, San José, and San Leandro were present, and a Christian Chinaman played the organ. The church has now twenty-nine members.

THE next General Conference of the World's Evangelical Alliance is appointed for Basle, in Switzerland. The time is 1879. Already the provisional programme is drawn up, and is undergoing modifications. This early notice is given that ample time may be afforded for preparation of papers and arrangements by those who are disposed to attend.

THE Rev. Dr. Somerville, who has been making an extended evangelistic tour in Australia, has finished his labors there and returned to Scotland. He was everywhere warmly welcomed and received the cordial co-operation of Christian ministers. His services attracted large audiences, and the prejudice that existed against evangelists was broken down.

A GREAT temperance revival has begun at Round Lake, N.Y., August 6th, and its results will undoubtedly be felt throughout the land. Judge Gaffith, of Troy, signed the pledge and donned the blue ribbon amid the most unbounded excitement. An unparalleled rush ensued, and the secretaries were unable to record one-tenth of the names of those who signed the pledge. Permanent speakers arrive by every train.

THE seventh annual meeting of the Welsh Congregational Union, held August 6th-8th, devoted considerable attention to the doctrinal basis of the Congregational Union of England and Wales, in view of the action of the Leicester Conference. The Rev. J. Thomas, D.D., of Liverpool, who occupied the chair, delivered a long address on the "Theology of the Denomination," which was received with great demonstrations of approval.

THE Society of Friends has only 14,600 members in Great Britain, and has a very small annual increase. Last year only 160 new members were added. The Society is nevertheless very active and useful, sustaining efficient and foreign missionary societies, and carrying on important evangelistic enterprises. The body is most numerous in Yorkshire, then in London and Middlesex, Lancashire, Cheshire, and Durham, while Norfolk, Scotland, and Kent bring up the rear.

THE yellow fever pestilence in the Southern States shows no signs of abatement, but on the contrary is extending its ravages daily to districts before unaffected, while in the localities where it first appeared, it continues to rage with unabated virulence. Many towns are almost wholly deserted, the fugitives spreading the disease in their flight. In Grenada the condition of things is most deplorable. That any remain is due only to their inability to escape from the place, and these are in the apathy of despair.

THE London Congregational Union has lately collected statistics of the relative proportion of church sittings in London to the inhabitants. In London proper, which has a population of 3,500,000 persons, the Church of England provides accommodation for 578,958 persons, and the other churches for 508,868, or a total of 1,087,826 persons. In order to provide for 58 per cent. of the population, the estimated number who ought to attend church, nearly a million more of sittings is required.

A RICH bishop in Australia is about to give the bulk of his fortune to his diocese. Dr. Tynell, of the diocese of Newcastle, is a bachelor of seventy, and has announced his purpose to bequeath \$1,600,000 for charitable uses. He will devote \$150,000 to the bishopric; \$50,000 to increase the incomes of archdeacons and canons; \$500,000 for clerical stipends; \$50,000 for superannuated clergymen; 125,000 dollars for an additional supply of clergy; and 200,000 for education. This vast fortune has been accumulated in sheep and wool raising.

A CABLE dispatch from Rome gives the particulars of a conflict near Leghorn of a fanatical sect, lead by one called "David the Saint," with the civil authorities, resulting in the death of David, who represented himself as Christ come again. He had chosen twelve apostles, and drawn some 2,000 or 3,000 people together, who were well armed. On the morning of the 18th he started out, followed by his adherents, with what intention is not known. When met by the police and ordered to disperse, "David the Saint" commanded his followers to strike. After a second warning, the police opened fire, killing the leader instantly, when the rest dispersed.

MINISTERS AND CHURCHES.

A SABBATH School Convention of the Presbytery of Chatham will (D.V.) be held in Thamesville, on Wednesday, 18th inst. An interesting programme has been drawn up, and a profitable time is expected.

REV. J. MACDONALD, Presbyterian minister of Wallaceburg, has just returned from a trip up the lakes. He enjoyed himself greatly, and feels much indebted to his congregation, who provided him with the means for travelling, they having presented him with a purse of \$41.

THE corner stone of the new Presbyterian Church at Orangeville was laid on Monday the 19th ult. There was a large attendance. The following ministers were present: Rev. Messrs. McFaul, of Charleston; Gilchrist, of Shelburne; Tate, of Mono; and McKey, Griffith, Hunt, Lynch, and McIntyre, of Orangeville. The stone was laid by Mr. McIntyre, pastor of the congregation, and addresses were delivered by Rev. Messrs. McFaul, Griffith and McKey.

AT a congregational meeting of the members and adherents of the Second Presbyterian Church, St. Mary's, held in the town hall on Monday afternoon 26th ult., and there was a good attendance. The meeting was called for the purpose of moderating in a call to a minister. The Moderator appointed by the Presbytery, Rev. Mr. Hislop, preached a practical sermon, and afterwards moderated in a call to the Rev. W. A. Wilson, M.A., of Toronto. The greatest unanimity prevailed, there not being a single dissenting voice. The salary offered is \$1,200.

A FEW months ago the Rev. Duncan Morrison, M.A., for many years pastor of one of the Presbyterian congregations at Owen Sound, having intimated his intention to retire from the active duties of the ministry, in which he had through a long course been "in labors abundant," Mr. Alexander H. Scott, M.A., of Martintown, a graduate of Queen's College, Kingston, received an invitation to visit the congregation for the purpose of preaching on trial. This he did for a few Sabbaths in May last, and with such satisfaction were his pulpit ministrations received that it was resolved to give him a call as the successor of the venerable retiring pastor. Accordingly, on the 22nd ult., Mr. Scott appeared before the Owen Sound Presbytery for examination, and on the afternoon of the same day he, by imposition of hands, was formally ordained to the office and work of the Christian ministry. The Rev. J. Somerville, of Owen Sound, preached on the occasion; the Rev. Mr. McDairmid addressed the minister, and the Rev. Mr. Stephenson the people. Rev. Mr. Morrison leaves Canada this week for Scotland. He preached his farewell sermon on Sabbath morning, 25th ult., and Mr. Scott preached his inaugural sermon in the evening from Romans xv. 30.

ON the 29th June last Mr. Wm. Watson, son of Mr. Alex. Watson, Bear Creek, Moore, was accidentally killed at the early age of thirty-two; and seldom, indeed, has the death of a young man been so generally and so sincerely lamented. He was cut off in early life, but not before he had made his influence for good largely felt. He lived so as to be greatly missed when God took him from earth. His youth was quiet and uneventful. At the age of twenty-six, however, he was elected an elder of the Bear Creek congregation, and this brought him into public notice. He did not seek or desire the office of an elder, but when he was chosen, he did not decline to undertake the responsible duties of the office; and having undertaken them he sought to discharge them faithfully and conscientiously. The high esteem in which he was held was shown not simply by his being elected an elder, but by his receiving almost the entire vote of the congregation. Till the day of his lamented death he enjoyed in a large measure the esteem and confidence of the entire community among which he lived. At his funeral a very large concourse of people testified their respect for him and their sympathy with his sorrowing relatives. Mr. Watson was a man of few words. He was, however, a man of earnest and enlightened piety, being well versed in the Scriptures, and able to give a reason for the hope that was in him. In Sabbath school work he took an active interest. Indeed he sought in every way to promote the moral and spiritual welfare of his fellow beings. He was known as a Christian not by his words but by his works. In this way he let his light shine before men. Naturally of a modest and retiring disposition, he was yet

firm and decided when either principle or duty was concerned. He was no bigot or narrow sectary, but at the same time he held firmly by the doctrines and polity of the Presbyterian Church. May the Lord raise up many like him. —COM.

PRESBYTERY OF LANARK AND RENFREW.—This new Presbytery held its first meeting, in Carleton Place, on the 20th and 21st August. There were nineteen ministers and twelve elders present. The Rev. Dr. Mann, by appointment of Synod, presided and constituted the Presbytery, reading the several instructions of Synod and Assembly, in virtue of which the Presbytery was erected and its boundaries defined. He also delivered an excellent and appropriate address, for which he received the cordial thanks of the Presbytery. On the roll being made up, it was found that the Presbytery consisted of twenty-four ministers, two vacancies, and twelve mission stations. Mr. Wilson, Lanark, was elected moderator for six months, and Mr. Crombie, Smith's Falls, was appointed clerk of the Presbytery. The following were the chief items of business:—A call to Mr. Charles McKillop, probationer, from the congregation of Admaston and associated stations, was laid on the table of the Presbytery, sustained, presented to Mr. McKillop and accepted by him, and his ordination appointed to take place on the 3rd September; Mr. Bremner to preside, Mr. Stewart to preach, Mr. Campbell to address the minister, and Mr. McLean the people. A large portion of the time of the Presbytery was devoted to the review of its Home Mission Field, and such arrangements were made as were practicable in the circumstances; and in view of the meeting of the Assembly's Home Mission Committee in October. Mr. Campbell, of Renfrew, was appointed Convener of the Presbytery's Home Mission Committee, with the following members:—Dr. Bain, Messrs. Ballantyne, Bremner, Bennett, McKenzie, and Cochrane, ministers; and Messrs. Bell, Bryson, Wilson, and Crahan, elders. An extract minute of the Presbytery of Toronto was received and read, transferring Mr. Francis Ballantyne, student of Divinity, to the Presbytery in order to his being licensed to preach the Gospel. Mr. Ballantyne passed a very satisfactory examination and was duly licensed. The subjects of baptism, and the preaching of women, were brought under the notice of the Presbytery, and considerable time spent in the discussion of them. On the latter subject a resolution was passed, setting forth that inasmuch as such a practice is altogether at variance with the usages of the Presbyterian Church, the office-bearers within the bounds were enjoined to be careful in giving any countenance to such practices in their official capacity. Notices of motion were given anent church extension, the payment of members when performing official acts in the vacancies and Mission stations, and the employment of qualified music teachers to visit congregations to instruct them in psalmody. It was agreed that the Presbytery meet quarterly, and that the next regular meeting be held in Carleton Place, and in St. Andrew's Church there, on the third Tuesday of November (19th), at 1 p.m.

REPORT OF COMMITTEE ON SABBATH SCHOOLS IN THE PRESBYTERY OF PARIS.

PUBLISHED FOR THE USE OF MEMBERS, AT THE REQUEST OF THE PRESBYTERY.

Your committee have carefully considered the subject of the circular committed to them and beg to report as follows:—

The care, instruction, and upbuilding of the youth in our churches are matters of extreme difficulty; and yet upon our success or failure in this department of our work largely depends the future of our congregations.

The following facts will enable the Presbytery to have the problem of what ought to be done fairly before them.

1. The admitted difficulty of keeping our young people in intelligent and interested connection with our church work—viewed locally, or as an important agent in moulding the destinies of the Dominion.

2. The difficulty of securing single-minded, earnestly-devoted, and well furnished teachers for our Sabbath Schools and senior classes. And this deserves immediate attention in connection with the fact, that catechetical instruction in class-form is yearly assuming greater importance as a department of church work, involving immense possibilities in the future.

3. It ought not to be overlooked, however humiliating the fact may be, that notwithstanding all the appliances and all the apparent energy in Sabbath School work, when our young men and women are faithfully examined, a large proportion of them have comparatively low attainments in Biblical, doctrinal, and ecclesiastical knowledge.

Two questions occur here: IS THIS A FACT? WHY IS IT SO?

4. Almost all ministers in city, town, and country feel in no doubtful way—that pressure from outside the church is being brought to bear in a pronounced form on this class of our people, and it is becoming greater every year. This influence comes from specialists in every department of non-denominational work—Sabbath-School-men, evangelists whose relation to Evangelical Churches is doubtful; SOCIETISM, and its agents of every grade sometimes claiming to be in a position to do better work, and more of it than the Church and her official labourers. The means, the time, the obligations, and the conscience of our young people are being honeycombed by outside and half measures; our young people, if not positively estranged, are truly on the way to be alienated from church organization, church work, and broad healthy study of God's Word.

5. In view of these foregoing facts something requires to be done. What is it? When? How?

This is really the question your committee have had before them, and they would recommend in the terms of the recent deliverance of the General Assembly in connection with the report on Sabbath Schools, namely:—

"That Presbyteries give diligent attention to the oversight of Sabbath School work within their bounds, by holding conferences on the work in Presbytery and with the people; and encourage the formation of classes for the training of Sabbath School teachers."

In carrying out this deliverance your committee would recommend,

I.

An exchange of pulpits within the bounds at an early date with the view of directing attention of our congregations to the following points:—

1. The inalienable responsibility resting on parents to attend to the religious instruction of their families, and of practically co-operating with the church in this matter.

2. The responsibility lying on the membership of the church, conscientiously and devotedly to give themselves to the work of teaching in the Sabbath School, and of using every means within their reach in classes for training, and teachers' meetings for the study of the lessons from week to week; and thus fit themselves for the greatest possible usefulness in this part of church work.

3. The importance of our youth being well instructed in definite, doctrinal truth, as set forth in our Catechism and Confession of Faith.

4. The thorough adaptability of Presbyterianism to meet all the necessities of a holy life; and of equipping its members for the highest usefulness in the church and the world.

II.

That an annual conference be held in places and at times to be named by Presbytery—say for two successive evenings and the intervening day.

To be opened the first evening by an appropriate sermon, lecture or address, as the Presbytery may direct; and that the management and details of these conferences be the special care of a committee appointed by and responsible to the Presbytery. That this committee also have charge of the statistics of the schools and prepare the Presbytery's report to the Synod.

III.

That for this year at least the Presbytery appoint some of our zealous and prudent Sabbath School workers to visit all the Schools of the bounds and report to the Presbytery as to the state of the Schools and methods of work.

IV.

That the Presbytery take some action that would indicate the class of books to be put in Sabbath School libraries, and the lesson-helpers to be used.

V.

The committee would suggest that some uniform course of action be taken in reference to the reading of the Bible in our public schools. All of which is respectfully submitted. JOHN McLEWEN, Convener. Ingersoll, August 28th, 1878.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVII.

Sept. 15. } **IMPORTUNITY IN PRAYER.** { Luke xi.
1878. } 5-13.

GOLDEN TEXT.—“Men ought always to pray, and not to faint.”—Luke xviii. 1.

HOME STUDIES.

- M. Matt. vi. 5-15..... Christ teacheth to pray.
- T. Luke xi. 1-13..... Importunity in prayer.
- W. Eph. vi. 1-20..... Praying with all prayer.
- Th. Gen. xxxii. 24-32..... Wrestling in prayer.
- F. 1 Kings xviii. 30-38..... The answer by fire.
- S. Acts xii. 1-17..... The prison opened.
- S. Rom. viii. 18-28..... The Spirit interceding.

HELPS TO STUDY.

Why do most boys and girls “say their prayers”? There are three common reasons—and all wrong ones.

(a) Because “they’ve got to do it.” *A duty.* So it is, but this is not the true reason for praying. [Illustr.—*Poor man begging for bread—does he ask because it’s a duty that’s got to be done?*]

(b) Because God will be pleased with them, and so they will get to heaven. *A merit.* Well, God will be pleased—praying children will go to heaven—but not because it is so good to them to pray. So this is not the true reason. [Illustr.—*Poor man again—does he beg just because it will please kind folk to hear him?*]

(c) Because it does them good; they feel happier after it. *A privilege.* So it is; yet even this is not the reason. [Illustr.—*Poor man beg because he feels the better for begging?*]

What, then, is the true reason for praying? [Why does the poor man beg?] There are things which we want, and which God can give us. PRAYING IS ASKING FOR THESE THINGS.

The words of Jesus which we study to-day, show us how we should ask for these things, with what earnestness and importunity.

The Lord had just (ver. 1-4) given his disciples in answer to their request that short and perfect prayer, which was to be the model on which all our prayers should be formed. And then in simple and earnest words he taught them that men ought always to pray and not to faint.

I. THE EXAMPLE OF IMPORTUNITY. (ver. 5-8).

Which of you, He asks familiarly, and thus He brings home to themselves the point of the story, which is drawn from every-day life, they could well appreciate—shall have a friend come in his necessity for that which he needs. Notice, it is a friend who asks, and friendship has its claims. It may have been that this friend had in former days been a benefactor where he is now a suppliant. There has been at all events reciprocity of affection and professions of attachment, which encourage him now to seek assistance. Moreover he is not asking for himself but for another friend who has unexpectedly come to him (Notes), and who according to the oriental ideas of hospitality has the very strongest claims upon him as a host which he cannot in honor disregard. It was a matter then of real concern and difficulty, that he had nothing to set before his guest (Note 2), and yet the request of one who, having a right to ask for himself, asked for another in need, meets only with the irritable and selfish answer, Trouble me not. Even the plea that his children are with him in bed, is a selfish one. But the case is urgent, the petitioner will not be repulsed. He renews and repeats his entreaties until through his very importunity (Note 3), he prevails. This parable is similar to that of the unjust judge (Luke xviii. 1-5). In both the argument is the same. If selfish man can be won by importunate prayer to give, and unjust man to do right, much more certainly must much more earnest importunity be all powerful with the bountiful and the righteous Lord, and why, it may be asked, does there sometimes seem to be in God, as there was in this churlish neighbor and the unjust judge, a seeming neglect and unwillingness to grant, and why does he require from us this importunity in our prayers?

“The great difficulty with all God’s gifts is on our part, to make us able and willing to receive. The gifts would be wasted on us, unless we had that appreciation and desire which made us importunate. We lose many prayers for the want of two things which support each other,—*specificity of object, and intensity of desire.* Let a man define to his own mind an object of prayer, and then let him be moved by desires for that object which impel him to pray, because he cannot otherwise satisfy the irrepressible longings of his soul; let him have such desires as shall lead him to search out and dwell upon, and treasure in his heart, and return to again, and appropriate to himself anew, the encouragements to prayer, till his Bible opens of itself to the right places; and think you that such a man will have occasion to go to his closet, or come from it, with the sickly cry, Why, oh, why is my intercourse with God so irksome to me? Says Jeremy Taylor, Easiness of desire is a great enemy to the success of a good man’s prayer. Our prayers upbraid our spirits when we beg tamely for those things for which we ought to die; which are more precious than imperial sceptres, richer than the spoils of the sea or the treasures of Indian hills. The Scriptural examples of prayer have, most of them, an unutterable intensity. They are pictures of struggle, in which more of suppressed desire is hinted at than which is expressed.

II. THE CHARTER OF PRAYER: vers. 9-10.

1. *The Command.* This is repeated in three different forms, in an ascending scale of earnestness. Ask: this implies want, which can only be satisfied by free gift. Seek implies more earnest desire. It is that kind of asking which uses the means. It is seeking “as for silver,” Prov. ii. 4; it is to “search with all the heart,” Jer. xxix. 23. Knock is the climax of persistent importunity. Let us now seek and knock. There shall come a day when it will be

“too late.” Luke xiii. 24-28; Matt. xxv. 11, 12; Prov. i. 24-28. There is One now seeking that we may be found of Him, Luke xv. 3, 10; knocking, that we may open unto Him. Rev. iii. 20.

2. *The Promise.* This, too, is three-fold, corresponding to the three forms of the command to which it is annexed. The only limitation to this promise, which under various forms is several times repeated by our Lord, is that hinted at in vers. 11-13 and assert. in Jas. iv. 3.

3. *The law of the Kingdom.* Every one that asketh, receiveth. Upon this the Lord grounds both the command and the promise. The answering of prayer is not something exceptional, but a great law of our Father’s spiritual Kingdom, a law which cannot be changed. Observe again the three-fold expression of this law, setting forth its universality and its constancy.

Prayer is a real power in the universe. “It has, and God has determined that it should have, a positive and an appreciable influence in directing the course of a human life. It is, and God has purposed that it should be, a link of connection between human mind and divine mind, by which, through his infinite condescension, we may actually move his will. It is, and God has decreed that it should be a power, as distinct, as real, as natural, and as uniform, as the power of gravitation, or of light, or of electricity. A man may use it as trustfully and as soberly as he would use either of these.”

III. FATHERHOOD THE FOUNTAIN OF GIVING: vers. 11-13. The law of Prayer is founded upon the relationship of God to man.

1. This relation is foreshadowed by the earthly fatherhood. How tender and strong it is. We, being evil, know how to give good gifts to our children. It is good gifts. A human father will not deceive in his gifts, nor will he injure knowingly by what he gives. For this very reason he may have to refuse what the child craves in his ignorance. But he only refuses that he may give, give more and better than was asked. He denies the request that he may satisfy the real necessity that prompted the request. Such is the earthly fatherhood in its beneficence and its wisdom, notwithstanding all its imperfections.

It sets forth—

2. *The Fatherhood of God,* whose love is marred by no selfishness and whose wisdom can never err. How much more. Who can answer this question, or measure God’s willingness to give? “My God shall supply all your need out of His riches in glory.” Phil. iv. 19. Your Heavenly Father, literally “Your Father from heaven,” as if He were represented as coming down to us with His blessings. Compare “Our Father in Heaven, ver 2. Alford remarks that, “when we address God, He is our Father in Heaven. When He answers us, He is our Father from Heaven.”

The Holy Spirit.—In Matt. it is good things. The Holy Spirit is the best of all good things. It is the gift which is always good, and which includes all good things. The gift of the Spirit sanctifies all other gifts, and gives them their value and power for good.

It is a great gift to ask for the Holy Spirit, God Himself to come and dwell with us. It honours God thus to ask, and God delights in bestowing this gift.

To pray is to ask God for what we want. Then let us learn to ask—

Like the importunate friend, perseveringly. Like the child, boldly and confidently. But there is one thing wanted first, we must feel our need. Let us ask, then, for the Holy Spirit who will show us our need, and teach us what to pray for. Rom. viii. 26.

EXPLANATORY NOTES.

1. *Three Leaves.* One for the traveller; one for himself, for he would wish to eat bread with his guest as his friend; a third, that there might be an appearance of abundance in his hospitality. This is quite natural, hence all allegorical interpretations of the three leaves are unnecessary.

2. *In his journey.* In hot countries night is frequently the pleasantest time for travelling, so that this incident is quite natural.

3. *Yet because of his importunity.* The word rendered by “importunity” is too mild. It should be as in the margin, *shamelessness*; (i.e., no shame can check or stop.—Alford.

4. *Scorpions.* There is no likeness between the ordinary black scorpion of Syria and an egg. Old writers speak of a white scorpion, and such a one with its tail folded up would not look unlike a small egg. The scorpion strikes longitudinally with its tail, and the pain from its stroke is very intense, but in Syria, not fatal. A species found on the northern coast of Africa are said to be larger and their poison causes death.

OUTLINE LESSONS FOR THE MINISTER’S CLASS.

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

OUTLINE No. 2.

Course on The Sacraments, Part I.—The Lord’s Supper. Based on Thomson’s Sacramental Catechism.

The Lord’s Supper presents to us the whole work of Christ:

- His active obedience—kept the law for us
- His passive obedience—suffered for us.
- Christ has by His atonement procured for us spiritual blessings in this life. These are shewed forth and received in the Lord’s Supper, viz.:
- Pardon of sin: Eph. i. 7.
- Reconciliation: Rom. v. 10.
- Access to God: Eph. ii. 18.
- Sonship: Gal. iv. 6, 7.
- Spiritual knowledge: 1 Cor. ii. 10.
- Sanctification: 1 John i. 7.
- Eternal life: John vi. 54.

NOTE.—These blessings are received only by faith. The actions observed at the Lord’s Supper are significant—1. Our Lord “took,” etc.—solemnly separating the sacrament from the Passover, and yet joining it as successor. 2. He “gave thanks”—teaching us that we should do so

likewise, and setting apart the elements to the sacred use in view.

- 3. He “broke” the bread, that it might more suitably represent his wounded body.
- 4. He “gave,” etc.—to denote the free and irrevocable gift of salvation to all those who would receive it.
- 5. He gave the wine apart from the bread to denote that his blood was shed, and life departed (Gen. ix. 4; Lev. xvii. 11).
- 6. The disciples “took” the bread and wine, signifying their acceptance of the offered salvation.
- 7. They “ate” and “drank,” signifying thereby that only in inward union with Christ can salvation and spiritual life be found.

S.S. TEACHERS’ TRAINING CLASS OUTLINES.

LESSON OUTLINE No. 1.

It is important that we should prepare carefully, for

- 1. We are to teach boys and girls accustomed to the trained teachers of our public schools.
- 2. We are to teach the most important of all truths.
- 3. Teaching is an art that can only be acquired by patient, long-continued effort.
- 4. The work is worthy of all our talent. In order to prepare thoroughly we must:
 - 1. Work systematically and persistently.
 - 2. Keep ahead of our work.
 - 3. Construct a plan of study for each lesson; e.g., What do I know?—not know? What do reference passages teach? What practical truths, and how can I illustrate? How is the person and work of Christ involved in the truths of the lesson?
 - 4. Naming each scholar in your mind, ask: What can I say to this one, that, considering character, disposition and home surroundings, is suited to lead them to Christ, or to help them to grow in richness of Christian character.
 - 5. Study Lesson Helps for fresh hints, etc.
 - 6. Carefully select and arrange your thoughts.
 - 7. Improve the odds and ends of time. Make time for preparation.
 - 8. Study the Word as a means of grace. Let the lesson be your spiritual food.
 - 9. Study prayerfully. God is his own interpreter. Read “Preparing to Teach,” 343-349.

LESSON OUTLINE No. 2.—HOW TO TEACH A LESSON.

General aim:—Strive to interest, to instruct, to impress.

General principles:—

- 1. Use simple Saxon words which clearly convey your meaning, and are clearly understood by yourself and by the scholars.
- 2. When it is necessary to use an ambiguous word, carefully explain the sense in which you use it.
- 3. Carefully explain all figurative expressions; and use illustrations to assist the scholar in comprehending difficult or obscure truths.
- 4. Carefully cultivate your style of teaching. (a) Let your questions be concise and simple, and present the same question in various aspects. (b) Keep your attention and that of the scholars strictly to the lesson in hand. (c) Earnestly, vividly and pointedly connect the lesson with the every-day life of your scholars.

It is evident that this will require a thorough mastery of all the difficulties of the lesson, and a patient, prayerful consideration of what you are going to say, even down to the precise words of the questions you are to ask.

Remember for your encouragement that a difficulty is half overcome when it is appreciated and firmly met.

Manner in teaching: Be patient with the restless and inattentive. Be polite to the smallest child both in school and on the street.

Speak encouragingly and avoid perpetual fault-finding. Let your love for the scholars be so evident that they will not fail to perceive it.

Read “Preparing to Teach,” 349-355.

“He who digs out the tree, can not also enjoy the fruit.”

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—F. W. Robertson.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us round to this point: Begin here, and you are like one who strikes water from a rock on the summits of the mountains; it flows down the intervening tracts to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves, and so extend the circle around us. It should be perpetually in our minds.—J. W. Alexander.

THE learned Max Muller, a profound scholar, who has made the study of the religious systems of India in the originals his life-work, closes his noted “Lecture on the Veda” before the Leeds Philosophical Association with the declaration that, as one of the results of such a careful and impartial comparative study of the oriental religions, “we shall learn to appreciate better than ever what we have in our own religion. No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, ‘I am not ashamed of the Gospel of Christ.’”

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BIRTH.

At St Catharines, on the 31st August, the wife of John Carmichael, of a daughter.

OUR YOUNG FOLKS.

LETTER FROM INDIA
TO A SABBATH SCHOOL CLASS.

MY DEAR CHILDREN,—I think I see the rows of little faces and the bright eyes that will look up when Miss Mackintosh tells you that she is going to read a letter that has come all the way from India, and has been written just for you. I wonder how many of you know where India is. If you look on your map you will find that it is a large country on the Eastern Hemisphere, and if you take pains to examine, you will see Indore—the city where we live, and where there are two hundred thousand people, and much larger than Hamilton or Toronto. I will tell you first what kind of animals are here, for I am sure you all would like to know. Some little boy wishes to ask if there are any elephants? Yes, and very large ones, too. When the Maharajah Holkar, that is the prince, is going anywhere with his soldiers, and the gentlemen of the court, the elephants are dressed with cloths covered with gold and silver,—when the young princes go out, they ride on elephants, too. Not long ago, our oxen saw an elephant coming, and got very much frightened. The names of our oxen are Moti and Rashum. Well! Moti got away from the man who drives, and he was not found until next morning. "Nashum" means SILK, and "Moti" means A PEARL. Sometimes the oxen here have their horns painted red, or blue, and they have strings of bells round their necks. The people in this country ride in wagons drawn by oxen, they call them garis. We have two ponies besides; that Mr. Douglas' boys ride out on, morning and evening. The one is a grey pony, and the other is black. Sometimes the grey pony is very wild and gets away from the man who takes care of him. In this country, the sun is so hot that people cannot walk much; it is as warm in India all the time, as it is at home in Canada in the middle of summer. I suppose you have heard that people in India use *punkahs* to keep themselves cool.

A *punkah* is a wooden frame with a deep frill of cloth joined to it, and it is hung up in the centre of the room. It has ropes that go through holes in the wall and a man sits outside, and pulls the *punkah* all day long. It makes the room cool. It is just like a large fan. Then there are things called "tatties," made of grass, that are put up at the doors. A man puts water on these, and when the wind blows through them it keeps the whole house cool. The man that pulled our *punkah* wore a white shirt that came nearly down to his feet, and a little white muslin cap that just covered the crown of his head. I am sure you little boys would have laughed if you could have seen him. There are scorpions here in India. Do you know what a scorpion is? It is an animal like a crab, and has a long tail, when any one touches it, it strikes with its tail and the sting is so bad, that it will make even a man cry. They get into the house when it is raining outside, and we have to be very careful for fear we should be stung.

In one house where I visit in the city, there is a little boy about three or four years old.

His name is "*Gumpuras*," and he does not wear any clothes. He has his head shaved all but a little tuft at the back, and a little bit of hair behind each ear. He has earrings in his ears, and bangles on his wrists and ankles. Bangles are a sort of bracelet. Sometimes they are very costly.

There are no Sabbath Schools and no churches in Indore, and the people work on the Sabbath just as they do any other day. They worship idols, and little boys and girls are taught to ask the idol for bread and clothes. We are trying to teach them that this is wrong, but it is hard to make them believe that their wooden god does not hear. It is very, very sad. They sometimes dress up an ox with very gay cloths, blue and red, and then they worship it—kneel down, and pray to it. Will the little boys and girls in the infant class ask God to help the missionaries to teach the people away out here, that they must not pray to idols? Some other time I will tell you more about India, but I must stop now lest some little boy or girl should go fast asleep. M. MCGREGOR.

Indore, July 3rd, 1878.

TOM'S VICTORY.

"THAT Ned Lane," said Tom Bixby, doubling up his fist and stamping his feet, "is a mean, spiteful, wicked boy; I hate him. I wish he was dead, I do!"

Then Tom broke down and fairly burst into tears. His mother, who had heard his angry words, came out to the garden to see what had caused them. She, too, was indignant at what she saw. There was Tom's pet doggie Fawn stretched out stiff and cold on the grass. Around his neck a string was tied, from which dangled a card. On it these words were written, in a scraggy, blotted hand:

"He'll never chase my chickens no more.—Ned Lane."

"O mother!" cried Tom, "look at poor Fawn! See what that cruel Ned has done! O how I hate him! I'll be revenged!"

Fawn had been a favorite with all the Bixby family, and in spite of the fact that he would pursue chickens and tear the dresses of passing ladies, or catch and hide away stockings and handkerchiefs when they were laid upon the grass to bleach, Mrs. Bixby had borne with him. She had hoped that his youthful faults would be cured in time. She knew that Ned Lane had been made very angry, because of the loss of two rare fowls which Fawn had shaken and torn to pieces; and she felt that Fawn had been a great annoyance to the neighbors—a great transgressor. But what to do with Ned was the question, for Tom's heart was almost broken.

"Tom," she said, "you say you hate Ned. Do you wish what I heard you say just now—to be really revenged?"

"Yes, mother; I want to see him suffer. I wish all his chickens were gone."

"Ned has done a cruel deed, and I do not wonder that you are very deeply grieved; but, my son, he that hateth his brother is a murderer."

"He's not my brother."

"In one sense he is; yet I am sure you do not mean that you would really like to see him dead and cold, like your dog. If you

think of the meaning of your words, I am sure you wish him no such ill. I think there is a way by which you can make him very sorry for this, and yet keep your own self-respect."

The gentle tones won their way to Tom's heart. He sat down by his mother, and she passed her soft hand over his hot brow and soothed him tenderly. Then she gave him her plan for being "quits," as he called it, with Ned, and for getting the victory.

The next day, when Ned Lane met Tom Bixby on his way to school he was rather mortified to hear nothing about Fawn. He was prepared to defend himself if attacked, but Tom passed on in silence. He tried to say, "Hallo, Ned!" but failed in the attempt. All the morning, however, when the boys were in their classes together, Tom looked and acted as usual, and at recess he engaged heartily in games with the other boys.

When Ned, feeling more and more uncomfortable, went home to dinner a surprise awaited him. A superb pair of Bramapootra fowls had arrived, with a string and card attached:

"For those my poor Fawn chased.—Tom Bixby."

I cannot say truly that the two from this time became fast friends, but this I know—that Ned Lane was thoroughly ashamed of his mean and unworthy action, and never after was guilty of the like cruelty; while Tom felt, even at Fawn's grave, that forgiveness is sweeter than revenge.—*Angel of Peace.*

"IT MAKES ALL WRONG."

"PLEASE, father, is it wrong to go pleading on the Lord's day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"O, I don't quite know that; if it is only once in a while."

"Father, you know how fond I am of sums?"

"Yes, John, I'm glad you are; I want you to do them well, and be quick and clever at figures; but why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in a sum, it makes it all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please father, don't you think if God's day is put wrong now and then, it makes all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself; and then added, "John it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."

"How does hostility to the truth manifest itself? At first, the truth and its witnesses are made to seem suspicious, and are complained of and assailed as falsehood and error. Then a counterpart of the truth is set up, a phantom, which is decked with all deceiving attire. At last (if error gains power) the witnesses of the truth are persecuted."—*Lange.*

Scientific and Useful.

SPONGE CAKE.—three eggs, one cupful flour, one cupful sugar, three tablespoonfuls milk, one half teaspoonful soda, one teaspoon cream tartar; flavor to taste.

DRIPPING PAN.—Put a few drops of ammonia and a little water into the dripping pan after taking the meat from it. By the time that dinner is over, the pan will be as easy to wash as a teacup.

POLISHING COPPER VESSELS.—A copper vessel, badly tinned, Miss Severn found in the kitchen, which had never been properly cleaned and was covered with that deadly poison, verdigris. She had it cleaned with vinegar, rotten stone and oil.

SCOTCH SHORTBREAD.—Rub together into a stiff short paste two pounds of flour, one pound of butter, and six ounces of loaf sugar. Make it into square cakes, about a half inch thick, pinch them all along the edge at the top, dock over the whole surface of the cake and bake in a moderate oven.

TO RESTORE LACE.—An English paper says lace may be restored to its original whiteness by first ironing it slightly, then folding it and sewing it into a clean linen bag, which is placed for twenty-four hours in pure olive-oil. Afterwards the bag is to be boiled in a solution of soap and water for fifteen minutes, then well rinsed in luke-warm water, and finally dipped into water containing a slight proportion of starch. The lace is then stretched upon pins to dry.

EXERCISE.—The *Lancet* insists that girls should have more active exercise, and recommends fives, rackets, and lawn tennis as games for which no great space is required; the latter game might be taught systematically, just as cricket is to boys at public schools. To play these games with safety, however, stays and tight boots must be altogether discarded. Swimming, too, ought to be taught at all girls' schools, not merely because of the protection it affords, but also from its being in itself an admirable exercise, bringing into play all the muscles of the body.

TOMATO CATSUP.—One peck ripe tomatoes, one teacupful salt, half a teacupful black pepper, two tablespoonfuls ground cloves, two tablespoonfuls ground allspice, six small red peppers and four onions chopped together fine; half teacupful celery seed; wash and wipe the tomatoes, cut them up, and put in preserving kettle; add all the above ingredients, excepting the celery seed; boil two hours, stirring frequently; then remove it from the fire, and strain through a sieve; add celery seed and boil half an hour longer; before taking it from the fire add one quart good vinegar; bottle and seal.

DEFORMITIES.—A Manchester (England) physician, Dr. Crompton, who has made a study of the care of infants, gives some information of great importance to mothers, in regard to the common deformities known as bow legs and knock knees. He attributes the first mentioned distortion to a habit some youngsters delight in of rubbing the sole of one foot against that of the other; some will go to sleep with the soles pressed together. They appear to enjoy the contact only when the feet are naked. They don't attempt to make it when they are socked or slippered. The remedy is simply to keep the baby's soles covered. Knock knees the doctor ascribes to a different childish habit, that of sleeping on the side, with one knee tucked into the hollow behind the other. Here the preventive is to pad the inside of the knees so as to keep them apart.

PLAYING IN THE DIRT.—A wise man gives mothers this good advice in the *New Haven "Register."* As the warm weather comes on it will soon be timely—and, as the boys say, "Don't you forget it!" "The best plaything for your children is dirt. This teaching may not seem orthodox, but it is true, nevertheless. It is hard to see the clean dress of the morning wrinkled and bemired. It is hard to see the rosy cheeks and the dimpled hands that we dearly love to kiss, covered with dirt almost deep enough to plant potatoes. All this is annoying, but it is almost a necessity to the children's health. The earth is a good mother. From it we came; upon it we live; and to it we shall return. Children naturally love the earth. If they have no little spade they will improve one from a stick, and dig in the garden. They will run their fingers in the dirt and stir it up, breathing the air that escapes. It seems to be almost instinctive with them. Fresh earth is their delight and mud-pies a luxury. It is well to dress your children in the morning for dirty work. A cheap calico apron and the oldest pair of shoes they have should go on. If it is pleasant let them play the whole morning in all the dirt and mud they like. They will have an immense amount of fun and come in with glistening eyes, rosy cheeks and hard firm flesh."

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