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NOTES OF THE WEEK.

THE Roman Catholic Archbishop of Paris publishes a letter to the Senate of France, protesting against the educational bills.

OF Talmage the Glasgow "Mail" says: "Compared with Moody he wants earnestness, with Spurgeon originality, and with Gough the knowledge of platform effect. Generally speaking had we not known that it was the celebrated American orator who was lecturing, we might have mistaken him for an ordinary Presbyterian minister making a humorous address at a first-class soiree."

AT the annual general meeting of the Ottawa Ladies' College, the Board of Managers were instructed to apply to the Parliament of Ontario for the necessary Act to give effect to the proposed connection with the Presbyterian Church. 130 pupils were in attendance last term, of whom 37 were boarders. H. F. Bronson, Esq., was re-elected President and a vote of thanks passed to him.

COMMANDER MATTHEWS, U.S.N., informs the "Spirit of Missions" that in a locality within the recent famine district in China, a community has presented a large and magnificent heathen temple to what they call "The Jesus Church," and Dr. Nelson, in a letter published in the same paper, speaks of the baptism, in the same district, of 300 persons at one time by two of the London Society's missionaries, who have, besides, 1,000 candidates.

THE English "Inquirer," a Unitarian paper, says that the efforts of Unitarianism among the working-classes in Birmingham, Wolverhampton, and many other large centres are little short of failure. Correspondents of American Unitarian journals also state that Unitarianism in Britain is very feeble and has been losing prestige. The reason assigned is, that in other religious bodies many of the views for which Unitarianism has been wont to contend are now prevalent.

THE elders of the Rev. David Macrae's church, Gourrock, locked the doors, and refused admission to the Rev. Mr. Boyd, who had been chosen to intimate the Synod's decision. Mr. Boyd protested, and read the decision in front of the church, afterwards conducting service in an adjoining field. A strong guard was stationed inside the church, and a patrol of elders and leading gentlemen of the congregation were on

the alert outside to resist a forcible attempt at entry. The congregation has resolved to separate from the U. P. body, and call Mr. Macrae as pastor.

THE Rev. Fergus Ferguson, who was arraigned before the Synod of the United Presbyterian Church of Scotland last year and admonished, in a recent sermon thus stated his belief on one of the doctrines in question, viz., everlasting punishment:—"The punishment of unforgiven sin is everlasting in the sense of entailing upon the sinner an irreparable loss of the highest kind—namely, the loss of that life in God into which those only are admitted who believe in the Lord Jesus Christ now." He stands squarely with the Rev. David Macrae, who was recently deposed, on this doctrine.

"SUNDAY EXCURSIONS"—this was the "heading" in large, distinct letters. The sub-headings were "A Fight," "Drunkenness and Profanity." A little further down is a description of the "Fight," which was accompanied with a flood of "obscene language." On another boat a drunken man was knocked down by the "bar-tender." On another there was fighting "all the time," and one man "fatally shot." This is the Sabbath as it is spent in the waters around New York. A traveller in Scotland, whose words have just met our eye, describes the scene quite the reverse: "Here one realizes the proverbial sanctity of a Scottish Sabbath morn, as you see the people from distant parts gathering in groups around the church, and then joining in worship just as their fathers did a hundred years ago." Which of these is to be the Sabbath of Canada?

FOR many years the Provinces of our Dominion have been flooded with impure literature emanating from the United States. Our own Governments have endeavoured to prevent the importation of such matter, but with only partial success. We rejoice to find that steps are being taken by the American Government to shut off this deleterious stream at its source. A publisher who has been in the practice of disseminating literature of an improper kind throughout the United States and Canada, has recently been sentenced to thirteen months' imprisonment; and although the case was appealed to the President, and much pressure brought to bear upon that functionary to have the sentence commuted, he inflexibly sustained the decision of the court and left the culprit to undergo his well-deserved punishment. We hope the example thus made will have a beneficial effect.

THE "Religious Herald" reminds city churches of their relation to their sister churches in the country in the following vigorous fashion: When a favoured city church which draws its spiritual strength largely from the smaller rural churches, gets proud and high-minded, and stands aloof from the helpful offices of Christian fellowship and co-operative effort, absorbing in itself all it can command of culture and talent in the pulpit, and of money and efficiency in the pews, and caring little or nothing for the general thrift of the sisterhood of churches to which it nominally belongs; we are reminded of the quaint, laconic, but exceedingly apt reply which President Lincoln made to one who said to him in those dark days of disloyalty at the North, "New York is about to proclaim itself a free city like Hamburg." To this the jaded, harassed President responded in a tone of mingled mirth and sadness, "As to that, I think it will be some time

before the front door sets up housekeeping on its own account."

WE regret to announce, says the Belfast "Witness" of the 1st instant, the death of the Rev. Dr. Lorimer, Principal of the Presbyterian College of London. The deceased gentleman had been at Workington three weeks ago at the induction of a new Presbyterian minister there, who had been one of his students. Afterwards he went to Whitehaven and stayed with Mr. Kitchen. There he was taken somewhat seriously ill, but seemed to have partly recovered. He was again seized with illness, and before medical assistance could be obtained, the rev. gentleman expired. He will be taken to Edinburgh for interment. The deceased gentleman has been connected with the Presbyterian College in London since its commencement, and for the last year and a half he has been its Principal. Formerly he was Professor of Biblical Criticism. He is the author of several works, one of the principal being a memoir of John Knox. Deceased intended to have been present at the Evangelical Alliance meeting in Switzerland. He has two children, one being Dr. J. A. Lorimer, of Farnham, in Surrey, and his daughter Annie is married to Mr. James Austin, barrister. Deceased was 67 years of age.

FROM the report of the Tamsui Mission Hospital, Formosa, for 1878, it appears that 738 new and 462 old patients attended sometime during the year. These numbers are smaller than the corresponding numbers for 1877. For the decrease in attendance Mr. McKay gives three reasons: (1) the almost uninhabitable condition of the building, which was allowed to fall into bad repair in the prospect of securing a site whereon to erect a new building in the course of the year, the negotiations for which site have been so far fruitless; (2) the occasional absence, on professional engagements, of Mr. Ringer, the resident medical practitioner at Tamsui, on whose gratuitous services the hospital is entirely dependent; (3) the increase of medical work in the rural districts resulting from the larger number of stations and the growing skill of the helpers in relieving sickness. Could a site be procured, there is no further obstacle in the way of the erection of a commodious hospital; for, as our readers are aware, Mrs. McKay, of Windsor, Ont., has already furnished the funds for that purpose. Even as it is, much suffering has been relieved and much prejudice removed. Mr. McKay states that in the course of his almost continuous travel through the country in the prosecution of his great work of evangelizing the inhabitants, he often hears of the good impressions made by the successful operations in the hospital. He has also found his own services as a physician and dentist in great demand on his journeys, having in the course of the year dispensed medicines to 2,916 persons and extracted 1,436 teeth. The hospital accounts show a balance of \$382.74 on hand. The British residents in Tamsui have, as usual, subscribed liberally. The drug account, \$767.56, has been paid out of the Foreign Mission Fund of the Presbyterian Church in Canada. Mr. McKay regards this expenditure as large, but states that fifteen up country stations had been supplied, and that a good stock still remained in the hospital at the end of the year. Money expended in this way is well invested, as it provides one of the most effective means for the removal of prejudice and for the opening up of the way for the introduction of Christianity among the heathen.

PASTOR AND PEOPLE.

THE CHURCH—THE HOUSE OF GOD.

The command, "Not forsaking the assembling of yourselves together, as the manner of some is," implies that there must be a reason for it. Now, why do we meet in the house of God from time to time? The custom of meeting together, religiously, is as old as the race, nearly. What is the essential idea in all such meetings?

Many seem to think it is a nice place to meet with friends, to see and be seen, to display the new finery, to sleep a quiet nap, or to show their respect for their minister or the public sentiment.

Is it not rather to meet with God in His own house, to meet with Jesus, the soul's beloved? God says, "There will I meet with thee, and bless thee." "Where two or three are gathered together in my name, there am I in the midst of them," says Jesus. The true, the essential idea of coming to the house of God is to meet with Jesus—to hear what He will say to us; to receive His blessing and to worship Him.

But many seem to think they are doing God a favour, paying Him a compliment, by coming to His house. Others act as if they thought it was a Presbyterian, an Episcopalian, a Methodist, or a Baptist house; and so they seldom go to any but their own. To all such, the question of Paul would be in point: "Is Christ divided?" "Is He the God of the Jews only?" "Is He the Saviour of you and yours only? Alas! that there should be so much of this selfish, bigoted spirit that can see no good and no salvation in any other Church than our own. And sadder still, that so many think this selfish denominational spirit is true religion, is Christianity. Alas, that that which should have been for a blessing, should be perverted into a curse! God says "In all places where I record my name (not in your house only), I will come unto thee and I will bless thee." "Where two or three are gathered together in my name, there am I, in the midst of them."

It is no new thing for some bearing the Christian name to be often absent from public worship and careless about attending God's house. Some go only when it is quite convenient, very pleasant weather, or they have pleasant company, or a fashionable preacher, or because they know not what else to do with themselves. The preacher must go, hot or cold, wet or dry; must be always there, to deliver God's message; but many will not make an effort to go and hear it. Remember that the house of God is His appointed place of meeting to meet with you, and then say if it is a light thing to neglect His house, His message, and Him. And every time you stay away from His house, without good cause, you say, in effect, "I do not wish to meet with Jesus to-day: I do not feel any special need of His blessing."

There are many reasons why we should thus desire to meet with Jesus in His house. It is a place of instruction, of warning, of consolation, and salvation. Besides, great loss is received by needless absence from the sanctuary—as Thomas, the doubting disciple, had to endure a whole week of painful doubts and fears, just because he was absent from the meeting place between Jesus and His loved ones, without any good reason. Such is the privilege and the duty of meeting with Jesus and His people in His house. But there are many hindrances and difficulties in the way of attending the house of God regularly. Yes, plenty of them, to those who are seeking for them or will entertain them. But "where there is a will there is a way." If the heart be in the sanctuary, the body will usually be there also. One who can say, "My soul longeth, yea, even fainteth, for the courts of the Lord," will not easily be kept from His house.

Most of the excuses offered for not attending regularly on the house and worship of God are simply evidences that the heart is not there. It is not easy to keep a mother away from her infant, not easy to keep true lovers long separated from each other; and not easy to keep a true, loving child of God long away from his Father's house, the home of his heart. For the church members to stay away, without good reason, is like the ten spies to bring up an ill report of the land. It is as much as to say, "I do not find instruction there; I am not fed with spiritual food; I find no pleasure there; I have no love for it, nor do I care to meet with Jesus there. If He will only save me at the last, that is about all I desire. This meeting with

Jesus, in His house or at His table, I do not know anything about, and I do not know that I desire it much; for it would interfere with my ease, my business, or my pleasure." Is not this very like what some of you have felt, but never dared to say? And now, will you remember that God commands and invites you to meet Him in His house, that He may bless you? Shall it be in vain? Shall He have a message of love and mercy ready for you every Sabbath, and you not be there to hear it? Here we may see a reason why there are so many lean, sickly, half-starved Christians. They so seldom go to their Father's house and table to be fed. It is hard to see how they live at all, much less grow, with such long fasting.

Remember, then, the Saviour's appointed meeting place between you and Himself, even in His house! And do not let it be your fault if you fail to meet Him, and to receive his rich blessing.—*J. N. L., in Southern Presbyterian.*

"WHO SHALL ROLL AWAY THE STONE?"

That which weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe,
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song outgushing,
Rise in rapture, Lord, to Thee.
For, before the way was ended,
Oh we've had with joy to own
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Ofttimes in the feared "to-morrow"
Sunshine comes, - the cloud has flown!
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, man, "rejoice!"
In to-day's bright sunlight basking,
Leave to-morrow's cares alone;
Spill not present joys by asking,
"Who shall roll away the stone?"

—George Washington Mason.

WHAT DOES IT SIGNIFY?

"Well, I think I will take this dress. It is more than I expected to pay, and is really too expensive, but it is so becoming and so pretty that I must have it. Besides, it is absolutely necessary to keep up appearances these days. We will manage to afford it some way."

"Is it really time for another subscription? I could not have believed it was a year since I gave the last. I see most of the ladies give only one or two dollars; I do not know why I should give five. I know the object is a very worthy one, but we are all feeling the hard times, and there are so many calls I really cannot afford it. It is hard to find money to live with these days, and any benevolence is a sacrifice."

"Well, wife, I ordered a carriage on my way up town to take us to-night. It rains, but it would not do for us to stay at home. I promised Mr. B—— we would certainly come, and everybody will expect us. It would be a great pity to disappoint ourselves and them. You can wrap up, and the enjoyment will be quite refreshing after the work of the day."

"I don't think I will go to the prayer-meeting this evening. The weather is quite disagreeable out, and I have been tramping the streets on business all day; I am really too tired to enjoy it. I suppose there will be only a few out, and our pastor will expect us, and will be disappointed, but I think my place this evening is at home."

"I declare, it is nearly midnight! Never mind, what does it signify now and then? What with good music and agreeable society the evening has passed so quickly I could not have believed it was much past ten!"

"It was too bad of our minister to have kept us so long to-night. I thought it was understood that prayer-meeting was to be only an hour long, and it is sometimes nearly an hour and a half before we are

dismissed. Half-past nine is too late to be out. If the deacons would make shorter prayers, and the dominie would not have so much to say, it would be better. I believe I shall stop going if this is to be the way of it."

Has our stenographer been taking the speeches of some so-called Christian people? Have you never heard any similar? Have you ever yourself spoken or thought such? What do they signify? Much, very much. They are fearfully significant of hearts loving the world and the things of the world far more than the things of God. They are significant of money, time, affections freely bestowed on carnal self, the world's things and the world's company, and grudgingly withheld, or more grudgingly given to God and the cause of God. They are like straws floating on the surface of the stream, deeply significant of the direction in which the current of the heart's affections is flowing.

The manifest worldliness of a large portion of the Church in these days is a very serious subject, and one that demands the attention of every lover of the Lord Jesus Christ. It has been published, as said by one of our most prominent ministers, that if two-thirds of the present membership were stricken from the rolls the Church would have greater moral power in the presence of the world than it has to-day. Whether this is true or not, it cannot be gainsaid that there is very much of inconsistency in the professions of many church people, and very much of worldliness in their lives. And it is just because professing Christians have fallen under this controlling spirit of worldliness—the greed of gain, the lust of power, the ambition to make a fair show in the flesh—that they have so often fallen into grievous iniquity and brought reproach upon the cause of Christ.

It is very easy to say what the world must think of all this, but a more serious and important question is, what do we think of ourselves? The Bible says, "Where the treasure is there will the heart be also," and "Out of the abundance of the heart the mouth speaketh." "Doth a fountain send forth at the same place sweet water and bitter?" "If any man love the world the love of the Father is not in him." "Purify your hearts, ye double-minded."—*Illus. Chris. Weekly.*

HOW EVERY MAN CAN HELP THE TEMPERANCE CAUSE.

I urge on you the duty of self-denial for the sake of others. If you are fond of drink, abandon it before it be too late for your own sake; if you are not fond of it, it will cost you nothing to give it up. We are all face to face with a hideous, a degrading, a colossal evil. The legislature either cannot or will not help us. Warning, preaching, moral influence, even extended education, fails to help us; increased wages, diminished hours of work, only deepen our peril and our loss. There is one way, and one way only; but that is a certain and an easy way by which not merely to check, but even to annihilate, the curse. It is that every one of us should cease to contribute to this monster evil the penny of a contribution or the shadow of an example. The use of that deadly, peculiar and wholly unnecessary substance is so far inseparable from the abuse, that where the individual use is, there the national abuse will be. Unrestricted liquor traffic will, to the end of time, mean for myriads intense temptation; temptation means drunkenness; drunkenness means degradation, horror, ruin, crime. You are a Christian. Will you give up a needless luxury to help in saving others from a blasting curse? You are a patriot. Will you give up a poor tickling of the palate, an unwholesome tingling of the brain, to rescue your nation from a blighting degradation? If you do not help, at least be ashamed to hinder. Call not those fanatics who would clear their conscience from every taint of so dangerous a leaven. Do not gild a self-indulgence with the Ophir gold of Holy Scriptures or hide the forehead of a luxury under the phylactery of a scribe.

Not long ago there was in a certain colliery an explosion by which four hundred miners were suddenly hurled, amid shattered ruins, into horrible death. It was caused by a single miner who had opened his safety-lamp to light his pipe. To that pipe of tobacco were sacrificed four hundred precious lives of fathers, of husbands and of sons; and alas! on the bodies of not a few of those who perished in that fiery blast were found duplicate keys by which, hitherto with impunity, they had done the same. Alas! my brethren, Eng-

land and Scotland are such a mine; they are full of the explosive fire damp of intemperance. In all societies it hangs dense around us in the perilous and pestilential air. Do not say that there is none of this flaming peril around you; that you may open your safety-lamp and no harm come of it. It may be so, it may not be so. You could not, you would not, do it if you were *sure* that there was danger; for that—as you see at once—would be a deadly selfishness and an atrocious crime. But you cannot be sure that there is *not* danger. Is the gain worth the risk? Is the transient and animal indulgence worth the permanent and eternal peril? No harm may come to you; but if harm comes to others who are re-assured by your example, you, even you, will have helped to perpetuate a frightful curse, whose effects, in shattering blast after shattering blast, shall be slapped in echoes of ruin and of misery, too late for penitence, amid generations yet unborn.—*From an address by Canon Farrar.*

THE POISON OF A SNEER.

Of all the forms of evil influence that of sneering at religion on the part of young people is perhaps most mischievous, and especially so, where they are supposed to have been born and bred in Christian families. Not only is a sneer inspired by a more subtle form of depravity than ordinary unbelief, but it weighs more with the young, with far less reason. An argument against religion counts for so much, according to the weight of it; and when it is inspired by honest doubt, there is supposed to be a certain manliness about it which becomes a redeeming feature in one's lack of faith. But a sneer is as likely as anything to be a pure piece of prejudice and malignity. It does not imply any sincere and intelligent thinking, and still less any respect for the sincere and intelligent thinking of others. It is utterly void of a good impulse or motive, and seems to be a pure excitation of the devil. Wherein, then, lies the mischief of it? In this: that it instils its poison through the medium of ridicule before which young people so easily wither. A sneer is usually conceived under some expression which is laughable; and in a smart, contemptuous, reckless speech which sets the company in a roar, one may do more harm than he could do in arguing for a week. Indeed, in nine cases out of ten, if a young person would but reason about the thing at which he sneers, he would only prove how little his words and opinions are entitled to any weight whatever.

To say nothing about the mischief which is done in this way among those young people who have more or less respect for religion as connected with our Sunday schools and churches, it is believed that this habit of sneering is the most potent instrument of evil with persons of similar age connected with printing and manufacturing establishments. It is well known that such persons, to say nothing of their elders, have, as a rule, perhaps little or no respect for the institutions of religion. Well, how did they come by it? Are they especially read and qualified to argue in matters of this sort? They would make no such pretensions. But that is a rare establishment in which there is not some witty, tonguey, reckless person who is always raising a laugh at the expense of Christian people. He "gets off" such epithets and oddly biting and profane expressions that they have all the weight of knock-down arguments. And yet they are not arguments at all, but only bitter, malignant words, spiced with wit, or with what passes for such in the company. Let young people be carefully guarded against such a habit as this, whether they would influence others, or suffer from their influence. If they must pass through the period of doubt and misgiving, be it so. But caution them against that malign, Satanic spirit which would instil the poison of a sneer, where it is void of knowledge, and kill by ridicule, when it could not harm by reason.—*The Church Sunday-school Teacher's Weekly.*

THE OBJECT OF THE MINISTER'S WORK.

The great work of the ministry is to declare the perfect reconciliation of God to man accomplished. God has announced complete forgiveness through the Saviour's death, complete cleansing through the perfect obedience of Christ. What a work is this! Who has ever risen to the majesty of its meaning? No words can do justice to it, no learning, no eloquence. No epic poem can reach the heights of its grandeur. The minister's message is the announcement of

what God has done. His object is to bring men to accept this finished work. By the death of Christ, communion with God is made possible. Men are now urged to make it actual. God is reconciled. *Be ye reconciled.* The appeal is made immeasurably urgent by the greatness of the work already accomplished. All themes which relate to real life are within the preacher's range, but all as they are connected with the sacrifice of Christ. His death touches every act and every feeling of a saved man. His death gives Him a claim on every thought and every movement of every man. He died for all, that they which live should, every moment in the whole range of their conscious being, live not unto themselves, but unto Him. The minister's usefulness will be in proportion to the clearness with which he apprehends this supreme truth. When it is vividly felt, it will pervade his spirit. It will influence his manner, his choice of words, the tones of his voice. The devotion of Dr. Judson to his missionary work in Burmah is an illustration of the power of this single motive intensely realized. His whole life was a seeking after that people to bring them to God. It is said that one day, during an excursion up one of the rivers, while the vessel was lying at the shore, he walked a short distance up the bank. He met a heathen woman of high caste. His one object, ever uppermost in his mind, impelled him to address her. He could not speak a word of her language. But he silently approached her, with glowing face and moist eyes, gently pressed her hand, pointed upwards, turned and walked back to the boat. Soon after she met a native, and said, "Brother, I have seen an angel of God."

Ministers who have been successful according to the divine standard, have so longed for the salvation of men that this desire has penetrated their whole being. Said David Brainerd, "I cared not how or where I lived, or what hardships I went through, so that I could but gain souls for Christ. When I was asleep I dreamed of these things; and when I waked, the first thing I thought of was this great work." Of Joseph Alleine it is said that "he was constantly and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." But if the requirements of his office are so great, how great his need of help! The more deeply he enters into the spirit of his work, the more keenly he realizes his deficiencies. Sometimes the distance between his actual condition and the ideal set forth in the Scriptures almost crushes him. The immense amount of work to be done, the fact that the vast results which God proposes hinge on human efforts, almost paralyze the mind, to which it is disclosed. Even the great apostle, again and again, oppressed with the burden of his responsibilities, bursts forth with the petition, "Brethren, pray for us!" What need of prayer by the churches, if they would have their ministers sustained as God's messengers of mercy to men!

The minister's authority is not merely as a neighbour or a Christian friend, but as an appointed messenger of the Lord Jesus Christ he comes to men. "We are ambassadors for Christ, as though God did beseech you by us." *The Rev. A. E. Dunning, in Sermons by the Monday Club.*

THE GOSPEL TRUTH.

Among the favourite methods of depreciating the plenary inspiration of Scripture now common is that of magnifying the authority of Christ's personal teaching above that of His apostles. "I take Jesus' own words as my guide," some are saying, "and not His doctrine as expounded by Paul or Peter or John." The assumption is especially dangerous, from the fact that it is so specious. It seems to exalt Christ by giving to Him a solitary eminence as a teacher. Such eminence is truly His. But He himself has fixed the authority of His apostles as teachers of divine truth; and we cannot lower their authority without directly denying Christ's own words. He expressly declared that under the guidance of the Holy Spirit, whom He would send forth into the world after His departure, His apostles should be led farther into the knowledge and utterance of the truth than under his earthly teaching. To His disciples He said, "I have yet many things to say unto you; but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, *he will guide you into all truth.*" With this saying before him, who can say that the teachings of the inspired apostles after the ascension were less authoritative

than those of Christ? Who will presume to declare that they might not go farther than the Master had done in the unfolding of gospel truth? Surely it is impossible to magnify Christ's authority while denying His teaching in regard to the development of doctrine under His apostles.

WHO IS CHRIST?

The Christian world was a few years since taken by surprise at the enlightened sentiments publicly and boldly avowed by Baboo Keshub Chunder Sen, an educated native of India, and one of the founders of the new sect of the Brahma Samaj, from which so much was expected in overthrowing the superstition of that country, and in making a way for the advance of the truth. He is a man of learning and ability, having enjoyed a thorough English education, together with the advantage of European travel. He occasionally appears before the public, and always excites interest and hope in thoughtful minds that his inquiries in regard to the highest subjects of thought may yet bring him into the true and full light of the gospel.

He recently delivered a lecture in the Town Hall of Calcutta on the suggestive topic, "Who is Christ?" He stated frankly that he was not a Christian, but confessed that he must speak of Christ, and that his love of Christ constrained him to speak of Him, and his loyalty to Him was his only apology. India, he said, needs Christ, and eagerly and earnestly asks, "Who is this Christ whose ideas and institutions are taking their root on all sides in our soil?"

Perhaps there is no more impressive proof of the power with which Christian thought is penetrating the leading minds of India than the following passage from this lecture. When educated Indians can openly and fearlessly avow such radical ideas to their countrymen, it ought to silence the silly taunt that missionaries are effecting nothing by their lives and labours.

"Who rules India? What power is it that sways the destinies of India at the present moment? You are mistaken if you think that it is the ability of Lord Lytton in the cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics; it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. No, none of these can hold India in subjection. Armies never conquered the heart of a nation. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus! none but Jesus! none but Jesus! ever deserved this bright, this precious diadem—India; and Christ shall have it."—*N. Y. Christian Weekly.*

BESEECHING.

The Gospel contains few commands, but many entreaties. Jesus invited, persuaded, exhorted, but seldom commanded. Miraculous mercies were not given on condition of service, but in general zeal to relieve the distress. If the healed became loyal to their Redeemer it was not from compulsion, but from the choice of their own hearts, the voluntary love and gratitude of their own souls. In the same spirit the apostles taught. Their letters to the churches abound in counsel, advice, entreaty, warning, invitation, promise, but the language of authority is seldom used. This fact denotes the genius of the Christian system and Christian life. The service of Christ is, pre-eminently, freedom. Arbitrary rules, exact regulations, specific organization, uniform prescriptions, are unknown, and great liberty for every believer is allowed, the chief restraint being the internal force of love responding to the gentle beseechings and advice of the inspired Word. Thus the Lord begins at the heart and works out; relies upon love rather than law; takes away the love of sin, and thus removes the terror of the law, makes men free from wicked purposes, so that commands are not needed, since persuasion is effective.

THERE is a growing feeling in England and Wales in favour of shutting up public houses on Sundays. Petitions in support of the bill to accomplish this object have been extensively circulated and numerously signed.

OUR CONTRIBUTORS.

THE CREED OF THE HINITES.

The Hinites are a religious sect which have lately sprung into existence. They derive their name from their leader, Edward Hine of England. They are not numerous; they are, however, very zealous, and are busily seeking to make converts. They may be regarded as divided into two classes, the confirmed Hinites and the slack Hinites. The former have no doubt about their origin. They pay no attention to reason or arguments. They have adopted their belief and are bound to live and die in it. The latter are not altogether sure about their origin. Doubts as to their being Israelites occasionally rise up in their minds.

That there are among Hinites, especially among the slack Hinites, intelligent, honest and respectable men and women I admit. I fall in with such here and there. It is not their good sense or piety however that makes them Hinites, but their want of acquaintance with history and the rules of Biblical interpretation. They are very much at Hine's mercy with respect to historical matters. They take for granted that the statements in his pamphlets are true. Of the interpretation of prophecy they know nothing. They never take the trouble of studying the Old Testament in the light of the New.

The following is their creed.

1. We believe we are the descendants of the ten tribes, the followers of Jeroboam, the son of Nebat, who made Israel to sin.
2. We believe that in the year 720 B.C., the tribe of Dan left the land of Israel in ships, that they arrived in safety in the north of Ireland, that they were there known as the Tuatha De Danann; that they spoke the Hebrew language there, and that the north of Ireland Protestants are their lineal descendants.
3. We believe that the tribe of Simeon came with the tribe of Dan in their ships to the west coast of Scotland, that they landed there, that they gradually removed to the south, that they finally settled in Wales, and that the Welsh people are all descended from them.
4. We believe that the tribes carried into Assyria by Shalmaneser, in the year 721 B.C., remained in the land to which they were carried until the days of the apostles; that they and they only are the lost sheep of the house of Israel spoken of in the tenth chapter of Matthew; that the apostles went directly to them, and preached the Gospel to them; that some time after the Gospel had been preached to them they moved westward; and that as barbarous and heathen marauders, under the name of Saxons, that is, Isaac's sons, they landed in England in the year 449.
5. We believe that the tribe of Benjamin embraced the gospel, that they escaped from Jerusalem, to Pella, prior to the siege by the Roman army, that they went in ships to Italy, that they lived for some time in Normandy in France, that in the year 1066 they crossed over to England under William the conqueror; and that all who can trace their origin to the Normans are true Israelites of the tribe of Benjamin.
6. We believe that the Yankees are of the tribe of Manasseh.
7. We believe that the Celts of Ireland are accursed Canaanites, and that we should use them as hewers of wood and drawers of water.
8. We believe that in the year 580 B.C., Jeremiah and Baruch came to Tara in Ireland; that they had with them a princess of the house of David, named Teph; that Eochaid, the King of Ireland, adopted the Jewish religion and married Teph; that Queen Victoria is descended from Eochaid and Teph; and that thus the line of David rules over Israel.
9. We believe that when Jeremiah came to Ireland he took with him the stone on which Jacob slept, and that it is upon this stone that the sovereigns of Britain are crowned.
10. We believe that seven-eighths of the Bible are generally misunderstood by Christians.
11. We believe that the Bible is addressed to three classes of men, the Israelites, the Jews, and the Gentiles; the Israelites being the tribes of Reuben, Simeon, Gad, Asher, Naphtali, Zebulon, Issachar, Dan, Ephraim, Manasseh, and Benjamin; and the Jews being the tribes of Judah and Levi.
12. We believe it is a great waste of money to be

sending missionaries to the Jews the wicked descendants of Judah and Levi.

13. We believe that the Jews will return to their own land, build a temple, and re-establish the ceremonial and civil laws of Moses.

14. We believe that we, the Israelites, shall also go back to the Holy Land; not all of us, but two out of every family.

15. We believe that in our return procession we shall all be under one commander-in-chief, every city having its own company, every company being commanded by its own captain, and every captain instructing his own men "how to act, where to halt, when to march, and what route to take."

16. We believe in the glory of the great pyramid, the glory of saving millions a year, the glory of long life, and twenty-four other glories of England.

17. We believe "from the marvellous teachings of the great pyramid" that our identity with Israel will be nationally established before the present Tory Government of Britain shall go out of power, or some time before the end of 1881.

18. We believe that wherever we, the true Israelites settle, the aborigines, should and will die out.

19. We believe, with all Christian humility, that ten Englishmen, or true Israelites, can whip any day one hundred Gentiles, be they Highlanders, Irish Celts, or Cossacks.

All the Hinites do not believe the whole of this creed. Like other sects they have their heretics. The thoroughly orthodox hold that Hine's interpretations are all sound, the heretics maintain that some of these are not correct. They all believe, however, that the British, with the exception of the Irish Celts and the Highlanders are identical with the ten tribes, that the Israelites constitute the aristocracy of the Christian Church and that they themselves are the most enlightened portion of that aristocracy.

A. MALACHI.

LETTER FROM MISS LOWE, PENROOTY, INDIA.

Miss Reade has had much trial and much blessing during my fortnight's absence at Cuddalore. I have returned stronger but still disabled from exercise. You will not be surprised to hear that the Mussulman young woman has been a great source of anxiety, but we have no reason to doubt her true conversion, as when beaten in Miss Reade's presence by one who had formerly been a companion in evil, she still firmly declared her faith in Christ. The last baptism has filled us with much joy. At the beginning of the year Orinli and Miriam, the two Christian children joined in prayer for their heathen parents. Miriam's parents were away from here, but most unexpectedly came to fill a temporary vacancy in the Travellers' Bungalow. In both instances the fathers were first converted; the mothers who are always the most bitter opposers, followed, and Miriam's mother was baptized last Sabbath by the name of Elizabeth. The little girl whom Miss Reade found by the side of her dead mother, at first seemed to thrive but it was only a month when her lifeless frame was laid in the cemetery which Miss Reade has had laid out in these grounds. I have still to tell you of the orphanage opened through the kindness of the present Collector. Ten orphans have been sheltered in it during the past month, and when the relief camp closes no doubt many more will need to be received. Yesterday a widow who had lost her only child in the camp came here, saying she would not be afraid to die here, and begging to stay. She had often heard Miss Reade and her Bible woman preaching in the camp and was willing to hear more. She was very ill with dysentery and bronchitis and in a fearfully filthy condition. We had no place to receive her but in our own bedrooms, and Miss Reade prevailed on her to go to the hospital shed in the camp. She was carried there on a litter (doolie they are called here) and Miss Reade walked by her side speaking to her of the 23rd Psalm. The Lord opened her heart, we may truly say, for she suddenly cried out "joy, joy," and when asked afterward said all fear of death had been taken away. It has been the most sudden and joyful conversion of all; she almost threw herself on Miss Reade in expressing her gratitude.

We have had such singular proof of how in everything we should give thanks, things which appear so contrary, how the Lord can make them work for good. If you have read my letter in the "Christian" of Oct.

25th, you will have seen how we rejoiced in the appointment of a Christian Dupor (native medical man) at the camp, and you can imagine our concern when he was removed and a Mussulman Dupor from the north of India, ignorant of the Tamil language, and depending on an interpreter, took his place, and the grief of the people was unbounded. This Mussulman was extremely devout. He was at his prayers many times a day, and in a case of life or death none would dare to disturb him; at first he refused to sleep in the camp although many deaths were occurring. Miss Reade's influence was quickly felt in his altered behaviour to the sick, and he has actually in the evening or when he can spare the time at other hours, come up here to read the Bible with her, and we have truly cause to believe he has been sent here for the conversion of his soul. He is now most kind to the patients, and this morning when Miss Reade went to see the poor woman of whose sudden conversion I have told you, he stayed even during the prayer. We do hope that the sudden peace and joy which have filled this poor, childless, widowed heart, may show him the reality of that which Christ alone can give. We believe the Christian Dupor was sent to another camp where Christians were sorely needed. It is impossible to calculate how much blessing may spring out of this terrible visitation. Miss Reade's time is so occupied, it is truly sad that she has not a more efficient helper than I am. Besides the host of applicants for charity, the many enquirers, the building of dispensary and orphanages, nothing can be done without her; it is truly a daily miracle that she has been enabled to hold out, and she has had most anxious cases to attend to day and night.

C. A. LOWE.

QUEEN'S COLLEGE.

MR. EDITOR,—I trust you can find space in your valuable paper for a few words of reply to "Jus." The interests of truth require that the matters he has so grievously misrepresented be placed in a proper light. His opening assertion that he, "along with many of his brethren, was deeply pained" that the Church could shelter within her pale so bad a man as "Loyalty" is to me a matter of little concern. It might only be kind, however, to suggest that what "Jus" says of his feelings in this connection bears a dangerous resemblance to the stale and meaningless phraseology of cant; and that to some uncharitable minds the identity might almost seem complete. A sensitive conscience is a precious boon; a perverted one may be over-estimated. Men in the Saviour's time often strained out a gnat and swallowed a camel, and in our own time we may find men that can plunder and pilfer with an easy conscience, but are pained exceedingly with the moral deformity of the policeman who arrests them.

We learn from the closing sentence of "Jus" that he has made five points,—a number ominous of ecclesiastical debate. The following are what I gather as the points in this pentangular controversy, which I will discuss *seriatim*:

1. The success of Queen's College is the success of all the others, and should be a matter of rejoicing to them all.
- It depends altogether on how that success has been achieved. If by fair and honourable means, it can only be a cause of rejoicing to every generous mind. But to assume this is to beg the question. The very point raised by my first communication was this: "Is the course adopted on behalf of Queen's fair and just to the other colleges in the canvassed territory?" "Jus" has evaded this direct issue, unless we pass as arguments the reckless assertions under his third head. He has not met it. Nor can it ever be rightly met unless in the language of frank confession that the moral rights of Knox and Montreal have been wantonly invaded. I know that throughout the west there exists a very decided conviction to that effect, and I have reason to fear that our friends in the Province of Quebec are not less emphatic in their disapproval. No, no, Mr. Editor, success honestly attained will receive congratulations from every soul that is simply not churlish and mean; but success as the outcome of a course that requires ingenious argument in its defence may well be thankful for the negative boon of silence. And this brings me to "Jus" second point:
2. That the Church approves of Dr. Grant's canvass, inasmuch as no complaint was made nor rebuke administered by last Assembly.
- The argument here is unique. A mother grieved

at the wayward conduct of a favourite child, forbears to inflict punishment, hoping that her sorrowing look and eloquent silence might work conviction and bring reform, - what must be her disappointment to find her boy so misread these symbols of her grief as to construe them into tokens of applause! Is "Jus" so innocent as to suppose that had the Assembly heartily approved, or approved at all, of the course in question, there would have been wanting congratulations and resolutions proclaiming that approval to the Church. Truly "Jus" is thankful for small mercies, when a magnanimous silence, that doubtless meant rebuke, is to him so full of comfort and cheer.

3. His third point is in substance this. That Queen's is the only fully equipped College of our Church, and that in virtue of her Arts department she is entitled to seek aid anywhere and everywhere.

The argument here if not ingenious is at least sufficiently audacious. Is "Jus" ignorant of the fact that the existence of the Arts department in Queen's formed one of the principal barriers to union for at least two years. The strongest convictions were held and expressed against the Church expending her resources and energies in secular training. The country had already made provision for this to an extent scarcely rivalled by any land on earth for its munificence and its freedom from denominational tests. Arguments, that yet await an answer, were urged to show that our Church had no more necessity to organize and maintain an Arts College than she had to run an establishment for the manufacture of boots and shoes. And though assertions, emphatic and profuse, were made that this department of Queen's was fully endowed and would never cost the Church a penny, yet the only solution that could be attained was to leave it outside of the united body.

How refreshing then to have this same Arts department trotted out as the special feature of Queen's that should gain for her pre-eminent favour, as entitling her to a double portion of the children's bread, and as giving her the right of way through all these provinces! But when will "Jus" and those who are like minded cease to din into our ears that Queen's is the only College we possess properly equipped to perform the Church's work? What is that work? It is to impart to candidates for the Presbyterian ministry a sound and thorough theological training. For though the Church sanctions in all her colleges a limited amount of literary instruction for such students as cannot take a full course in Arts, yet such provision is rather a concession to circumstances, is not regarded permanent, and forms no part of her ideal functions. With this clear conception of college work, will "Jus" care to risk a comparison between Queen's and either of these others. I say nothing of the *quality* of the work done. As to that, Old Father Time can be our only referee. But as to the *amount*, it is permitted us to judge. And does Queen's appear to so great advantage alongside of either Knox or Montreal when we apply this test? Has Queen's furnished to the Church since union one-third of the ministers that Knox has, or one-half of the number that Montreal has? "Jus" tells our Montreal friends that their institution is still in its infancy. But if since union it has done nearly three times as much work for the Church as the Limestone Lady has accomplished, in what stage of development must the latter be? Not in her infancy I infer. Can it be, then, that she is in her dotage?

But what do Knox and Montreal Colleges lose by the absence of an Arts department? Have they not the use of Toronto and McGill Universities just as much as if these noble institutions were part and parcel of their own machinery? And are they not as closely related to these seats of learning, each to each, for all practical purposes, as the Theology of Queen's is to her Arts? This talk then about equipment should cease. It is indulged in, I fear, for the purpose of belittling institutions, which in the midst of many hardships, without temporalities or grants of any kind, but depending on the freewill offerings of the people, have striven to do the Master's work, and have been owned by Him in furnishing since the date of union four-fifths of the Church's youthful ministry.

4. "Jus" fourth point is: That the canvass east of Kingston was on behalf of the Arts department only.

So much the worse if said canvass can be shown to interfere with the people's ability to support the Theological Hall the Assembly had confided to their care. But in truth there was practically no such distinction

made. I learn that the argument used there as well as in the west was the same misleading statement that Queen's was a University and the only College of the Church fully equipped for her work. And at Dr. Grant's Montreal meeting one of the speakers, as reported by the "Witness," described Queen's as the "Oxford of Canada." That many interesting analogies between these two institutions may be found I do not deny. But however much I may admire the breadth and liberality of Queen's - however pleased to learn that an eminent and devout statesman like Sir John A. Macdonald and a churchman like the Roman Catholic Bishop of Kingston are invited to her meetings and cheered to the echo by her students - I do deny that these features furnish her with any *special* claims to the support and confidence of the Presbyterians of Canada.

5. And lastly "Jus" says: The chief endowment Montreal has was gotten from the constituency of Queen's and Knox.

This is his great point, the only one he gives the benefit of italics, and the one he wishes "Loyalty" to calmly ponder. And yet it is simply untrue in fact. At the time of union the endowment of Montreal College was reported to be \$25,000. Does "Jus" know of a dollar of this that "was gotten" outside her own territory? Since then there has been added the munificent bequest of the late Mr. Hall of Peterboro', making it now in all \$40,000. Does "Jus" see no distinction between receiving a bequest and canvassing a country? And if he does, how deeply is he going to be pained when he learns that he has so grievously misrepresented this matter? LOYALTY.

THE SONG OF ZACHARIAS.

LXXXI 63-6a.

Now blessed be the Lord our God,
The God of Israel;
His people He came down to see,
And to redeem from hell.

He graciously rais'd up for us
A horn of strength to save,
In His own servant David's house,
To whom He favour gave.

According to His faithful Word,
Which holy men of old,
From the beginning of the world,
Declar'd to us and told.

Who said, that we should be redeem'd
From all our enemies,
And from the hand of cruel foes
Who hate us and despise.

And that He to our fathers should
The promis'd grace fulfil,
Also His holy covenant
He should remember still—

Even the oath which He Himself
To Abraham did swear,
That we, deliver'd from our foes,
Might serve Him without fear;

In holiness and righteousness
Before Him all our days,
While we shall live upon the earth;
And worship Him always.

Thou, child, the Prophet of the Lord
Most High, they shall thee call;
Before Messiah thou shalt go,
To clear His way for all.

Unto His people thou shalt shew
The great salvation wrought
By the remission of their sins,
Through God's great mercy bought;

Whereby the Dayspring from on high
Has come to give us light,
To shine upon all heathen lands,
The realms of death and night—

The people who in darkness sit,
And in death's shade abide—
Into the way of peace and rest
Our feet at last to guide.

D. B. B.

BRANTFORD YOUNG LADIES' COLLEGE.

At the recent University Local Examination for women, held in the Young Ladies' College, Brantford, the following ladies were successful in the several groups taken: Sarah Armstrong, Fergus; Annie Devereux, Brantford; Jessie Hart, Perth; Maggie McLean, Innerkip; Maud Widder, Goderich. We are pleased that our Ladies' College is the first to take advantage of the privilege afforded by our National University in throwing open these examinations to the

ladies of our country. It is a step in the right direction and much good will result to the cause of higher education of women. By referring to our College Calendar we find that the advanced course is made to conform to the University subjects and that it is the intention to have the University test, as far as practicable, a guarantee for the thorough work done in the institution. The Principal, T. M. Macintyre, M.A., LL.B., has been for many years a successful High School teacher and is thoroughly competent to direct the work of the Institution in this sphere of higher education as well as in a sound elementary training. Parents sending their daughters to this college may rest assured that while they are receiving a sound intellectual education, the elements necessary to the formation of character are not neglected, the moral and religious being regarded of higher value to ensure a life of usefulness.

"PRINCIPISSA LOUISA."

By the above, the words "Princess Louise" are rendered in the inscription on the corner-stone of Queen's College, Kingston, which was laid by Her Royal Highness.

In the English-Latin part of Ainsworth's dictionary, for "Princess" we find (1) "*Principes*," (2) "*Principissa*." The latter, the one in the inscription, has the mark *u* before it, which, according to the explanation of marks used in the work, "denotes it to be bad, or used only by writers of an inferior class." In the Latin-English part, "*Principissa*," is not found at all. "*Principes*" is thus translated, "*A Prince, or Princess*." A quotation from Ovid is given in which Juno is termed "*Dearum Principes*," (the chief of the Goddesses). Therefore, according to Ainsworth "*Principes Louisa*," is classical Latin, but "*Principissa Louisa*" is not.

I make the foregoing criticism in a friendly spirit. If I be in error, I shall be happy to be set right.

Melis, Que.

T. F.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Durham, on the 8th inst. An extract minute of Assembly was read, intimating that West Brant, North Brant and West Bentinck, Balaklava, Hanover and North Normanby, and St. John's Walkerton, were transferred to the Presbytery of Bruce. Mr. D. W. Cameron was appointed Moderator for the ensuing six months. Mr. Nicol presented a call from Amos and Orchardville, in favour of Mr. J. Johnson, signed by 182 members and fifty adherents. The call was unanimous; salary \$700 and a house. Mr. McLeod on behalf of the deputation appointed to visit Markdale and Flesher-ton, gave in his report, which was to the effect that the congregations were very much disorganized. Moved by Mr. J. Campbell, seconded by Mr. D. Fraser, and agreed to: that the present arrangement of services be continued for this season; that the congregations be communicated with, and asked to state the amount per Sabbath they undertake to contribute, for the support of a student during the next two months, and provided the people contribute at least two dollars per week without board, the Convener of the Home Mission Committee be authorized to secure the services of a student - the Presbytery to be responsible for payment of the balance of student's salary. An extract minute of the Assembly anent the reception of Mr. G. A. Smith was read stating that the Assembly had granted the Presbytery permission to employ him as a Catechist. Mr. Moffat took an affectionate farewell of his brethren, as he was transferred by the Assembly to the Presbytery of Bruce. Mr. Fraser on behalf of the committee appointed to visit South Luther *in re* R. McIntyre, student, reported that the prosecution completely broke down; therefore he recommended the Court to drop the case. It was moved by Mr. Stewart, seconded by Mr. Fraser, and agreed to: that Messrs. Murdock and D. McMillan be a committee to call a meeting of the party representing the late congregation of Priceville and Durham Road, and lay Mr. C. Cameron's account of arrearages before them, and if they admit the claim to instruct them to pay Mr. Cameron as soon as possible; but if not, to send commissioners to the Presbytery to state what they are prepared to do in the matter. The Presbytery adjourned, to meet in Knox Church, Mount Forest, on Sept. 21st, at eleven a.m.

REV. DR. ROBB, formerly of this city, has been elected Grand Chaplain of the Right Worthy Grand Lodge of the World of the I.O.G.T.

BOOKS AND MAGAZINES.

Catechisms.

Toronto. James Bam & Son.

The Messrs. Bam have published very neat and correct editions of the "Assembly's Shorter Catechism," with Scripture proofs; the same, without proofs; and the Rev. John Brown of Haddington's "Short Catechism for Young Children." Sabbath schools and families throughout the Church ought to be well supplied with them.

Vick's Illustrated Monthly Magazine.

Rochester, N.Y. : James Vick.

The August number of "Vick's Magazine" will be in request by amateur and professional cultivators everywhere. It contains just the sort of information that they need, and that in large quantity and variety; for the items are all short. The present number is, like its predecessors, beautifully illustrated.

On Discipline.

Philadelphia : Eldredge & Brother.

This volume is No. 4 of the series entitled "Manuals for Teachers," issued by the Messrs Eldredge. The subjects treated of in the three preceding volumes were, "The Cultivation of the Senses," "The Cultivation of the Memory," and "The Use of Words." These we have already commended to the perusal of teachers—especially of young teachers—in this Province. Of the book now before us it is no small praise to say that it well fills the place in the series which its title demands. Without proper discipline there can be no teaching, worthy of the name; and in this little volume the inexperienced teacher will find, briefly but fully stated, just what he needs to know as to the art of securing proper order, attention, obedience, and good feeling in his school, with the underlying principles of that art—principles which could only have been reached through long experience and a thorough knowledge of human nature.

The Fortnightly Review.

Toronto: Belfords, Clarke & Co.

The "Fortnightly" for July opens with a long and favourable biographical and literary critique of Cardinal Newman and his writings, by W. S. Lily. Right Hon. R. Lowe, M.P., furnishes an article entitled "A Simple Way out of the Indian Difficulty." The trouble is in monetary affairs. The standard of England is gold while that of India is silver. There occasionally occurs a fluctuation in the relative value of these two standards. This is almost sure to cause loss to one or other of the two countries, for, on account of necessary political arrangements, India pays to England a sum of no less than seventeen millions sterling a year, in gold or its equivalent, which in the standard of India may mean several thousands of dollars more, or less, than that amount, just as it may happen. This difference of standards is also a disturbing element in the general commerce carried on between the two countries. Mr. Lowe's "simple way" out of this difficulty is the introduction of a paper currency into India, to be sustained at par with gold by the right to require bullion for notes and notes for bullion in certain specified quantities. The next paper is from the pen of George Saintsbury, and gives an account of the life and writings of "Saint-Evremond," an early French literateur. Then we have "The Progress of Heavy Artillery," by Lieut.-Colonel Lean; "Modern Parliaments," by Professor Pearson; "The Coloured Man in Australia," by John Wisker; "Agricultural Prospects," by the Earl of Airlie; "English County Asylums," by Hon. Francis Scott; "Some New Books," by Grant Allen; Home and Foreign Affairs.

HOE-HANDLE MEDICINE.

On a bright, pleasant summer morning, a young man, with a silk muffler around his throat, and a woe-begone look in his pale face, plied the big knocker upon the doctor's dwelling. A lady answered the summons, and informed the applicant that the doctor was in his garden at work. To the garden the young man went, where he found the man of medicine engaged in hoeing his sweet corn.

"Well, sir,—and what is the matter?" the doctor asked, when the applicant had stated that he had come for medical advice and assistance.

"Well, doctor," with a lugubrious face, and a whin-

ing, moaning tone, "I feel poorly all through. My head has bells of aching; my appetite is poor; my food does not set well; and I am very weak. Really, I need help."

"Yes, I see. Let me look at your tongue. Ah! yes. Now your pulse."

The pulse was felt, and after due deliberation, said the doctor:

"Look you, young man, you do certainly need help. Now, see; I must attend an important case at ten o'clock, and I must have this corn hoed before I go, while I am gone to make up a prescription for you, do you take my hoe, and go on with my work here. You know how to use a hoe?"

"Yes, sir. My father was a farmer; but I haven't worked on a farm since he died."

"And you haven't worked much anywhere else, I take it," the doctor threw in, unpleasantly.

"No, sir; I am not obliged to."

"Very well. I'll warrant you the work here won't hurt you, so go on with it until I come back."

With that the doctor trudged off, and the young man went at the work of hoeing. He hoed to the end of the row, and there removed the light muffler from his neck. Then he went at it again. Half way down the second row he stopped and looked up, but no doctor was in sight. At the end of that row, as the absent one had not yet appeared he pulled off his coat.

The third row he hoed more slowly, stopping several times before the end was reached; but he finished it, and after a good rest, attacked the fourth row. There was but one more row after this, and the fancy seized him to have it done before the old fellow came back. It would be a surprise to him. The thought quickened his pulses, and gave him renewed vim. He had just completed the last hill of the last row when the doctor came back.

"Well, well, my young friend, how are you feeling now?"

The patient really had to consider. He had been looking to see what the physician had brought with him of medicine; but he had brought nothing. His hands were empty. "The work hasn't hurt you has it?"

"Oh, no, sir," his face glowing with the exercise.

"I thought not. Let me feel your pulse again." He held the young man's wrist for a brief space, and then—

"It has worked to a charm. Now, sir, do you go home, and repeat this dose twice a day, every morning and every afternoon; do it faithfully, and be honest with your diet, don't use tobacco, and if that doesn't work a cure, come and let me know. My fee, sir, is one dollar."

"One—dollar?" gasped the astounded youth.

"That is all I charge when patients call at my door."

"But, sir, in mercy's name! what is it for? Where is your prescription? What have I taken of yours?"

"My prescription, my dear young friend, I gave you before I left you here with my hoe; the medicine you have been taking in my place—a health-giving potion which I should have enjoyed had I not given it up to you. And now, dear sir, I will tell you frankly, you are rusting out, literally tumbling to pieces for want of exercise of both body and mind. That is all, sir. You can follow my prescription and be cured, or you can take your own way."

The young man paid the dollar and went his way. Not then could he be cheerful; but afterwards, when he had allowed reason fair play, and had come to prove the life-saving and the new life-giving virtues of the doctor's prescription, he came and thanked him.

SOME OF THE ADVANTAGES OF TACT.

Many people are so ignorant of all the *convenances* and proprieties of life that they have no other idea of tact than as a species of hypocrisy, and never fail, on opportunity, to characterize it as such. But to the mind capable of the least discrimination the two are as wide apart as are the North and South poles. For hypocrisy is the dumb show of lying, but tact is rather a method employed to avoid lying. Hypocrisy says: "There is no pit here," and skips gayly across; but tact, saying nothing at all about the pit, cries, "Ah, how pleasant it is in the other direction! let us go that way!" Hypocrisy never hesitates at a lie; tact never allows occasion for one.

Tact is, in fact, the great lubricator of life; it oils the machinery, smooths away trouble, looks far ahead,

perhaps, to see it, and turns things into another channel. But, however tact avoids the necessity of falsehood, it does not suppress the truth; it simply prevents reference to the facts; it has a sort of self-respect, which does not blazon its affairs abroad; it does not consider itself as using deceit when merely keeping its own business in its own breast.

Tact has, moreover, a way of surmounting difficulties that no other power has. Hypocrisy, so to say, burns its ships behind it; it puts its back against a lee and fights, but tact always keeps its retreat open, and always has forces in reserve. Tact seldom makes the assault; it never conquers; it wins without battle. "When we show any one that he is mistaken," Pascal declares, "our best course is to observe on what side he considers the subject—for his view of it is generally right *on this side*—and admit to him that he is right so far. He will be satisfied with this acknowledgment that he was not wrong in his judgment, but only inadvertent in not looking at the whole of the case." And tact never had a higher exposition. Yet tact is as different from cunning as it is again from falsehood. Cunning goes about seeking devious ways; it feeds on itself; it becomes a disease; it deceives itself and debases itself all the time that tact is moving on serenely in a loftier atmosphere: loftier, at any rate, since tact is at least the child of intellect, while cunning is often the offspring of mere idiocy.

There is nothing more useful in a family, as a cushion to every fall, a buffer to every blow, than this agreeable tact. It always knows the right thing to say, the exact thing to do; it knows how to lift the pleasant hand at the very moment for smoothing ruffled plumage; it knows, on debatable questions, how to put others into such good humour that it can carry its point; it turns conversations from dangerous approaches; it never sees what is best unseen; it does not answer to that which requires a scathing reply if heard at all; it remembers names and faces; it has the apropos anecdote; if it does not go out of the way to flatter, neither does it go out of the way to blame; where it cannot praise it is silent, and it never consents to mortify any.

Thus tact, it would appear, is as species of kindness; a dislike to wound as well as a desire to give pleasure; perhaps, also, a species of selfishness in its automatic shrinking from crying, quarreling, and discomfort of any kind.

Once in a while, when some great blunder is made that no tact ever quite repairs, we are led to wonder what the world would be without it. Somebody once said that without hope the world would be naught; for destitute of that, we should not perform the simplest operations of life; we should not go out of the door lest we should fall down; we should not lift our hand to our head lest we should remain there. Quite as badly off should we be without tact; all the flavour of life would be crude, as some undisguised acid; there would be a perpetual recoil among the atoms of family and social life as of oil and water; every roughness would rasp, every sharp thing would hit and hurt; peace, harmony, and enjoyment would be things of no existence. Certainly, it must be conceded that tact is to our nerves what beneficence is to our morals. It is, moreover, a thing easily cultivated; its presence is one of the sure signs of gentle breeding, and its absence always leads us to believe people sprung from clowns; for, save for the awkward exceptions already acknowledged to prove the rule, where people of culture and of gentle behaviour are to be found, there is tact to be found with them.—*Harper's Bazar*.

THE DO-NOTHING CURSE.

"Curse ye Meroz," said the angel of the Lord (Judges v. 23).

What had Meroz done? Nothing.

Why, then, was Meroz to be cursed? Because Meroz did nothing.

What ought Meroz to have done? Come to the help of the Lord.

Could not the Lord do without Meroz? The Lord did do without Meroz.

Did the Lord, then, sustain any loss? No, but Meroz did.

Was Meroz, then, to be cursed? Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing? Yes, when he ought to be doing something.—*Watchword*.

Scientific and Useful.

REMEDY FOR THE SICK HEADACHE.—Take five table-spoonfuls of mint water; one table-spoonful of aromatic spirits of ammonia; one-half table-spoonful of baking soda. Mix and shake well before using. Take a dessert spoonful several times during the day. Be careful of your diet while the headache lasts.

EGGS AU OUVRE (a new method).—Let the eggs boil six minutes, then take them out, dip them for two seconds in cold water, crack and pull off the shells, and lay them in a hot plate; cut each egg in halves lengthwise, spread a little fresh butter, and sprinkle a little salt on the interior, and eat them when very hot.

TO WASH A KNITTED SHAWL.—Take enough warm water, not hot, and rub about an ounce of soap in it; lay your shawl on it and pour over it a table-spoonful of magical mixture. After letting it lie for ten minutes, rub it out of this and rinse out well with cold blued water, and hang it in the wind to dry quickly.

SWEET AND CLEAN.—If you have jugs, kegs or cans, that have become stale or mouldy in the inside, wash them out clean and fill up with warm water; drop in a little carbolic acid and let it stand a few hours; empty the water and rinse thoroughly, and it will be as sweet as if it had never been tainted. So says a "farmer's wife" in the "Country Gentleman."

ICELAND MOSS CHOCOLATE.—Soak one ounce of Iceland moss in one pint of boiling water, keeping it hot until it is dissolved. Then grate an ounce of sweet chocolate, and boil it in a pint of boiling water until it is dissolved. Mix the moss and chocolate together, and sweeten so that the drink will be palatable. It may be heated and given to the invalid night and morning in such quantities as will not overtask the digestive organs. It is very nutritious.

A SIMPLE REMEDY FOR PAIN.—Persons who, without knowing that they are applying nature's remedy, have drawn a breath hard when they had cut a finger or barked a shin on a coal scuttle, will be pleased to learn that they have employed respiratory analgesia in its simplest form. If any man will draw breath deeply and quickly for three minutes or less, he will thereby lose acute sensibility to pain, so that he can endure a minor surgical operation without inconvenience, and can lessen the pain of neuralgia or toothache. Chewing rapidly is said to be an effectual remedy for nose bleeding.

AN ANCIENT ODOUR OF SPICES.—An interesting archaeological observation has recently been made quite accidentally. It is well known that the urns found on Roman burial grounds, and containing the bone remains of cremated bodies, are often covered with clay cups or dishes. The object of these dishes was supposed to have been to contain spices, which sent forth agreeable odours during the progress of the cremation. Herr Dahlem, a well known German archaeologist, was able to verify this view in the following manner: He had obtained a dish of this kind which was broken, and after cementing it, had placed it upon a stove for the purpose of drying the cement. Shortly afterwards he noticed a strong and by no means unpleasant odour proceeding from the heated dish. It seems, therefore, that the ingredients burned in the dish some fifteen centuries ago, had left traces behind, which announced their presence upon becoming heated. Herr Dahlem remarks that the odour was not unlike that of storax.—*Nature.*

HEALTHFULNESS OF FRUIT.—Fresh, ripe, perfect, raw fruit is safe and healthful at all seasons of the year, and amid the ravages of disease, whether epidemic, endemic or sporadic, general, special or local. Under proper restrictions as to quantity, such fruit as named will cure a diarrhoea, and in removing a cold, colic, fever, or any other disease whose treatment requires the bowels to be kept freely open, for this effect fresh ripe fruit is acknowledged to have; but to be used advantageously in health and disease, the following rules are imperative. 1. Fruit should be eaten ripe, raw, fresh and perfect. 2. It should be eaten in moderation. 3. It should be eaten not later than four o'clock in the afternoon. 4. No water or fluid of any description should be swallowed within an hour after eating fruit. 5. To have its full, beneficial effect, nothing else should be eaten at the time the fruit is taken. It is to the neglect of these observances that erroneous impressions prevail in many families, and to an extent too, in some instances, that the most luscious peach, or apple, or bunch of grapes, is regarded as so much embodied cholera and death. When will men learn to be observant and reflective?



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TORONTO, FRIDAY, AUGUST 15, 1879.

THE LORD'S DAY.

IS Ontario to have its Sabbath surreptitiously taken away? Is nothing to be done, no voice to be raised against the present assault upon God's day of holy rest? Why is Hamilton silent? Are all the Christians of Toronto dumb-founded? Think of it. Sunday service trains are advertised and run between Dundas and Hamilton, and between Hamilton and Burlington Beach. Steamers also are to ply between these places, if they have not begun. Pleasure boats leave the wharves of Toronto on Sabbath for Burlington Beach and elsewhere. But no action has been taken save in the case we referred to three weeks ago in Dundas, when the complaint was dismissed on the ground that *carrying companies may under the Lord's Day Act convey travellers for pleasure or business or from any other motive, on the Sabbath.* This decision has never been noticed or called in question by the press, and it would seem to be acquiesced in as a correct interpretation of law. Add to this that the "Globe" is opening its columns to a discussion as to the obligation of the Sabbath, in which one correspondent calls in question its application to Christians, assails the Old Testament scriptures by impugning their authenticity, historic value, and truth, and saying that they may be thrown aside by the present generation of Gentiles, assails dogmatic theology, and in the name of liberty claims the right of any man to seek his pleasure on the Lord's day. Is the Christian community prepared to submit to all this? If not, it is time to speak out and to act. Unless decisive steps are speedily taken by either enforcing the law, if we have one applicable to these evils, or by obtaining the necessary legislation, our Sabbath will be gone—a thing of the past. Not only pleasure but business will be generally prosecuted on the Lord's day and Christians will either have to break the Sabbath or give up their situations. This is no time to sit still. Inaction means irreparable loss. The following speaks for itself:

"Manager Hickson, of the Grand Trunk Railway, has pronounced against Sunday excursions. He says: 'I have no sympathy with these Sunday excursions, and I am thoroughly convinced it will be to the advantage of both the public and the railway companies themselves not to introduce the system into Canada.'"

THANKSGIVING DAY.

THAT it is our duty as a Christian nation to observe one day annually as a day of thanksgiving to God for the countless blessings of the year few will deny. In the past there has been a very marked lack of uniformity in regard to the particular day to be observed. Sometimes the Lieutenant-Governor of one of the Provinces has appointed by proclamation a day for his own Province, while the matter has been neglected or overlooked in other parts of the Dominion. Again, very frequently this or that denomination has observed a particular day while members of other churches have observed some other day of the year, and thus there has been a lack of uniformity and unanimity, not altogether seemly in a Christian land. To obviate this in future an application should be made by the authorities of the several churches, either jointly or separately, to the Dominion Government, asking the Governor-General in Council, to appoint a day of thanksgiving for the whole Dominion. To attain uniformity this year action should be taken *without delay*, before a day is fixed upon by any of the Provincial Governments or by any of the several denominations in the country. Having called attention to the subject it may safely be left in the hands of the respected Moderator of the General Assembly.

There is, however, one point in connection with the day to be named, which appears to us be worthy of consideration, viz., the propriety of fixing permanently the *same* day every year. There are many advantages in this which it is not necessary to enumerate, seeing they will at once suggest themselves.

This is the practice with our friends across the lines, where it has worked well in the past, and seeing how closely we are connected with our neighbours in commercial, social and religious life, we think it would be very becoming and advantageous were our Government permanently to fix as a day of thanksgiving throughout the Dominion the day observed by the people of the United States. We see no objection whatever to the accomplishment of this. On the contrary, we believe that it would tend to the better observance of the day in both countries. To see the two great Christian nations of the northern part of this continent uniting in the observance of the same day annually as a day of thanksgiving to the Great King and Ruler of the universe, for His unnumbered gifts and blessings is a thing worth seeking to accomplish, a fact we hope soon to be able to record.

HOME MISSION DEPUTATIONS.

FROM the reports of Presbyteries appearing in our columns during the past few weeks we learn that, in accordance with the requirements of the General Assembly, deputations have been appointed to visit the various supplemented congregations and mission stations throughout the Church, for the purpose of stimulating the liberality of the people with a view to reducing the grants from the Home Mission Fund. The large majority of these congregations and stations are in rural

districts, and with the prospect of an abundant harvest this season, the present is a good opportunity to endeavour to increase their contributions towards the support of ordinances. In many districts of our Church there is a lack of system in conducting financial affairs, and one of the main objects to be kept in view by deputations should be *thorough organization* in every congregation and mission field. A committee of management should be appointed consisting of the most efficient men whose services can be obtained, and some definite plan should be devised and put into execution whereby the giving power of the people may be drawn out to the fullest possible extent. The plan should embrace frequent periodical contributions either weekly or at any rate monthly. Too often subscriptions are payable in annual, semi-annual or quarterly instalments, whereas were the monthly or weekly system adopted the amount received at the end of the year would be very considerably increased. We know how conservative many congregations are and how unwilling to change any system with which they have been familiar for years. We know the objections frequently made to the introduction of the weekly or monthly offering plan especially in country districts but we are convinced that in many of these districts the objections have little or no force. The plea that farmers have money only at certain seasons of the year and can therefore only contribute for the support of church ordinances annually, or, at most, twice a year, however valid in the earlier history of the country, is not so now, more particularly in the Provinces of Ontario and Quebec, where owing to the introduction of so many lines of railway there is a constant market near every one's door for all kinds of dairy and other farm produce and where, not goods in trade as formerly, but cash can be obtained for everything the farmer has to sell. There are comparatively few congregations or mission stations where the people are not in a position to contribute weekly or monthly as well as, nay better than, they can do half-yearly or yearly. In nearly every instance where the weekly system has been adopted it has been found to work well and in many congregations the people could not be induced to give it up and go back to the old system. There are many of our people now giving \$5 or \$10 annually, who, were the weekly plan adopted, would never think of giving less than twenty-five cents or half-a-dollar, or even a whole dollar per week; and we are convinced that in most congregations the adoption of the weekly offering would largely increase and in many of them double the revenue for the support of ordinances.

Another point which deputations to the supplemented charges and mission fields should keep in view has reference to the desirability of getting our people to contribute *as God prospers them*.

There are not a few of these charges and stations that have been getting grants,—and some of them grants to the same amount,—for the last five or ten years and this notwithstanding the fact that their membership

has been increasing in members and in wealth. There is very evidently something wrong here and we believe that it is only necessary to direct the attention of many of our people to this matter to effect a change. To think of a man when poor or when beginning to clear a farm giving five dollars annually for the support of the Gospel continuing to give the same amount when in comfortable circumstances, with his farm in a good state of cultivation, driving in his well cushioned carriage to church where formerly he had to trudge his way on foot for six or eight long miles, and all the while a member of a congregation drawing on the Home Mission fund for the support of his minister. Incredible as it may appear there are some such to-day in the membership of our supplemented charges and mission stations, and in their own interest, not to speak of the interests of the Home Mission fund, such persons require to be faithfully dealt with.

Again, we find in almost all congregations a number of persons in the receipt of a salary or wages who are not regular contributors to church ordinances, such as clerks, farm servants, mechanics, teachers, etc., etc., young men or women away from their own homes, or, it may be, living at home, but who think it enough that their parents contribute for church purposes. It is important that all such be reached and made to feel that it is their privilege and duty to give for the support of the Gospel.

We believe that many young men and women have their interest in religious matters attracted or increased by contributing towards church ordinances, and apart from the duty of training such systematically to give as soon as they begin to earn money for themselves, their gifts will help to swell the aggregate contributions of the congregation or mission station.

We earnestly trust that the approaching visit of the deputations of Presbyteries will tend to more systematic giving from Christian principle on the part of the people in our supplemented charges and mission fields, and that the result will tell favourably on our Home Mission Fund.

DRIFTING.

THERE is a great deal of drifting in this world. There are a great many men who are merely chips or straws upon a stream, borne along by the current whatsoever direction it may take. There are many people who drift so far as their views and opinions are concerned. They adopt—no, they don't adopt; they are not active enough for that—they are adopted by the sentiments which prevail around them. They take their colour from the society in which they mingle. In Canada we see this in political affairs. The same thing may be observed in the matter of religious belief. A man is torn away from his old faith, such as it is, and landed at length in a faith altogether different, such as it is; and he has not been aware of the change until it has fully taken place. The same thing may be witnessed also in the matters of character and life. Men are all the while floating along

calmly, serenely whither they would never deliberately choose to go. They "drift." They "drift" from honesty to dishonesty, from purity to impurity, from sincerity to duplicity, from charity to bigotry.

We have sometimes thought that most of the evils which we see around us are due to this habit of "drifting" on the part of men. One said that "more evil is wrought for want of thought than is wrought for want of heart." And the statement is not far from being true, the doctrine of total depravity to the contrary notwithstanding. Men are led unthinkingly, unreasoningly, by their associations, by forces which they are hardly aware of, forces, certainly which they do not intentionally submit to.

But it may be asked: Is it not inevitable that men should "drift" to some extent? Is it not inevitable that outside influences should leave their impress upon them? We answer, yes. But then we add: The formative forces should not be entirely outside of men. There should be something within as well as without every man that shall decide what he shall be and do. Every man should have a mind of his own; every man should have a soul and conscience of his own. And before that mind, and before that soul and conscience, every article of belief and every detail of conduct should pass muster. What are men's minds for if they are not made to work? What are men's consciences for if they are never called into operation?

We believe that it is generally confessed that there is much erroneous religious doctrine in the world of to-day. There are those who go far astray because they believe too much. They carry on their backs a burden of traditionalism that is heavy enough to sink a ship of three thousand tons register. They echo all the voices of the fathers and grandfathers. Then, there are those who go far astray because they believe too little. They will hardly carry an empty soldier's knapsack. But there is worse than this. There is a large amount of defective religious life in the world of to-day. It is crippling our churches, hindering all spiritual progress, bringing disaster and defeat on the armies of righteousness and truth. Why are these things? We have too much "drift wood" among Christians.

Reader, we don't mean you. But try to learn whom we mean. Look and see if the cap will fit your friend in the next pew.

PRESBYTERY OF BARRIE.—The last regular meeting of this Presbytery was held at Barrie, on the 29th and 30th ult. There were present nineteen ministers and nine elders. Of the business, which occupied fully two days, a portion is reported as follows: The Presbytery was informed that Mr. Richard McKee, representative elder of First Essa Kirk Session, had departed this life. Mr. McKee was well known to the members as faithful in his attendance and interested in the business of the Court, and was highly esteemed for his Christian character. The Presbytery adopted a resolution expressing sympathy with the family of the deceased and with the congregation, and recording the respect with which he was regarded. Mr. Duncan McDonald, of Creemore, was elected Moderator for the next twelve months, and thanks given to Mr. J. A. McConnell, the retiring Moderator. The Rev. Messrs. S. Acheson of Wick, and R. D. Fraser, late of Toronto, were present, and invited to sit with the Court. The resignation of Cookstown, a part of the charge of Cookstown and First Essa, tendered by Mr. Ache-

son at the previous meeting, was duly considered after hearing parties interested, and accepted. Dr. Fraser appointed to preach and declare the pulpit vacant on the 17th inst. Mr. Cochrane was appointed Moderator of Session when vacant and supply of the pulpit committed to the Home Mission Committee. Petitions from First Essa and Burns' Church congregations to be united in one pastoral charge were next dealt with. Commissioners were heard in the interest of these congregations, and in those of Cookstown and Dunn's Church. The finding was to separate First Essa from Cookstown, to unite it to Burns' and Dunn's Churches as one charge, and to appoint the Moderator of Session of the two last named to moderate in a call to a minister on Tuesday 19th inst., at two p.m. A careful report of the committee for examining Session Records was received. The report brought into notice a good many irregularities, and elicited brief discussions on the right of congregations to elect office-bearers, on rebaptism of Roman Catholics, and private administration of the Lord's supper. The several records were ordered to be attested as reported on, and for the guidance of Sessions the following recommendations were adopted and ordered to be sent down, viz.: (1.) That ministers give more attention to the keeping of Session records and read over the minutes carefully before signing as Moderator. (2.) That Records be handed in to the Presbytery for examination each year at the first meeting after the beginning of the calendar year. (3.) That the attention of Moderators and clerks of Sessions be called to Chapter viii. of the new book of forms, and that such Sessions preserve a copy of said book. Mr. Gray, Dr. Fraser and Mr. J. J. Brown, elder, were appointed a deputation to visit Guthrie Church in respect to financial matters. A desire for union between Second Tecumseth congregation and that of First West Gwillimbury having been brought before the notice of Presbytery it was agreed to appoint a conference of the Kirk Sessions of these congregations, of Townline and Ivy, of First Tecumseth and Adjala, and of Cookstown, to be held at Beeton, for the consideration of a rearrangement of the whole field under the care of these Sessions. The Moderator, Mr. McDonald, was appointed to preside at this conference. Report is to be given in to next meeting of Presbytery. Messrs. Acheson and Panton, ministers, and Mr. McWhimney, were appointed assessors to sit with the Session of First Tecumseth in a case of discipline. While dealing with Home Mission business the Presbytery instructed its committee to procure if possible an ordained missionary for the Maganetawan group of stations, to enter on the work in October, and to procure another missionary labourer for the group which includes Minesing, Craighurst, Midhurst, Hunter's and McCrae's settlements, to begin at the same time. This promising field presented a guarantee of \$450 per annum for stipend. Arrangements were made to administer the sacraments at different stations, as also for visiting supplemented congregations and aided stations in accordance with the 12th resolution of the General Assembly and the report of its Home Mission Committee. Mr. Findlay gave notice of motion for the appointment of a committee to prepare the business of the Court. The Presbytery agreed to terminate the working union for some time past existing between the Duntroon and Nottawa congregations and that of West Nottawasaga, and to place the former under the care of the Home Mission Committee for supply. Mr. Rodgers was appointed Moderator. Mr. Millard reported the organization of a congregation in Shrigley, which the Presbytery agreed to put under care of the Session of Singhampton, etc. Mr. Millard having expressed his willingness to resign Honeywood, a portion of his charge, with a view to its union to Horning's Mills, the Presbytery agreed to summon the Sessions and congregations of the whole charge to ascertain their wishes in the matter at next meeting. Messrs. W. Fitzsimmons, B.A., and Daniel M. Beattie, M.A. (the latter being transferred from the Presbytery of Toronto), were taken on public probationary trials for license. The trials were passed in a manner highly satisfactory, and after the usual questions and prayer the Moderator, in the name of the Lord Jesus Christ and by authority of the Presbytery, licensed Messrs. Fitzsimmons and Beattie to preach the Gospel, and suitably addressed them. Next meeting on 30th September.—ROBERT MOODIE, Pres. Clerk.

Two obnoxious publications have been suppressed in Berlin.

CHOICE LITERATURE.

RUTH.

I.

Although the sun had not set, Ruth lit the great lamp in the light-house tower at six o'clock that afternoon, for clouds had been piling up in the southern horizon for an hour, and little scuds were beginning to dance over the sea in a way that foreboded storm. As she went up the stone stairs she said to herself that her father's boat was sure to be in sight from the high windows. The light-house keeper had sailed with his wife over to Half-Moon bay just before noon with a load of esalups, and Ruth had been anxiously expecting their return since four o'clock. When she saw the wide expanse of waves unfleeced by a single sail she had a moment of terror, then began to reflect that after all they might have been tempted to remain to supper at her grandfather's, and in that case were not likely to have set out afterwards in the face of a September gale. She lit the lamp, watched its steady flame for a quarter of an hour to be certain she had trimmed it well, then went down. While she was up in the tower the skies had grown more threatening. She now ran along the rocks to the farthest point and scanned anew the great heaving plain of waves for the object of her quest. Away in the south great fringed purple clouds had heaved up until they canopied the whole heavens, and beneath was an ominous black band which foreboded a squall. While she stood watching suddenly there came a great glare over the waters from the west; the clouds had opened to the sunset and the conflagration flared up to the zenith and sent a dull crimson flush over the sea. It had no effect of brightening the look-out, merely threw gloomier reflections into the unlit stretches of watery distance, and made the wild waste of ocean seem fantastic and strange. The illumination lasted but five minutes; then the leaden walls shut down again over the west and everything grew black and gray.

"I wish they would come," said Ruth, aloud. But there was no sign of a boat nearing her from the wild and tossing waves. Along the base of the rocks the surges began to roar, hoarse, loud and ominous, and the "sea-dogs" along the point threw off the spray as the swell broke over them.

"Oh, they will stay all night," Ruth exclaimed with decision. "Father would never let mother be out in such weather."

Suddenly, while she stood peering out to sea and thinking how swiftly the darkness was descending, her eyes, alert for the merest speck of white, caught sight of something shadowy and vague in the horizon. It moved; it must be a boat. Her father and mother were returning! At the same instant a puff of wind cooled her cheek; the waters beneath her felt it and became fiercely agitated; then began to hiss and roar. The increasing tumult of sounds brought a message of disaster. Ruth was frightened and would have run into the house, but felt that she must stay and discover whether or not it was her father's boat in the offing. She could not keep her feet, however; the squall burst so furiously that she was compelled to throw herself on her face and clutch at the jagged rocks with both hands. For a moment she believed it was all over with her, for she was deafened by the rush of sound, while torrents of rain came sweeping along with the gale, drenching her to the skin. It was just a question for a time of how long she could hold on; for besides the tempest and the rain, the surges broke over her with hissing masses of foam. She waited for a lull before she tried to move.

Presently the gale stopped, as if to gather breath. There was a long lull and only the waves thundered. She started up and stood terror-stricken and anxious, gazing out into the plunging waves. Was that a sound? Was it a cry? If that glimpse she had had of a white dancing speck in the distance just as the squall broke had been her father's boat, what would have become of it? No boat could live in such a sea. She shuddered as she caught sight of the black depths between the plunging waves. It could not be that her father had actually ventured out with such a tempest gathering in the south!

But then came again that strange sound in the air which was not the wind nor the waves,—something not unlike a cry.

"Father," she screamed, "father, is it you?" Nothing but the deafening tumult answered her.

At this moment she heard a nearer sound, and turning saw her little brother Davy tottering along the rocks towards her. She went to him, gathered him up in her arms and carried him back to the house, while he wept as if his heart would break in his terror at being left so long alone and in his joy at seeing her again. She tried to cheer herself by making an effort to comfort him. She shut the door and with it left behind her some of the angry roar of the sea. She changed his wet clothes, then sat down by the fire with Davy on her knee, telling him, over and over again, that she might convince herself, about her father and mother's staying all night at grandma's in Half-Moon bay, and about how they would return joyfully the next morning.

But all the while that sound she had heard like a cry found a strange echo in her heart and brain. Again and again she went to the door and listened. It was now as dark as midnight; the storm still raged furiously in the blackness, and each time that she put her head outside floods of rain drove her back. She gave Davy his supper and put him to bed. When he said his prayers she bade add a petition for the safety of his father and mother.

"But they are safe, Ruth, ain't they?" the little fellow asked with big eyes.

"Yes, they are safe, my darling," Ruth answered. "God holds them in the hollow of His hand."

But Davy had grown anxious, and she was obliged to comfort him with pictures of their father and mother sitting in the quaint parlour at Half-Moon bay with all grandpa's beautiful things he had brought back from over the sea. At last the little boy dropped asleep, and Ruth went out again to listen for that voice in the air. The storm was abating. The rain came only in fitful gushes of great drops; the clouds

overhead were parting and in the east could be seen the half disk of the full moon. The sea roared worse than ever, and the Lighthouse Point seemed actually to vibrate as the great thunders of the surges broke against the rocky walls on the south.

"I am so thankful father and mother did not try to come home," the girl said wistfully, terrors still clutching at her heart while she stood there gazing out and thinking what that cruel sea might have entailed. It looked indeed like a black pall of death. But Ruth felt the wickedness of indulging fanciful fears. She went back to the house, sat down at her mother's table with the lamp on the window-sill and began to mend the pile of stockings lying in the basket. How the casements rattled! How the waves roared! It fretted her to sit still, but she resolutely forced herself to work steadily until the whole week's mending was finished. That accomplished, she had a sense of freedom to indulge the weakness of longing and curiosity which had given her a constant impulse to go to the door and look and listen. She ran out.

The storm had passed. The gale had sunk to a zephyr. The moon shone, but the waves were doing their worst and still raged and roared and plunged like mad creatures. She seemed to see a black object in the shining line of the moon's path. Her heart hammered in her ears. Something there certainly was staggering in a drunken fashion in the trough of the sea; something not unlike the phantom of a boat with a trailing sail. She gave a terrible cry:

"Father! Father!"

Some indefinable sound came in reply. She had not a moment of indecision, but dashed towards the shed, drew out a pair of oars and a rope, and dragging them behind her hurried down to the little breakwater in the cove where the light-house keeper's skiff was kept. It was lying deep down almost to its gunwale and half full of water, tussling a little as it felt the pulse of the heavy swell. She drew it to the shore, found the basin and baled it out. It seemed an endless task, but she never paused. That done, she laid the oars and the coils of rope inside, pulled up the anchor and jumped in herself, and in two moments more was rowing steadily in the direction of the mid-sea off the point. She could do little at first except keep the boat righted, making it take the waves squarely as it rose and sank with them. Now and then it reeled and staggered and lost headway, but dashing the salt water from her eyes Ruth laboured at the oars with her young, stout arms. She had not rowed for nothing all these ten years since her father made her a present of a little skiff of her own; and her head did not grow giddy with the heave of the bay. She felt besides the intensity of a resolute purpose, and could not have faltered while her heart beat.

Meanwhile, a young man, who had been upset in the squall and had clung for almost three hours to the edge of his boat, bruised, exhausted, with the waves rising and falling around him, began to feel that his strength was fast leaving him and his senses too. He had little snatches of sleep or trance when all sorts of visions came to his mind. When he was awake he forced himself to call out. At first he had cried with plenty of energy, but now his voice sounded hollow and faint in his own ears.

When he heard Ruth's cry it seemed an echo of his own. He listened dreamily. He did not see the boat until it was close upon him.

"Father! father!" cried the young voice. "Here's the rope. Tie it around you. I can't get any nearer."

He roused himself a little. He was a good swimmer, and now let go his drowning clutch and swam stiffly over to the skiff and the next moment clambered feebly over the side.

"Thank God! Thank God!" said Ruth. She dared not leave her oars. "Thank God! You're safe, father! Now tell me that you left mother in Half-Moon bay."

The young fellow had sunk down on the wet floor of the boat but now looked up and the moonlight struck his face.

"Why, it's not father," said Ruth, gazing at him with amazement.

"No," he answered faintly. "I'm not your father. But I thank you—I thank you for saving me." His face was pallid and there was a cut across his forehead. It seemed to Ruth at first that she had made some terrible mistake and deserted her father to save this stranger.

Her heart fluttered and her energies sank a little. Then she remembered that her parents were certain to have stayed in Half-Moon bay. So she put her strength to her oars and rowed back again, wondering all the while whether the man who lay on the bottom of the boat so white and rigid in the moonlight, were indeed living and breathing or already dead.

11.

David Hadden brought his wife home to the light-house next morning an hour after sunrise. He was a prudent, sensible man, willing to trust his little girl in an extremity, and all through the storm the night before had looked out of the window from Half-Moon bay at Sickle's Point Light, feeling sure that Ruth and Davy were safe in the stone cottage below. His boat danced on the short waves as he sailed back; a breeze blew out from the main-land and broke up the swell left by yesterday's storm, and the whole sea was bright with mad little white-caps chasing each other. Ruth stood on the little stone pier as he rounded the point, Davy clinging to her dress and waving his hand.

When the light-house keeper heard what had befallen his daughter in his absence he put his arms about her and blessed her, then looked at her in amazement.

"And father said in his prayer last night 'God save the poor fellows on the sea in this storm,'" he added. "I didn't know then—I didn't know."

"It seems strange to think," said Ruth, looking with some emotion, first at her father then at her mother, "that if I had not been so anxious about you, he might have—"

"Yes," said David Hadden, finishing her sentence, "he would surely have been drowned. He couldn't a' held on much longer by your account, and—"

"I want to see him," said Ruth's mother; and they all hurried up the rocks together.

The young man whose life Ruth had saved lay up in the

little tower chamber where the boy cousins slept when they came from Boston to visit at the light-house. He had received a little on reaching the shore, and had been able with the girl's assistance to creep up the bank to the cottage, and afterwards to get to bed unaided. But the long struggle in the water, the cold and wet, and above all the horrible ordeal of watching hours for help and seeing only death approaching had worn him out. This morning he was tossing with fever, and his mind wandered, presenting confused and distorted images of his danger and suffering.

The hearts of the light-house keeper and his wife went out to him at once. He was a handsome young fellow of twenty-four, broad shouldered, long limbed, blonde haired and blue eyed. The Haddens were all pale, thin, dark people, with melancholy faces lighted by intensely brilliant eyes, and the fair-faced stranger seemed a creature from a brighter world. They were simple people, the Haddens. David had been light-house keeper since the first year of his marriage, and thus living apart from the actual busy world, he and his wife and children knew and thought little about it, except as a congregation of evil-doers from which they were glad to hold themselves apart. Both David and his wife were Scotch Presbyterians of the most inflexible type, holding to the doctrines of original sin, fore-ordination, free will and eternal punishment. Four times a year they went ten miles into the main-land to church; on other occasions David prayed, read the Scriptures and expounded to his family. His religious teachings, although perplexed and obscured by rambling illustrations, and somewhat over-enriched by quotations from Scripture, taught the everlasting security of those who fear and obey the divine will and the dangers of those who erred and went astray. Ruth had felt from her earliest childhood that the Almighty held her in the hollow of His hand, that His care and mercy hemmed her in on every side. This protection had been almost palpable and visible the night of the storm as she crossed the roaring seas in a mere cockle-shell boat to rescue this stranger. He was to her mind, and to the minds of David Hadden and his wife, the being for whose preservation Heaven in its providence had infused strength into her arms and energy into her heart.

When the young fellow gained consciousness he gave his name as James Keith. He had set out from — the day of the squall, he said, and had expected to spend the night at Half-Moon bay, when his boat capsized off Sickle's point.

Ruth used to look at him with a certain thrill of exultation and thankfulness as he grew better and gained strength to crawl out the door and sit on the stone steps of the tower. Occasionally in her dreams she had had a vision of Keith dead; his laughing blue eyes closed, his sunny hair tangled with sea-weeds, like a drowned man she had once seen washed up by the tide. But here he was alive and she had saved him! Every day brought returning colour to his cheek as he breathed the invigorating breezes of the point, where, even on the stillest day, there is always a wind that strikes the face like a blow and makes the blood tingle. He was silent and weak at first and cared to do little more than gaze at the wide autumn seas. All the sounds and sights at Sickle's point are of the ocean. The promontory stretches far out into the Atlantic, connected with the main-land only by a stony causeway over which in the highest tides the surges often break. Keith seemed to find a strange rest in watching the great heaving plain of waves which glassed every change of the upper skies. It seemed enough for him to remember that he was safe; the mere sense of safety was a kind of passion to be felt with grateful tears.

Ruth and he spoke little together in the early days of his convalescence. He was silent and dreamy and the young girl was shy. He had more to say to Mrs. Hadden, whom he soon began to treat with a frank filial affection. The good woman, busy among her household affairs, found zest and pleasure in exchanging little harmless jests with the young fellow, whose health she watched with real maternal solicitude. He did not throw off the effects of his sickness at once and had a relapse after the least imprudence, and so she was justified in many a warning and prohibition. David Hadden was little at home nowadays but was busy oystering over at Half-Moon bay. When he did join his household he found a relief from the everlasting quiet and monotony of his life in having this frank-faced young fellow as an inmate. Two or three times Keith suggested that he ought to be leaving them, but the notion was received with such disfavour that he resigned it with a smile and a few winning words of his deep gratitude and thankfulness.

Keith was certainly a pleasant engaging fellow, well-educated too, and had seen the world. He seemed disinclined to say much about his past life, but when pressed by David Hadden told a frank story of his career. He had been left an orphan at an early age, had been sent to school by a maiden aunt until he was eighteen, then he had taken a position in a bank in P—. This position he had kept until three months before, when owing to the losses of the bank they had been compelled to reduce their number of clerks, and since then he had had nothing to do and had been staying at the seaside. He had been in the habit of sailing alone by himself, and the day of the squall had ventured out farther than usual, so far, that when the weather became threatening it seemed easier to run into this coast than try to return.

This account of his life broke down the last barriers to David Hadden's full interest and affection. Here was a young man, an orphan, a waif in the world as it were, with neglected religious education, and undisciplined by strict and rigid adherence to the infallible dogmas of the kirk. Keith listened with interest and respect to the light-house keeper's prayers and readings and discourses, and met every suggestion toward new aims and endeavours toward a Christian life with sincere wishes that he might become something stronger and better than he had ever been. He had, besides, once or twice, hours of deep abasement and a sense of his sinfulness which went far to convince the Haddens that it was a genuine change of heart that was moving him. In every way, thus, he appealed to their sympathies and their affections, and absorbed the greater part of their thoughts and enlarged their quiet, prosaic lives.

One day late in October Ruth had gone at a low tide down the rocks after crabs. Davy was with her, and, his

legs bare almost to his waist, scrambled about the shallows with a little scoop-net which he worked with irrepressible hopefulness but the scantiest results. Ruth, too, had bared her feet, and stepping daintily from stone to stone, had picked up a basket-full of sprawling crabs from the mud. This done, she went back to the rocks, carefully dried her blue veined feet and put on her shoes and stockings. While she sat there Keith came strolling down the point and looked long and fixedly at the little creature. Her head with its short rings of dark hair was uncovered, and the breeze sweeping freshly over her played with the little curls, roughening them. She wore a dark blue woollen dress, cut in the plainest fashion by her mother, who had no guide to her scissors save the round lines of the girl's form, but it fitted neatly over the slight, childish figure. She had grown pretty of late; Keith could see that. She was less pale than formerly, and the flushes, now forever coming and going on her cheeks, softened and brightened her whole face; her eyes were always beautiful, but had grown wistful in their expression; and her lips were more eloquent of sweetness than of old. When she saw Mr. Keith she looked up, smiling and colouring.

"I did find some soft-shell crabs," said she. "Mother said 'twas too late for them and that we could have no more this year. I am so glad—you are so fond of them."

Keith said nothing, only continued to look at her. At the full glance of his bold blue eyes a vivid emotion dyed her face. She rose hastily.

"Come, Davy," she called.

Keith, advancing along the rocks, came up to her and grasped both hands.

"Ruth! Ruth!" said he, gazing down at her, his own features alive with ardour. "Ruth!" he said again; "my saviour, my love!" He stooped down and kissed her on the lips. No words were spoken by either of them for a long time. Then Ruth said,

"I must go home now, Mr. Keith."

"Call me James," he returned with fond peremptoriness. She looked in his face for a moment and smiled, then said firmly,

"Come, James!"

He took up the basket of crabs and led her along the rocks, holding her by the hand. When they were eating the crabs at supper-time, little Davy, by some association of the savoury meal with his afternoon's sport called loudly,

"Father! Father!"

David Hadden had just returned from Half-Moon bay, and in a genial mood nodded encouragingly to his little boy.

"Well, Davy!"

"Father! Mr. Keith kissed Ruth on the rocks this afternoon," cried the boy.

David Hadden turned his rugged faced first to his eldest child then to his guest. His forehead began to furrow and his mouth to work.

Keith was on the other side of the table and now sprang up, strode to him and fastened his two hands on the lighthouse keeper's shoulders.

"Mr. Hadden," he cried, "give me Ruth for my wife. I love her! Ever since she saved my life I have worshipped her."

"Keep yourselves from idols," muttered David uneasily. "Do not talk of worshipping a mere creature. Besides Ruth is only a child."

"Oh, Ruth is old enough for me,—Ruth is a woman," said the lover.

"Ruth," cried her father, "is this young man dear to you?"

Ruth looked at her father with a steadfast smile.

"Father, I love him with all my heart."

David glanced over at his wife, his eyes filling and his lips puckering.

"Well, mother?" said he.

"I have seen it coming for many a day, father," Mrs. Hadden returned serenely. "Ruth is getting to be a woman, and if she marries why not give her to James whom God has sent to us for a son, and whom we have grown to love?"

(To be continued.)

ESTABLISHED LAWS OF ETIQUETTE.

We have many inquiries respecting the various rules of etiquette, those which are recognized by all, and accepted in good society as unmistakably correct. Unfortunately, we do not consider our authority in this line so likely to be endorsed by the most earnest worshippers of fashion, but will give our interpretation of some of these rules so far as we have arrived at any definite conclusions.

"Why, and on what occasions, should a lady's visiting-card be turned down at the corner?"

We are aware of but two occasions when it is supposed to be demanded: first, when you wish it understood that the call is intended for two persons; if desirous of seeing more than two, turn down another corner, or the three corners, if that will cover the number you wish to see; if the whole family are included, turn down one side the whole length of the card; second, if the ladies are absent, by leaving a card with the corner turned it will indicate that you called in person, as well as that the call was made on the number of persons indicated.

"If I call on a lady with a letter of introduction from a mutual friend, who wishes us to become acquainted; is it polite for her to read the letter immediately and in my presence?"

Most assuredly. If she delayed, it might make your reception very formal and embarrassing; or if the lady was in a position that subjected her to very many calls—often exceedingly annoying—she might be tempted to receive you so coolly as to preclude any cordial acquaintance afterward, such as your friend hoped to bring about.

"If a gentleman calls by appointment to take a lady to ride, should she go out to the carriage to meet him, or wait until he comes into the house to escort her out?"

If the gentleman has called, prepared to drive his team himself, without an attendant; it would often be inconvenient and unsafe for him to tie his horses and come in for the lady.

It would, therefore, be only kind and courteous for the lady to meet him at the carriage. But if he comes with a driver, she should by no means go out, but wait for her escort to come for her.

We have answered these few questions, out of a multitude of others on the same topic, to the best of our ability, and in as close conformity to the common forms of etiquette as we can; but we have never yet seen satisfactory evidence that any code of laws has been so firmly established in this department as to compel all who would be thought respectable to adhere strictly to, however irksome or inconvenient they might be, under penalty of expulsion from good society. Almost every section of our country, or of any country, has such rules of etiquette as seem best adapted to their own peculiar wants or convenience; but when its residents visit other cities, towns, or villages, they are at once made aware that such places are governed in their social relations by different rules, to which they, as visitors, will readily conform, or, refusing, put themselves in a singular and uncomfortable position.

There are, however, rules that betoken good breeding which are unhesitatingly accepted as good by all sensible people, and will never become subject to the caprices of fashion. These are so self-evident to all that they will not be questioned by any country claiming to be civilized, and hardly need comment, though others, fettered by fashion's bonds, may not interpret this language correctly. But, except among some few, who only live for fashion and find nothing valuable or to be respected that has not her seal upon it, none need fear that they will be lightly esteemed if not well versed in all the laws of etiquette that govern fashionable life. If our tongues "cannot frame to pronounce the Shibboleth demanded by the watchers at the passes," while in all else we are found to perform our duty with dignity and honour, we shall doubtless be allowed "to pass over this Jordan" without any let or hindrance.

We would by no means be understood as ignoring those regulations that demand due attention to the reasonable requirements of social life. All should cultivate refinement and good manners—a graceful, polite attention, a gentle courtesy to all—that makes life sweeter for every one who comes under their influence. The call for this gracious bearing is often heard under the most trying circumstances, such as must require great self-control, and sometimes painful self-denial. To curb the tongue, and lay a restraining hand over the doors of the mouth until the heart, baptized in tears, has so far softened as to be ready to forgive—it may be cruel wrongs or thoughtless mistakes—and show a courteous forbearance and gentleness—this is true Christian etiquette.

And is not this the best form or test of good-breeding? And when practised, even imperfectly, does it not bring its adherents nearer to the "perfect pattern" which our Saviour left us than anything that can be gleaned from all the treatises on etiquette that ever were written? What a world would this become, even now so fair and attractive, if His teachings guided our every step in our intercourse and dealings with each other! How many hearts that now, like "Noah's dove, struggle with rough seas and stormy skies," would, under such a system, see

"The clouds disperse,
The winds and waters cease,
While sweetly, over the saddened heart,
Expands the bow of peace."

For any teaching which will give promise of the most perfect system of etiquette we must look to the mothers of our land. If children can be trained to be as polite, as courteous, as gentle and attentive to each other as they are required to be when in company outside the family, the first step toward this perfection of etiquette will have been taken. But when children contradict, tease, irritate and torment each other, the oldest trying to govern the youngest, and the youngest refusing to pass under the yoke; when constant aggression, and efforts at repulse, go on, unchecked, daily, under the mother's eye, what reason have we to hope for a change for the better?

If the mother quiets her conscience, and saves herself present trouble by saying: "Ah, well! children must be children. They will learn better when they are older," forgetting that "as the twig is bent the tree inclines," it will be long before we see among young or old anything in common between sincere politeness, true Christian etiquette, and that term as usually understood in society.

This may appear a strange digression—to pass from answering a few simple questions about presenting cards, or accepting a ride, to a homily of this nature. But, while we have no bigoted ideas that would debar young and old from any kind of innocent pleasure or amusement, yet it seems sad to see pleasure and amusement made the chief pursuit, and to hand in a card or accept a ride in exact accordance with the most approved code of etiquette a matter of the gravest importance. And, saddest of all, to see how little of real value our young people are acquiring save the book knowledge that they glean at school. The great importance they learn to attach to dress, and the necessity of having it in the true style, is painful. We have heard young girls hardly too old for the care of a nurse discussing the beaux of the last child's party, or those who are expected to attend them at the next; and have listened to others—little butterflies of fashion, too young to know exactly how to use words that they only recognized as having some meaning connected with the fashionable life for which their little hearts were already yearning—anxiously inquiring whether certain things or acts were "genteel."

If they were taught to be useful and industrious,—to know that there are, from their youth up to womanhood and down to old age, work and duties for all, and that parties and dress are but secondary considerations, perfectly harmless and proper for occasional relaxation and amusement—we might rest content that our little ones, and young people, were being "taught the way they should go, and would enter upon the duties and responsibilities of mature life with fair prospects that the world would be better and richer for their lives.—Mrs. Henry Ward Beecher.

BRITISH AND FOREIGN ITEMS.

REV. DR. W. M. TAYLOR of New York is to be called, as intimated by the "Christian World," to St. John's Wood Church, London.

It is a curious fact that Napoleon I., Napoleon III., and the Prince Imperial in succession wrote and left their wills on British soil.

THE Divine blessing still rests upon the Presbyterian church in the City of Mexico. Mr. Hutchison announces a recent accession of twenty-six persons to its membership.

WE see the report confirmed that boxes of geraniums and calceolarias and mignonette placed in dining-room windows will save the family from the annoying company of flies.

AN illustration of the daring of the Russian Nihilists, is the fact that a hundred were arrested on a recent Sunday on the estate of the Czar's Brother, the Grand Duke Constantine.

JOHN B. GOUGH, after going through the slums of London, is compelled to believe that drunkenness in England among the lower classes, is far more prevalent than twenty-five years ago.

DR. ROBERT MOFFAT, than whom no one is better informed on whatever concerns that part of the world, says that "mission-work all over South Africa has been thrown back fifty years by the present war with the Zulus."

THE English Church Missionary Society received the very large sum of \$237,930 from the children alone during the last missionary year. It was gathered by the little collecting books, cards and boxes that the society sends out.

OUR most venerable churches seem quite youthful as compared with such a church as that of St. Peter-upon-Cornhill, London, which was to celebrate its seventeenth centennial August 3. The tradition is that it was founded in the year 179.

THE sacred mosque of St. Sophia at Constantinople, which has for centuries been guarded against the intrusion of unbelievers, is to be open every Tuesday and Friday for believers of all faiths to attend a lesson for the reconciling differences of religions.

MACON, Ga., claims to have been the most temperate city in the United States on a recent Sabbath, when the authorities closed every drinking place. The "Telegraph" in commending the act, says that nearly all the worst crimes committed there in the past two years can be traced to Sabbath drinking.

IT is reported that the large body of Dissenters from the Russian Orthodox Church who are known as "Old Believers," and who have hitherto been under the official ban, are to have liberty of worship, the right to build churches, become members of city guilds, and engage in industrial and commercial pursuits hitherto forbidden. The sect is said to number 12,000,000 persons.

THE chief Rabbis and Presidents of the two principal congregations at Jerusalem have issued an appeal for aid, in consequence of the scarcity of food, due to the adverse harvests in Palestine for the last three years. They state that the condition of poor Jews in Jerusalem is most appalling, as they have neither food nor the means of procuring any. They do not ask for money, but for wheat, barley, flour and other articles of food.

MR. SPURGEON, says the London "News," has been gifted by nature with a voice distinctly audible at the edge of a crowd of 10,000 persons in the open air, and his perfect mastery of his own language is never marred and spoiled, as the far inferior style of many highly-educated people is apt now-a-days to be, by the unseasonable intrusion of foreign idioms. But beyond and above these advantages he has the indefinable power of so saying what he wishes to say as to make it both immediately intelligible and permanently impressive to all who hear him.

THE severest storm known for many years raged in various parts of England, and especially in the valley of the Thames, on last Saturday night. The storm was attended by a fall of hailstones, some of which were five inches in circumference. The damage to glass in places immediately around London amounts to thousands of pounds sterling. In a great part of Bedfordshire the hay crop has been completely swept away, and many cattle were drowned. Newmarket and the neighbourhood are flooded. The rainfall in Buckinghamshire is estimated at seventy tons per acre. Damages by floods and lightning are also reported from Cambridge, Norfolk, Guilford, Leicester, Bath and Monmouth.

It may be a matter of surprise to many that there is a Christian church in the city of Cabul, Afghanistan. But in the Bella Hissar (or walled fort) and not far from the Ameer's palace, there has been a little Armenian church ever since the days of Nadir Shah, and his little band of Armenian Christians have been allowed to worship their God and Saviour undisturbed in that church all through the many political disturbances and administrative changes that have taken place in that city. At one time there was a considerable number of Armenian Christians in Cabul, but now there are not more than twelve souls. Most of these have received baptism from clergymen of the Church of England.

A NEW Russian sect has arisen in the Donjeze district. The prophetess, Xenia Ivanovna Kusmin, is a strikingly handsome peasant woman of twenty-five, who possesses a voice of remarkable power. She has twelve apostles whom she has commissioned to teach her doctrines to the people. Its chief points are that its adherents shall avoid the use of flesh meat, and not recognize marriage nor the authority of the clergy, and that when they meet one another they shall avoid as a great sin holding out their hands to each other. At religious assemblies tea and sweet cakes are used as a corporal refreshment, while it is prescribed as an act of devotion that each person shall kiss every one else. The prophetess and her apostles live together in one large room.

MINISTERS AND CHURCHES.

THE Rev. John A. McAlmon, late of Dresden, has accepted a call from Burns' Church congregation, 12th line of Moore.

ON Saturday, the 2nd inst., the Presbyterians of the Fort Erie mission field had an excursion and picnic which proved eminently successful, financially and otherwise.

REV. MR. MOODIE, who has been officiating in St. Andrew's Church, Sarnia, for the last three Sabbaths, left for home on Tuesday last. Rev. R. N. Grant, of Ingersoll, will conduct the services until Mr. Thompson's return. So says the "Observer."

THE Winnipeg "Free Press" of the 1st instant says, "Rev. Mr. Ross, who is to take charge of the Presbyterian Mission at Prince Albert Settlement, arrived Wednesday en route to his new field of labour. The rev. gentleman, who visited this country last summer, has been doing good work for the Province, having lectured on this country in several places in Ontario."

THE elders and managers of the respective churches of the Rev. A. McColl and the Rev. William Walker, Chatham, are going to submit terms of union for the above congregations. The elders and managers have had several meetings and are heartily in favour of consolidating the two churches. Retaining both pastors and possibly selling one of the properties. A vote will be taken in a few Sabbaths, perhaps about the middle or latter part of the month.

THE new church erected by the Presbyterian congregation of Boyne settlement, Manitoba, was formally opened on Sabbath, the 6th of June. Rev. W. R. Ross (the pastor) preached in the morning and Rev. James Douglas in the afternoon. The attendance was good at both services. On the following Monday a soiree was held at the church. The chair was occupied by Mr. Donald Campbell, who delivered an address on "The Progress of Christianity." Addresses were also given by Rev. Mr. Douglas, Mr. Holiday, teacher, and the pastor. Including the Sabbath collections and the proceeds of the soiree, the amount realized was \$52.55.

THE Sabbath school and Bible class in connection with the Presbyterian congregation of Glenmorris enjoyed a very pleasant picnic on Friday, the 1st inst. There was a large gathering of the children and young people, with a fair sprinkling of persons of mature years. The amusements consisted of swinging, boating, croquet, quoits, jumping, etc., in which the young people engaged so heartily that when five o'clock came they were well prepared to attack the excellent supper spread on the green. The pastor, Rev. Mr. Scrimgeour, was present, and the smiles and pleasant looks directed towards him plainly indicated that he is very highly esteemed.

FROM last annual report of St. John's Church, Almonte, it appears that the affairs of the congregation are on a fair footing and that progress is being made in every department. Efforts are being put forth to get rid of the church and manse debt entirely, and these have been so far successful that the managers fully expect to be able to announce at next annual meeting that they have on hand funds sufficient to wipe off all liabilities. The total amount contributed for all purposes was over \$2,500, whereof the following sums were devoted to the various schemes of the Church: Home Mission Fund, \$73.90; French Evangelization Scheme, \$21.39; Foreign Mission Fund \$20; Colleges, \$20; Aged and Infirm Ministers' Fund, \$20; Commissioners' expenses to General Assembly, \$18; Presbytery and Synod rates, \$9.50.

ON Tuesday the 29th ult., the Presbytery of Sauguen held a Sabbath school convention in Knox Church, Mount Forest. Rev. J. Campbell, B.A., Harriston, presided. Addresses were delivered, and papers read by the following persons: Rev. J. McClung, Balaklava, on "The Study of the Shorter Catechism;" Rev. D. W. Cameron, Palmerston, on "The relation of the Sabbath school to the Family and the Church;" Rev. J. Baikie, Harriston, addressed the children on "Loving and Serving God now;" Rev. J. McMillan, Mount Forrest, on "The preparation of the Lesson;" Rev. D. Fraser, M.A., of the same place, on "The personal preparation of the Teacher for his work;" Mr. Wm. Kerr, Harriston, on "How to retain the Elder Scholars;" Mr. James Scott, Mount Forest, taught a Model Bible Class.

The above subjects elicited an animated discussion, in which Rev. Mr. McMullen, Woodstock, who was present, participated. Reports were given in by the Superintendents and others present from a number of the Sabbath schools under the care of the Presbytery. The queries of the question drawer were answered by Mr. Wm. Kerr, Harriston, and Rev. J. Morrison, Proton. It was agreed, that the next meeting of the Convention be held in Harriston. The ministers of other denominations who were present, were asked to take part in the meeting.

PRESBYTERY OF PARIS.—At the last meeting of this Presbytery held in Tilsonburg, Rev. J. Anderson of River street Church, Paris, was elected Moderator for the ensuing year. Knox Church, Embro, was transferred from the London Presbytery to that of Paris. Mr. W. N. Chambers was received as a licentiate of the Church and Rev. R. Chambers, late of Whitby, was recognized as an ordained minister within the bounds without charge. Aneut supplemented congregations Messrs. Anderson and Lowry, ministers, and Mr. D. Maxwell, elder, were appointed to visit Mt. Pleasant and Burford and report at next meeting of Presbytery, which will be held in River street Church, Paris, on the second Tuesday of September, on which occasion a Presbyterial visitation of River street congregation will be held, and on the following evening a visitation of the sister congregation in Dumfries street Church.

WEST CHURCH, TORONTO.

LAYING THE CORNER STONE OF THE NEW BUILDING.

The corner-stone of the new West Church, Toronto, was laid on Tuesday afternoon. Rev. A. Gilray gave out the 100th Psalm which was sung. The 132nd Psalm was read by the Rev. J. M. Cameron, and prayer was offered by the Rev. John Smith. A scroll was then read by Mr. John Harvie, chairman of building committee, containing a short history of the congregation. It was organized on the 14th August 1860 by Rev. Dr. Reid, Hon. J. McMurrich and Mr. John L. Blaikie. In November 1861 a church 40 by 60 was erected and opened for public worship. The congregation was greatly aided by many friends in the city, and especially by the Hon. John McMurrich who did much to ensure the success of the cause.

In Nov. 1862 Samuel Marshall and James R. Gibson were ordained the first elders of the congregation. The congregation was supplied by students until 12th September, 1865, when Rev. James Baikie was ordained their first pastor. His ministry was very successful but short; he died Dec. 1866.

The church continued vacant until 6th Nov. 1867, when Rev. Robert Wallace, previously of Ingersoll and Drummondville, was inducted as pastor. The church was considerably enlarged in 1870. There is now a flourishing congregation, with twelve elders, and for some time the church has been too small; and last spring the congregation resolved to erect a new and more suitable building. A white brick church capable of seating 900, with draw seats for 200 more, has been begun on the corner of Denison avenue and Woolseley streets together with a Sabbath school room to seat over 400, with other accommodations such as kitchen, etc., and all in the most modern style—circular pews, floor ascending from the pulpit—Messrs. Gordon and Helliwell, architects. After reading the scroll containing the names of the members of Session, managers and building committee, etc., it and other documents, the "CANADA PRESBYTERIAN," the "Presbyterian Year Book," "Record," "Globe," "Mail" and "Telegram" were deposited in the corner-stone. A silver trowel was then presented to the pastor by Mr. Samuel Marshall the oldest elder, and on the trowel was inscribed: "Presented to the Rev. Robert Wallace pastor of the West Presbyterian congregation, by the Building Committee, on the occasion of laying the corner-stone of the new church, Denison avenue and Woolseley street, Toronto, 12th August 1879." Mr. Wallace then proceeded to lay the corner-stone according to the usual form, and offered a short prayer. After which the company adjourned to the old church, when addresses were given by the pastor and Revs. Drs. Reid and Gregg, and Revs. George Cochrane, J. S. Stone, D. J. Macdonnell, etc.

We give the address of the pastor in full.

In addition to the statements in the scroll just read I would add a few items. At the time of my induction on the 6th

November 1867, there were eighty-five members on the roll; since that there have been received 841 members—536 by certificate and 305 by profession—926; deducting the members on the roll at the present time, namely 350, shows that 576 have ceased to be connected either by death or removal from the bounds. Baptisms during the twelve years, 447; deaths of young and old, 241. It will thus be seen that the community with which we have to do is a very fluctuating one, and we may hope that many who have left us for other sections of the city, or other parts of the country, have been benefited while connected with West Church and that they still cherish kindly remembrances of that connection. There is no department in which the pastor has had more encouragement than in visiting the sick and dying. He has reason to believe that his ministrations have been blessed to many, in leading them to trust wholly in Christ and rejoice in the prospect of admission to His presence, and many of God's people have been cheered and comforted by the gracious character of their Redeemer and His precious promises presented to their minds. The Sabbath school has grown and prospered through the devoted labours of a noble band of workers. We have been greatly indebted to the Hon. John McMurrich who for eighteen years acted as superintendent of our Sabbath school. And since his retirement his son Wm. B. McMurrich, barrister, has carried on the work with great ability and success. He has been ably assisted by over twenty faithful teachers, some of whom have shown great zeal and devoted much time and labour to this important work of the Church. For some time the lecture room has been too small for the large attendance, so that about fifty had to meet in the church. Three times within the last five years has West Church lived off, in Collège street, Brockton and Parkdale churches. Yet West Church has remained full, so that we have had no whole pew to let, except when a family removed and left a vacant seat.

We have thus for several years suffered from the great disadvantage of having no vacant pews, which in a growing community should never be the case. We have therefore been driven by necessity to the erection of a new and much more commodious church. It could not be expected that all our people should be always present, especially when many of them are railway employees, some of whom are almost always absent on the roads.

Yet during the last four years of general depression, we have great reason to be thankful that notwithstanding many removals, the attendance has kept up steadily, and even increased. We are therefore encouraged by the past experience to hope, that by the blessing of God resting upon our efforts as a congregation, still brighter days are in store for us when we obtain a larger and more suitable place of worship. We learn from the Divine Word that the worship of the heart is that which God chiefly desires, and that no service apart from that, is acceptable to Him. Doubtless such service may be offered in the plainest church edifice, in a private house or even in the open air. At the same time it is in accordance both with reason and Scripture that when circumstances are favourable we should set apart places dedicated to the service of God corresponding to the place in which we reside and the circumstances of the people. The same God who declares that he can only accept spiritual worship, also rebuked Israel by the prophets for dwelling in ceiled houses while they allowed His Temple to remain unfinished. And he put special honour upon David for resolving to build that most magnificent edifice ever erected on earth, Solomon's Temple; and when it was completed He filled it with the outward symbols of His glory. I conceive then that it is in accordance with His will that we should erect beautiful and commodious edifices for the proper worship of our God. The Church of God is represented as the pillar and ground of the truth, and while by the Church in that case is meant the glorious spiritual Temple of which Christ is both the foundation and the chief corner-stone, yet every church edifice with its congregation of worshippers may be said to be a pillar in that Temple.

On the pillars of the ancient Egyptian Temples were inscribed the names of the gods to whose service they were devoted; so we solemnly devote this sacred edifice to the service of Jehovah Jesus, and inscribe on it His thrice blessed name. I trust that it will always be employed only in His service and for His glory; and that all the services conducted in it will be in accordance with His will and acceptable in His sight. And I earnestly pray that His eyes may be upon the church we are now erecting for His name from the beginning of the year to the end of it, and that by the aid of His Holy Spirit, the services conducted in it may be the means of leading many to give their hearts to Jesus and of edifying God's people and building them up in faith, holiness and comfort.

It is said by some that the pulpit has lost its power, and that it must give place to education, books and newspapers, as the future guides of society. While we admit that all these may, and will be used by Divine Providence as handmaids to the gospel, we hold that the living preacher with the magnetic influence of the living voice and personal contact, will hold the first place as a moral lever for elevating human society and guiding the minds of men on the great concerns of eternal interest. Science that will not bow to the Great Ruler of the universe may, like the uncircumcised Philistine, lift up its haughty brow, and bid defiance to the armies of the living God, but the Christian Church will go on her way, slaying giant after giant as she has done in the past, and doing her heaven-appointed work of saving souls and bringing glory to her Divine Head. The blood of Jesus will never lose its power to cleanse the soul; the Gospel of Jesus will never cease to convert and bless,

"Till all the ransomed Church of God
Be saved to sin no more."

The conflict still rages between the servants of the old serpent and the followers of the Lamb; but we have no cause to fear, for we are certain of victory, and that gives courage in the day of battle. This is truly a church-building era. Fifty years ago we had only one small Presbyterian Church in Toronto, now we have a dozen, and most of these large and beautiful churches erected within the last five

years. In 1830 only 30,000 Presbyterians were reported for old Canada; now we have 120,000 members and nearly 600,000 people, and other denominations have made similar progress. During this century more converts have been made among the heathen than since the age of the Apostles, and the Church of God has more wide-spread influence than ever before since the world began. All this shows that Christianity has upon her the dew of her youth, and that like a giant awakened from sleep she is marching on to certain victory. I would close by a word respecting our relation to other Churches. We regard all Churches that hold the Head as so many regiments of the one grand army of the Great King. And as a company of the Presbyterian regiment of this city, we have received a new banner to display because of the truth, and on it we will inscribe the motto of the old Scots' worthies, "For Christ's crown and covenant." At the same time we wish God-speed to all other regiments of Christ's sacramental host as "fellows-helpers to the truth," though they may have a different motto on their flag. There is room and work for all, and we wish only to be found fighting side by side with them against the common foe while we seek the honour of our King and the advancement of His kingdom.

The new building was designed by Messrs. Gordon & Helliwell, who will superintend its erection. It is of the modern Gothic style of architecture, and will be built of white brick, with Ohio stone trimmings, and roofed with slate. The building will face on Denison avenue, the chief feature of the front being a large tessellated window. At the north-east corner will be a tower and pinnacle reaching a total height of 110 feet. There will be two entrances in front, one through the tower. Each side is lighted with four large windows, and on each side of the roof are four gables. The main body of the church inside is 70 feet long by 60 wide, and 42 feet high to the ceiling, which is arched and supported by a row of columns. The seating capacity, including the gallery, which runs round three sides of the church, will be about 950. The pews will be of modern pattern, and will be so arranged that every one in the congregation will face the minister. The floor slopes from all sides to the pulpit platform at the west end. Space for the choir is set apart in a recess at the back of the pulpit, on a floor raised slightly above the pulpit platform. At the back of the church is the Sunday school-room, 77 by 35 feet, which will be very conveniently arranged with class-rooms for ladies and gentlemen at the north end and infant class-rooms above, all capable of being made part of the general room by the opening of sliding doors. The room will be entered by a door on Woolsey street, which will admit also to the church. The library, vestry-room, etc., will be conveniently placed near this room. Downstairs will be a fine large cellar, with kitchen, fuel rooms, etc. Here also will be the furnace, with heating pipes to all parts of the building.

MINISTERIAL CONTRIBUTIONS TO HOME MISSION DEFICIT.

- Presbytery of Peterboro'.—Previously reported, \$133; Rev. Wm. Hodnett, \$7: in all, \$140.
- Presbytery of Guelph. Previously reported, \$25; Rev. D. B. Cameron, \$10: in all, \$35.
- Presbytery of Hamilton.—Previously reported, \$65; Rev. G. Yeomans, \$5: in all \$70.
- Presbytery of Paris. Previously reported, \$138; Rev. W. M. Martin, \$5: in all, \$143.
- Presbytery of London.—Previously reported, \$25; Rev. F. Ballantyne, \$10: in all, \$35.

D. J. MACDONNELL.

St. Andrew's Manse, Toronto, Aug. 12, 1879.

IT looks as if Dr. William M. Taylor, of the Broadway Tabernacle, New York, had resigned the editorship of the "Christian at Work." He has occupied the position ever since Dr. Talmage left it.

LOTTERIES for religious purposes are not very infrequent among the Catholics in the United States. Now, would it not be well to attend to them? They are illegal. And why should partiality be shown? There is too much of pandering to the Romish Church in some sections of the Great Republic as well as in Canada.

How would it do for England to learn a lesson from Belgium? The government of the last named country has decided on permitting no other than communal burial grounds, and these are to be open to all. Any services may be held in them, according to the wishes of those concerned. The question of burials would be well settled if such a system as this were adopted in the mother land.

THE Evangelical Lutheran Synodical Conference of America closed its session at Columbus, Ohio, on the 22nd of July. It was decided to publish a new quarterly magazine, to form State synods, and to establish a general Theological Seminary. The Lutherans in the States have about 3,150 ministers, 5,600 congregations, and 725,000 communicants. They are increasing rapidly from the large German and Scandinavian immigration.

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SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIV.

Aug. 24. } THE MIND OF CHRIST. } Phil. ii. 1-13.
1879.

GOLDEN TEXT.—"Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 5.

HOME STUDIES.

- M. John xiii. 1-17. "I have given you an example."
- P. 1 Pet. ii. 18-25. That ye should follow His steps.
- W. Phil. i. 1-20. Fellowship in the Gospel.
- Th. Phil. i. 21-30. In one spirit, with one mind.
- F. Phil. ii. 1-13. The mind of Christ.
- S. 2 Pet. i. 10-21. Exhortation to diligence.
- S. Heb. ii. 1-18. Jesus crowned with glory.

HELPS TO STUDY.

The Epistle to the Philippians, like that to the Ephesians, was written by Paul while he was a prisoner in Rome. The church to which it was addressed was situated, not in Asia like most of the churches founded by the apostles, but in Europe. Philippi was an important city in Macedonia which now forms part of Turkey. In Acts xvi. 9-40 we have an account of Paul's first visit to this city, of the extraordinary call which led to that visit, and of the wonderful things that happened during his stay there. We find a second visit mentioned in Acts xx. 6. This second visit is supposed to have been made about seven years after the first. The main thought of our lesson Christ, the believer's joy and example—runs through the whole epistle, and the Philippian Christians, as well as Christians of all lands and of all times, are exhorted to foster the dispositions and follow the line of conduct which ought to arise from such a rich source of comfort and such a bright example. We find in the lesson the following topics: The Christian's Consolation, The Christian's Pattern, The Christian's Anxiety and Encouragement.

I. THE CHRISTIAN'S CONSOLATION.—vers. 1-2. The "ifs" in the first verse, although there are four of them, do not express any doubt. The passage asserts, more strongly if possible than a direct statement would, that consolation, comfort, etc., are to be found in Christ, for it takes for granted that every Christian in Philippi knew this to be the case. The knowledge of what Christ has done, of what He is, and especially of what He is to him, consoles the Christian under every loss and comforts him in every sorrow and trial; the fellowship of Christ is to him the best of company in his otherwise most solitary and dreary hours; and the bowels (a figurative term used frequently throughout the Scriptures to mean compassion) and mercies of Christ excite his liveliest gratitude. In these four "ifs" are summed up the joys of the Christian life. We say then that the consolation that is in Christ is brought before us (a) as the source of the believer's happiness in this life. But it is also presented to us (b) as the believer's motive, or inducement, to proper feeling and action; for in the second verse, which reads along with the first and should be separated from it only by a comma, the apostle says, fulfil ye my joy, that ye be like minded. If anyone possesses these joys he will be like minded. If he is consoled and comforted by Christ, he will console and comfort others; if he enjoys fellowship with Christ, he will seek the society of those who enjoy it in common with himself; and if he has experienced the compassion and mercies of Christ, he also will be compassionate and merciful. The following passages may throw light on this part of the lesson—2 Cor. i. 5: "Our consolation also aboundeth by Christ." 2 Thess. ii. 16: "Hath given us everlasting consolation." 2 Cor. xiii. 14: "The communion of the Holy Ghost" (fellowship of the Spirit). Rom. xii. 16: "Be of the same mind one toward another." Rom. xv. 5: "Like-minded . . . according to Christ Jesus." 1 Cor. i. 10: "Perfectly joined together in . . . same mind."

II. THE CHRISTIAN'S PATTERN.—vers. 2-11. Christ is the Christian's pattern (a) in fellowship and sympathy: Having the same love, being of one accord, of one mind. If Christ, the "King of kings and Lord of lords," condescends to hold communion with the meanest or poorest believer, then what distinctions of worldly rank or wealth are sufficient to justify one Christian in despising another? "One is your Master, even Christ, and all ye are brethren;" and if the Master condescends to hold fellowship with the servants, why then should not the servants be friendly with each other? Why should not their sympathies be in active exercise? Why should they not "rejoice with those that do rejoice, and weep with those that weep?" But Christ is also set before us (b) as our example in humility: Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. The infinite height and dignity from which the Son of God descended and the depth of humiliation which He reached are strongly, but not too strongly described: Being in the form of God—having the same power and glory as the Father; thought it not robbery—claimed nothing but His own, for He is God; made Himself of no reputation—veiled His glory for a time; took upon—willingly; servant—one whose place is to obey, not rule; likeness of men—by assuming "a human body and a reasonable soul;" obedient unto death—voluntarily submitting to death in its most shameful and painful form (Gal. iii. 13). All this shews that he was as He Himself said (Math. xi. 30) "meek and lowly in heart," or in mind; and the lesson which He taught His followers then, "learn of Me," is the very lesson which the apostle repeats and emphasizes. Those who follow Him in His humiliation shall share in His exaltation. He could not rise to higher glory than He had formerly enjoyed—at least His Divine nature could not—but there was a fresh manifestation of His glory as the conqueror of sin and Satan and death, the risen Saviour, the successful Mediator. The most wonderful thing connected with His exaltation, however, and the fullest of promise and hope to us, is the fact that the very human

nature down to which He humbled Himself He also took with Him to His state of exaltation; the fact that humanity, in His person, sits at the right hand of God; the fact that a man—a living man, though more than man—now rules the world, and draws men and women and children to Himself; and that all humanity found united to Him shall ultimately share His glory.

III. THE CHRISTIAN'S ANXIETY AND ENCOURAGEMENT.—vers. 12, 13. The Christian is anxious, not to have himself justified—he knows that he is justified by Christ's finished work—but to have himself sanctified. He finds that sin clings to him; he is anxious to get rid of it; and he works out—as an instrument in God's hands—his own salvation from it with fear and trembling. He works as hard and feels as anxious as if his salvation depended upon himself, and at the same time he knows that the work is God's work, and he gives Him all the credit of it. Paul does not tell the Philippians to work for their own salvation but to work it out. The Christian's fear and trembling does not turn him away from the work, but urges him on to have it accomplished. He fears and trembles lest, through the imperfection of the instrument, the work should be hindered or spoiled. But he has abundant encouragement to diligence and perseverance—for it is God that worketh in you both to will and to do of His good pleasure. If God begins the work of sanctification in any soul, He will not leave it half done; He will carry it through to the end; but how does He do it? Chiefly by keeping the person hard at work fighting against sin and striving after holiness. A writer who has recorded some of his meditations on this passage says: "Let me tremble to encounter . . . temptations in my own strength tremble, even as the child would do to let go the support of his nurse's hand; and lean as he would on that God who can alone work in us effectually both to will that which is right and to do that which is right . . . God works in us to set us aworking, not that we may stand by and do nothing, but that with the utmost vigilance and fear—lest we should forfeit His aid—we may work out our own salvation."

HOW WOMEN WOULD VOTE.

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MEETINGS OF PRESBYTERY.

- GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.
- BRUCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.
- BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.
- STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9.30 a.m.
- LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.
- KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.
- MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.
- BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.
- WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.
- TORONTO.—On first Tuesday of September, at 11 o'clock a.m.
- SAUGEEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.
- GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.
- PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.
- LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September.
- PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.
- MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2.30 p.m.
- LANARK AND RENFREW.—In Zion Church, Caverton Place, on the third Tuesday of September, at 1 o'clock p.m.
- PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.

Births, Marriages and Deaths.

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BIRTH.

In West Gwillimbury, on the 5th inst., the wife of the Rev. Roderick Henderson, of a daughter.

At the manse, Binbrooke and Saltfleet, on the 3rd inst., the wife of the Rev. W. P. Walker, of a son.

MARRIED.

At Smith's Falls, at the residence of Mr. W. M. Keith, on the 31st ult., by the Rev. S. Bond, brother-in-law of the bride, Mr. Allan Templeton of Smith's Falls, to Elizabeth, eldest daughter of George Sanderson, Esq., of Kempville.

OUR YOUNG FOLKS.

THERE IS AN EYE.

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye is fixed on seraph throngs;
That Ear is filled with angel songs;
That Arm upholds the worlds on high;
That Love is throned beyond the sky.

—Bishop Heber.

A QUEEN'S CONQUEROR.

MARY, Queen of Scots, "was confessed by every one to be the most charming princess of her time." She had a brilliant complexion, dark eyes, auburn hair, exquisite hands, a fine voice, a tall, majestic figure. She was a great dancer, rode well, sung sweetly, accompanying herself on various instruments, spoke several languages, and wrote both in prose and verse.

By the death of her father, James V., she became a queen before she was a week old. She was educated in France, and brought up in the Roman Catholic religion. When nineteen years old she returned to Scotland, leaving France with much regret, and feeling no love for her native country.

John Knox, the "great Scotch reformer," was thirty-seven years older than Mary. He was educated at Glasgow University, became an enthusiastic Protestant, and preached with tremendous power.

Only a few days after Mary's arrival in Scotland she sent for Knox to come to the palace, where they had a long talk in her brother's presence. She accused him of attempting to destroy her authority over her subjects, and using magical arts to carry out his purpose. But so completely did his eloquent defence overpower her that she sunk into a silent stupor, from which she was roused by the dinner bell, putting an end to the conversation.

Not long after, Mary gave a splendid ball in honour of the success of a brutal massacre in France. On the following Sunday, Knox preached a sermon denouncing the atrocity and the festivities. Mary was told that "he had spoken in a manner calculated to bring her under the hatred and contempt of her subjects." She sent for him to come to the palace, where she received him, surrounded by her counsellors and maids of honour, and administered a long rebuke.

Knox listened quietly, and then repeated the whole of what he had said in the pulpit. For the only time in her life Mary was compelled to listen to a plain, fearless sermon. As he left the room one of her attendants was heard to mutter, "He is not afraid!"

Not a great while elapsed before he was summoned to her presence in Lochleven Castle. For two hours she pleaded with him on behalf of the nationality of her own religious service.

"Will ye allow that my subjects shall take my sword in their hands?"

"The sword of justice is God's," the reformer answered.

The queen was very angry, but the next day

she sent for him again, and adopting a plan unlike any she had ever before tried, attempted by every art in her power to charm and fascinate him. "For my sake" was the plea, equally unsuccessful.

There was only one more interview between them. She sent for him upon hearing that he censured her marriage with Lord Darnley. "I can not be quit of ye!" she cried in a passion of anger, "and I vow I will be revenged!" She sobbed and wept, but Knox was as unmoved as before.

"I am sorry to hurt you, madam," he said, "but I should be more sorry to hurt my conscience."

This speech infuriated her, and she ordered him from the room.

On the occasion of her marriage with Bothwell, the supposed murderer of her first husband, Darnley, the nation was wild with indignation.

Some proposed banishment, others imprisonment for life. Knox used his powerful oratory to have her tried on the plain charge of being an accomplice in the murder. There is no doubt that the fiery eloquence of the great reformer was one of the mightiest agencies in bringing to punishment the queen whose beauty and whose tears could never swerve him from his honest convictions.

He died fifteen years before Mary's execution, and it was truly said of him when he was laid to rest in the old church-yard of S. Giles, Edinburgh, "Here lies one who never feared the face of man."

THE NEW SCHOLAR.

A NEW scholar arrived, after the beginning of the term, at — Academy—a well-dressed, fine-looking lad whose appearance all the boys liked. There was a set of gay fellows, who surrounded and invited him to join their set. They used to spend their money in eating and drinking and amusements, and often ran up large bills, which their friends sometimes found it hard to pay.

They wanted every new scholar to join them, and they always contrived, by laughing at him, or approaching him, to get almost any boy into their meshes. The new boys were afraid not to yield to them. But this new scholar refused their invitations, and they called him mean and stingy—a charge boys are particularly sore at hearing.

"Mean!" he answered; "and where is the generosity of spending money which is not my own, and which, as soon as it is spent, is to be supplied again, with no sacrifice on my part? Stingy! Where is the stinginess of not choosing to beg money of my friends in order to spend it in a way which those friends would disapprove of? for, after all, our money must come from them, as we haven't it, nor can we earn it ourselves. No, boys, I do not mean to spend one penny in a way that I should be ashamed to account for to my father and mother, if they asked me."

"Eh, not out of your leading strings, then? Afraid of your father; afraid of his whipping you; afraid of your mother? Won't she give you a sugar plum? A precious chap, you!"

"And yet you are trying to make me afraid of you," said the new scholar, boldly. "You want me to be afraid of not doing as you say. But which, I should like to know, is the best sort of fear, the fear of some of my school fellows, which is likely to lead me into everything low, weak, and contemptible; or fear of my parents, which will inspire me to things manly, noble, and high-toned? Which fear is the best? It is a very poor service you are doing me, to try to set me against my parents, and teach me to be ashamed of them."

The boys felt there was no head-way to be made against such a scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all the bad boys, I mean. The others gathered around him; and never did they work or play with greater relish than while he was their leader and friend.

A BAD HABIT.

A GENTLEMAN cast a mild look of reproach on a young man who had taken the name of God in vain.

"I am sorry, sir," said the young man, "that I have wounded your feelings by any word I have spoken."

"I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my Benefactor and Friend, to whom I owe every blessing, I am jealous of the honour of God."

"I spoke, sir, without thought. I meant no harm."

"I believe it, my young friend, but your Creator requires you to be thoughtful of His honour, and of your duty to Him. As thoughtlessness cannot justify, neither can it be an excuse for any sin."

The young man looked serious, and said "I admit that the use of profane language is neither necessary nor right; yet you must make some allowance, as it is the mere result of habit."

"This plea is not better than the other. Can you say to God: 'I profaned Thy holy name because I was in the habit of doing it?' No man is forced to form a bad habit. To persist in any course of wrong-doing only adds to our guilt."

"I see that I have done wrong, sir, will you pardon me?"

"I am glad to hear this frank confession," and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found Him a merciful God, slow to anger and ready to forgive, and if you seek Him, through faith in Christ Jesus, forsaking every sin, you shall find mercy, too."

"Accept my thanks, sir, both for the matter and the manner of your reproof. I will never swear again, nor take the name of the Lord in vain."

"A good resolution, if made in humble dependence on the grace of the Holy Spirit of God for help and strength. Farewell."

It is well to begin right; it is better to keep on doing right. You may not be able to learn the whole of your lessons by merely taking a glance at the book or reading for a few minutes, but keep at it, and by and by you will have it.

Words of the Wise.

OPEN your mouth and purse cautiously.—*Zimmerman.*
 THERE cannot be a greater treachery than first to raise a confidence, and then deceive it.—*Spectator.*

I ACCOUNT the Scriptures of God to be the most sublime philosophy.—*Sir Isaac Newton.*

FROM indolence, despondency and indiscretion, may I specially be preserved.—*John Quincy Adams.*

HE who spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces.

THE cheerful are usually the busy. When trouble knocks at your door, or rings the bell, he will generally retire if you send him word that you are "engaged."

OUR striving against Nature is like holding a weathercock with one's hand; as soon as the force is taken off it veers again with the wind.—*Thomas Adams.*

"KNOWLEDGE is power." It is a truth that is glorious, but at the same time terrible. Knowledge is power, power for good and evil.—*F. W. Robertson.*

THE greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—*Bishop Butler.*

I VERY often think with swiftness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—*Jonathan Edwards.*

CONFIDENCE and fear are almost one thing rather than two, when we speak of God. He that fears most trusts most. He that trusts most fears most. To none is death so little of a change as to those whose life has been one long confidence in God.—*F. W. Faber.*

"IN all their afflictions He was afflicted, and the angel of His presence saved them" (Isa. lxxiii. 9). It is between Christ and His church as between two lute strings—no sooner one is struck, but the other trembles.—*Thomas Brooks.*

HE who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.

PRACTICAL Christianity is no sanctuary sensation, no Sabbath-day service. It is the conscientious discharge of all duty, with a desire therein to honour Jehovah. It makes the whole world a temple and the whole life a priesthood, "eating and drinking, and doing all things to the glory of God."

THE most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life and understands the use of it; obliging alike, at all hours, above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—*Lessing.*

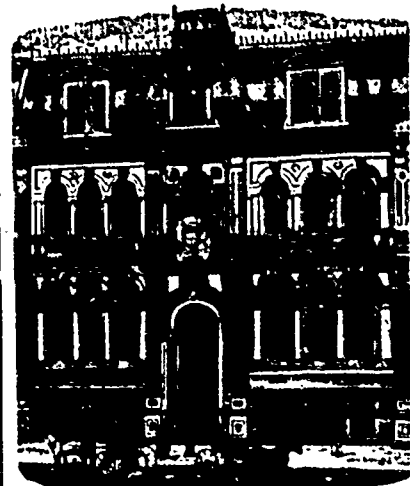
THE Church must put off her look of selfishness. She must first deeply feel and then frankly say that she exists only as the picture of what the world ought to be. Not as the ark, where a choice few may take refuge from the flood, but as the promise and potency of the new heavens and the new earth, she must offer herself to men.—*Phillips Brooks.*

"I HAVE been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relations to them."—*Christian Register.*

THE Established Church of Scotland does not flourish in the Highlands, if the returns from many of the parishes may be trusted. In one parish in Inverness-shire, with a population of 1,005, the number of communicants is eight. In a certain Presbytery, out of a total population of 10,403, there are only 236 members of the State Church. In the parish of Croick there are six communicants, in that of Knock four, in that of Eddrachillis five. In the parish of Lochcarron the minister has an income of \$300 a year for each member of his church, and his entire income is \$600. A parish in Skye has a population of 1,068, and furnishes three members of the State Church.

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Market Reports.

TORONTO, Aug. 13.

SCREEN PRICES.—Wheat, fall, per bush, \$0 91 @ \$1 00.—Wheat, spring, per bush, \$0 95 @ \$1 00.—Barley, per bush, 50c @ \$0 56.—Oats, per bush, 40c @ 40c.—Peas, per bush, 55c @ 65c.—Rye, per bush, 54c @ 60c.—Dressed Hogs, per 100 lbs, \$5 50 @ \$6 00.—Beef, hind quarters, \$0 00 @ \$0 00.—Beef, fore quarter, \$0 00 @ \$0 00.—Mutton, per 100 lbs, \$0 00 @ \$0 00.—Chickens, per pair, 35c @ 50c.—Ducks, per brace, 60c @ 85c.—Geese, each, 40c @ 70c.—Turkeys, 75c @ \$1 50.—Butter, lb rolls, 16c @ 18c.—Butter, large rolls, 11c @ 12c.—Butter, tub dairy, 11c @ 12c.—Eggs, fresh, per dozen, 12c @ 14c.—Eggs, packed, 9c @ 10c.—Apples, per brl, \$3 50 @ \$4 00.—Potatoes, per brl, \$1 25 @ \$1 50.—Onions, per brl, \$2 25 to \$2 75.—Hay, \$0 00 to \$0 80.—Straw, \$5 00 to \$6 00.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$5 00 to \$5 10 Extra, \$4 80 to \$4 85; Fancy \$4 80 to \$5 00; Spring Wheat, extra, \$4 75 to \$4 80; No 1 Superfine, \$0 00 to \$0 00.—Oatmeal, \$4 80 to \$4 90.—Cornmeal, small lots, \$0 00 to \$3 00. Cheese, in lots, 5c to 7c; Cheese, in small lots, 6c to 8c.—Pork, mess, per brl, \$12 50 to \$13 00; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 6½c to 7c; Bacon, Cumberland cut, 6½c to 7c; Bacon, smoked, 7½c to 8c; Bacon, spiced roll 9c to 10c.—Hams, smoked, 10 to 11; Hams, sugar cured and canvassed, 11c to 13c; Hams, in pickle 10c to 10c.—Lard, in tins, 8½c to 8¾c; Lard, in tierces, 7½c to 8c.—Eggs, fresh, 10c to 12c.—Dressed Hogs, \$5 00 to \$6 00; Live Hogs, \$0 00.—

GRAND DOMINION EXHIBITION.

Under the auspices of the **Agricultural and Arts Association OF ONTARIO,**
To be held at Ottawa,
ON THE
22nd to the 27th September, 1879.
500 DOMINION MEDALS
AND
\$18,000 OFFERED IN PREMIUMS.

Entries must be made with the Secretary, at Toronto, on or before the undermentioned dates, viz.:
Horses, Cattle, Sheep, Swine, Poultry, Agricultural Implements, on or before Saturday, August 22d.
Grain, Field Roots and other Farm Products, Machinery and Manufactures generally, on or before Saturday, August 30th.
Horticultural Products, Ladies' Work, Fine Arts, etc., on or before Saturday, September 6th.
Prize Lists and Blank Forms for making the entries upon can be obtained of the Secretaries of all Agricultural and Horticultural Societies and Mechanics' Institutes throughout the Province.
JOHN R. CRAIG,
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Young Ladies' College,
BRANTFORD, ONT.,
Re-opens on the 3rd September, 1879,
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Candidates prepared for the *Toronto University Examinations* which will be held in the College.
Calendars containing full particulars as to terms etc., can be obtained of
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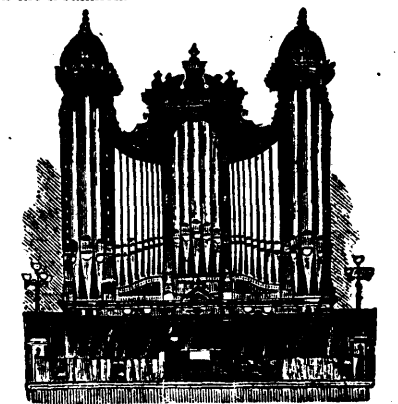
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