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NOTES OF THE WEEK.

THE Rev. T. F. Fotheringham, M.A., of Norwood, conducted the services in St. James' Square Presbyterian Church, Toronto, last Sabbath.

FIVE additional elders have been nominated for the congregation of Knox Church, Ayr, three of whom have signified their acceptance of the trust and will be ordained on the 27th inst., viz.: Mr. David Goldie, Mr. John Edgar and Mr. David Brown.

AT a recent meeting of the Edinburgh U. P. Presbytery a motion was made to petition against the Irish University Bill. It was moved in amendment that the Presbytery should not interfere so much in political matters, but the motion was carried by a large majority.

WE beg to acknowledge the receipt of the following sums for the Canadian Children's Cot in the Toronto Hospital. F. G. Macdonald, Bellevue, Gananoque, \$1.00; Madgie McKellar, Windsor, \$1.00—"the amount of her savings just now, but which she hopes will not be her last contribution."

AMONG the Guilds formed in the Ritualistic churches in England one condition of membership is that the member shall give a pledge never to enter a Dissenting place of worship. How different from a good Episcopal divine, who was wont to offer a prayer for a blessing on every church of Christ, of whatever name, which he passed.

THE Aberdeen Free Presbytery met on Tuesday, 29th ult., in accordance with the instructions of the General Assembly, and resumed consideration of the case of Professor Robertson Smith. The meeting was a somewhat stormy one, but it ended by the Presbytery implementing the instructions of the Assembly to serve the libel on Professor Smith. Several protests were taken in the course of the proceedings, including one by Professor Smith, who had lodged a plea in law to the effect that, as the libel had been amended, he was entitled to be heard on the relevancy before it was served. The Presbytery have fixed a day in September for again going into the case.

ACKNOWLEDGMENTS.—I beg leave to acknowledge with gratitude the receipt, per A. McKay, of the following sums in aid of the Presbyterian Church at Manitowaning in Manitowling Island. Listowell, \$6.60; Zorra, \$18.55; Nissouri, D. McKay, \$5; minor sums, \$8.50; Total, \$13.50. Thamesford, J. McKay, \$5;

St. Catharines, Mrs. R. Lawrie, \$7; J. D. Tait, \$5; minor sums, \$19; Total, \$31; Thorold, \$12.—B. JONES, Treasurer.

Manitowaning, July 18th, 1879.

AN original copy of the "Solemn League and Covenant" has recently been found in the possession of an intending emigrant who was in need of money to buy his outfit and had nothing left which he could dispose of but this ancient and interesting document, which had been given to him by his grandfather. He brought it to the Rev. T. Somerville of Blackfriars Parish Church, Glasgow, who submitted it to the Librarian of the Advocates' Library. This gentleman pronounced the document genuine, and the poor emigrant was speedily relieved from his pecuniary difficulties. On further examination it turned out to be the copy signed in the West Church, Edinburgh, and to contain the signatures of several persons well known in history.

THE Baptist pastors of New York, at a recent conference, considered the question: "Is it right for a member of the Church to be a bookkeeper in a wholesale liquor store?" Dr. Swan, of Newark, knew of a man who was offered such a position, and who, if he took it, would be able to give a good deal more for his church and missionary objects. He, however, believed that a bookkeeper to a rum-seller must be a yoke-fellow of the devil. Dr. W. H. Miller thought that if it was wrong to serve in a wholesale liquor house, others might ask about tobacco; a large number of the Connecticut churches were supported by tobacco. Dr. Elder thought that if a man had any scruples himself, that was enough.

THE "Fenelon Falls Gazette" has the following sensible remarks on the excessive fuss made over Hanlan. "The champion has acquired fame and fortune, to which a valuable homestead is likely to be added, and we begrudge him neither the one nor the other; but it is disparaging to the intelligence of a people to squander upon a simple athlete laudations and ovations which may have been well enough in the dark ages, but which in the light of the present day appear out of place and ludicrous. Still, old as the world is, and much as we boast of our civilization, and superiority over our barbarian ancestors, there is yet a lingering tendency in the masses to exalt muscle over mind and to think more of physical than intellectual achievements; but it is the duty of every thinking man, and notably of the Press, to discourage rather than foster this tendency."

A PAMPHLET containing a "Historical Account of the Church of Scotland Mission at Madras," Southern India, prepared by the Rev. Andrew Dowsley, B.A., for the South India Missionary Conference, has been kindly forwarded to us by the author. This mission was originated by a number of gentlemen belonging to St. Andrew's Church, Madras, who in the year 1835 formed themselves into a Committee "for the establishment of a school for native education." Since that time this modest undertaking has grown into an important and most useful organization, not only educational, but pastoral and evangelistic, including three missionaries, three native ministers, one licentiate, four catechists, and two Christian agents, besides eighty teachers, male and female (many of the latter being engaged in evangelistic work in the way of Zenana visitation) with ten schools attended by 1,276

scholars. The number of native Christians is 318, and the number of communicants 164. This of itself is no small result; but who, that knows anything of the ever-increasing ratio with which the Gospel seed spreads, would set narrow limits to the harvest that shall some day be reaped as the result of work which has already been done by this and similar missions.

AS most of our readers are aware, the Rev. Donald Ross, formerly of Lancaster, was some time ago appointed by the Home Mission Committee to the Prince Albert Mission in the North-west Territory. For many years this mission was under the care of the Foreign Mission Committee. The late Rev. James Nesbit was appointed in 1866 as missionary to the Cree Indians in this district. A church and other mission premises were erected by Mr. Nesbit who, in conjunction with Mr. John Mackay, interpreter and catechist, laboured faithfully till removed by death in seeking to make known the Gospel to the aborigines of the settlement. Owing to the arrival at Prince Albert of a considerable number of English-speaking settlers, the mission has of late years changed its character and become mainly a Home Mission. The Rev. J. Mackay continues to labour among the Crees in two fields, both in the vicinity of Prince Albert, while in Prince Albert itself the Rev. J. Duncan has given religious services to the English-speaking community during the past year, the mission school there being taught by Rev. D. C. Johnson, under the Foreign Mission Committee. Mr. Johnson's term of service expires in the autumn, when he purposes returning to Ontario. Mr. Ross goes out to take charge of the English Mission. He is accompanied by Miss Baker, a lady of experience and ability, who has been appointed to conduct the school. It was Mr. Ross' intention to leave last week. He was to have preached and bade farewell to his former congregation at Lancaster on Sabbath, the 13th inst. Owing, however, to an attack of sickness he was unable to preach or to leave at the time arranged. His family, who had left earlier to break the journey and to visit some friends in Western Ontario, were notified of his illness and it was feared by his medical adviser that he might be unable to undergo the fatigue of the journey for several weeks, when it would have been unsafe to cross the prairie till another season. Providentially this was ordered otherwise, and Mr. Ross left Lancaster on Thursday, the 17th inst., weak, yet much better, and hopeful of regaining strength on his way up the lakes. He was to sail from Sarnia on Tuesday evening with his family, and expects to reach Winnipeg about the middle of next week. From Winnipeg to Prince Albert the distance across the prairie is about 550 miles and will probably occupy a month in travelling, so that it will be the end of August before Mr. Ross can reach his distant field. We commend him and his family to the guardian care and keeping of a covenant God, and bespeak for them the prayers of all our congregations and people. In last week's "Canadian Illustrated News" there are illustrations of Prince Albert, including our Church, Mission House, etc., together with a brief sketch of the settlement, which the enthusiastic writer predicts will be the Chicago of the North-west. Mr. Ross has before him a wide field of usefulness. He will worthily represent our Church and will, we trust, be instrumental in laying solid and enduring foundations of many a flourishing Presbyterian congregation in and around Prince Albert.

PASTOR AND PEOPLE.

ASSEMBLE YOURSELVES TOGETHER.

Loneliness has its perils in the religious life. You hear now and again of a man who says he is going to give up all religious associations of a public kind, and is going to remain at home. Some men amongst us are now boasting that they are Christians *unattached*; independent Christians. What is this religious independence as it is interpreted by these men? Not one of those little gas-lights shining there is independent; everyone of them is a blink of sunlight. If I saw it coming, I should get out of its road. Tell me that all the stars are caught in one great scheme, and that not a sparkle of the glory of the least of them can be lost, and I am proportionally at rest. Loneliness, I repeat, has its perils in the religious life. When the devil gets a man absolutely alone, who'll win? Not the man—in the vast proportion of cases. There was only one man that won in single fight, and that man was the Lord from Heaven. O, let us shelter one another, let us be mutual protections, let us have a commonwealth of interest and sympathy, let us live in one another's prayers and sympathy and love. Union is strength: two are better far than one—if the one fall, he can be lifted up again; but if he fall alone, who will assist him to his feet? Forsake not the assembling of yourselves together as the manner of some is. God leaves His footsteps on the earth, and if we follow His footprints we shall find Himself. He has built His churches, raised His altars, and He says, "Where my name is recorded, there will I meet thee, there will I bless thee." He in the way of blessing—if you cannot find Himself, find His footprints; go to His altar and say, "He ought to be here, He has sworn to be here"—whilst thou art yet speaking, the apparently dead cold ashes will glow, and on that altar there shall rise up a living flame, and out of the fire thou shalt hear the voice of thy lost God.

We must speak to one another now and then, or the poor aching heart would die. They that feared the Lord spake often one to another, and the Lord hearkened and heard it. Christianity institutes a fellowship, a community of interest and spirit and purpose. We are the complement of one another. No one man is all men. You have something I want, I have something you want. In these higher meanings, let no man call aught that he has his own. Let us have all our highest thoughts and sympathies common, so that there shall be no poor man in the church—the poorest scholar having access to the richest thoughts, the deafest ear having the opportunity of listening to the sweetest music. You remember how the commander of the ship "Fox," when his crew rose almost in mutiny, and his passengers accorded him nothing but the coldest looks, when he reached land, said: "Thank God, there was one relief, and one only: I had a fiddler on board." That musical instrument brought the hearts together when nothing else could. A snatch of a song, a strain of some forgotten music, one touch of nature—and that did far more than all the captain's orders, exhortations and attempts to persuade his all but mutinous companions that all was right. Do not stray away from the music of the church: do not suppose you can hum tune enough for your own soul, or whisper yourself into victory and triumph: your mouth will dry and your tongue will cleave to the roof of your mouth. Sing with your Christian brethren. Read the Scriptures together, unite in holy prayer together—this is partial heaven. Thus I again repeat the exhortation, Forsake not the assembling of yourselves together; beware of loneliness, beware of the independence which is isolation, seek for communion, for music, for protection, for security, for all that comes of organized life, household delight and trust; and thus the enemy will never find you alone and at a disadvantage, but always surrounded by those who can recall the sweetest memories to your recollection, and enrich your hearts by reminders of the infinite promises of God, and thus a commonwealth shall be the basis of victory.—*Rev. Joseph Parker, D.D.*

TRY IT.

When S. T. Coleridge was asked, Can you prove the truth of Christianity? he answered, "Yes, try it." We do not underrate the other evidences of Christianity. To many, they are altogether convincing. But the evidence which is always convincing, is simple

experiment. Let a man honestly try the power of religion in his own life, and the result will always be satisfactory. Did any man ever live a truly religious life, and afterwards regret it, or doubt the power and truth of religion? There is no such case on record. Men often have doubts about the truth of religion because they do not fairly weigh the evidence. Bishop Butler well said, "If there are any persons who never set themselves heartily and in earnest to be informed in religion; if there are any who secretly wish it may not prove true; and are less attentive to evidence than to difficulties, and more to objections than to what is said in answer to them, these persons will scarce be thought in a likely way of seeing the evidence of religion though it were most certainly true and capable of being ever so fully proved." There is profound wisdom in these words. No man ever had a more correct knowledge of human nature than Joseph Butler. In the words we have quoted he gives the true explanation of much of the unbelief in the world, but he does not account for all. There are honest minded men, who are never satisfied about the truth of religion because they look for a kind of proof that it does not admit of, and overlook evidence which is quite satisfactory.

It may be just as true that a certain medicine will cure a certain disease, as that the three angles of a triangle are together equal to two right angles. But it cannot be proved in the same way. To know that the medicine will cure the disease, you must *try it*. So a man may satisfy himself of the power and truth of religion. Let him try it. Christianity is the cure for sin. The man that fairly tries it will be satisfied. The evidences of religion are many, and when taken together are conclusive; yet the truth of religion cannot be demonstrated by the mathematical process. The subject does not admit of this kind of proof, but it does admit of proof quite as satisfactory; proof as convincing as that food will satisfy hunger, and sustain strength and life. "If any man will do his will, he shall know of the doctrine whether it be of God."

When a man has honestly and thoroughly tried religion and found it worthless, let him discard it. Such a man has nowhere been found.—*Exchange*

AT THE CHURCH DOOR.

The bell now rings for evensong,
Full toned and sweet;
And seems with angel voice to say,
"Come, come, ye sons of men, and pay
Your worship meet."

Here let me leave the world behind
With all its care;
Lay down a while my weary load,
E'en at the gate of this abode
Of peace and prayer.

Here let me keep my foot aright,
And pure my heart;
Put on Humility—for near
Is One who reads my soul most clear
In every part.

Here let me ask of Him who said:
"I am the Door"
That I through Him may entrance find,
And e'er dispose my heart and mind
To love Him more.

—*Austin Griffin.*

POETIC RELIGION.

All truth is poetic. Whatever is improving and gives light, builds up mind and heart, beautifies and enlarges the spiritual forces, and gives a desirable and grander outlook on all realities and all possibilities of the seen and unseen. God's Word and Spirit are ever lifting men above the seen and tangible to the entrancing glories of the Spiritual and Eternal; to the enjoyment of what is practically realized by the finer and divinely-born powers of Faith and Hope, and an inward sense of the beauty and poetry of holy affections, a holy life, holy acts and a holy heaven. Imagination and fancy may be severely chastened and bounded, and still the unsearched sweep of azure sky arches around us with richer and more thrilling beauty and poetic teaching, than mere stary facts or golden light of a kingly sun. Our trembling boundary of light, as it mingles with the skirts of human darkness, will ever reveal to questioning souls twinkling rays of anticipated glories, and forerunning gleams of celestial beauties for the blood-washed and chosen ones. If truth fills the soul we may still revel in the jewelled paths of illumined imagination with Milton or Pollock; or may gather about us here expressive emblems of

purified hope, and all the healthful adornments created by a living faith in the true and the good, for the effective and expressive worship of Him who is the Author of truth and beauty.

But there is no life, true health or power in a mere realm of fancy; and no acceptable worship in a servous though gorgeous and poetic display of absorbing ceremonies. There is no ground for mingling creations of mere human tastes with God's clearly revealed facts and requirements. Worship of God is not the absorption of carnal sensibilities, or the exquisite gratification of cultivated tastes and poetic susceptibilities, though the wealth of Divine truth will feed and thrill all our capabilities of mind and heart. But there is always a tendency in religious affairs to reach after the unrevealed, and to add to the simplicity of holy doctrines and external worship. Ceremonies that flash and glitter and impress an excited fancy; formal that soothe a disturbed conscience by their show, anything that kindles the sensuous nature, and feeds vague graspings after helps outside of God's doctrines, mortifying to the flesh—these attract and bind poor, unpardoned sinners. The beauty of a ceremony, or the blessings of a period of bodily modification, or satisfaction from some kindly works, lifted into higher light as a churchly performance, give a poetic beauty and satisfactory lustre to church arrangements, that please the taste and ease the conscience burdened by troublesome suggestions and convictions, but do not appeal to unpalatable principles or demand appalling self-sacrifices.

Alas! many thus rejoice in times and seasons, of whom we may be afraid. They wear a placid aspect in the dim religious light of stained glass and ariasong—moving, yet imprisoned amid groined arches and deep-shadowed recesses—and in the superficial statements of saving truths. Hallowing influences must flow from external graces, that may and generally do live and exhaust themselves in the form, and have no fruit of sanctified love or beautiful and holy affections. Blushing fruits and fragrant flowers, multiplied genuflections and artistic offertories, with many self-congratulations and lofty pride of supercilious superiority, delight an ignorant mind and gild a carnal worship. Such is truly only a false poetic religion, a travesty of the true, and not a life hid with Christ in God.

Taste and beauty are never out of place in God's worship, so that they conform to revealed truth, and are not mere human additions thereto. No more poetic religion and worship can we need than such as satisfied David, and Stephen, and Paul, and John. Humble rites of God's Church, authorized by His Word, grow instinct and luminous with Divine light and teachings. On the wings of heaven-born Faith and Love we can soar into the empyrean of Divine communion, and through tangible, saintly symbols of worship, we can drink in the augmenting lessons of a Saviour's love in the spiritual enthusiasm of a soul baptized into the power and beauty of holiness, and thus join the poetic members of heaven in ceaseless song. Real heart-worship is the poetry of worship.—*North Carolina Presbyterian.*

HOLY LIVING.

The prevalent ambition to number converts and accessions to the Church, we fear, is operating largely to induce indifference to the character of these accessions. It is considered the criterion of success, the only sure seal of ministerial fidelity and ability, the chief mark of superiority in a church. This produces a rivalry which is almost sure to disregard the tests of piety and the credibility of professions. It is a sad confession that many a church and its minister look too much to its growth in numbers compared with surrounding churches. Members are received on the most slender evidence of conversion. We do not demand to be assured on this point, cannot read the heart, and are bound to accept a credible profession. But then all professions are not credible; and the painful fact is that we hear of very, very few instances of rejection or postponement for further trial. This is thought to risk too seriously the entire loss of such applicants to the church which ventures to hesitate or postpone. The result is the admission of very many unfit members. Thus the church is weakened. Its very character is changed. Its moral beauty is marred, and it ceases to that extent, to honour God.

We do not accept the theory that the church is the place intended and suited to acquire the first exper-

ence of conversion. Once received, the disposition of most persons is to assume that they are certainly Christians. If they doubted before, from their own knowledge of themselves, they consider the disposition of the Session as settling the question. It is hard to get them to re-open it, and they are prepared to resist all tests, however searching. In the Church is a very unfavourable place for converting or even discovering the fearful mistake of a premature profession.

It is a more reasonable enquiry to ask, How many more such accessions can the Church stand? or how many more, in order to break down all its moral power in the world? We know well enough that the argument involved in such a damaging influence is entirely unsound, and that it is enough for all purposes of a true logic that there are millions whom even the captious must acknowledge to be genuine Christians according to the true standard. But we know as well the common tendency to turn away from these and look at the unfavourable examples. We know that "one sinner destroyeth much good," especially if he is a church member. And then we cannot shut our eyes to the painful fact that thousands have crowded into the Church that had better be anywhere else, whose lives are either palpably unchristian or so entirely worldly, that but for the church roll they would never be suspected of being professors of religion. It is the sorest evil under the sun. It is worse than non-profession, or open vice, or infidelity. It more dishonours God, more disparages Christianity, and its effect upon ignorant and doubting minds is worse than all these other evils combined. We have no fear of infidelity or of any of the assaults of open wickedness; but we are alarmed at the numbers of unconverted persons in the Church, the sins seemingly sanctioned by false professions made and accepted, and the low standard of piety that prevails in many quarters in God's visible kingdom.

The attention of the whole Church needs to be turned earnestly in this direction, and every possible effort should be made to abate this evil. We must seek to have a purer membership—a higher standard for reception, and a higher standard of conduct after reception. We urge its rash and violent pulling up of the tares, but we do think there is a loud call for greater care in the admission of applicants for church privileges, more diligent training especially of recent professors, and a firmer discipline in dealing with offenders. Of course this discipline should be at first mild, and always kind and adapted to recover and save rather than to drive off and punish; but the mind of the whole Church needs to be directed most positively to the purification of the lives of its membership and to the elevation of the entire moral and spiritual tone of our people. We need revivals in the Church.—*Southern Presbyterian.*

A WELL-SPENT LIFE.

A minister of the gospel was asked to visit a poor dying woman. The messenger being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a *well-spent life*; therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly enquiries about her bodily condition said: "Well, I understand you are in a very peaceful state of mind, depending upon a well-spent life." The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right; sweet peace, and that from a well-spent life. But it is the *well-spent life of Jesus; not my doings, but His; not my merits, but His blood.*"

Yes. Only one man has spent a life that has met all the requirements of God's holy law, and on which we can rest before God. Yet it is also true that they who most absolutely rest thus through life on the merits of Christ alone, are those who, by His grace, so live as to have the testimony of the conscience to their sincere aim to "live holily, righteously, and godly in the world," and often, as in this case, to win the testimony of others to their "well-spent life."—*British Messenger.*

You cannot dream yourself into a character; you must hammer and-forge yourself one.—*Froude.*

LET friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath.—*Fuller.*

THE Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth.—*Lady Powerscourt.*

OUR CONTRIBUTORS.

ANGLO-ISRAEL. No. II.

In order to show upon what foundation this doctrine rests, let us turn to the book of Genesis, and there we find that God, in His electing grace, made choice of Abram, while he yet dwelt on the other side of the flood and served other gods, Joshua xxiv. 2-3, and called him from Ur of the Chaldees, away from his father's house, and led him into the land of Canaan, which land he promised to give to him and to his seed for an everlasting possession, Gen. xvii. 8-9. Abram perceiving that the call was from God, immediately consulted not with flesh and blood, but faithfully and literally followed the Divine counsels in all his after life, and so obtained the high and exalted title of "The friend of God," and the "The father of the faithful."

It was during these migrations that God upon several occasions promised to make of him a great nation, Gen. xii. 2-3; to make his seed as the dust of the earth, "so that if a man can number the dust of the earth, then shall thy seed also be numbered," Gen. xiii. 16; to make his seed as the stars of heaven for multitude, Gen. xv. 5; a father of many nations with their kings, Gen. xvii. 5-6; to bless him and multiply his seed as the stars of heaven and as the sand which is upon the sea shore, and cause them to possess the gates of their enemies, and to be a blessing to all the nations of the earth, Gen. xxii. 16.

This latter promise we are informed was sworn to and the reason given, "because (says God) thou hast obeyed my voice."

It is evident that no conditions were here attached to the promise. The service for which this reward was given was already performed, viz.: the offering up of his son Isaac, and his great faith in "accounting that God was able to raise him up from the dead." The promises made before this act of faith was performed were of a more limited nature, as if to show that before the great sacrifice here typified took place his seed should not be so great and prosperous as they would be afterwards. It was after the sacrifice of the ram that God added this to His former promises, "Thy seed shall possess the gate of his enemies;" read the history of the Israelites before the Christian era and you will find that so little a hold had they upon their enemies' gates, that frequently they were unable to keep their own gates, and the Jews, that branch of his posterity who remained in Palestine longest, have to-day no gates in possession, nor have they had for nearly eighteen centuries. Therefore in the ante-Christian period they did not possess the gates of their enemies, because the promise confers possession in perpetuity.

That this promise was unconditional, we have further evidence in Gen. xxvi. 3, where the same promise is given to Isaac; because, says God, "that Abraham obeyed My voice, and kept My charge, My commandments and My laws."

It is hardly necessary to take up valuable space in your paper to show that these inestimable blessings descended to Abraham's posterity through the line of Isaac, Jacob, and principally (so far as the temporalities are concerned) through Ephraim. I need only refer you to the words "in Isaac shall thy seed be called," "Jacob have I loved but Esau have I hated," also to the direct promises to Jacob in Genesis xxvii. 27, xxviii. 13; xxxv. 11. So that although Ishmael and the children of Abraham by Keturah, and Esau, were to become and did become nations, yet the blessings were to descend through the line of Jacob specially, and of the family of Jacob, Ephraim in particular. See 1 Chron. v. 1-2. "Now the sons of Reuben, the first born of Israel, for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel;" and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's. See also Jacob's blessing to Ephraim and Manasseh, Gen. xlix. 16. "Bless the lads * * * and let them grow into a multitude (margin, as fishes do increase) in the midst of the earth;" also (verse 19) of Manasseh he says, "He also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations," (margin, fulness of nations). That this had been fulfilled in the days

of the Apostle Paul, he says (Rom. xi. 25), "Blindness in part is happened to Israel until the fulness of the Gentiles. Literal, nation, he come in," evidently quoting the prophecy of Jacob.

Many have argued that these blessings have already been fulfilled in a literal sense and now they are receiving their fulfilment in a wider, i. e. a spiritual sense, that as Isaac was a type of Christ the one seed of Abraham in whom all nations were to be blessed, so the Israelitish nations of Judah and Israel were the type of what is now denominated "The Church" or "Spiritual Israel," (this latter a term not to be found in the whole volume of inspiration), and that when the antitype appeared the type was abolished, and so they explain away the oath of God and give those blessings promised to Abraham, Isaac and Jacob, and which they evidently believed were to their literal seed or posterity according to the flesh, to a nation or mixture of all nations and races of the world, because they should receive the blessings accruing to them from their faith in Christ, whereas the promise distinctly states, "Thy seed shall be as the stars," dust, and sand, innumerable, and thy seed shall be a blessing to all nations (referring here not only to Christ but to the great numbers of Abraham's posterity, designated seed, and therefore not of or belonging to the nations here referred to). This is further borne out by the fact, that while Judah was to be the progenitor of the Messiah, through whom the spiritual blessings were to come, not only to the "multitudinous seed of Abraham" but to the whole world, Ephraim was to be the progenitor of the "fulness of nations" as well as of the principal other temporal blessings bestowed upon the house of Israel (see Gen. xlviii. 16th to the end, and xlix. 22nd to the 26th inclusive, also Deut. xxxiii. 13th to the 18th inclusive), and his seed along with the other tribes of Israel were to become the instruments through whom the Messianic blessings to the nations were to be conveyed.

"Israel shall blossom and bud, and fill the world with fruit," Isa. xxvii. 6-8. They were to be "as a dew from the Lord; as showers upon the grass," Micah. v. 7. "They shall show forth my praise," Isa. xliii. 21. "They shall declare My glory among the Gentiles," Isa. lxxvi. 19. "I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth," Isa. xlix. 6. "The Gentiles shall come to thy light, and kings to the brightness of thy rising," Isa. lx. 3, etc., etc.

It is true that the posterity of the patriarchs became very numerous and powerful during their residence in the land of Palestine, so much so that it was claimed for them at different periods of their history as a people, that they had become as the "stars of heaven for multitude," Deut. x. 22; "as the sand by the sea," 1 Kings iv. 20; "like the dust of the earth," 2 Chron. i. 9. But while this was the case (speaking hyperbolically, for in their palmiest days in Palestine they did not number more than from six to ten millions), it did not by any means come to their anticipation of what the number of the seed of Abraham should be, see Deut. i. 10; "The Lord your God hath multiplied you, and behold ye are this day as the stars of heaven for multitude." But immediately thereafter Moses adds, "The Lord God of your fathers make you a *thousand times* so many more as ye are and bless you as he hath promised you, and long after Solomon's time, Jeremiah prophesied of the restoration of Israel to their own land in terms implying that increase should be multiplied to them, Jer. iii. 16, and Hosea speaking of Israel in their "Lo ammi" or cast-off condition says, "yet the number of the Children of Israel shall be as the sand of the sea which cannot be measured or numbered, and it shall come to pass that in the place where it was said unto them 'ye are not my people,' there it shall be said unto them 'ye are the sons of the living God,'" Hos. i. 10. Clearly referring to a time far on in the future after their conversion to God (or in a Christian condition) and to a place far distant from Palestine, for Jeremiah states, (chap. xxx. 5) For lo the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord and I will cause them to return to the land that I gave to their fathers and they shall possess it," a time and event not yet accomplished. Read on to the 19th verse, "And I will multiply them and they shall not be few, I will also glorify them and they shall not be small, their children also shall be as aforetime," etc., etc., and Ezekiel nearly 150 years after the captivity of Israel to Assyria says (chap. xxxvii. 10), "They lived and stood upon their feet an exceeding great

army; * * * these bones are the whole house of Israel," and in the 26th verse he says, "I will place them and multiply them and will seek my sanctuary in the midst of them for evermore."

Micah says, (chap. ii. 12), speaking of the future, "They shall make great noise by reason of the multitude of men."

It is evident that Palestine never was intended to contain the whole of the seed of Israel; there would not be standing room for Israel's millions. Become, as they were to be, a company of nations, it is not to be supposed that the company of nations should all locate themselves in Palestine. Hence Moses makes the assertion, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people. Jacob is the lot (margin, cord) of his inheritance," Deut. xxxii. 8-9.

Balaam says, "Who can count the dust of Jacob, or number the fourth part of Israel? let me die the death of the righteous and let my last end be like his. * * * He shall pour the water out of his buckets and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted."

Compare all these prophecies with what we, the British and American nations, have become, and say if the parallel be not complete. W. E. Axon, M.R.S.L., in an able paper on the "Language of The Future," published in the "Quarterly Journal of Science" for July, 1873, gives us the following as the result of his researches.

He finds that the Germans, taking the mean of the north and south, double their numbers once in 100 years; the French once in 140 years (the French themselves say once in 334 years); the Russians once in 100 years; the Swedes once in 92 years; the Spanish once in 112 years; the Italians once in 135 years; the Turks (who are dying out) once in 555 years; but the British in these islands, double their numbers once in 55 years, and the same race in New England and the British dependencies once in 25 years, or taking the whole race (as a mean) in 41 years. He also found, as a further result of these calculations, that in the year A.D. 2,000, Italian, French, Russian, German, Spanish, (the latter in Europe and South America) would be the language of five hundred and five millions of the human race, but that English must become the vernacular of one hundred and seventy-nine millions in Europe, and of one thousand five hundred and fifty-eight millions of Anglo-Saxons in our other colonies and dependencies, (including, I suppose, the United States), being equal in all in the year 2,000, of one thousand seven hundred millions of Anglo-Saxons—verily a multitude which no man can number.

The "Times" says that in the United Kingdom the most increasing people are to be found, in France the least. That so increasing at home are we that we are filling continents, fringing oceans, and making the whole world our home, that overflowing our old boundaries, we are peopling the globe.

Josephus' version of Balaam's prophecy comes so near our own position that one could easily imagine that he was speaking of the British nation. I will give the quotation (Antiq. of the Jews, Bk. iv. chap. 6, sec. 4, page 91 Whiston's translation, edition Halifax 1851). "Happy is this people on whom God bestows the possession of innumerable good things and grants them his own providence to be their assistant and their guide, so that there is not any nation among mankind but you will be esteemed superior to them in virtue and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness, and will leave those rules to your excellent children, and this out of the regard that God bears to you; and the provision of such things for you as may render you happier than any other people under the sun, you shall retain the land to which he hath sent you and it shall ever be under the command of your children, and both all the earth as well as the sea shall be filled with your glory, and you shall be sufficiently numerous to supply the world in general, and every region of it in particular with inhabitants out of your stock. However, O blessed army! wonder that you are become so many from one father; and truly the land of Canaan can now hold you as being yet comparatively few; but know ye that the whole world is proposed to be the place of your habitation forever. The multitude of your posterity also shall live as well in the islands as on the continent, and that more in number than are the

stars of heaven; and when ye become so many, God will not relinquish the care of you but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you, and may they be so hardy as to come to arms and to assault you in battle, for they will not return with victory, nor will their return be agreeable to their children and wives. To so great a degree of valour will you be raised by the providence of God, who is able to diminish the affluence of some and to supply the wants of others."

"Stretch forth! stretch forth! from the south to the north,
From the east to the west stretch forth! stretch forth!
Strengthen thy stakes, and lengthen thy cords,
The world is a tent for the world's true lords.
Break forth and spread over every place,
The world is a world for the Saxon race.

England sowed the glorious seed,
In her wise old laws and her pure old creed,
And her stout old heart, and her plain old tongue,
And her resolute energies ever young,
And her free bold hand, and her frank fair face;
And her faith in the rule of the Saxon race.

Feebly dwindling, day by day,
All other races are fading away;
The sensual south and the servile east,
And the tottering throne of the treacherous priest;
And every land is in evil case,
But the wide-scattered realm of the Saxon race.

Englishmen everywhere! brethren all!
By one great name, your millions I call,
Norman, American, Gael or Celt,
Into this, this fine mixed mass ye melt,
And all the best, of your best I trace,
In the gold and brass of your Saxon race.

Englishmen everywhere faithful and free,
Lords of the land, and kings of the sea;
Anglo-Saxons honest and true.
By hundreds of millions, my word is to you;
Love one another, as brothers embrace,
That the words may be blessed in the Saxon race."

—From Baker's Circle of Knowledge (a school book).
"ALWAYS READY."

ROME AND CANTERBURY.

BY THE REV. J. LAING, M.A., DUNDAS.

The address of Bishop Sweatman when entering upon his episcopal duties at Toronto, has called forth from Archbishop Lynch a very able, and from the Romish point of view, conclusive argument against the assumption of the Church of England that she has an apostolic succession independent of the Church of Rome. Our Anglican friends not unfrequently assert that the Anglican Church is older than Rome, and claim for her apostolic descent from Paul through the ancient British Church. The claim is shadowy, but even if more substantial would avail not one whit in view of centuries during which all bishops in the Church of England held their authority from Rome, and the Church of England was as really subject to Rome as was that of Spain or Scotland. The Anglican Church did not begin at the Reformation, but it separated from Rome then. Other Protestant churches did the same, and had the Church of England, in a truly reformed spirit, renounced all Popish additions and accretions, she would not now find her people so strongly inclined to churchism nor her clergy looking towards Rome, and imitating as far as they dare the unscriptural and sacerdotal practices by which Rome has corrupted the doctrine and Government of the Church of Christ. We may suppose that every Church could trace some kind of succession for its ministry; but all of them, unless it be the Waldeneses, would be forced to go through Rome and her polluted streams to establish the links of the chain. And then what would be gained after the foolish search? Surely the validity of Gospel ordinances and our warrant for the Christian ministry do not depend on our being able to shew that our ministers are in any such defiled line of prelatial ordination. Christ has given to the Church a ministry. The ministry is for the Church, not the Church for the ministry. In all ages the faithful have acknowledged this God-given ministry, and by proper means have, through those already in office, officially recognized it by the rite of ordination. But no laying on of hands by a prelate—too often, alas, himself devoid of grace—can communicate grace. It is a sad sight to witness, in this last quarter of the nineteenth century, professedly Christian men more exercised about the line of succession through the hands of a man than about the doctrine and purity of those who claim to be successors of the apostles, and to see a Church once

called reformed and Protestant, ashamed to be known as such, preferring to be known as Catholic, and glorying in a fancied sacerdotal descent.

NOTES FROM SUTTON.

Early in the summer of 1853, the Rev. David Watson, a newly graduated student of Queen's College, preached his first sermon in a barn in the township of Georgina. The people thought so much of his ability as a preacher, and of his earnest, hearty manner, that they had themselves organized into a congregation, and united with a congregation in the neighbouring township of Thorah to give him a call. He accepted it and was ordained in August of the same year. The settlement was new, the Presbyterian element was not very numerous, and the distance between the two branches of the congregation was about fifteen miles, yet in spite of all these obstacles the congregation grew and prospered. Thorah was much the stronger branch and naturally commanded the larger share of the young pastor's attention, yet in 1863 the Georgina church had developed so much that they were able to erect two places of worship. One, a neat brick church of Gothic design and costing \$1,000 was built in the village of Sutton on the western limits of the township; the other, a commodious frame church was built six miles east of Sutton and was called Cooke's Church.

In 1865 these two—Knox Church, Sutton, and Cooke's Church, Georgina,—had so far developed as to sever their connection with Thorah and secure a separate organization as one congregation. To this day however, they retain a kindly recollection of Mr. Watson, and the older members have many stories of the man who was their first minister, and whom long long miles and bad roads did not hinder from being "instant in season and out of season." The newly organized congregation called the Rev. John Gordon, who was ordained and inducted in February 1865. Mr. Gordon remained only about four years when he accepted a call to Almonte, and after remaining there for a few years he gave up the ministry and is now engaged in the practice of law in Brockville. The summer after Mr. Gordon left, the pulpit was supplied by Rev. George Burnfield, now minister of the First Presbyterian Church, Brockville, but at the time a student. After this the Rev. David Niven was called, and continued to be the minister of the congregation for about seven years. During the latter years of Mr. Niven's pastorate the congregation became very small, and when in 1877 the church became vacant by his retirement, the congregation secured the services of a student. The pulpit was occupied during the summer of '77 by Mr. D. C. Mackenzie of Knox College, under whose kindly and judicious management, and earnest preaching, the congregation began to gather together again. His sudden and altogether unlooked for death, in October, at the opening of college, cast a gloom over the whole congregation and many kindly remembrances of him are still treasured up among the people to whom he preached so faithfully and well. During the winter the congregation was under the care of Mr. Joseph Builder also of Knox College. Throughout the preceding summer, services had been held occasionally in Pefferlaw a little village nine miles from Sutton, in the same direction as Cooke's Church. Mr. Builder held regular services here on alternate Sabbaths with Cooke's Church. In the spring of 1878 he was transferred to Manitoulin Island, and his place was taken by Mr. Malcolm McGregor, who remained till the opening of college in the fall. The services of the students had been highly appreciated, and the Church had grown steadily under their care, but the time had now come when the people wished to have a minister of their own, and during the winter, therefore, a very unanimous call was presented to the Rev. James Frazer of St. Ann's and Wellandport. It was accepted and the induction was fixed for Tuesday July 8th. The Rev. R. P. McKay preached an earnest, effective sermon on Mat. xiii. 52, the householder "who bringeth forth out of his treasure things new and old." The Rev. James Carmichael of King presided, put the constitutional questions, and addressed the minister in his own earnest solemnizing way, and the Rev. Joseph Eakin of Mount Albert addressed the congregation.

After the induction services were over and the minister had been welcomed by the congregation individually at the door, the people adjourned to the drill shed where a strawberry and ice-cream festival had been prepared. This over, they returned to the church where a meeting of a social nature was held to wel

come Mr. Frazer. The Rev. Mr. Carmichael occupied the chair, and short speeches were made by the Revs. Dr. Fraser of Queensville, Messrs. Amos of Aurora, Eakin of Mount Albert, McKay of Scarboro', the newly inducted pastor, and Mr. A. B. Baird, the student who had occupied the pulpit for some weeks before the induction. This part of the day's programme was enlivened by a number of musical selections by the excellent choir of the Church. The audiences both in the afternoon and evening were large in spite of the busy season of the year. Since ill-health was Mr. Frazer's reason for leaving St. Ann's and Wellandport it is to be hoped that the fresh breezes of Lake Simcoe will bring back health to him, and that the happy meetings on induction day will be the inauguration of a long and successful pastorate.

QUEEN'S COLLEGE.

MR. EDITOR,—A few weeks ago a communication complaining in any but complimentary terms of Principal Grant's conduct on raising an endowment for Queen's College, appeared in the columns of THE PRESBYTERIAN. I, along with many of my brethren, was deeply pained, not only to believe, but even to think, that a man could be found within the pale of our Church possessed of a spirit capable of fomenting and of giving vent to the chagrin which his letter displays. Lest, however, his language should mislead, I shall note briefly a few points which he has evidently overlooked. I would have preferred that this had been done by an abler pen than mine; but as no answer has appeared to said communication, I hope you will give this note a corner in your ably conducted journal.

The prosperity of any one of the training institutions of our Church must surely be a source of satisfaction to every member and adherent of that Church. The success of Queen's College financially or otherwise is synonymous with the success of our other colleges. This proposition few will controvert. For it is as self-evident in this connection as it is of different commercial houses carried on by the one firm. The Presbyterian Church of the Dominion is one. Her colleges are also one—one in their intention, one in their aim, one in their interests. Each should, therefore, rejoice in the prosperity of each, and should strenuously labour for that prosperity. That the representatives both of our Church and colleges did rejoice at the position which Queen's College now occupies through the energy and ability of Dr. Grant, was made manifest at the meeting of the General Assembly in June last. This is evident to all who have read the full reports of the Assembly's proceedings furnished by the daily press. In these reports there is not a word of complaint at the steps which have been taken to place Queen's College on a healthy pecuniary footing. Nor did any one find fault at the Assembly, so far as I can learn. If the writer of the said letter was present at Ottawa, he was certainly *dis-loyal* to his convictions, however *loyal* he may be to the Church, in that he did not express his sentiments in the presence of his brethren. If he was not present he should have hesitated covertly to give publicity to his chagrin, and to endeavour to prejudice the public against either any of our institutions or representative men. But great men are not always wise.

Queen's College, moreover, is technically in a position not altogether analogous to either Knox or Montreal colleges. In neither of the latter is there an Arts department. Students who enter Knox or Montreal must pursue their Arts course elsewhere. In Queen's Arts are obtainable by every student who enrolls himself as one of her *alumni*. She is the only college of our Church which has a thoroughly equipped faculty of arts. In this faculty she is doing noble and good work not only for the Church but likewise for the country. And it must never be forgotten that in the articles of union the colleges are recognized as standing relatively to the United Church as they, previous to union, stood to their respective Churches. Hence Queen's College holds the same position in the Church of today that she formerly held in her own body. Such being the case she is free to seek aid for her Arts faculty anywhere and everywhere. No act of the General Assembly can bar her of this her prerogative, nor can I imagine that there exists a man in the Dominion who would attempt to do so.

The reports presented to the Assembly show that the country to the east of Kingston was asked only to aid the endowment of the Arts faculty of Queen's College. This fact the writer either overlooks or ignores.

Nevertheless it is a fact, and had he sought to acquaint himself with it before he rushed into print he would have saved much pain to many who are most indefatigable in their efforts in promoting the welfare of both our Church and colleges. The Arts faculty of Queen's must be maintained. As already mentioned this is ratified by the union of the two churches. To aid in the maintenance of that faculty, subscriptions have been obtained and moneys collected in the section of country complained of. Has any injury been done to Montreal or Knox Colleges in this? On the contrary, the present commercial depression once over, the very fact that Queen's has been so liberally dealt with by her friends will prove an incentive to the endowing of both Montreal and Knox. Montreal College moreover is in its infancy. As it grows in years it will grow in strength. But it must have patience.

Again, is it not short-sighted and unreasonable to seek to define the territory which shall be exclusively traversed by each college in seeking to maintain and perpetuate its existence. I am not aware that this has been attempted in any country outside of our own. What reason is there that it should be here? Now, if enforced, some of our colleges from the accident of situation, would soon cease to exist. No one desires that any of them should become defunct. They should therefore be free, and they doubtless are, to receive endowment whether for Arts or Divinity from any quarter. This principle evidently actuated Dr. Grant in his laudable and successful effort on behalf of Queen's. And that his principle has been acted upon by others is manifest from the fact, the *chief endowment Montreal has was gotten from the constituency of Queen's and Knox*. I hope "Loyal" will calmly ponder, this the fifth of the five points briefly noted. I have done.

JUS.

PRESBYTERY OF WHITBY.—This Presbytery met in Whitby on July 15th and transacted the following business. Elders' commissions were given in from nine sessions. The Convener of the Presbytery's Home Mission Committee gave in their annual report, which was received, and thanks tendered to him. The Presbytery received the list of vacancies and committed them to the care of its Home Mission Committee. It also reviewed its mission stations and supplemented congregations, and appointed Messrs. Drummond, Little and Beith to visit Enniskillen congregation before any application be made to the Home Mission Committee. The Presbytery ordered the following minute to be engrossed in their records and a copy sent to Mr. Kennedy: "In loosing the tie that has so long and so pleasantly bound Mr. Kennedy and the congregation of Dunbarton together, the Presbytery considers the advanced age and the great length of time he has served in the ministry and accedes to his requests the more readily, in the hope that, freed from the active duties of the ministry, he may enjoy a ripe old age. The Presbytery would record its gratitude to the Great Head of the Church for sparing His servant so long in His ministry, and it would also record its high appreciation of Mr. Kennedy as a faithful, devoted and successful minister of Jesus Christ. Mr. Kennedy spent the first fourteen years of his ministry in the Island of Trinidad, and came to this country with his health shattered, but was ready to enter on such work as his enfeebled strength enabled him to do, until in the year 1854, with health greatly recruited, he entered on his labours in Dunbarton. The continued and still growing attachment of that people to their venerable pastor is his highest praise. The warm friendship that subsists between Mr. Kennedy and all the members of the Presbytery bespeaks his worth as a Christian brother and a true friend; and it is very pleasing to them to know that Mr. Kennedy is still to be among them to cheer them with his presence and aid them with his counsel; it is this fact that makes it easier for the Presbytery to free him from his pastoral work. That he may be long spared to witness for Christ, both by his ministerial gifts and by his ripened Christian graces, is the fervent prayer of the Presbytery; and till the Master is pleased to call him home, may he enjoy the nearer and the sweeter presence, and then may he hear the welcome 'well done good and faithful servant, enter into the joys of thy Lord.'" The following minute was also ordered to be recorded in reference to Mr. Hogg: "That the Presbytery hereby record their regret at losing from their membership Rev. John Hogg, a brother whom they had learned to love and esteem for his worth as a Christian minister, his geniality as a gentleman and

a brother, his readiness and fidelity to discharge all duties assigned him by the Presbytery. They would at the same time congratulate him upon the interest and importance of the field to which he has been called, and would unite in the prayer that the richest blessings of the Great Head of the Church may attend him where, in the guidance of God, he has been removed." Other items of business were transacted of less public interest and the Presbytery adjourned to meet in St. Paul's, Bowmanville, on the third Tuesday of October next at 11 o'clock a.m.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Durham on the 8th inst. The following are the more important items of business: The Clerk read an extract minute of Assembly intimating that the following congregations had been transferred to the Presbytery of Bruce, viz.: West Brant; North Brant and West Bentinck; St. John's, Walkerton; Balaklava; Hanover and North Normanby. Mr. D. Stewart's term of office having expired, Mr. D. W. Cameron was appointed Moderator for the next six months and took his seat. Mr. Nichol presented a call from Amos, Orchardville and Middle Station in favour of Mr. John Johnstone, signed by 182 members and fifty-nine adherents. The call was sustained, and the Clerk was instructed to forward it to Mr. Johnstone. Mr. McLeod, on behalf of the deputation appointed to visit Markdale, Flesherton and Berkeley, gave in a report which was received. Commissioners from Markdale and Flesherton were also heard, when it was agreed to continue the present arrangement of services at Markdale and Flesherton, and instruct the Presbytery's Home Mission agent to communicate with Berkley and Williamsford with a view to procure the services of a student for the remainder of the summer. The Clerk read a very full and clear report forwarded to him by Mr. Moffatt, when it was moved and unanimously agreed to "That the Clerk convey to Mr. Moffatt the thanks of the Court for the able and very satisfactory manner in which he had discharged his duties as Convener of the Presbytery's Home Mission Committee." The deliverance of the General Assembly anent the Home Mission was read, when it was moved, seconded and agreed to "That the matter of apportioning the Home Mission claims be left to the Presbytery's Home Mission Committee." Deputations were appointed to visit the supplemented congregations and report to the next meeting of Presbytery. The following deliverance anent the translation of Mr. Crozier was unanimously agreed to: "On the occasion of Mr. Crozier's translation to another Presbytery, his brethren of the Presbytery of Saugeen would take the opportunity of expressing their high sense of his character as a man and as a minister of gospel, and the regret with which they part with him. During the ten years of Mr. Crozier's connection with the Presbytery he has laboured in the large field committed to his charge with unwearied diligence and zeal and with much acceptance, proving himself a faithful minister of the gospel; he has been a very valuable member of Presbytery, attending regularly, as he did their meetings, and taking an active and useful part in the transaction of whatever business came before them, as well as taking his full share of Presbyterial work; whilst at the same time he exhibited a personal character adorned by uprightness and many other excellent and amiable qualities. The Presbytery accordingly feel the loss they together with Mr. Crozier's late congregation have sustained by his removal to another field, whilst it is their hope and prayer that he may long be spared to labour in the gospel, and that his labours may be greatly blessed." Messrs. James Murdock and D. McMillan were instructed to call a meeting of the party representing the late congregations of Priceville and Durham Road, and lay Mr. C. Cameron's claims before them, and ascertain what they are prepared to do in the matter. Messrs. Fraser, Baikie and Scott were appointed the Presbytery's Finance Committee; Messrs. Campbell, Young, Fraser, Kerr and Henderson were appointed the Presbytery's Home Mission Committee; and Messrs. McMillan, Park, Baikie, D. W. Cameron and D. Stewart were appointed the Presbytery's Examining Committee. The Presbytery adjourned to meet in Knox Church, Mount Forest, on the third Tuesday of September, at eleven o'clock a.m.—S. YOUNG, *Pres. Clerk*.

THE Rev. Dr. Matthews, of New York, has accepted the call to Chalmers' Church, Quebec, and has reached that city.

BOOKS AND MAGAZINES.

Thoughts on the Religious Life.

By Joseph Alden, D.D., LL.D. New York: G. Putnam's Sons. Toronto: Hart & Rawlinson.

We recommend this volume to our readers as containing a clear and compendious statement of the broad and commonly accepted truths of Christianity. The philosopher and the Christian are equally manifested in almost every sentence. Independent of its great practical value, the book will form a study for literary men on account of its terseness, its perspicuity, and its purity and beauty of diction. An additional charm is to be found in the introduction, written by the poet Bryant, not many days, perhaps, before his death, and clearly expressing his belief and trust in the atonement as the only means of salvation.

The Last Essays of Elia.

By Charles Lamb. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

If we were to place the writings of Charles Lamb among the English Classics, scarcely any of those who have read them would find fault with us. The purity of his English places him in the same rank as Addison, while at the same time his quiet humour and pathos and homeliness give him a power over his reader that neither Addison nor Johnson, nor Steele, nor Pope nor Swift could ever gain. Of the "Essays of Elia" the last are the best; and the Canadian reader will find in them a very fair model of English composition. The present edition, published by the Messrs. Appleton, and for sale by Messrs. Hart & Rawlinson of Toronto, is got up in the most handsome manner consistent with a compact and convenient form and a low price.

English Composition.

By John Nichol, M.A., Balliol, Oxon, LL.D. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

This volume belongs to the series of literature primers edited by J. R. Green, M.A. After examining it pretty closely we are of opinion that the author did not intend it originally as a class book for schools. We should rather think that he intended it as an aid to grown up persons in surmounting the difficulties under which they labour on account of having missed their education in their youth. For this purpose the book is admirably adapted, and we would strongly recommend it to the public at large. In a class book intended for school purposes we should prefer to see more of terse and concise definition and less of discursive explanation, which latter ought to be left almost entirely to the teacher.

Playter's Physiology and Hygiene.

Toronto: Hart & Rawlinson.

Ignorance of natural law is the cause of much of the disease so prevalent in our day. The value of the efforts made to remove this ignorance can scarcely be over-estimated. The author, the lecturer, and the schoolmaster are all at work in this department, and still there is abundance of work for them to do. The work now before us, presented to the public in admirable shape by the publishers, Messrs. Hart & Rawlinson of this city, is intended for use in schools and families. It is well adapted for both of these purposes. The simple and familiar language used throughout will enable almost any reader to master the contents, while the orderly division and arrangement, and the accurate definitions, will recommend the volume to practical educationists and secure for it a permanent position as a class-book.

The Count Agenor de Gasparin.

Translated from the French of Th. Borel. New York: A. D. F. Randolph & Co.

Were we called upon to institute a search, in the world's history, for the highest type of ordinary humanity, we would expect to find it, not among recluses, nor yet among ecclesiastics, but among Christian Statesmen. That Christianity that can assert its principles in the face of political intrigue, maintain its integrity in the midst of corrupt temporisers, and stem the adverse current of worldly public life, must needs be real. Further, the Christian who can carry his principles into the political arena, and there maintain them in their relation to the great questions which agitate a nation, must be possessed of both intellect and courage. We rejoice to be able to say that illustrations in point are not wanting in English biography; but in the volume now before us we are brought into

a new field. Through the admirable translation provided by Messrs. Randolph & Co., the English reader is made acquainted with the Count de Gasparin, one of the best and ablest statesmen of Continental Europe—a man who did his duty and maintained his principles in a country where Christian Statesmen are scarce. M. Borel has done his work well as a biographer. He brings his hero before us—and when we call the Count de Gasparin a hero we use the word, not in its conventional, but in its real sense—in all the phases of his life and character, as the man, the husband, the father, the friend, the statesman, and the evangelist—for the Count was sometimes, though reluctantly, constrained to preach—and in all these aspects his Christianity shines out, with a light, steady but not glaring, and manifests itself with a power which is effective though not obtrusive.

ANOTHER REFORMATION.

FROM "RELIGION AS IT WAS AND AS IT IS," BY REV. R. J. LAIDLAW, OF HAMILTON.

"But the demand for Reformation which includes all others is, that mankind have need to be taught what true religion is,—that it does not now prevail in any country in the world; that men are mistaken when they suppose that the religion we call ours, and which is truly ours, is the religion of the Bible. We have not copied from the Bible. We have copied from our fellow-men. Men who were only awaking from the dreadful nightmare of heathen superstition have been our models;—men whose voices were the first to be heard as the dreary winter of Romish tyranny was passing away—blessed voices they were; yet hoarse as that of the first raven in spring which only tells that the time of the singing of birds is near. Yet we who come after them and should be the birds of song, have been content to copy their notes, instead of going still farther back to learn the sweet notes of the turtle dove of the former spring. . . . We do need another Reformation; yet not another man as a Reformer. We have had enough of men. We have had enough of external methods of every kind. We cannot be redeemed by appliances that are only human and earthly. It is unsafe to ply us with these. We fall down and worship them. We place them between ourselves and God. Moses must be buried out of sight and where no man shall know of his sepulchre. Even Jesus must not remain long on the earth, lest men take to worshipping His manhood alone. And even so, men have exalted a frail man to be His representative, and have called him 'Father' contrary to the Saviour's word, and have bowed down and kissed his feet. And those who refuse this homage are still unable to lose sight of men. They too have their Pope—one who never needs a successor, seeing he never dies, but is already dead and sainted; yet who rules the Church and whose word is law to the utmost corner of the world. With some his name is Luther, with others Calvin, with others Wesley, with others other saints who would weep even now did they know how men have deified them and taken their word as the Word of God. We have had enough of men—and men have had enough of us! However the world may treat its saints after they are gone, it treats them cruelly enough while here. Which of the prophets have not your fathers persecuted? . . . Our next Reformer must be one whom we cannot stone, nor saw asunder, nor nail to any cross, 'One whom we can worship, but worship only with the heart, in spirit and in truth.' Hark! It is the Saviour's voice! 'It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you.' And as Jesus speaks, all the voices that have been slumbering for ages among the hoary Old Testament hills, awake and proclaim anew the coming of the *World's Complete Restorer, the Holy Ghost, the Spirit of the Father and the Son.*"

HUDSON BAY TRADING POSTS.

The trading and interior depot posts of the Company are strange, quaint-looking places, built according to a general type. They stand generally upon the second or lower bank of some navigable river or lake, so as to be easily accessible to the boats which annually visit them with supplies. A trading post is invariably a square, inclosed by immense trees or pickets, one end sunk deeply in the ground, and placed close together. A platform, about the height of an ordinary man, is carried along the inner side of the square, so

as to enable any one to peep over without danger from arrow or bullet. At the four corners are bastions octagonal in shape, pierced with embrasures, to lead the Indians to believe in the existence of cannon, and intended to strike terror to any red-skinned rebel bold enough to dispute the supremacy of the Company. The entrance to the stockade is closed by two massive gates, an inner and an outer one. In the centre of the square stands the residence of the factor or trader in charge, and of the upper class of employés, while about its four sides, close to the stockade, are ranged the trading store, the fur room, the warehouses, servants' quarters, etc. Beside the larger dwelling rises a tall flag staff, bearing the flag of the Company, with its strange device, "*Pro pelle cutem*"—skin for skin—and near by a bell tower, the tones from which mark the hours of labour and rest. In front of the gate lounge a few half-breeds or Indians in tasselled cap and dirty white capote, or tattered blankets. A band of horses graze in a distant meadow, while nearer by a few leather *tepees*, or bark lodges, from the frilled poles of which the smoke curls lazily, indicate the home of the aboriginal hanger-on. At one side of the palisade a few rude crosses or wooden railings, stained by rain and snow-drift, and blown over by the tempest, mark the last resting places of the dead.

The trade-rooms at all the posts are arranged with strict reference to the wants of the peculiar custom which they attract. From the heavy joists of the low ceiling depend twine, steel traps, tin kettles, frying pans, etc.; on various shelves are piled bales of cloth of all colours, capotes, blankets, and caps; and in smaller divisions are placed files, scalping knives, gun screws, flints, balls of twine, fire steels, canoe awls, and glass beads of all colours and sizes. Drawers in the counter contain needles, pins, scissors, fish-hooks, thimbles, and vermilion for painting canoes and faces. On the floor is strewn a variety of copper kettles, from half a pint to a gallon; and in one corner of the room stand a dozen trading guns, and beside them a keg of powder and a bag of shot.

In some of the trade-rooms a small space is railed off by the counter-near the door, behind which the Indians stand to trade. Sometimes they are confined to a separate apartment, called the Indian-room, adjoining that occupied by the traders, and business is carried on through a loop-hole communicating between the two. In many of the posts in the plain country the trade-room is cleverly contrived so as to prevent a sudden rush of the Indians, the approach from outside the pickets being through a long narrow passage, only of sufficient width to admit of one Indian at a time, and bent at an acute angle near the window at which the trader stands. This precaution is rendered necessary by the frantic desire which sometimes seizes upon the Indian to shoot the clerk, which he might easily do were the passage straight.

At most of the interior posts time moves slowly, and change is almost unknown. To-day is the same as a hundred years ago. The list of goods ordered from England for this year has exactly the same items as that of 1779. Strands, cottons, beads, and trading-guns are still the wants of the Indians, and are still traded for musquash and beaver.

The system of trade at the Company's posts is entirely one of barter. Until recent years money values were unknown; but this medium of exchange has gradually become familiar to the Indians, and the almighty dollar is rapidly asserting its supremacy in savagedom.—*H. M. Robinson, in "Harper's Magazine" for June.*

REV. DR. PATON, of Chicago, has declined the call to London, England.

WHAT I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion.—*Turgot.*

AS a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—*Jacobi.*

WHEN men persistently thrust themselves behind the veil and presume to snatch away the unrevealed secrets of the world beyond, they are often permitted to fall into wild delusions and to believe a lie.—*Zion's Herald.*

LET us say with Asaph, "I will remember the years of the right hand of the Most High; surely I will remember His wonders of old." Many of our failures, especially in thankfulness and confidence, are to be traced to a bad memory.

Scientific and Useful.

THE "Scientific American" contains an account of an experimental test of Liebig's theory for the cure of habitual drunkenness. The experiment consisted of a simple change of diet, and was tried upon twenty-seven persons, with satisfactory results. The diet proposed is farinaceous, and in the cases reported was composed of macaroni, haricot beans, dried peas and lentils. The dishes were made palatable by being thoroughly boiled, and seasoned with butter or olive oil. Breads of a highly glutinous quality were used, care being taken to prevent their being soured in course of preparation. In his explanation of the theory, Liebig remarks that the disinclination for alcoholic stimulants, after partaking of such food, is due to the carbonaceous starch contained therein, which renders unnecessary and distasteful the carbons of the liquors.

WELL DRAINAGE.—Every one knows (says "The Herald Reformer") that a hole sunk in a boggy place, or in the wet sand by the seaside, soon fills with water by draining the surrounding earth or sand, in soil about it. Careful experiments have shown that for every foot of depth a well drains a radius of three feet. According to this law, a hole one foot in depth would drain a circle six feet in diameter. A well twenty feet deep would drain an area one hundred and twenty feet in diameter; and a well three times that depth would collect the water from an area of about one hundred thousand feet in diameter. By way of experiment, some creosote was poured into a trench situated two hundred yards from a well. In a short time, so much of the poison had found its way into the well so to be very readily perceptible to smell and taste.

PLOUGHING BY ELECTRICITY.—At a recent meeting of the Paris Academy of Sciences, M. Tresca gave an account of some experiments in ploughing by electricity which he witnessed at Sermaise, in the Marne. A Gramme machine, making 1,200 revolutions per minute, and driven by a steam engine, was connected to a second Gramme at a distance of 440 yards, and caused the latter to revolve at the rate of 1,140 revolutions to the minute, the electricity produced by the first machine being thus converted into work. The second machine was connected to a third at a distance of 219 yards, and these two worked cables attached to a double Brabant plough. According to M. Tresca, the experiment was very successful, the work accomplished representing the equivalent of three horse-power, while one-half of the motive power was really transferred to a distance of more than 1,000 yards from the furnace.

PLACE a piece of unslacked lime (size immaterial, as the water will only take up a certain quantity,) in a perfectly clean bottle and fill with cold water; keep corked in a cellar or in a cool, dark place; it is ready for use in a few minutes, and the clear lime-water may be used whenever it is needed. When the water is poured off add more; this may be done three or four times, after which some new lime must be used, as at first. A teaspoonful in a cup of milk is a remedy for children's summer complaint; also for acidity of the stomach; when added to milk it has no unpleasant taste; and when put into milk that would otherwise curdle when heated, it prevents its curdling, so that it can then be used for puddings and pies. A small quantity of it will prevent the "turning" of cream and milk. It also sweetens and purifies bottles which have contained milk. Some add a cupful to a sponge of bread to keep it from souring.

A GOOD egg will sink in water. A boiled egg which is done will dry quickly on the shell when taken from the kettle. The boiled eggs which adhere to the shell are fresh laid. After an egg has lain a day or more, the shell comes off easily when boiled. A fresh egg has a lime-like surface to its shell. Stale eggs are glassy and smooth of shell. Eggs which have been packed in lime look stained and show the action of the lime on the surface. Eggs packed in bran for a long time smell and taste musty. With the aid of the hands or a piece of paper rolled in funnel shape and held towards the light, the human eye can look through an egg, shell and all. If the egg is clear and golden in appearance when held up to the light it is good; if dark or spotted, it is bad. The badness of an egg can sometimes be told by shaking it near the holder's ear, but the test is a dangerous one. Thin shells are caused by a lack of gravel, etc., among the hens laying the eggs. Many devices have been tested to keep eggs fresh, but the less time an egg is kept the better for the egg and the one who eats it.



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TORONTO, FRIDAY, JULY 25, 1879.

THE ONLY SUCCESSION.

THE discussion upon apostolic succession, which has been raised by the crossing of swords between the Bishop and the Archbishop, is not of much interest in itself. It attracts a certain class of minds to which we may apply the term "Sacerdotal," and it is more or less connected with such matters as the confessional, the elevation of the host, baptismal regeneration, or the authority of the Church. To those who accept the Word of God as the only rule of faith, and discard priestliness in its every form, apostolical succession is nothing but a figment of the imagination. These maintain that the apostles could have no successors. They remember the distinguishing features of the apostolate, that one must have been with the Lord and been able to witness to his resurrection. They acknowledge the claim of Paul to rank as an apostle, because after the ascension he had miraculously seen the Lord, and had listened to His voice. The conclusion is inevitable that the apostleship ceased, when the last of the twelve had gone to his reward.

The very notion of apostolic succession is begotten of the world. There cannot in the nature of the case be any hereditary line either with ministers of religion or Christians generally. Royalty may lay claim to an unbroken descent from some illustrious warrior, though even here many links in the chain may be found to be imperfect. The scion of a noble house may proudly trace his lineage, through the centuries, to him who, by some deed of prowess or some good fortune, became its founder. But there is nothing corresponding to this in the Christian life. In this regard we are without father and mother. We cannot boast of our patent of nobility. Nor can we indulge the pleasing dream of being succeeded by heirs according to the flesh. It is true that Christians are frequently blessed with the glad spectacle of their children becoming the genuine followers of Christ. But how frequently is the opposite to be seen, parents being broken-hearted because of the prodigality of their offspring.

No. Every man, every woman must stand alone. The Saviour has one saying that is applicable to all, "Except a man be born again, he cannot see the kingdom of God." It will not avail even in the case of an Archbishop that he can boast of the Papal blessing, if his heart has not been touched by the Spirit of God. The only true ordination is that of which the Apostle Paul speaks when he says, "and when James, Cephas and John, perceived the grace that was given unto me, they gave to me and Barnabas the right hand

of fellowship." There is something which lies back of the call of the Church to be a minister, and that is the call of God. It is this which gives meaning to a pastor's ordination. It is this which gives him a place in the true succession of Christian men and women. But without it the Papal tiara and crozier, the cardinal's hats, the bishop's lawn, the minister's robe, are only like the sign-board over an empty shop. If so, then let the vain fancy of apostolic succession be given up, and let Christians consecrate themselves to the work which it has pleased God to assign to them of proclaiming a free and full gospel of salvation.

TALMAGE ABROAD.

A NEW chapter on Hero Worship has yet to be written. The hero of the day is the minister who is going through an ecclesiastical trial, or has just emerged from one. What other stars are there in the Scottish firmament besides Smith and McCrae? Their presence excites everywhere the deepest interest. They are literally mobbed. And here is Talmage, but the other day tried, persecuted, almost condemned by an ecclesiastical court, now lifted up to the highest pinnacle of fame. He is the lion of the hour in England. His carriage has the horses taken from it, and it is not drawn by enthusiastic men, but is literally carried on their shoulders. Fancy twenty thousand persons gathered to listen to the preacher's voice. The canny Scot is carried away too, and a crushing multitude besieges the Glasgow City Hall. If ever there was hero worship, surely this is the thing so named.

But is Dr. Talmage a hero, then? In our view he does not quite answer to the meaning of this word. For he does and says things which we cannot approve. It was heroic surely, some one will say, to go to the dens of vice and iniquity in the great city, and draw aside the curtain that hungry eyes might gaze upon the loathsome spectacle. There was something more noble than this to be done, and had Dr. Talmage attempted it, we should have placed his name in our roll of honour. In our view, there is no spectacle more sublime than to see a strong man go amidst outcasts and stretch forth a helping hand to the perishing—a hand which is made powerful by the sympathy of a loving heart. That is the work which we should like to see done in a city like Brooklyn or New York by such men as Dr. Talmage. And while in our comments upon the rev. gentleman's trial, we expressed the feeling of many, that it would have been better to have let the matter drop, than waste valuable time upon frivolous charges which should never have come to the surface, there were some things we must confess that detracted from the claims of the Dr. to hero worship. In spite of Dr. Prime and others, we cannot get rid of the impression made upon our minds by many things that were said and done by the Brooklyn pastor. This preaching and lecturing tour of the sensational American almost looks like the last act of a serio-comic tragedy. It is got up for effect, and it succeeds. The question was frequently put at the close of the trial, what will

be Talmage's next move? Every one thought that the greatest master of sensation this age of sensation has produced, next to Barnum, had played himself out. But lo! the Presbytery trial, instead of being the climax, was but one step of the many which has led to the extraordinary outburst in Talmage's reception by the staid old folks of the mother land.

The only thing left for the American to do in the way of creating a bigger sensation than ever in his own peculiar line, is to acquire the language of Zululand and preach to these African hordes. But apart from this, we do not wonder that the Brooklyn phenomenon has been so well received in England. He is exceedingly fresh in thought, graphic in description, with humour a little coarse but still suited to a British audience when massed together, with imagination run wild when portraying the horrors of city life or the terrors of the damned, with a keen eye to business, that thoroughly appreciates the intensity and earnestness of commercial men, and with a touch of the dramatic that removes him a thousand miles from the dry preacher; all this combined in one and the same person, it is no wonder that multitudes flock to see and hear him. But our feeling always is, were Talmage to strip himself of his unrealities, what a power for good he would become!

SABBATH RAILWAY TRAINS.

ON a recent occasion some of the friends of the Sabbath in Dundas determined to test the lawfulness of "Sunday service trains" which had been advertised in the company's time table for the purpose of taking passengers to church in Hamilton, morning and evening, and also to Sabbath school in the afternoon. A few persons use the train for going to church, but the vast majority of those travelling consist of pleasure-seekers, who never enter church or Sabbath-school. The case was tried before the Mayor, on complaint duly made. Although it was thought not improbable that the complaint would be dismissed on other grounds, the prosecutors were not prepared for a decision on the grounds taken by Mr. Wardell, viz., that a railway company being in the place of stage-coaches, has a right to carry passengers on the Lord's day, and therefore that the driver, being indispensable, is not breaking the law while following his ordinary calling on the Lord's day; further, that persons going abroad for business or pleasure are "travellers;" or persons who have bought a ticket and are about to enter a railway carriage are "travellers" so that conveying them by "land or water," comes within the exception of the statute. We invite the attention of our readers to this judgment so that it may be known whether the Christian public accept this as the law of the land; and if it is law, whether they are prepared to allow it to continue so, or are willing to seek to have the law amended. Are we disposed to allow every railway and steamboat to convey such travellers on the Lord's day, at all hours, whence and whither they choose? If this may be done, will not other forms of Sabbath

desecration become necessary? and will not the employees be deprived of their day of rest? *Now*, something must be done, if the Christian portion of the nation is not prepared to allow the Sabbath to be publicly ignored. We understand enquiry is being made as to what can be done and should be done, but it would be well for the friends of the Sabbath everywhere and of all denominations to agitate the question and prepare themselves for acting unitedly and decisively when the time for action comes.

SUPPLY OF CANDIDATES FOR THE MINISTRY.

ATTENTION is at present being called to the sources from which a supply of ministers is being furnished to the Presbyterian Church. It would seem to be the fact that the upper classes of society do not encourage their sons to become clergymen. Scarcely do we find the sons of our wealthier men offering themselves for the ministerial profession. It has been noticed also that a comparatively small number of the sons of ministers themselves are to be found following in their fathers' steps, and carrying on their fathers' work. Prof. Patton has of late been complaining that in the Presbyterian Church of the United States (and we suppose the same is true of the Church in Canada), "the best brains are not going into the ministry, that Presbyterian parents encourage their most promising sons to go into secular callings, and that on this account the Presbyterian Churches in America have to go to Great Britain and Ireland for ministers of intellectual power."

Why is it that the Christian ministry is failing to attract to itself young men of talent, of wealth and of good social position? What is the reason that the profession is not recruited in a fair proportion from the higher, as well as the humbler ranks of society?

Writers on economics have specified a number of considerations which regulate the supply of candidates for the various trades and professions. It may be worth while briefly to examine some of these, and ascertain their bearing upon the case before us.

Adam Smith, in his great work, specifies as the first consideration which may attract or repel candidates to a particular profession, "the agreeableness or disagreeableness of the employment itself." Certainly, in this respect there is nothing in the work of the ministry that should hinder our foremost men from seeking to engage in it. There is no work to which a man can put his hand which is, in itself considered more engaging or more full of noble inspiration. Many attractions cluster around the work of the Christian ministry. It may not furnish the coarser rewards of worldly wealth and political power; but it offers distinctions of a higher and more refined kind which, will compensate to a pure and lofty spirit for the want of rank and riches. The minister is treated generally with a large measure of deference and respect. He is shielded from many of the buffets which others encounter in the rude warfare of life. He enjoys the honour and confidence of a spiritual adviser among his flock. His work

contains about the right admixture of the practical and intellectual. He holds converse both with men and books. He takes the place of prominence in meetings for public worship. He has the excitement of preaching—the influence of the pulpit. The honours that reward eminence in literature and theology are open to his ambition. And if he be, in the best way, successful as a pastor and preacher—if the power of the Holy Ghost rest upon and overshadow him—if, by the grace of God, he is enabled to quicken his fellow men into spiritual life, there is no man on earth so much to be envied as he. The work he does is glorious. Angels from heaven might covet the place and the profession of the earnest and successful Christian minister.

Adam Smith's second consideration determining the number of applicants for any employment is, "the easiness and cheapness or the difficulty and expense of learning it." We do not think that there is here either anything to deter candidates from entering upon the work of the Church. The course of training for the ministry is not at all too long; and considering the assistance which the Church gives by bestowing scholarships during the college session, and by furnishing employment during the vacation, it cannot be counted expensive. Indeed there is, perhaps, none of the learned professions into which a young man can climb more easily and with less expense to himself than the Christian ministry. Are they hindered then from engaging in the work by the scanty remuneration given after they have entered upon duty? We are inclined to think that this is not the case now to any great extent. The ministerial stipend would no doubt, in general, bear quite safely a modest increase. But even the present figure is not so low as to deter men of piety from undertaking the office. With a salary of \$700 in the rural districts, with \$1,000 to \$1,500 in towns, and \$2,000 or more in cities, we do not think that our ministers have any great reason to put on the martyrs' air or to make loud outcry or complaint.

The Rev. Mr Bray suggested to Dr. Patton as an explanation of the inferior quality of the supply of ministers in the Presbyterian Church, that men of intellectual gifts are deterred by the fear of being confined in Westminster straight-jackets and persecuted by Chicago professors. Mr. Bray however allows that the Churches with shorter and looser creeds are affected in the same way as our own; and his hypothesis as it does not cover all the facts, cannot be the true explanation. We need not say that our opinion of the Westminster standards and their influence is very different from that of Mr. Bray. We can point to the past history of Churches with a Calvinistic creed and Presbyterian government in proof that the very loftiest intellectual ability has found sufficient room for free movement in the creed to which we cling, and under the broad blue banner which we refuse to furl. Whatever shallow thinkers may fancy, we are persuaded that those who most profoundly ponder the truths of God's Word, and the facts of Divine Providence, and man's nature, will find in the Westminster standards the best solution of those

problems which have ever tried man's faith. It is by submission to the truths there formulated that we attain

"That blessed mood
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened."

It is vain to hope by relaxing our creed to attract men of superior powers, when our profoundest thinkers regard the subscription to our standards not as the imposition of a galling fetter but the putting on of a robe of honour.

Where then shall we find an explanation of the fact that many of our most promising youth do hesitate and shrink from following the Master in the work, which He Himself chose on earth, of preaching the Gospel. We believe it is to be found, in large measure, in another of the considerations which are specified by Adam Smith, viz., the "the want of security of tenure" by the minister in his pastoral charge. We have no space to dwell on this point as we would like to do, and must content ourselves with a few hasty sentences.

A restless critical spirit has gone abroad, perhaps especially on this continent, in the days in which we live. It permeates our public and private life. We have no hesitation in saying that many congregations, under the voluntary system, do needlessly and sinfully tyrannize over their pastors. It is not the Westminster creed that constitutes the bondage under which young men are not disposed to bow. It is the felt necessity of submitting the whole life to the criticism and authority of those for whom they labour. The minister (and all connected with him) is too often taken for a target into which all can safely shoot their arrows. His individuality is not respected. Harmless tastes and peculiarities must not be indulged. He must constantly speak and look and act under the fear of those who are his paymasters. Sometimes he cannot safely venture to exercise his rights as a public citizen. If he does not mould himself according to the prescribed form he will receive a hint that he had better go. The ancient Greeks when becalmed on their way to Troy sacrificed a virgin to secure a favourable wind. In our modern churches when a breeze arises the minister is thrown overboard to secure a temporary calm. Even in our own Church the relation between pastor and people is regulated, not on the Presbyterian, but the Congregational principle; and the Church Courts too often stand by inactive and helpless while the minister is made to suffer.

For this reason we believe that many young men, who have high spirit as well as Christian principle, are deterred from engaging in the great work to which, were things different, they would gladly give their lives. They will rather be content to do what Christian work they can accomplish as laymen, than surrender "the glorious privilege of being independent" of the tyranny of "unreasonable" if not "wicked men."

We need not say that we think it most desirable that men from the higher, as well as the humbler, grades of society should be drafted into the ranks of the clerical profession. But if the Churches wish to have gentlemen and the sons of gentlemen serving them in the ministry they must consent to treat them as such.

CHOICE LITERATURE.

"ACCIDENT OR MURDER?"

"BARN-SLEY.—This afternoon an inquest was held here touching the death of John Ives, forty-seven, a shoemaker, who fell into a water-wheel at Barough Corn-mill on Monday while intoxicated, and was literally dragged to pieces. A verdict of accidental death was returned."—"The Daily Telegraph," Oct. 17, 1878.

The perusal of the above paragraph carried my mind back to an event which happened five years ago. It made a deep impression upon me, and helped materially to form the convictions I now hold upon the temperance question.

I was staying in a village on the south coast of England, with the twofold object of enjoying the society of some friends and recruiting my health, which was very much impaired by labour and anxiety, arising from family trouble. The inhabitants of the place, I was informed, numbered upwards of five hundred, but the cottages were so scattered, that I did not at first give it credit for possessing half that number. In consideration of the surviving relatives of the persons who will appear in this short sketch, I give the village a fictitious name; feeling assured that any investigation into the truth of the narrative would, while affirming all I state, only tend to reopen old wounds, and awaken a sorrow which I trust is slumbering in the breasts of some good, honest, simple people. For the same reasons the names of the people are given by myself as substitutes for the real ones.

Among the labouring people none were more respected than Stephen Daker and his wife. Stephen was a man with a mind more active than one usually finds among his class, and in his young days had been rather wild and restless in spirit—not dissipated, but unsettled and dissatisfied with things around him—and in common with many like him entertained wild views of equality, and wealth and prosperity for all, hoping, as others did, to obtain all these by a political movement which was to uproot the whole constitution of England and its society, and put the untried and ridiculous idea of equality to work in its place. He joined the Chartists, and would have figured prominently in the miserable disturbances of 1848, if he had not fallen in love with a good sensible girl, who afterwards became his wife. It was her sound sense that checked him in his foolish career, and sent him back to his work to prepare a home for her, instead of poverty, and perhaps a prison, for himself.

He was ever after thankful that he had been guided to take the advice of his wife, and, unlike many men, was never ashamed to own the fact.

At the end of the first year of his married life his wife gave birth to twins, both boys. They were named Mark and Luke respectively, and both were healthy, and stronger than the general run of infants. It needed no mother's eye to see how really fair and sturdy they were, and it is of these twigs I am about to write.

They grew up in form and feature so exactly alike that nobody but their parents could tell them apart, but in disposition there was a wide difference. Mark had the wild, turbid nature which marred his father's youth; and Luke the mild forbearance and the sober good sense of his mother. Their affection for each other, as is generally the case with twins, was stronger than that of ordinary brotherhood.

But deeply as Luke undoubtedly loved his brother, he had within him a wilful disposition, a perversity which that brother could not often guide or govern, and what Luke failed to do the parents found out of their power to accomplish.

In boyhood Mark gave a great deal of trouble, was a bad attendant at school, playing the truant, and now and then inducing the quiet Luke to follow him in his wicked ways. When punished for their misdeeds Luke bore it quietly, but Mark was often rebellious, which brought upon him further castigation.

As in boyhood so in youth. Mark and Luke worked on the same farm, and mixing with men, began, as youths are fond of doing, to ape men's ways. Mark set the example in smoking and drinking, and in time Luke, notwithstanding the promptings of his conscience, followed him. This falling off was marked with pain by their parents, who admonished and besought in vain. Mark was immovable, and Luke, linked to him by the twin tie of birth, continued to follow the teachings of his brother. Even to leaving the parental roof.

"We are earning good wages," said Mark, "and we can lodge out, like men."

They were about nineteen then, and were two of the finest young fellows in those parts. Mark was the favourite, for he was the gayest; but Luke—quiet, gentle Luke—had plenty of sober people who were his friends. After leaving their home they only saw their father once a week or so, as he worked on the other side of the village, but the mother who yearned over them came nearly every night. Sometimes she found them at home, but that was at the end of the week. Up to Wednesday they were generally at the inn, where Mark drank with the best or worst of them, and Luke hesitatingly followed in the same track.

Luke, I was told, was always urging his brother to give up his wild companions, but Mark either did not heed him when he spoke, or with a few kind words and a smile which Luke could not resist, asked him, "Not to preach," but "be a man, as he was."

"A little drink cheers us," Mark would say, "so have your mug filled again, Luke, and be merry with the rest of us."

At last the time came when Luke would drink no more, and his reformation came about in this way. Stephen Daker a total abstainer since his marriage, came down one night to the public-house to see if he could not help his unhappy children. It was not the first attempt by many he had made, but hitherto Mark had put him away with kind words and promises, none of which he kept.

On this night Mark was very much the worse for drink, and Stephen, who entered the tap-room boldly to rescue his children, said a few hard but justifiable things to the elder

members of the assembled company. Some of them resented it, the landlord came in and gave his opinion, and finally Mark with only a few preliminary words got up and struck his father. Luke, who was sitting in a corner, was between them in a moment. Mark, grumbling and cursing under his breath, resumed his seat, and Stephen Daker went sorrowfully home.

From this hour a great change came over Luke. Horrified by the unnatural scene he had witnessed, which he rightfully charged to the influence of drink, he gave up the public-house, abandoned all intoxicating liquors, and exerted himself to the utmost to induce his brother to do the same.

But Mark would not listen. Perversely he kept up his old courses, and would have lost his work again and again if it had not been for Luke, whose good character helped them both. Their employer feared if he sent one away he would lose the other, and Luke was too good a servant to be parted with.

At home there was much sorrow. Stephen Daker and his wife mourned over their wild son more than they would if he had been dead, and Luke came to see them and join in their grief. After that night when he struck his father, Mark never came near his parents, or even asked after them.

From bad to worse the doomed youth went. Lower and lower down the scale—less at his work and more at the public-house as the weeks sped by. Through all Luke never deserted him, or ceased to persuade him to turn his back upon what was causing his ruin. Luke would not enter the public-house except to urge his brother to leave, and the ribald jests of the taproom and the angry reproach of his brother did no more than send him outside, where he waited in all weathers to take home the fallen Mark.

But was Mark indifferent to this affection? Was all that was good and noble dead within him? No; for when sober he would talk to his brother as he did of old—call him "Dear Luke," and listen with attention to his exhortations; but anon, some drinking companion would come that way and hold out the old temptation, and Mark would fall again. Through all and in all Luke never deserted him until one winter's eve.

They were homeward-bound from their work, and Luke had hopes of getting his brother past the public-house, for he had no money left, and his credit was as good as stopped. Mark had been drinking during the day, and was, as drunkards say, "a little gone;" not intoxicated, but on that dangerous middle-ground where a man has his ears open to the voice of the tempter, and sees naught but the gloss he puts over the advancing ruin. "We will go home to-night," Luke kept saying. "Ay, ay," replied Mark, "we will go home," but the tone was that of indifference.

The shortest way home was unfortunately past the inn, and owing to the great rains, the path across the fields was very heavy travelling; but Luke would even then have gone the latter way if he could have induced Mark to do so. Mark, however, was firm.

"I'll not go in," he said; "there'll be nobody there to-night."

Opposite the public-house they met one of his old companions, an idle, dissolute fellow, some twelve years the senior of the two brothers, ruined in mind, body, and character, and fallen to the terribly low level of one who took delight in compassing the ruin of others, especially the young.

"Ha! Mark," he said, "I am glad to see you; come in and have a glass."

"I have no money," said Mark.

"Nay, lad, don't let that hinder you," said the other "I have a shilling—it's enough for two. The room is empty to-night, and I am lonely there?"

"Why not go home?" asked Luke; "you will not find it lonely with your wife and children."

"I want the company of men," was the answer; "not drivelling women and crying children. Come, Mark, one glass, and you shall go home in half an hour."

"Don't go," pleaded Luke, clutching his brother by the arm; "it's no good to you, and the money that man is going to spend is wanted at home."

"Nay, he'll spend it all on himself if he give none to me," replied Mark, shaking off his brother. "I've stood to him many a time, and it's now his turn to stand to me. You go home, and I'll follow."

More urgent pleadings had no effect. Mark went inside with his sallow companion, and Luke was left outside. It was a bitter night, early in winter, with a wind unusually cold—heavy dull clouds in the sky, and a few flakes of snow falling. For a moment the glowing fire of the taproom had its allurements for Luke, but he shook them off, and walked quietly up and down waiting for his brother. His heart was heavier than usual; there was the dim shadow of coming evil which we call presentiment upon him; and he could not put it away.

"I'll wait for him if he is there till midnight," he said.

But he had to leave, for presently one of the villagers came by, and asked him if he had heard the news at home.

"What news?" asked Luke.

"Your mother is very ill," was the reply; taken this morning and has been bad all day. The doctor is with her now."

Luke thanked the bearer of this sad news, and hurried into the taproom where Mark and his friend were drinking. Mark was now on the high road to intoxication. He heard the tidings of his mother's illness with drunken indifference, and supposed it was a "little attack of something."

"But you go on, Luke," he said, "and I'll come directly."

"No, now—this moment," replied his brother. "I have a feeling in me that this is no common illness."

But Mark would not come, and Luke went alone. At home he found his sad presentiment more than fulfilled. His mother was at death's door, and in half an hour she was gone. She died with one hand in Luke's, and the other held by her husband, blessing them both. Of the deep sorrow which Mark's absence must have caused her she made no mention. She asked a dozen times simply if he had come; and her at-

ention was often directed to the sound of footsteps outside, hoping they might be his; but that was all.

Luke's grief, born of a double sorrow, was intense. That his mother should die so suddenly, and his brother be so indifferent, bowed him down, and brought such tears from his heart as strong men shed in their agony.

Two hours elapsed, and Mark not coming, Luke set out again in quest of him. Outside the night had grown very dark and cold, and the air was full of sleet and snow. Luke with his head bent down to meet the wind, plodded back to the inn. The taproom was empty, and the landlord in the bar, smoking, without a customer to converse with.

"Where is Mark?" asked Luke.

"Left an hour ago," replied the landlord, slowly. "He said something about going home to see his mother, but I fancy he was a little too far gone for that."

Luke could have said something not very pleasant for that landlord to hear, but he refrained, and hurried off to the house where he and Mark lodged. There he learned that his brother had not been near. From there he hastened home, but gained no news of Mark.

He spent all that night in going to and fro in search of his brother; he also went over to the house of the man he had left him with. There all was dark, but he heard sounds of quarrelling, and the voice of the dissolute drunkard high above all, cursing—oh, so fearfully!

"Mark is not there," he said, and went home again sorrowfully, to console his afflicted father, as best he could.

A sad night—a long, weary night, and then the cold dawn. Father and son sat by the fire hand-in-hand.

"Mark has not come home," said the father.

"I will go and seek him again," said Luke.

He went back to their lodging-place, to and fro, to this place and that, where Mark was likely to be found, but there were no signs of him. The morning passed, and afternoon came, and he was still away.

But why dwell upon that dreadful time? Mark was missing for two whole days, and then was found dead in the river that ran through the village. His body was discovered near the mill, but it was conjectured that he had mistaken his path in the darkness, and walked into the water much higher up. But, however it came about, he was dead, and all the world could not bring him to life again.

An inquest was held, and I with many others attended it. I call to mind now that scene. The inquest, mark you, was held in the very room where Mark had taken the poison that lured him to death. The coroner, a kindly gentleman at home I have no doubt, but used to such scenes, and anxious to get away to escape a cold drive through the country in the dark, a dozen labourers summoned to act as jurymen, myself and half a dozen lawyers, and the few witnesses who had anything to say about the case were present; Luke in a corner of the room weeping bitterly.

Mark's loving friend was there, the worse for drink of course, and from his stammering utterances it was gathered that he and Mark left the house together, but parted outside, as their ways were in different directions.

"Was he sober?" asked the coroner.

"I dunnow," replied the sot; "I was drunk, and maybe he was about the same."

"Ah! a clear case," said the coroner. "What say you gentlemen of the jury? These lamentable accidents are of frequent occurrence."

The jury took the hint from the coroner, and returned a verdict of "Accidental Death." But the moment it passed their lips, Luke stepped forward to protest against it.

"Call that an accidental death!" he said, with a face burning with indignation, and speaking with forcible rugged pathos; "accidental death! why I tell you he was murdered!"

"Murdered!" exclaimed the coroner.

"Yes," continued Luke, "by the poison he drank here. He was as good as a dead man before he left here, as he had not so much reason and sense left as ought to be in a brute beast."

"Well, that's a social question I have nothing to do with," said the coroner, calmly putting on his gloves. "The death in the eye of the law is accidental. Twelve intelligent men have returned a verdict to that effect, and I have nothing to do with your private opinions upon the question of drink."

Then he buttoned his gloves and went his way; and the jury, half inclined to smile at the words spoken by Luke in his agony, went into the bar to spend the money allowed them by law for their attendance.

And Luke, what of him? He went home and wailed all night over the dead body of his brother. The jury returned a verdict of "Accidental Death," but Luke said it was "Murder." Was he right or was he wrong? I personally have examined the scene of this untoward disaster, and cannot conceive how a sober man could have mistaken his way. His road to his house was to the right, that to the stream to the left; one way uphill the other downhill. It was suggested that he committed suicide; but does that make matters any better? Would he, a sober man, have gone that dark night deliberately down to the stream and destroyed the life God had given him? Certainly not.

It was a pitiful story from beginning to end. The great tie between the brothers as twins made the sorrow of Luke all the greater, in any case it would have been bad enough, but in this it seemed as if his heart had really broken.

Mother and son were buried together, and Luke and his father were not the only mourners. Many friends came to pay a last tribute of respect to the really noble woman who had saved Stephen Daker from ruin. He had said so fifty times in her hearing, and it is his belief that she would eventually have drawn her son out of the pit if they had lived.

In the telling of this story I have not dwelt much upon her efforts, as it was my purpose to depict the relative positions of the two brothers; but all that a tender-hearted mother and a Christian woman could do was done in vain, we know, but that does not in any detract from her love and goodness.

After the funeral, Luke Daker could not rest in the place, and went over the sea to America. The last I heard of him was in the columns of a New York paper, wherein I learned

he had become one of those rugged but powerful speakers who have their whole heart in the cause they espouse. The subject of the lecture was, "The Murder of Mark Daker," wherein he charged the laws of this country and the pernicious sale of intoxicating liquors with the death of his brother. Was he right, or was he wrong?—*British Workman*.

A PLEA FOR FANCY WORK.

Men exclaim against it as foolish; utilitarians, as a waste of time; while philanthropists too often denounce it as wicked. We would reply to the first that no work, however small, is worthless if it add to the cheer and attractiveness of home. To the second, that zest, diversity, and change of interest are usually real economy rather than waste of time. And bid the third look to the hill-side, where soon the "blossoming trees" of countless orchards will be tossing their fragrant "foam of promise" against the blue spring skies, and remember that the same Hand crowned the earth not only with fruitfulness, but beauty, so that even the fields of corn sluttering soft wealth of silken tassels, and of wheat bending the ripeness of their golden heads, are a perpetual delight not only to the eye of the husbandman, but to the artist. Perhaps the mother may sometimes forget her mending over her tudy, but so she might over her book; and is she for that reason to renounce everything aside from her routine tasks? And true as it is, to whoever strives for self-culture, that spare moments are the "gold dust of time," yet often the mind is too weary with the friction of trial or care to enjoy even the favourite author. But more than all, with most women fancy-work is the one expression for the æsthetic sides of their natures—the artistic taste that lies, though perhaps dormant, in the heart of nearly every woman. Few can be artists or sculptors, but to see silks and worsteds assume form and beauty under their fingers gives something of the same creative delight that in a full measure thrills the heart of Rosa Bonheur or Harriet Hosmer. We know a lady who, embroidering a table spread, and lacking patterns, gathered flowers from the garden for models. Was not hers the artist's skill, though she wrought without palette or brush? Moreover, the love of fancy work is no sign of a weak or frivolous mind. Matilda of Flanders gave to England a history in her Bayeux tapestry, Madame de Maintenon sat at her embroidery in the midst of Louis XIV. and his ministers. Mrs. Somerville, we are told, could turn from her mathematical calculations and translations of La Place, to superintend her household, or embroider her children's frocks. Harriet Martineau, the writer on political economy, the friend of politicians and statesmen, prided herself on her skill in all fine feminine handicraft. Let women, therefore, not decry nor too much neglect their God-given love of beauty; rather let them feel a joy and pride in giving it most perfect utterance, rising, whenever possible, into higher and fuller forms of art, but when nothing better offers, making the most, by taste and skill and originality, of the much despised but by no means wholly despicable fancy-work.—*Christian at Work*.

THE LARGEST ISLAND.

Immediately north of Australia, and separated from it at Torres Straits by less than a hundred miles of sea, is the largest island on the globe,—New Guinea,—a country of surpassing interest, whether as regards its natural productions or its human inhabitants, but which remains to this day less known than any accessible portion of the earth's surface. Within the last few years considerable attention has been attracted toward it by surveys which have completed our knowledge of its outline and dimensions, by the settlement of English missionaries on its southern coasts, by the exploration of several European naturalists, and by the visits of Australian miners attracted by the alleged discovery of gold in the sands of its rivers. From these various sources there has resulted a somewhat sudden increase in our still scanty knowledge of this hitherto unknown land; and we therefore propose to give a general sketch of the island and of the peculiar forms of life that inhabit it, and to discuss briefly some of the interesting problems connected with its indigenous races.

It has hitherto been the custom of geographers to give the palm to Borneo as the largest island in the world, but this is decidedly an error. A careful estimate, founded on the most recent maps, shows that New Guinea is considerably the larger, and must for the future be accorded the first place. In shape, this island differs greatly from Borneo, being irregular, and much extended in a north-west and south-east direction, so that its greatest length is little short of 1,500 miles; a distance as great as the whole width of Australia from Adelaide to Port Darwin, or of Europe from London to Constantinople. Its greatest width is 410 miles; and omitting the great peninsulas which form its two extremities, the central mass is about 700 miles long, with an average width of 320 miles; a country about the size of the Austrian Empire, and, with the exception of the course of one large river, an absolute blank upon our maps.—*Popular Science Monthly*.

SOME WONDERFUL FACTS ABOUT YOUR BODY.

Supposing your age to be fifteen years, or thereabouts, you can be figured up to a dot. You have 160 bones and 500 muscles. Your blood weighs twenty-five pounds. Your heart is nearly five inches in length—it beats seventy times per minute, 4,200 times per hour, 100,800 times per day, 36,792,000 times a year. At each beat a little over two ounces of blood is thrown from it; and each day it receives and discharges about seven tons of that wonderful fluid. Your lungs will contain a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air-cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches. The weight of your brain is three pounds; when you are a man it will weigh about eight ounces more. Your skin is composed of three layers, and varies from one-eighth to one-fourth of an inch in thickness. The

area of your skin is about 1,700 square inches, and you are subject to an atmospheric pressure of fifteen pounds to a square inch. Each square inch of your skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a draining-tile, one-fourth of an inch long, making an aggregate length in the entire surface of the body of 201,166 feet or a tile-ditch for draining the body almost twenty miles long.

GEOGRAPHICAL PROGRESS.

Within the present generation, and mainly during the present decade, nearly all the great geographical problems left us by our adventurous ancestors have been solved, all the great lines of exploration have been taken up, and worked out with a success that leaves to the future only the details to fill in. The North-west Passage was completed more than a quarter of a century ago; the Australian interior has been crossed and recrossed within the past few years; several bright lines now break up the once mysterious darkness of the "Dark Continent"; the sources of the Nile have been traced, and the course of the Congo all but laid down; the Russians have filled up many important blanks in Central Asia; there is now no mystery to speak of for geographers on the North American continent and none of any magnitude on the South; even the great outlines of the ocean bed have been charted, and now at last, after a struggle begun more than three hundred years since, the North-east Passage has been made with an ease that makes one wonder why it was not done long ago. A matter-of-fact Swedish professor has shown that with a suitable ship at the proper season this long-sought for passage to "Far Cathay" is a question of only a few weeks. Of Arctic feats there now remain only the "dash at the Pole," and that the North Pole will be reached sooner or later there can be no doubt.—*London Times*.

CHILDREN'S GARDENS.

I wish every mother in the country knew the great satisfaction to be derived from the little plots of land the children cultivate as their own. No matter how small, it has a peculiar charm, and its mixed and incongruous plantings often yield astonishing results. No radishes so crisp as those your little son will lay beside your plate, the reward for his toil and care. No flowers so beautiful as those your loving daughter brings in some bright spring morning, nurtured and tended by her own hands. The earliest hepatica of the woods grow serenely in the shadow of a "May tree." The wild violets flourish in Annie's gentle care. In our home each child has a plot of ground and an apple tree, the fruit of which, always fair and beautiful, is shared generously, and the surplus sold for pocket money. Sometimes an early melon finds its way to our table from the garden of one of our industrious boys, and is praised and appreciated as a reward for his labour. Little two-year-old has a garden too, and while we try to teach him not to pull up the happy family of flowers and vegetables that thrive there, we delight in his glad murmur as he roars like a true Bohemian in the summer sunshine, saying, "My gardee, my gardee," and taking a whole potato from the cellar where his restless feet often wander he plants it just deep enough for the hens to pick it out, and nothing daunted sows a handful of peas over it. But as he grows older he will learn that this is not the way to success, and try to copy the care and vigilance displayed by his elders. Even "Baby Hope" has a little circle filled with sweet wild flowers brought from the woods this spring, "to be ready when she can gather them," the children say—and our eager young botanists are ever ready to search for a new flower to transplant into "Hope's garden." By such innocent pleasures is home made happy and beautified.—*Rural New Yorker*.

TRUTH IS MIGHTY.

As the little leaven hid in the measure of meal, made all leaven, so truth gradually overcomes all doubt and disbelief. When Dr. Pierce, of Buffalo, N. Y., announced that his Favourite Prescription would positively cure the many diseases and weaknesses peculiar to women, some doubted, and continued to employ the harsh and caustic local treatment. But the mighty truth gradually became acknowledged. Thousands of ladies who had uselessly undergone untold tortures at the hands of different physicians, employed the Favourite Prescription, and were speedily cured. Many physicians now prescribe it in their practice. So sanguine is Dr. Pierce of its power to cure, that he now sells it through druggists under a positive guarantee.

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It appears that in the late contest in the Irish Presbyterian Assembly on the use of instruments in the church praise service, the majority of the ministerial delegates were in favour of their introduction, while a large majority of the lay delegates were opposed, and succeeded in maintaining the Assembly's testimony against the innovation.

There have recently been expressions of opinion evoked from Methodist ministers and papers in respect to the forms of desecration which have become so marked a feature of many camp meetings, and the condemnation of the profane practices has been so general and hearty that it is a matter of surprise that they have been suffered to exist so long. What effect this adverse judgment of ministers will have upon the matters complained of remains to be seen, but it is to be hoped that they will be abolished.

BRITISH AND FOREIGN ITEMS.

The Pope has declared his approval of the Irish University Bill.

The English Church Houses of Convocation met on Tuesday, June 24th.

The African Methodist Churches of New England have a membership of 1,317.

There is a proposal that Evangelical churchmen should purchase Exeter Hall, London.

Pennsylvania has more religious denominations than all the other States of the Union put together.

Rev. S. H. TUNG, Jr., is recovering from his severe illness, but he will not be able to engage in active work for some time.

Rev. Dr. PARKER, of London, Eng., will supply Mr. Beecher's pulpit on the last Sunday in August and the first three Sundays in September.

Canon Liddon says that there are hopes of the reunion of Christendom through the giving up by Rome of some of her untenable positions.

The General Baptist Association of England has 182 churches, with 24,003 members. It held its hundred and tenth annual meeting in Halifax lately.

The Primitive Methodist Conference of England met in Leeds on the 10th of June. The total membership of the connexion is 182,877, with 1,135 ministers.

Mr. GLADSTONE is expected to attend the Church Congress at Swansea, South Wales, and to read a paper or speak on the condition of the Establishment in Wales.

The American Sunday School Union organized during the last year 1,087 schools containing 4,915 teachers and 39,769 scholars.

The tightening up of the doctrinal looseness in the Scotch Churches, which resulted in the suspension of one minister and the arraignment of another for doctrinal unsoundness, the "Methodist" strangely calls "The Calvinistic Thaw."

John King, a crippled newsboy in Cincinnati, whose eager craving for books led him to devote his savings to the accumulation of a library, has recently made the munificent present to the Public Library of the city of 2,500 volumes of standard value.

An International Temperance Camp meeting will be held at Thousand Islands July 30th to August 4th. Hon. Neil Dow is announced as one of the speakers, and Miss Frances E. Willard will give an address on "How to reach the better classes."

Late news from the Presbyterian Mission in Ooromah, Persia, states that the revival movement continues. Revivals were in progress in three villages, with two hundred converts and enquirers, and there were calls for evangelists from several places.

There is no discrimination at the Hartford, Connecticut, High School. It has just graduated a class of fifty-six young men and women, among them being two Chinese students, Kie Kah Wong, and Shou Kie Tsai, both of whom delivered orations, while valedictory and salutatory were given by Mary C. Wells and Lilian M. Bogert. Mun Yu Chung took the second prize for declamation.

The Irish General Assembly had three Professorships to fill, and did the work thus: The Rev. Matthew Leitich was appointed Professor of Biblical Criticism in Belfast College; Professor Croskery was transferred from the Professorship of Logic to that of Theology in Magee College, and the Rev. J. B. Dogherty, of Nottingham, appointed to the vacancy occasioned by this change.

The colportage work carried on by Mr. Spurgeon's congregation is very extensive. There are now eighty colporteurs engaged in the work, and about 75,000 families are visited each month. During the last year the number of tracts distributed gratuitously was 162,000; the value of the sales was over \$41,000, in about 927,000 separate publications, and the number of visits paid was 926,290. The subscriptions to the work for the year amounted to over \$20,000.

The English Church Mission in Bonny, on the Niger, hopes that the period of persecution is over. The favourite wife of the King, who inspired the persecutions, has lately died. The chiefs are yielding very much, and the attendance at the Sabbath services has increased within two months from 120 to 349, including two chiefs, and the richest women in Bonny. The king and chiefs seem ready to yield what they cannot prevent.

"THE SEA-SHELL MISSION" proposes to give some amusement and joy to the poor and, in many cases, sick children in the various homes and hospitals in London, by distributing to each inmate a box of sea-shells, to be gathered by the more fortunate boys and girls who visit or who reside at the sea-side. It is proposed that each box should contain about 200 shells, with the name of the child to whom it is given written on it. This is a simple and inexpensive way to lighten the burden of life inherited by certain children. The small kindnesses will be twice blessed—by collectors and receivers. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me."

GOD sometimes makes use of strange instruments in carrying forward His work. In Spain, where, since the restoration of the Bourbons, the intolerant priests resist the teaching, the preaching, or circulation of the Word of God, converted heathens are becoming colporteurs of the Gospel. A troop of intelligent Chinese acrobats, who became Christians while living in England, and who are familiar with many of the European languages, are visiting Spain, and besides entertaining the people with their wonderful feats, supply them with Bibles and religious literature which they take with them. They have their own Bible readings on the Sabbath, and always seek for evangelica services wherever they go. What a reproach to bigotted, priest-ridden Spain, that the "heathen Chinese" should be better qualified to teach them "the first principles of the oracles of God."

MINISTERS AND CHURCHES.

WE regret to learn that the Rev. Mungo Fraser, of St. Thomas, has been confined to his room through illness.

THE Rev. Samuel Houston, M.A., of Bathurst, N.B., will preach in Cooke's Church, Toronto, next Sabbath, morning and evening.

REV. W. INGLIS, Ayr, is at present away west for a few weeks' relaxation, and during his absence the congregation generally attend Knox church.

MR. JOHN MUNRO, B.A., one of the last graduating class of the Montreal Presbyterian College, has been unanimously called to Manotick and Gloucester in the Presbytery of Ottawa. Mr. Munro is at present supplying Knox Church, Montreal, during the absence in Britain of Rev. J. Fleck.

WE understand that the congregation of St. Hyacinthe have agreed to call Mr. C. E. Amaron, B.A., one of the students of the Montreal College who graduated in April last. This is one of what is now becoming a large class of congregations, requiring services in both French and English.

THE pulpit of Crescent street Church, Montreal, is being supplied by the Rev. Dr. Wardrope of Guelph, for a month during the vacation of the pastor; that of Erskine Church, by the Rev. J. Hastie of Lindsay, for the past two Sabbaths; and that of St. Paul's by Rev. Dr. Taylor of Wooster, Ohio.

AT the July communion in St. Matthew's Church, Montreal, fifty members were added to the roll, the large majority of whom were upon profession of faith. Since the settlement of the Rev. W. R. Cruickshank, a few months ago, the congregation has largely increased in attendance as well as in membership.

WE mentioned last week that Mr. D. L. McCrae, who graduated in the spring from the Presbyterian College, Montreal, had been called to St. Matthew's Church, Osnabrock. The call has been sustained by the Presbytery of Glengarry and accepted by Mr. McCrae, and his ordination and induction appointed for Tuesday next, the 29th inst.

THE long-looked-for induction of the Rev. J. Eadie into the pastoral charge of Pinkerton and West Brant, in the Presbytery of Bruce, took place at Pinkerton on Thursday, the tenth of July. Notwithstanding the busy season both congregations were well represented. Besides those appointed to take part in the interesting and solemn services there was a good attendance of other members of Presbytery. Some of the personal lay friends of the minister inducted came from Walkerton and Glamis, bearing greetings. According to appointment the Rev. J. Straith, of Paisley, preached and presided. He delivered a very excellent and appropriate discourse from 2 Cor. ii. 16, and having put the usual questions, inducted the new minister into the pastoral charge with prayer and the right hand of fellowship. A very earnest and suitable address was then delivered to the pastor inducted by the Rev. R. C. Moffatt, of Walkerton, and the Rev. D. Duff, of North Brant, in warm and faithful words addressed the people, pointing out their privilege and duties. After prayer by the Rev. J. Scott, of North Bruce, Mr. Eadie was conducted to the vestibule of the Church, where he was introduced by Mr. Straith to the members and adherents of his new charge. Never did he receive from any people a more cordial welcome. Not one passed without giving the right hand of friendship. And lastly, the Treasurer placed in his hand a substantial envelope, containing the first quarter's stipend. May the union consummated receive the sanction and blessing of the great Head of the Church.

THE PRESBYTERY OF HAMILTON.—This Court met on July 15th. Twenty-five ministers and ten elders were present. Besides routine business the Home Mission work of the Presbytery was fully considered. The Fort Erie and Ridgeway mission field was placed under the supervision of Mr. Munro, of Port Colborne, and Mr. McIntyre was appointed Moderator of Session at St. Ann's and Wellandport. The following resolution was submitted by Mr. Bruce in reference to the deliverance of the General Assembly anent the Home Mission work and fund, and was laid on the table: Resolved, that the Presbytery recommend that in carrying out the deliverance of the Assembly, the Home Mission work of the Church be made the subject of discourse at a regular Sabbath service in each

congregation: that at the same time the appeal to be issued on this subject by authority of the General Assembly be read, and such action as the Session may have resolved on be taken by each congregation forthwith in accordance with the Assembly's appeal and statement of the amount required, and that the Moderator of Session report in writing as to the method adopted and the amount received; also that a similar statement be made to the Sabbath schools, and that they be cordially invited to contribute towards this fund. Further, in accordance with the 12th clause of the deliverance, Messrs. McDonald and Dobbie were appointed to visit N. Pelham and Port Robinson; Messrs. Burson and McCalla, Port Dalhousie; Messrs. Craigie and Abraham, Vittoria; Mr. Thomson and Dr. Aberdein, Port Colborne; Messrs. Black and McLeod, Dunnville; Mr. Munro, Fort Erie; and Mr. Bruce, Louth. Committees to arrange for missionary meetings, on Finance, Temperance and Home Missions, were appointed for the year.—J. LAING, *Pres. Clerk*.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held in Tilsonburg on Tuesday and Wednesday, the 8th and 9th inst., and in connection therewith the first of a series of Presbyterian visitations of the pastoral charges throughout the Presbytery was held in the Church at Tilsonburg. The Rev. John Anderson was chosen Moderator for the ensuing twelve months. Satisfactory answers having been given to the visitation questions by the minister and representatives of the congregation of Tilsonburg and Culloden, the Presbytery expressed gratification at finding the state of things so satisfactory, and adopted a deliverance to be read from the pulpit the following Sabbath, and appointed Rev. R. N. Grant to preach in both churches and read said deliverance. An extract from the minutes of the General Assembly was read anent the transfer of Knox Church, Embro, from the Presbytery of London to the Presbytery of Paris, and the name of Rev. G. Munro, the minister of said Church, was accordingly added to the roll. In terms of extract of General Assembly's minutes Mr. W. N. Chambers was received as a licentiate of this Church. Rev. R. Chambers, recently of Whitby, on Presbyterial certificate produced, was recognized as an ordained minister of the Church, living within the bounds without charge. In accordance with the Assembly's deliverance anent supplemented congregations Messrs. Lowry and Anderson, ministers, and Mr. Maxwell, elder, were appointed a deputation to visit Mount Pleasant and Burford, and report to next meeting. As to the apportionment of the Home Mission debt among the Presbyteries of the Church, Messrs. McMullen and McKay were appointed to strike the rate for the different congregations of this Presbytery, and make families the basis of distribution. The next meeting was appointed to be held in River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m., when a Presbyterial visitation of River street congregation will be held; and on the following evening a visitation of the sister congregation will be held in Dumfries street Church.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—This Presbytery held their usual bi-monthly meeting on Tuesday, the 15th inst., in Knox Church, Guelph. Rev. W. S. Ball, A.B., was appointed Moderator in place of Dr. Wardrope, whose term of office had expired. Elders' commissions were produced and the names entered upon the roll. A committee was appointed to arrange for holding missionary meetings and preaching missionary sermons, with instructions to report. Commissioners to the General Assembly reported their diligence in attending to the duty assigned them. The list of vacancies and mission stations at present in the bounds was revised. The report of the Finance Committee showing the state of the several funds was submitted and approved, and auditors were appointed to examine the accounts of the Treasurer, who reported, in due course, that they found them carefully and correctly kept, and the committee was again appointed. At his own request, Mr. David Findlay, student in divinity, whom the Presbytery had obtained leave from the General Assembly to take on public probationary trials for license, was transferred to the Presbytery of Ottawa, within whose bounds he is now labouring as a missionary. Arrangements were made at the request of the Foreign Mission Committee, for the ordination and designation of Mr. J. Wilkie, son of Mr. Wm. Wilkie, of Guelph, as missionary to India. The

ordination is to take place in Knox Church on the evening of the second Tuesday of September.—Mr. Ball to preach and preside, Prof. McLaren, of Knox College, Toronto, to address the missionary, and Messrs. Smellie and McCrae the people. The Clerk reported the amount of money received from the Committee on the Distribution of Probationers, and the disposal he had made of the same, which was approved. The resolutions of the General Assembly anent Home Missions were submitted and read, and special attention called to one forbidding the Home Mission Committee to make new grants to either congregations or stations, or to continue old ones unless evidence was produced that the same had been visited and proof given that they were doing all they could of themselves for the support of ordinances. Some time was spent in arranging supply for the mission stations of Hawksville and second congregation, Douglas. The Clerk was authorized to procure a student to officiate at Rothsay, Moorefield and Drayton in consequence of the continued illness of their pastor, Mr. Anderson, it being fully understood that the congregations are to pay all expenses. Mr. Strachan tendered his resignation, which was accepted, of the Moderatorship of Session of West Puslinch congregation, and Alex. McKay, D.D., was appointed in his place. Next meeting was fixed to take place in Knox Church, Guelph, on the second Tuesday of September, at ten o'clock a.m.

PRESBYTERY OF TORONTO.—This Presbytery held an ordinary meeting on the 15th inst. The attendance of members was not so large as usual; and the amount of business was equally so. Those Commissioners to the General Assembly who were present reported their attendance at said Court, and their reports were approved of. An application was read from the congregations of Ballinacree, and Melville Church, Caledon, for the appointment of one to moderate in a call. Messrs. John Russell and Alex. McLachlan, certified commissioners, appeared, and were heard in support of the same, and stated that \$700 were proposed to be offered as annual salary. The application was granted, and Rev. E. D. McLaren was appointed to moderate at such a time as the congregations might be ready for the same. The Presbytery took up the call from New Edinburgh, in the Presbytery of Ottawa, addressed to Rev. Isaac Campbell. After the reasons for translation and answers thereto were read, the following commissioners were heard, viz.: Professor McLaren for the Presbytery of Ottawa, and Messrs. R. Marsh, R. Reid and Alex. Marsh for the congregation and Session of Richmond Hill and Thornhill. The call was then put into the hands of Mr. Campbell, and he was asked to give his judgment thereanent, when he stated in substance that with due respect for the congregation of New Edinburgh, he was of opinion that he ought to continue in his present charge. It was then moved by Rev. R. Pettigrew, seconded by Rev. W. Meikle, and agreed to, that the Presbytery having heard the opinion expressed by Mr. Campbell, declines to loose him from his present charge. Professor McLaren, on behalf of the Presbytery of Ottawa, craved an extract, and the same was ordered to be granted. A certificate, of 11th September last, was read from the Free Church Presbytery of Brechin, Scotland, in favour of Rev. Christopher Smith, late colleague at Edzell, who wishes to be received as a minister of our Church. A committee was appointed to confer with him; and said committee having afterwards reported, it was agreed, as recommended by them, to apply to next General Assembly in favour of Mr. Smith, it being understood that he will in the interval secure a document from the Free Church Presbytery of Glasgow, within whose bounds he last laboured before coming to Canada. A committee was appointed consisting of Rev. J. M. Cameron, A. Gilray and the Clerk to assign subjects of discourses to theological students within the bounds, said discourses to be heard before the re-opening of Knox College. A report was read from Rev. J. Breckenridge anent the organizing of a new congregation at Dixie, in the township of Toronto. This new congregation was organized on the 3rd inst., and consists at present of twenty-one members; also three persons have been chosen for the office of the eldership, and time has been left them to come to a decision thereanent; other laudable matters have likewise been attended to. Mr. Breckenridge's report was received, and his conduct approved of. Various extract minutes of the General Assembly were read,

and the necessary action arising therefrom was also taken. A transfer, as applied for, was ordered to be given to Mr. Daniel M. Beattie, M. A., now residing within the bounds of Barrie Presbytery, that he may give his trials for license to said Presbytery. Rev. Walter Amos was appointed *interim* Moderator of the Sessions of Laskey and East King. There was read a series of resolutions anent Home Missions adopted by the late General Assembly and ordered to be transmitted to the various Presbyteries. Attention was specially called to the twelfth resolution in regard to the matter of grants, and requiring each Presbytery that applies for a grant to show that the grants have been revised since the meeting of Assembly, and that deputies have visited the congregations or stations within the bounds with a view to the reduction of the grants. After some consideration, it was moved and agreed to place this matter in charge of the Presbytery's Home Mission Committee. Various session records were reported on and ordered to be attested. A few other items were also disposed of, and the next ordinary meeting was appointed to be held on the first Tuesday of September, at eleven a.m. R. MONTGOMERY, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—This Presbytery held its last regular meeting at Kemptville on the 8th and 9th inst. The attendance of ministers was fair, sickness and family affliction detained some. The elders were for the greater part absent. The term for which Mr. McGillivray had been chosen Moderator had now expired. Mr. Mullin of N. Augusta was chosen to succeed him for a term of six months. The thanks of the Court were tendered the retiring Moderator for his faithfulness and urbanity in the discharge of his official duties. Mr. Camelon of London, Ont., and Mr. Clark, lately minister of Kemptville were present, and were invited by the Moderator to sit as corresponding members. Each replied and signified assent and took seats accordingly. After the reading of minutes, session records were submitted for examination and attestation. A communication was read from the General Assembly announcing that the Assembly grant leave to this, or any other Presbyteries within whose bounds he may be residing, to recognize Mr. Geo. Blair, M.A., at present Inspector of Public Schools for the county of Grenville, as a minister of this Church. Mr. Blair was not present, but the communication was received and noted for future guidance. Leave was granted to Mr. Henderson for two months' absence from his charge, to enable him to visit Ireland for the benefit of his health. There was some discussion as to what could best be done with one of the vacant congregations which is greatly in arrears for the supply of ordinances. In this connection there was also discussion respecting a certain probationer who seemed to be trifling with a call from this vacancy which had been sustained by Presbytery and of which he had been duly notified. The report of the Home Mission Committee was presented by the Convener, Mr. Burnfield, and received. Upon one of the recommendations of this report, it was moved, duly seconded and agreed, that Mr. Burnfield visit Farmersville and vicinity at his earliest convenience to preach, and otherwise endeavour to promote the interests of our cause in that region, and that afterward Mr. Rowat visit the same places with the same purpose. This report also called attention to clause 12th of the "resolutions" anent the Home Mission Scheme sent down from Assembly. Committees were named to visit the various supplemented charges in obedience to the terms of this 12th clause. Reports were received from the Presbytery's commissioners to the General Assembly; and the commissioners were commended for their diligence in attending to the duty for which they had been appointed. The committees which had been previously appointed to visit the various supplemented congregations reported their action. Various causes had prevented all but one of these deputations from completing the duty allotted to them. Messrs. Dey and Taylor had been the deputation to Edwardsburg and Mainsville. Mr. Dey's report was in some measure satisfactory, Edwardsburg doing to the full what the Presbytery desired to make up the rebate of the supplement from the Home Mission Fund, but Mainsville giving indications only of partial action in this direction. The committee on the application from Flackville, N. Y., (for reception into the Church, and for sustenance in great part from the Home Mission Fund of the Church) now reported. They could not recommend that the application be entertained. It

was agreed on motion, that the condition of the Home Mission finances, if nothing else, made it impossible to entertain the application—that therefore said application cannot be entertained by the Presbytery. The Treasurer's statement was received, including the claim of the former Treasurer which is yet unpaid. The payment of this claim was pressed upon the attention of the Court and steps were taken to that end. Mr. Leishman, in behalf of Mr. Hawthorne, a probationer, pressed a claim against one of the vacant congregations. The matter was referred to the Home Mission Committee. The Committee appointed to draw up a minute anent the resignation of Mr. Clark, presented the following draft-minute. "The Presbytery of Brockville, in parting with the Rev. G. M. Clark, feel that they have sustained no small loss. His kindly bearing, genial manner, and general deportment were such as to make his co-Presbyters feel that they had in him a friend and a brother. His career within our bounds has been short, but most successful. During a pastorate of about three years he has done much to establish and strengthen the cause of Presbyterianism, not only in Kemptville, but throughout the surrounding district. The manner in which he conducted his pulpit ministrations and discharged his pastoral duties was most efficient; eternity alone will unfold the good that has been done for the cause of Christ through his instrumentality. That Mr. Clark and his family may have the presence of God with them in their trip across the Atlantic, and that he himself, in the good providence of God, may soon have opened up for him another field, wherein he may be as eminently blessed as he has been in the past in winning souls to Christ, and in building up the people of God in their most holy faith, is the earnest prayer of every member of the Presbytery." This was unanimously adopted as the sentiment of the Court and ordered to be engrossed accordingly. Mr. Taylor was empowered to moderate in a call at Dunbar and Mr. Leishman at Kemptville, when such is required. Mr. Leishman gave notice that at the next regular meeting he intended to introduce a motion respecting the action of members who absent themselves perhaps for years from the Lord's table in their own congregation, and yet continue to claim the rights of members in the same. The next regular meeting was appointed to take place at West Winchester, Tuesday, September 9th, at 7 p.m.—W. M. MCKIBBIN, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXI.

Aug. 31. } THE MINISTRY OF RECONCILIATION. } 2 Cor. v. 18-21.

GOLDEN TEXT.—"We pray you in Christ's stead, be ye reconciled to God."—2 Cor. v. 20.

HOME STUDIES.

- M. Matt. x. 1-20. The twelve apostles sent forth.
- T. Mark xvi. 14-20. The commission.
- W. 2 Cor. iv. 1-18. Christ Jesus the Lord.
- Th. 2 Cor. v. 14-21. The ministry of reconciliation.
- F. 1 Cor. ii. 1-16. The testimony of God.
- S. 1 Cor. iv. 1-15. Ministers of Christ.
- S. Col. iii. 1-29. "Whom we preach."

HELPS TO STUDY.

Our lesson supplies part of the answer to the question "How doth Christ execute the office of a priest?" It teaches us that He once offered Himself up as a sacrifice to satisfy Divine justice, and reconcile us to God. To reconcile is to bring into accord, and the term is only applicable to parties who have been at variance. When two persons quarrel, perhaps a mutual friend tries to reconcile them—remove the enmity that is between them, and make them friends. In the case of God and man the enmity is all on one side. Man is naturally at enmity with God, but God is not at enmity with man. On this account, and because the Supreme Being is unchangeable, some have objected to the use of the word *reconcile* in speaking of God, wishing to restrict it to man as in the text of our lesson. But there is a sense in which God may be said to be reconciled to the believer by the death of Christ; for the death of Christ satisfied Divine justice, which would otherwise inflict eternal punishment upon the sinner; and again, God cannot be pleased with the sinner so long as he continues in his sins and in a state of rebellion, but when the sinner becomes a believer in Christ, "in Him" God is "well pleased." On this point Dr. A. A. Hodge tells us that the same Greek word is translated *atonement* and *reconciliation* in the New Testament, and that "throughout the Old Testament the Hebrew word for atonement is constantly used to signify the reconciliation of God, by means of bloody sacrifices, to men alienated from Him by the guilt of sin." Perhaps the following is as natural and convenient a division of the lesson as any:

I. SUBSTITUTION AND SATISFACTION.—Vers. 14, 15, 21. The doctrine of substitution—that is the Saviour taking the

place of the sinner, and the imputation, in the eye of God's law and justice, of the believer's sins to Christ, and of Christ's righteousness to the believer—is most clearly taught in the last verse of the chapter: "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Without doing any violence to the text, two of the clauses might be transposed so as to make the meaning plainer to some, thus: "For He hath made Him who knew no sin to be sin for us, etc." The same doctrine is indicated by the word for in the 14th verse "if One died for all then were all dead—not actually, but legally dead. It once happened in France, during a time of war, that a man was drafted to serve in the army; but, instead of serving, he by some means got another man to take his place; and the latter was shortly afterwards killed in battle. A second time the man was drafted; but he refused to serve. On being brought before the judge he stated his case, and the judge said to the officers, "You cannot make this man serve; this man is dead; he sent a substitute to the war; his substitute was killed; and that, in the eye of the law, is the same thing as if he had been killed himself."

II. REGENERATION.—Therefore, if any man be in Christ he is a new creature, old things are passed away, behold all things are become new. He is born again—born into the kingdom of heaven. He has received spiritual life and sight and feeling. A revolution has taken place in his views and opinions. He hates sin, which he formerly loved, and he loves holiness, which he formerly hated. This great change is the work of the Holy Spirit.

III. RECONCILIATION.—The primary object of Christ's death, as we have already seen, was to satisfy Divine justice in behalf of sinners; but, by a sort of reflex action on the minds of men, the manifestation of Divine love in the death of the Saviour is used by the Holy Spirit as the most effective means of melting and subduing the hard and hostile heart, and reconciling man to God. Doubtless it is matter of astonishment to high and holy beings when they are made aware of the necessity of God's reconciling the world to Himself—reconciling the guilty offenders to the just and righteous Law-giver. They will probably think that man ought to be but too glad to be reconciled, and that the difficulty ought to be on God's part. But the Gospel reveals to us that there is no difficulty whatever on His part; and if any of us are lost it will be, not because God is not reconciled to us, but because we are not willing to be reconciled to Him.

We can scarcely do better than conclude this lesson with a few sentences from the writings of Dr. Chalmers. Commenting on this very passage, he says: "What a basis for the evangelical obedience of new creatures in Jesus Christ! What a mighty change is implied in our becoming Christians!—with new aims, new habits, new affections, new objects of pursuit; and yet what a free opening to this great enlargement—this vast revolution in the character and state of man. All is of God, who bestows the power to enter upon and persevere in this altogether new life; and who most welcome, and with perfect good-will, invites us to the commencement of this new era in our moral and spiritual history. What can be more encouraging or attractive? God Himself holding out to us the right hand of reconciliation—blotting out our trespasses—beseeching us to make it up with Him—sending ambassadors, and written as well as oral messages into the world, full of entreaty, ray of prayer, that we should come into agreement and friendship with God. Verily, what more could He have done for His vineyard that He hath not done for it? And to make it a sure way of access, a way to sustain us in our approaches to the great Law-giver on high, hath He instituted this double exchange between the sinner and the Saviour—our sins laid to His account, and He bearing the whole burden of them; His righteousness laid to our account, and we admitted to the full reward of it. O let me flee to this place of safety and take my abode under the ample canopy of His mediatorship—for how shall I escape if I neglect so great a salvation?"

MEETINGS OF PRESBYTERY.

- BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.
- OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.
- BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.
- BARRIE.—Next meeting at Barrie on Tuesday, 29th July, at 11 a.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 5 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.

Births, Marriages and Deaths.

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MARRIAGE.

At the manse, Cumberland, on the 16th instant, by Rev. Rebt. Hughes, William John French, teacher, to Mary, second daughter of William Lough, Buckingham Basin, Quebec.

OUR YOUNG FOLKS.

WHAT A LITTLE CHILD SAID.

Once upon a time I listened,
Listened while the quick tears glistened
'Neath the drooping lids that hid them, as a little prattler
said,
While a father's arms caressing,
Round the precious form were pressing,
And against his pillowing bosom lay a lanky, curl-ringed
head:

"Papa," spoke the little trembler,
"Papa, dear, do you remember
When that gentleman was here to tea, his sober, solemn air?
How he bent his head down lowly,
And his words came soft and slowly,
As he prayed to God in heaven such a pretty, thank-you
prayer.

"And I wondered all about it,
For, of course, I couldn't doubt it
Was a funny way that made us be so kind to one another,
To say 'thank you' for each present,
In a way so very pleasant,
And forget that God might like it, so I asked my darling
mother.

"But she looked at me so queerly,
And her eyes were very nearly
Full of crying, and I left her, but I want to know real bad—"
Here the shy eyes lifted brightly—
"Is it treating God politely,
When he gives us things, to never mind, nor tell him we are
glad?"

"And since then I've been a thinking—
Papa, dear, why are you winking?"
For a low sob shook the strong man as each keen, uncon-
scious word
Pierced him, all the past unveiling,
All the cold neglect and failing,
All the thoughtless, dumb receipt—how the heedless heart
was stirred:

"God is good, and Jesus blessed them,
And His sacred arms caressed them,"
Murmuring thus he touched the child-brow with a passionate,
swift kiss,
Of the little one beside him,
Of the angel sent to chide him,
And a "thank-you prayer," ah, nevermore his living lips
shall miss.

BRAVE BEN.

"A BOY WANTED," said Ben, reading
the notice in a bar-room window, as
he passed a comfortable-looking country
hotel. "I wonder if I would do for the place?
I must do something to earn some money, or
how will poor mother be able to live? I be-
lieve I'll step in and ask about it."

So Ben went in. It was the first time he
had ever stepped over the threshold of a bar-
room door, and although the place looked
neat and clean, and there were no loafers
around, yet the odour was sickening, and Ben's
taste revolted from such a place. The pro-
prietor was a German, a good-natured look-
ing man, who offered Ben in payment for his
services his meals, and the various sums he
could make by holding horses, and making
himself generally useful to travellers. For
these privileges he was to turn his hand to
almost anything connected with the hotel
business, and in the absence of the proprietor
he was to pour out drinks from the glittering
bottles, and hand them to any poor wretches
who came in and could pay for them.

"Well, now," said the proprietor, after giv-
ing Ben this account of what would be ex-
pected of him, "you have heard what I want
you to do, are you ready to begin work?"

"Give me a few minutes to think it over,"
said Ben, "and I will make up my mind one
way or the other."

"Well, you may think about it, but I get
plenty more boys if you not like it," said the
man, a little angry, and speaking somewhat
brokenly, as he always did at such times.

Ben said nothing, but went out to the

pump to get a drink, and then threw himself
down to think over the offer he had received.
"What would his mother think of her son in
a bar-room? He would probably make
money enough to support her, but with her
strong prejudice against selling liquor, would
she enjoy using the money made from it? Then,"
continued Ben, "what would God think of it?
Is there not somewhere in the Bible a curse
pronounced on him who putteth the bottle to
his neighbour's lips? and if I accustomed my-
self to sell liquor, would not I soon learn to
drink it? No, I cannot think of taking such a
place as that," and when his noble decision was
made, Ben returned to the tavern.

The proprietor stood on the porch. "Well,
boy, what you think of my offer?" he en-
quired.

"I think I cannot take the place," replied
Ben boldly. "I want work very much, but there
are three reasons why I cannot work for you. One
is that God would not like it, another is that my
mother would disapprove of it, and a third that I
should be afraid of becoming a drunkard my-
self. Good morning, sir."

Ben walked away, leaving the German try-
ing to get through his head what he meant. But
there was another person present who under-
stood him perfectly. A gentleman had driven
up in a buggy to enquire the way to a neigh-
bouring town, and was so much pleased with
Ben's fearless answer, that he overtook him and
invited him to ride, saying that he wished to
have a little talk with him.

"Young man," he began, "I honour you for
refusing to serve where liquor is sold, and on
that account you will be just the one for me.
I want a clerk that I can trust, and a boy who
obeys God and his mother, I know will prove
honest and faithful." Then he named a very
generous sum he was willing to give, and Ben
went home to his mother that day as happy a
boy as could well be found.—*Child's World.*

THE KING AND HIS JUDGMENTS.

THERE was a certain king who was re-
puted to be very wise. There came a judge
from a far country to see him, and to prove his
wisdom. As the judge rode towards the city of
the great king, he passed a poor man upon the
road, who was sick and very weak; and he made
the poor man ride behind him upon his horse, as
he found they were going to the same place.

But when they reached the city, the poor
man claimed the judge's horse, maintaining that
it belonged to him. The judge was much dis-
pleased with this; but he was also very glad,
because he thought he should now be able to
test the wisdom of the king, and to know whether
what he had heard of it was true.

The two went to the king with their case.
The king said:—"Leave the horse here, and re-
turn, both of you, to-morrow at noon."

While they yet stood before the king, there
came into his presence also a butcher and an
oil-dealer, disputing about a purse of money,
which the butcher said was his, and which the

oil-dealer said was his. The king said,
"Leave the purse here, and return, both of
you, to-morrow at noon."

No sooner was this said, than there came a
scribe and a muleteer, with a woman whom
each of the two men claimed as his wife. The
king said to the men, "Leave the woman here,
and return, both of you, to-morrow at noon."

Noon of next day came, and all the men
stood a second time before the king. First
addressing the poor man, he said, "Go and
point out which of all those horses belongs to
you." The man obeyed. Then the king ad-
dressed the like command to the judge; and he
obeyed. Thereupon the king said, "Give the
horse to the judge, and give the beggar forty
stripes." He said also, "Give the purse to the
butcher, and give the oil-dealer forty stripes."
He said finally, "Give the woman to the scribe,
for she is his wife; and give the muleteer
forty stripes."

After this the judge, being permitted to
speak privately with the great king, asked
him how he had been able to judge as he had
done; for in each case it appeared that the
judgment was just. The king said, "When
the poor man went up to the horse, the animal
did not recognize him—he knew the horse,
but the horse did not know him; but when
you went he recognized you, and from the tips
of his ears downwards he was all over smiles.
Then as to the purse; I ordered it to be
boiled for a time; and bye-and-bye there were
clear signs of fat, but no signs of oil. And
in regard to the woman, she was ordered by
me to provide barley for a lot of mules, and
she could not do it; but she succeeded beau-
tifully in arranging the papers and other
writing materials of a scribe."

The judge was greatly pleased with the
wisdom and justice of the king; the king,
too, was greatly taken with this judge who
appreciated him, and made him stay with
him ever after, to help him in his judgments.

GENIUS AND LABOUR.

DOWNRIGHT hard work is essential to
success in anything that is worth doing
in the world. No native ability relieves a
man from the necessity of earnest and persist-
ent application to whatever he undertakes, if
he would be efficient in his endeavours. This
is as true for men of brilliant genius as for
those of moderate capabilities. Indeed, it is
commonly recognized by them more readily
than by inferior minds. "The fact is," says
Ruskin, "that a man of genius is always far
more ready to work than other people, and
gets so much more good from the work that
he does, and is often so little conscious of the
inherent divinity in himself, that he is very
apt to ascribe all his capacity to his work,
and to tell those who ask how he came to be
what he is, 'If I am anything, which I much
doubt, I made myself so merely by labour.'" So
if a man thinks he has genius in one direc-
tion or another he will best prove it by work-
ing hard and persistently at anything he un-
dertakes in that direction. His genius will
prompt him to labour, not relieve him from
labour.—*Sunday School Times.*

Words of the Wise.

HE who will do a good work for God must have a good work done within him. The power of acceptable and remunerative service is in the soul of one who is sanctified.

THE best recipe for going through life in exquisite way with beautiful manner, is to feel that everybody, no matter how rich or how poor, need all the kindness they can get from others.

If a man have a thought which will bless the world, but which he selfishly withholds, he is an enemy to his race. And so small a duty so great as this is the difference between the benefactor and the wrong-doer.

AS even the sparrows are not over-looked by our Heavenly father, so nothing, whether good or ill, ever happens to His children without His provident care and will, and all the things are surely working out in the end, the highest good they will permit.

FLATTER not thyself in thy faith to God, if thou wantest charity for thy neighbour; and think not thou hast charity for thy neighbour, if thou wantest faith in God—when they are both wanting; they are both dead, if once divided.

EVEN our natural love of destruction can be changed into a love of creation. Look at Paul. He wanted to destroy the Christian Church, but God changed his nature, and killed the old lion in him, and "out of the eater came forth meat."—*Dr. Richard Newton.*

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."

FOR a long time I felt myself to be a lost sheep, not knowing on whom to rely; and now, with the deepest consciousness that I have at last attained rest, I exclaim, "The Lord is my shepherd; what is there that can harm me?" And as I look forward into the future, I exclaim with David, "I shall not want."—*Aug. Tholuck.*

WE are opposed to enlarging the list of holy days, because we believe that the creation or acceptance of other such days besides the Sabbath tends—we speak in the light of the history of them—to weaken the sense of obligation to observe the Sabbath, and to reduce all such days to the character of holidays.—*Methodist.*

TO him whom the science of nature delights, every object brings new proof of the existence of a Deity, and everything that proves this gives cause for admiration. If he lifts his eyes to the clouds, finds he not the heavens full of wonders? If he looks down to the earth, does not the worm proclaim a Maker? Could less than Omnipotence have formed and framed these things?

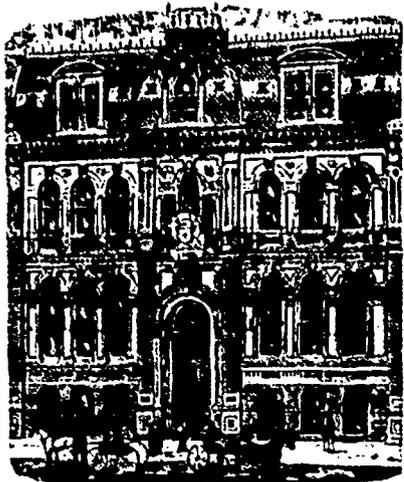
"THROUGH flood and flames, if Jesus leads, I'll follow where He goes." We like to hear you sing that; but how about making up to that neighbour to whom you have not spoken for some time, and how about your failing to pay what you promised the pastor? And then, too, how much have you given to missions within twelve months?—*Religious Herald.*

AS I stood musing at a window, I saw a fly upon it, and made a brush with my hand to catch it. When I opened my hand the fly was not inside, but still in the same place on the glass. Scarcely thinking what I did I made another brush with my hand, and thought that I had captured the insect, but with the same result. There was the victim quietly retaining his place in spite of me. It was on the other side of the glass. When I saw it was so, I smiled at my folly. Those who attempt to find pleasure outside of Christ will experience a like failure, for they are seeking on the wrong side of the glass.—*Spurgeon.*

MINISTERS make a great mistake when they introduce into their sermons and speeches language that is indelicate. Sometimes, for the sake of the supposed wit they contain, they relate stories that are coarse and offensive, or make use of illustrations that are immodest. Worse than this, they may so far forget themselves on special occasions, when the license is supposed to be unusual, as to be indecent. But they make a mistake—because it is in bad taste and is dishonouring to their culture and profession; and because the people whom they ought to be most anxious to please are offended by their grotesqueness. The applause of a few "low fellows of the baser sort" is a poor compensation for the withdrawal of their good opinion by those who are pure and respectable.

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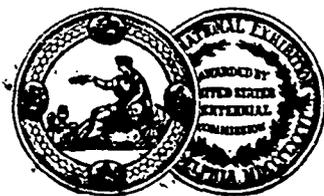
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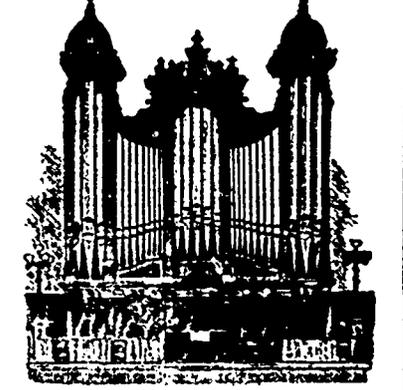
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COCOA. | **Prize Medal**
ROCK COCOA.

As this article contains no admixture of Fat, care
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NOTE. Beware of inferior makes, some-
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 larger profits.

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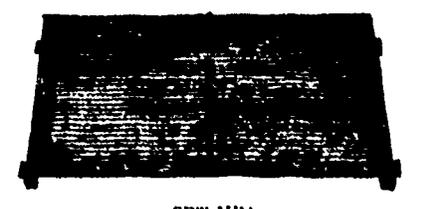
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Call on, or address,
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London Furniture Co.,
 149 Yonge Street, Toronto,

beg to inform the public that they have on hand a
 new and full assortment of CHOICE FURNI-
 TURE, and all kinds of CARPETS, which will be
 sold at lowest living rates. And would invite all re-
 quiring goods in either of those lines, in large or
 small quantities, to call and inspect their stock and
 prices ere purchasing elsewhere.

They also manufacture and keep on hand the
IMPERIAL NOISELESS SPRING BED.



SET UP!
 Packed for Shipment, 6 ft. by 8 in. square.

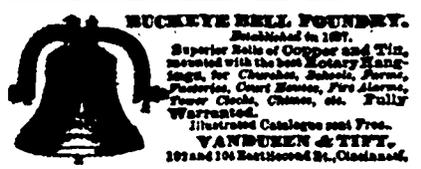
The Question of Spoons.

When the Government introduced the
 protective tariff they did so on the prin-
 ciple that "THEY WOULD EITHER
 MAKE A SPOON OR SPOIL A
 HORN." The great authorities in Par-
 liament and in the press have not yet de-
 cided which result will happen, and
 some consider it doubtful if it shall ever
 be unanimously decided. Of more im-
 portance, however, to the families of our
 people—when gathered at their breakfast
 table quaffing their tea and coffee—of un-
 certain price—to know that the CELE-
 BRATED NICKELITE SILVER
 SPOONS are still within their reach.
 The Government laid their hands fear-
 lessly upon the clothing we wear, the food
 we eat, and the fuel we consume; they
 taxed by the dollar and by the pound, ad
 valorem and specific, but "woodman
 spare that tree," they spared the Nickelite
 Spoons, by just leaving them among the
 revenue tariff lists.

These celebrated Sheffield spoons and
 forks are the result of years of labour,
 experience and capital. They require, to
 produce them, heavy and expensive ma-
 chinery, and they require the world for a
 market. They are adapted to all cli-
 mates, from the extreme North to the
 Sunny South, they stand HARD usage or
 SOFT, and anyone with a rag and a bit
 of chalk can make them shine like silver.
 The prices, too, are cheaper than ever.
 Tea Spoons, 90c., \$1.50, and \$2.00 per
 dozen; Dessert Spoons or Forks, \$3.00,
 \$4.50, and \$6.00 per dozen; Table
 Spoons or Forks, \$4.00, \$5.50, and
 \$7.00 per dozen. Each article is
 stamped "Nickelite, R. W. & Co." Ask
 your storekeeper for them and take none
 other. Every article guaranteed for five
 years.

Don't waste your savings on cheap
 trash, but buy a set of these useful goods,
 and you will never regret it. To be had
 of all dealers in the Dominion. Manu-
 facturers, R. WILKES & CO., Beaver
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