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# THE CANADA PRESBYTERIAN

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## NOTES OF THE WEEK.

REV. SHELDEN JACKSON, D.D., in his recent trip to Alaska made a canoe voyage of 250 miles along the coast in order to visit some of the mission stations.

At Rhode, in Germany, during a recent storm, Herr Cordes, a Roman Catholic priest, had just finished hearing a confession, when a flash of lightning struck the church, entered the confessional, and instantly killed the priest.

REV. MR. MARSHALL, a Baptist missionary, writes to the Lucknow "Witness" that in Orissa, 400 Hindoos have renounced caste and become Christians. There are among the 400 many of the highest caste and of considerable wealth.

THE Rev. Dr. William Taylor has declined his London call and returned to his labours at the Broadway Tabernacle, New York. During the coming season he will deliver a course of lectures on "Miracles" before the Princeton Theological Seminary.

THE Rev. W. D. Russell, a graduate of Montreal College, of 1878, has returned from a year's sojourn in Scotland with health restored. Mr. Russell had to decline two calls before he left Canada, and we are glad that he is now able to assume the work of the ministry.

THE best known of the recent hymns of Sankey, Bliss and others are being translated into the vernacular by the Rev. Isaac Fieldbrave, native pastor of the Hindoostani church at Lucknow, India. The boys and girls in the mission schools are already singing about fifty of them.

FIVE Maori children and those of five white settlers in New Zealand were recently examined together. The white triumphed in writing from dictation and reading aloud, the natives in grammar and in writing, and solved twenty-two out of thirty arithmetical problems, whilst the others worked only fourteen.

THE last annual report of the Confraternity of the Blessed Sacrament, to which reference was made last week, shows a combined clerical and lay membership of 11,656. The society is organized into branches called "wards," and of these there are 155 in England and nine in the Colonies. The "Intercession P per" has a monthly circulation of 11,000 copies.

THE Orillia "Packet" says: "We cordially endorse the suggestion that the churches unite upon a Sabbath for Thanksgiving Day, made by a correspondent of

the CANADA PRESBYTERIAN. When a week day is chosen, the attendance at the places of worship is humiliatingly small, while the attendance at the grog-shops would indicate that Bacchus received the bulk of the offerings—and probably of the praise. By all means let us return to the Apostolic custom in this matter, by having the people assemble to render praise and thanksgiving, and to bring offerings, 'on the first day of the week.'"

ON the 10th of August, 1877, Rev. Sheldon Jackson, D.D., and Mrs. A. R. McFarland reached Fort Wrangell to commence Presbyterian missions in Alaska. After making the necessary arrangements for the mission Dr. Jackson returned to the States, leaving Mrs. McFarland in charge. In August, 1878, the mission was reinforced by the arrival of Rev. S. Hale Young. On the 3rd of August, 1879, Mr. Young taking advantage of the presence of Rev. Henry Kendall, D.D., Rev. Sheldon Jackson, D.D., Rev. A. L. Lindsly, D.D., and Rev. W. H. R. Corlies, M.D., proceeded to the formal organization of a church. Twenty-three members were received, of whom eighteen were Indians. Among the latter were several chiefs of the Stickeen nation. Thus we are in a position to report the organization of the first Protestant church in Alaska.

ON the evening of Monday, the 8th inst., a very interesting meeting was held in Knox Church, Woodstock, in view of the departure of the Revs. Robert and W. N. Chambers as missionaries to Turkey. Rev. W. T. McMullen presided, and addresses were given by the Messrs. Chambers, Rev. W. A. McKay, M.A., of Chalmers' Church, and the Rev. John McLewen of Ingersoll. The County of Oxford is surely supplying its share of men both to the Home and Foreign Fields. Among these is the Rev. G. L. McKay of Formosa, correctly described by Mr McMullen in his opening address as one of the most successful missionaries of modern times. The county town now furnishes two missionaries, and these from one family whereof a third member is already in the Presbyterian ministry in the United States. Their father, Mr. Robert Chambers, is a respected elder in Knox Church, Woodstock. The Messrs. Chambers left on the 9th for Erzeroum, where they are to labour under the auspices of the American Board.

DR. SCHAFF, writing to the N. Y. "Observer" from Bohemia, referring to the persecutions of Protestants by the Austrian Government, says: "The latest fact in this connection is a document just issued in the name of the minister of public worship (a Roman Catholic) by the Evangelical Oberkirchenrath, the highest Protestant Council at Vienna, dated June 18th, 1879, of which a copy (in German) lies before me. It is addressed to the Reformed ministers of Bohemia, and warns them against the foreign support and influence which have of late proceeded especially from the Free Church of Scotland and which must be closely watched. The Oberkirchenrath claims the exclusive right of intercourse with foreign churches; but, in fact, it has no such intercourse and cares nothing about it. I am told that one of the delegates to the Council at Edinburgh was deprived of his former governmental grant of 100 guilders, to supplement his scanty salary, because it was supposed that he did not need it if he could travel to Edinburgh, and because his report of that Council in a newspaper did not meet the approbation of his superiors at Vienna."

THE French savant Dr. Bertillon has given the results of his study of the mortality statistics of every country of Europe. He comes to the conclusion that marriage is conducive to health, long life, and morality, that it is, so to speak, a limited insurance against disease, crime, and suicide. He says that a bachelor of twenty-five has not a better prospect of life than a married man of forty-five; that among widowers of from twenty-five to thirty the rate of mortality is as great as among married men of from fifty-five to sixty. Taking the French bills of mortality, he shows that while the annual death rate among married men between twenty and twenty-five years of age is rather under 10 per 1,000, bachelors of that age die at the rate of 16, and widowers at the rate of 19 per 1,000. These figures apply to the whole of France, while taking Paris, it appears that the rate for men of between twenty and twenty-five years of age is 15.7 per 1,000 for married men, 27 per 1,000 for bachelors, and 32 per 1,000 for widowers. With advanced life the difference goes on increasing.

As reported in another column of this issue, the Presbytery of Guelph, having met on Tuesday, the 9th inst., in Knox Church, Guelph, and transacted ordinary business, adjourned to meet in the same place in the evening for the purpose of ordaining Mr. William Wilkie, and for his designation as a missionary to India. The Presbytery met accordingly at the appointed time in the body of the church. Besides the members of Presbytery there were present several ministers from a distance and a large assemblage of the friends of Mr. Wilkie who were anxious personally to wish him God speed in the important work marked out for him. Mr. Wilkie is a native of Guelph and a member of Knox Church in that city. Many friends have watched his career with deep interest, and they seem fully to appreciate his ability, his determination, and the devotedness with which he has given himself to missionary work. The services were commenced with devotional exercises, after which Rev. W. S. Ball preached an eloquent and impressive sermon from John viii. 12: "I am the light of the world;" and Matthew v. 14: "Ye are the light of the world." After propounding the usual questions, and receiving an assenting answer to each, prayer was offered up by Rev. Mr. Ball and laying on of hands was performed. The right hand of fellowship was afterwards given by all the clergymen and elders present. Professor McLaren, in his capacity as Convener of the Foreign Mission Committee then addressed the newly ordained missionary, and presented him with a Bible as his commission. Rev. Mr. Smellie addressed the congregation very ably, showing in clear language the assistance that missionaries should receive from them. He held that a high distinction had been conferred upon Knox congregation and their pastor, by having one of them leave on such an important mission. He urged upon Presbyterians the necessity of feeling that they had a common interest, and should cheerfully furnish the means for prosecuting the work. Mr. Thos. McCrae followed in an able address. He considered it an honour to Guelph that one of their number was to be sent to a distant land as an Ambassador for Christ. Our duty was to sustain the missionary not only by our prayers but with our substance. We should also seek out others to follow in the missionary's footsteps. The meeting, which throughout was of a solemn and interesting character, was closed with the benediction.

## PASTOR AND PEOPLE.

### "HERRINGS FOR NOTHING!"

I was recently appointed to labour for a short season down by the sea on the coast of Lancashire. A large building was taken for services on the Lord's day; but from uncontrollable circumstances there were no local friends to help in the work. Accordingly, on the morning of the Sabbath I presented myself at the Assembly Rooms, and was shown by the hall-keeper into a very handsome and spacious hall, where all the needful preparations had been made for public worship. I had brought a boy with me to distribute hymns, and leaving him without, took my place to wait for the expected audience. The time announced was half-past ten . . . I waited until the time appointed; but *no one* came. I waited on, with the same result, feeling more miserable and depressed than ever before; still no one came. A few of the theatricals peeped in upon me, and some of the tavern waiters; but none entered; and at eleven o'clock my patience was exhausted, and I left the place, to meet at the door the feigned and mocking condolences of the theatricals and waiters aforesaid. The sea-beach was but a few yards distant, and full in view; and the long esplanade fronting the sea was literally black with people, walking, lounging, and sitting, in the calm sunshine, and inhaling the gentle breeze from the sea.

And as I walked along in utter loneliness, I felt most keenly the Master's wisdom in sending out *two* and *two*. If I had had only one friend, the feeling of loneliness would never have been experienced; but I was alone. Then I lifted up my heart to the Lord, asking that my utter failure might yet redound to His glory in the attempt I now resolved to make to speak in the open air.

On a spot where the beach shelved gently down I took my stand, with my back to the sea and my face to the crowded esplanade above. I read, as loudly as possible, Isaiah lv., and then engaged in prayer. So prepared to speak for Jesus, I looked fully round for the first time, and there were hundreds of people stopping to hear. I had to abandon the sermon I had prepared, and to cast myself on the Lord for a word in season; and then I commenced as follows:

"I want you to think of a bitter east wind, a declining day, fast falling snow, and a short muddy street in London, at the far east. Put these thoughts together and add to them the picture of a tall stout man, in a rough great-coat, and with a large comforter round his neck, buffeting through the wind and storm. The darkness is coming rapidly, as a man with a basket on his head turns the corner of the street, and there are two of us on the opposite sides. He cries loudly as he goes 'Herrings! three a penny! red herrings, good and cheap, at three a penny!' So crying he passes along the street, crosses at its end, and comes to where I am standing at the corner. Here he pauses, evidently wishing to fraternize with somebody, as a relief from the dull time and disappointed hopes of trade. I presume I appear a suitable object, as he comes close to me and commences conversation:

"Governor, what do you think of these 'ere herrings?"

"As he speaks, I note that he has three in his hand, while the remaining stock are deftly balanced in the basket on his head.

"Don't you think they're good?" and he offers me the opportunity of testing them by scent, which I courteously but firmly decline; 'and don't you think they're cheap as well?"

"I assert my decided opinion that they are good and cheap.

"Then, look you, governor, why can't I sell 'em? yer have I walked a mile and a half along this dismal place, offering these good and cheap uns; and nobody don't buy none!"

"I do not at all wonder at that," I answer.

"Tell us why not, governor; tell us why not."

"The people have no work at all to do, and they are starving; there are plenty of houses round here that have not had a penny in them for many a day; was my convincing but unsatisfactory reply.

"Ah! then governor," he rejoined, "I've put my foot in it this time; I knew that they was werry poor, but I thought three a penny 'ud 'tempt 'em. But if they haven't the ha'pence, they can't spend 'em, sure enough; so there's nothing for it but to carry 'em back, and try and sell 'em elsewhere. I thought by

selling cheap arter buying cheap, I could do them good, and earn a trifle for myself. But I'm done this time."

"How much will you take for the lot?" I inquired. "First a keen look at me—then down came the basket from his head—then a rapid calculation—then a grinning inquiry—

"Do you mean profit an' all, governor?"

"Yes."

"Then I'll take four shillin', and be glad to get 'em."

"I put my hand in my pocket, produced that amount, and handed it to him.

"Right! governor, thank'ee! What'll I do with 'em?" he said, as he quickly transferred the coins to his own pocket.

"Go round this corner into the middle of the road, shout with all your might, 'Herrings for Nothing!' and give three to every man, woman, and child that comes to you, till the basket is emptied."

"On hearing these instructions, he immediately reproduced the money, and carefully examined it piece by piece. Being satisfied of its genuineness, he again replaced it, and then looked very keenly and questioningly at me.

"Well," I said, "is it all right and good?"

"Yes," said he.

"Then the herrings are mine, and I can do as I like with them; but if you don't like to do as I tell you, give me my money back."

"All right! governor, an' they are yours; so if you says it, here goes!"

"Out of sight myself, I stood at the corner to watch his progress; and speedily he neared the house where a tall woman I knew stood at the first floor window, looking out upon him.

"Here you are, missus," he bawled, "herrings for nothing! a fine chance for yer; come an' take 'em!"

The woman shook her head unbelieving, and left the window.

"You're a fool!" said he, "but they won't be all so. Herrings for nothing!" A little child came out to look at him, and he called to her, "Yer, my dear, take these into yer mother, tell her how cheap they are—herrings for nothing." But the child was afraid of him and them, and ran indoors. So down the street, in the snowy slush and mud, went the cheap fish, the vendor crying loudly as he went, "Herrings for nothing!" and then added savagely, "Oh, you fools!" Thus he reached the very end; and then turning to retrace his steps, he continued his double cry as he came, "Herrings for nothing!" and then in a lower but very audible key, "Oh, you fools!"

"Well!" I said to him calmly, as he reached me at the corner.

"Well!" he repeated, "if yer think so! When you gave me the money for herrings as yer didn't want, I thought you was training for a lunatic 'sylum! Now I think all the people round here are fit company for yer. But what'll I do with the herrings, if yer don't wan't 'em and they won't have 'em?"

"We'll try again together," I replied; "I will come with you this time, and we'll both shout."

"Into the road we both went; and he shouted once more and for the last time, 'Herrings for nothing!'"

"Then I called out loudly also, 'Will any one have some herrings for tea?"

"They heard the voice, and they knew it well; and they came out at once, in twos and threes and sixes, men and women and children; all striving to reach the welcome food. As fast as I could take them from the basket, I handed three to each eager applicant, until all were speedily disposed of. When the basket was empty, the hungry crowd who had none was far greater than those that had been supplied; but they were too late; there were no more 'Herrings for nothing!'"

"Foremost among the disappointed was a tall woman of a bitter tongue, who began vehemently, 'Why haven't I got any? ain't I as good as they? ain't my children as hungry as theirs? Why haven't I got any?"

"Before I had time to reply, the vendor stretched out his arm towards her, saying, 'Why, governor, that's the very woman as I offered 'em to first, and she turned up her nose at 'em."

"I didn't," she rejoined passionately; "I didn't believe you meant it!"

"Yer goes without for yer unbelief!" he replied. "Good-night and thank'ee, governor!"

As I told the story upon the sea-beach, the crowd

gathered and increased, and looked at each other; first smiled, and then laughed outright.

It was my time then I and I said, "You cannot help laughing at the quaint story, which is strictly true. But are you sure you would not have done as they did; been as unbelieving as they? Nay! are you sure you are not ten thousand times worse than they? Their unbelief only cost them a hungry stomach a little longer; but what will your unbelief cost you?—God—not man—God has sent His messenger to you repeatedly for many years, to offer pardon *for nothing!* peace *for nothing!* salvation *for nothing!* He has sent to your houses, your home, your hearts, the most loving and tender offers that even an Almighty God could frame; and what have you replied? Have you taken the trouble to reply at all? Have you not turned away in scornful unbelief, like the woman? or ran away in fear like the little child?"

"Take warning by that disappointed crowd of hungry applicants. When they were convinced the offer was in good faith, and would have gladly shared with their fellows, they were *too late!*"

"Let it not be so with you! Do not *you* be in that crowd of disappointed ones, who will be obliged to believe, when belief will not help them."

As I looked earnestly upon that vast crowd upon the sea-shore, the laughter was utterly gone, and an air of uneasy conviction was plainly traceable upon many faces.

"Will you not come to God by Jesus now?" I entreated. "He is waiting, watching for, pleading with you! there is salvation, full, free, and eternal, uttermost, complete redemption—*all for nothing!*"

Though we had no place to retire to, it was good to walk up and down on the beach, showing the way of God more perfectly to some who were attracted and impressed by this commencement of a sermon by the sea.

### HEART'S-EASE.

A pretty little village, nestling among the great mountains that surrounded it on all sides, as if they would fain shelter it from all outside cares and trouble, and very peaceful indeed it looked, with the sunset glow of a summer evening flinging its radiance over vale and hill, and embracing the whiteness of the pretty little cottages that mainly composed the village. Old and young seemed alike to be enjoying the beauty of the evening, as they gathered in groups or rested quietly at their cottage doors. With one of the latter I tarried to speak a few words in admiration of the small flower garden which, I well knew, was the pride and delight of the old man's heart. "Did you ever see finer pansies than these, ma'am," he said, exultingly, as he gathered a few and gave them to me. Certainly I never did, for their rich dark beauty was only equalled by their perfect formation and the soft cream-like shading petals.

"Pansies for thoughts," I said, "they suggest very peaceful ones, I think."

"Don't you like the old English name for 'em best, ma'am? Heart-ease. 'Pears to me like it fits 'em better. They allars seems to thrive so contentedly in any out-of-the-way corner you puts 'em in, so lowly too, for all their being so much richer looking than many of their taller neighbours."

Quaint as the old man was, I was struck by the force and truth of his remarks.

The melody of a happy, trustful voice came floating out to us from an open window, and he added, "There's our village Heart's-ease singing now."

"What do you mean?" I asked.

"Only a neighbour of mine, ma'am, a young woman who has seen a deal of trouble, poor thing, but she is so happy and peaceful that the people round about here always call her 'our Heart's-ease,' and go to her whenever they are in trouble. They think it fits her just as it does the pansies."

A few days after, I determined to make the acquaintance of "our Heart's-ease," and made my way to the white cottage. Within a covered porch I found Alice Fern sitting, busily sewing on a little child's dress. As I looked upon the serene and peaceful face, I did not wonder at the name the villagers had given. After a little, I learned that she was a young widow, having lost her husband, a sailor, two years ago, just when she was expecting him home. Since that time she had been dependent on her own exertions, for supporting her invalid mother and her little child. A baby had died a year ago.

"How much you have had to worry you," I said. "The blessings always came more thickly than the troubles," she answered brightly. "You have found the silver lining to the cloud, then, I expect."

"That is it, ma'am, I have been a slow learner, but God has at length taught me to trust Him in the dark as well as in the light—when I cannot see the way as much as when I can."

"And you have found Him faithful that promised?" I asked. She looked up from her work as if surprised that I should ask such a question.

"I have found Him able to do exceeding abundantly above all that I can ask or think, for His faithfulness reacheth unto the clouds. No words of mine can tell what He has done for me," she answered simply.

"I do not wonder now that your neighbours give you the name of Heart's-ease," I said smiling.

"They seem to wonder why I am not worried and fretted and anxious as so many of them are. Poor things, I wish they would try my way."

"And what is your way?" I asked.

"Casting all your care upon Him for He careth for you; when that is done, what is there left to worry about?"

"But people are not willing to do that," I said.

"I know it," she answered, "and I was not once, but I have learnt the better way now, and it is such comfort that I want to get every one else to try it."

"It does seem strange that people should be so willing to keep their burdens and their worries, when they might be so easily rid of them all," I remarked.

"That is what I tell them, ma'am. If they could only once realize the comfort there is in leaving everything with Him who knoweth what things we have need of before we ask Him even, they would no longer wonder at the heart's-ease it brings to one."

"No, indeed, for the Lord is a stronghold in the day of trouble, and He knoweth them that trust in Him, and underneath are the everlasting arms," and with these words I bid her farewell, feeling she was indeed one who through deep waters had come into a fuller possession than many, of the "peace that passeth all understanding," the only sure foundation for the tranquility and restfulness of mind, which was so truly Heart's-ease and having nothing to trouble her, because she had cast it all upon Him, the result was

A heart at leisure from itself  
To soothe and sympathize.

#### HE GIVETH MORE GRACE.

That is good news. I do not know that I ever heard better. His giving great grace at first does not exhaust His loving kindness. It is rather a pledge that He will go on to do still more abundantly. We marvel to see a noble and virtuous prince marrying a poor damsel. That is condescension. But we marvel not to find that after he marries her he treats her like a queen. The Lord loved us, even when we were lost; how much more shall we be blessed of Him when we have been accepted in the Beloved! I know no stronger or fairer reasoning than that.

Even a little grace is a great thing. It is so rich and valuable that God never puts it into any but vessels of mercy. It is so excellent that whoever has grace has the promise of glory, if I understand the prophet, (Psalm lxxiv. 1.) Grace leads to glory as certainly as sin leads to misery.

The apostle says the Lord gives grace to the humble. The proud refuse grace. They think they are good enough, and can do without it. It is with empty pitchers that we must draw water from the wells of salvation. The Lord knoweth the proud afar off. The reason why those who have grace have not more grace is, because they do not sufficiently humble themselves under the might hand of God. O, poor humanity!

The grace we have to-day is seldom, if ever enough for to-morrow. We, therefore, need a constant increase. Fresh supplies of food are daily needed by the healthy labourer. It is a great thing for a saint to gain one victory. That shows him that, by God's grace, he can overcome. But David's slaying of the lion and the bear did not make him victorious over Goliath. It was God who gave him the victory in each case. Himself said so. But his experience as a shepherd-boy encouraged him when he met the pride of Philistia.

One of our great errors is that we are satisfied with a little. God warns us on this point. "I am the

Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it." "I have done great things for you already; look to me, and I will do more for you. We are not straitened in God, but in our own compassions. O that our hearts were enlarged! We need full salvation, and it is provided. Let us come and drink abundantly.

He gives more grace when we need it. Dying grace is not given to the living. To fight well is often our highest duty. To exult in God through Christ, will be a blessed privilege indeed; but the spoils come after the battle. Harvest is preceded by ploughing and sowing. Peace will come soon enough, and will last long enough.

But let us never rest satisfied with past attainments. The secret of Paul's great growth is told us by himself: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Wellington did not think his work done till after the affair at Waterloo. Our work will not be done till we get our crown.

We need, and to the last shall need more grace. Whatever convinces us of our need is good for us, and it is a great thing to know that we are poor, if we only may lay hold of the unsearchable riches of Christ. It is a blessed thing to know our misery, if we are but led to find solace in Christ. None ever gets the linen white and clean who esteems his own righteousness as anything but filthy rags.

We may confidently trust Him for more grace, because He sincerely offers it, because He says He will give it, because He knows we need it, because He has given it to millions, and because He has given us some already, and that is a pledge of more. For when did He ever begin to build, and find Himself unable to finish? When did He ever bid us ask in vain? He never mocks any soul that cries to Him for mercy while life lasts.

"He giveth more grace." Then I will praise Him, love Him, trust Him, give Him all my heart, and all my confidence.—*Dr. W. S. Plumer.*

#### PAYING THE MINISTER AT FUNERALS.

Perhaps in no one matter is more injustice done to ministers of the gospel, than in that of asking them to bury our dead, or officiate at funerals without compensation, especially, when such service is rendered by one who is not the pastor of the family for whom service is rendered. No person or family would expect the undertaker, the sexton, or the liveryman, to furnish their services for nothing; and yet we fear that in many cases it is far from the thought of the bereaved family to compensate the officiating clergyman, be he their own clergyman or a stranger.

This ought not so to be. What would you think of the couple asking a minister to unite them in marriage without some kind of a fee being presented? And yet the same parties, perhaps, may call in the minister of their church—if they have one—or a neighbouring minister, to perform a ceremony far more taxing upon his time, energies and sympathies, and fail to offer the least compensation.

These same persons are far from thinking they are doing an injustice. The fault lies in the habit or custom of the thing, and duty in the premises being so imperfectly understood. The fault, we think, often lies with the ministry itself; in not instructing their people in this important matter, or rather with the Church at large in not bringing the subject up for discussion. It may also lie with the religious press, in failing to instruct the public; or again, our consistories or church officers may fail to educate the people as to duty in this important, and to a minister, this most delicate matter.

The writer knows a church which has a resolution of consistory that, whenever a funeral service is performed within their congregation by a minister other than their own (or when their church is without a minister), the family receiving the service shall be requested to compensate the clergyman; or if the family be poor, then the church shall pay the amount they have fixed upon from the "poor fund"—and we believe the plan a just one; for in this as in all other matters of the ministry "the labourer is worthy of his hire," and many will only need to know what duty is, to do it cheerfully.—*By an Elder, in Sower and Gospel Field.*

#### THE SABBATH.

The fifty-two Sabbaths of rest, with which the year is interspersed, are like patches of verdure watered by ever-springing fountains, that dot the inhospitable wilderness and invite its fainting travellers to exhilaration and repose. O! precious day!—the workman's jubilee—the shield of servitude—the antidote of weariness. How it smooths the brow of care. How it brightens the countenance of gloom. How it braves the enervated limbs of labour. How it revives the drooping spirit. How it gives wings to the clogged affections and aspirations of the soul. How it lifts the groveller from his low pursuits and fills him with a noble self-respect.

Companions of labour! Have you ever attempted to compute the value of the Sabbath, even in this lowest of its uses, as a provision of rest for the body? O! glorious Sabbath, almoner and nurse of health. We, the children of toil, flee to the shadow of thy protection. Thou standest beside us like some guardian spirit, casting over us the shield of thine excellency, enfolding our jaded powers in Thy sustaining arms, and saying to the encroaching tide of human selfishness: "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed. May Thy bulwarks, notwithstanding all hostile assaults, stand strong among us as the everlasting hills and be in all coming ages for a refuge and a covert to the children of men."

A really sanctified Sabbath throughout the world would present one of the most interesting spectacles that could be witnessed on earth.

Look forth on a Sabbath morning when all is peaceful and quiet, as God designed the Sabbath to be, and behold! the delectable representation of the Sabbath—rest! Then every sound would breathe softer; every tint gleam brighter; every scene would appear fresher, and we might read in every softened feature of nature the sweet tranquility of Sabbath—rest. The gates of the Temple of Mammon are shut and the gods of silver and gold are forsaken by their week-day devotees.

The chiming bells, sounding alike across country and towns, are calling upon all men to cut the cords of their earth-bound thoughts and low cares and go up to worship at the footstool of Jehovah.—*A. Printer, Prize Essay on the Sabbath.*

#### RELIGIOUS OBSTRUCTIVES.

Our Presbyterian system affords many opportunities for cultivating the spirit of active devotion to Christ, but in a multitude of cases, these opportunities are neglected. And too often Presbyteries set the example. We hardly know a sadder spectacle than that of a large Presbytery occupying its time in considering the great question, "How not to do it." There are brethren that have a marvellous fertility in treating that question. They can ring the changes on it wonderfully. Some new method of activity has been brought into operation in their neighbourhood; it is new, therefore unconstitutional; and they cannot rest till they have repudiated and denounced it. There is something intensely saddening in the thought of men; able and good men in their way, signalling their life—if the word signalling may be used of anything so poor—by applying the drag and pulling the bridle against their more active and enterprising brethren. We remember once, in travelling along a Highland road, observing a heap of old shoes at the foot of a steep declivity; and on asking how they came there, we were informed that the driver of the public coach was in the habit, each morning as he set out, of nailing an old shoe on the face of the drag attached to the hind wheel, and then, when he came to the bottom of the hill, pulling it off, and consigning it to the heap. We know men whose whole public life would be fitly represented by such an ignoble heap—men who, deeming that the world's salvation depends on keeping things going in the old fashion, have delivered speech upon speech, year after year, for the purpose of obstructing the onward movements of the day! And all the while without any conception of the poverty of the *role* they have chosen, or the pitiable policy of stopping those who take a more vivid view than themselves of the needs of the world and the duty of the Church!—*Catholic Presbyterian.*

THE Corea has a population of from twelve to fifteen millions, who have never yet had any portion of the Holy Scriptures in their own tongue.

## OUR CONTRIBUTORS.

## ANGLO-ISRAEL.—NO. VI.

Philo-Israel's Historical, Ethnical, and Philological arguments in proof of British Identity with the Lost Ten Tribes of Israel, is here continued.

## WE TRACE IT THUS THROUGH PHILOLOGY.

25. We have seen the strong grounds that exist for believing that the Cymry of Wales were the very people mentioned on the Assyrian inscriptions as the Khumri of *Beth Khumri* or *Samaria*. Now, if the early settlers in Wales of the Celtic tribes of the Cymric stock were not Hebrews, how can we account for the fact that their learned men, as late as the sixth century of our own era, A.D., wrote in the *Hebrew* tongue? "Taliesin expressly says in one of his poems, entitled 'Angar Cyvyndawd,' 'My lore has been declared in Hebrew—i.e., in the Hebrew tongue'." (Davies' Myth., British Druids, p. 573). How can we account further for the fact that modern Welsh is full of Hebrew words and of Hebrew idioms? that a distinguished philologist and learned divine stated lately to the writer of these lines, that wishing to acquire a deeper knowledge of Hebrew than he otherwise could obtain, he had been obliged to acquire a fluency in the Welsh vernacular as now spoken and written, to help his labours? How is it Archbishop Trench finds that out of 100 of our English words as now in use, 60 per cent. are of Scandinavian—that is, Celtic Cymric—origin, while only 30 come from Latin, 5 from Greek, and 5 from other sources?

## THE WELSH LANGUAGE.

26. But the Welsh language indicates a Hebrew origin from another point of view. "It was embodied in verse long before other languages now spoken in Europe rose into notice, and the literature of the Welsh cultivated and abundant lays claim to being the most ancient in Europe" ("The Literature of the Kymry," by T. Stephens). The language thus is the most ancient in Europe, and it was pure Hebrew originally, as used by its poets in Wales in the sixth century, A.D. It must therefore have been derived either from the contact of the Cymry with Hebrews (of which contact there is no evidence in history that the Celts were the subjects at any time), or the Cymry must be a part of the Hebrew race now separated from their nomadic Celtic matrix, and located to-day in Wales and in some other parts of these "Isles of the West" (Isa. xxiv. 15).

## THE REV CANON LYSONS' TESTIMONY.

27. But does the Gothic or Scythian portion of our ancestry on the Anglo-Saxon side yield philologically any traces of their long-lost Hebrew origin? Certainly it does! Let Canon Lysons tell us how, in his volume on our "British Ancestors." This author, as well as Sharon Turner the historian of the Anglo-Saxons, knew nothing of "Our Identity with Israel." Their testimony we now use is "blind testimony" of a scientific and very valuable kind, thoroughly, on all accounts, to be relied upon. Canon Lysons at page 523 of his book, says, "Rowland deduces in his *Mona Antiqua Restaurata* as many as three hundred British roots from the Hebrew; but I suspect that a vast number more words now in use may be traced to that language; and if both the Gothic and the Celtic are cognates of Hebrew, then it is the basis of the language we now speak, being the root both of the British and the Anglo-Saxon."

28. At page 497 the Canon says, "His object is to show that the whole foundation of the English language, as we now use it is Hebrew or Chaldee, and when he uses the word Chaldee he uses it in the sense in which it is applied by Vitranga, who says, 'Of all languages the Chaldee differs the least from the Hebrew, so that it is rather to be esteemed a dialect or varied pronunciation than a different language.'" (The Italics are the Canon's). "Phonetically, he adds, the people called the Galatae, Keltae, and Chaldee, have a similar name. Is not the root of the language the same which will produce nearly 5,000 words, *idem sonantia idem significantia*, in sound and sense the same?"

29. Canon Lysons at page 233, observes, "that the Saxon and the Cymri had much in common in the construction of their languages and religion." This learned author had no clue to the reason for this identity! We, who know that these two great sources of the British folk were one and the same Asiatic people,

can state the grounds for this curious fact thus made known by the philologist, with confidence!

## IDIOMATIC IDENTITY BETWEEN HEBREW AND ENGLISH.

30. But in regard to the philological relation between the Hebrew and the present English language, which we use here to-day, we have to state our conviction that the British tongue is *idiomatically Hebrew*. From long contact with the Aryan races, doubtless our roots, words, or "etymons" are Teutonic, or Gothic-German. But from a wonderful, and we think unparalleled provision of Providence, in order to witness in these latter days to our Identity with the Hebrews, our idiom is the idiom of our Semitic ancestors, while the words in which we clothe our thoughts are Teutonic and Aryan.

31. Just so, our servants in India learning English speak what we call "broken English," really English words strung together in Bengali, Hindi, Tamil, Telegu, Guzurathi, or Hindustani idioms. The result is "pigeon English," which, when examined, is after all what our own ancestors have handed down to us, for we English speak with Teutonic etymons or roots in Teutonic dialectic forms; but with the Semitic grammatic structure, and the idiomatic texture of the language of the Ten Tribes, exactly following the Hebrew in the order and arrangement of the words which compose our sentences. If, for example, under each word of a Hebrew verse of the Holy Scriptures its proper English translation be written, the two languages, read off in the exact order of transcription, will "run." They will, idiomatically, absolutely correspond, as regards the position of the verb, and as to the structure and texture generally of the sentences.

This, then, is "idiomatic identity" between the Hebrew and the Anglo-Saxon languages, as we know the latter now.

32. Taking for example, the first chapter of Genesis, and reading the Hebrew words in the original, we find they are in almost the exact order as translated in our English version. If the passage in Zech. viii. 23 be taken as another instance, we find, by placing under each Hebrew word the proper English equivalent, that the verse will run thus, being good idiomatic understandable English, and yet the very run or sequence of the Hebrew.—"Thus spoke Jehovah Sabbath, in the days, those (in, which they shall take hold (even) ten men of all tongues (of, the nations; and they shall take hold upon the skirt (or wing) (of) a man, a Jew, thinking we will go with you, because we have heard Elohim (is) with you." This is perfect idiomatic identity between the two languages, and as the same is observable from the beginning to the end of the Hebrew Scriptures, and no language but the English will so answer to the Hebrew, we are driven to the conclusion that the British folk are in fact, by what amounts to a miracle, speaking as their vernacular in Hebrew idiom, though with Aryan words, being the idiom of their remote ancestors, the Israelite Khumry of "the Dispersion," expressed in the etymons, or roots, of their companions during their long journeyings—namely, the Scythian and Celtic races, among whom they were mingled during their migrations from their first Asiatic or Median homes, till their arrival in these far off "Isles of the West" to which their God conducted them in His providence.

My next article will finish Philo-Israel's pamphlet, after which I will endeavour to prove from our history as a nation, that we comply with all the predictions of the prophets concerning the "House of Israel."

"ALWAYS READY."

## A HYMN SERMON.

BY THE MINISTER OF MOLESWORTH.

DEAR CHRISTIAN FRIENDS,—Let me call your attention to the life of our God's creatures whose vera name was a reproach, and whose life was a blot on woman-kind. Her heart was the butt and ben of nae less than seven devils, and ye may rest assured there wasna room for muckle else there. But the Maister had driven them forth and noo she was an humble, simple-hearted disciple, ministering to His wants as best she could.

The maist that we ken of her life is in connectshin wi' the dyn' o' her dear Redeemer, and tae that crooning act o' a Saviour's love maun oor minds be direckit.

The sinless Ane had gane through awfu' sufferin's, and death was, nae doot, gladly welcomed by His human natur'. The will o' the Faither was nearly ac-

complished, and the body whilk had cam' forth frae a maiden womb was noo laid at rest in a maiden tomb.

She was onythin', hooever, but a winsome lassie that beheld whaur they laid Him. A pair fushionless body, doited and demented ance, she wasna the anc we wad think jist suitable to sit up wi' the deid. Still Mary was no like what she had been, and we ken she wad rather hae died than lived like a limmer again. Ever since He had brocht her tae hersel' and she had learned frae Him o' happiness, peace, and glory, she was a different body a'thegither.

She felt that she was a naebody still, and kenn'd fou weel, that she wad never be a bricht and a shinin' licht in the warl', yet for a' that, she could dae somethin' tae help on the cause o' her Redeemer. He was a hantle mair cosie keepit since she followed Him aboot, for she loo'it after His wants far better than some that wadna be seen workin' wi' her.

She kenn'd brawly hoo ta mak' a simple meal, and nae doot often helped to mend His claes and keep them clean. Its no for the Peters and the Marys, the Jocks and the Jennys, tae dae naithin' because they canna dae muckle things for the Maister.

Na, let us jist tak' a haud o' the wark that lies neist us, and wha kens but the grand opportunities are lyin' ower ayont them that we hae been sechin' sae sairly tae yoke tae. Oor life will aiblins be chock fou o' sma' things only, but it will be a muckle thing for us at last when they're a' coonted up, and weel she kenn'd that naithin' done for Him wad be despised or forgotten.

But the Maister was deid an' the Sabbath was ended. Puir Mary o' Magdala! her faith by this time was sair forfoughten, her hope was draigled i' the dust, but her love was steever than the seals o' the sepulchre. On that eventfu' mornin' (never tae be forgotten by her, and aye tae be commemorated by us), she, and an' twa or three mair women were on their way tae the tomb lang afore the rest o' the toonfouk were asteer, carryin' a wheen spices and bonnie smellin' things tae anoint the deid.

Not that these offerin's cost muckle siller, for Mary at least was unco puir and had tae pairt sma' and sair a', but they couldna gang empty-handed tae the sepulchre.

And, noo, as they daundered on, what donnart bodies they maun hae been never tae think about the muckle stane that had been row'd by the sturdy Arimathean to the mou' o' the graff! As they were drawin' near, hooever, they began tae think about it, and their amazement maun hae been great when they beheld the graff was open and the body clean awa.

"Mary to the Saviour's tomb,  
Hasted at the early dawn;  
Spice she brought, and rich perfume,  
But the Lord she loved had gone."

The fact o' the matter was she worshipped the Man mair than His message. Her faith went little further than His body, and was unco like that whilk Tammas had a while after, when he threeped afore them a' that seein' was believin'.

She could thole His death as lang as she kenn'd whaur His body lay, but when that was gane she grat, puir body, for she felt unco forlorn. A toom new sepulchre was nae recompense ava for a livin', lovin' Saviour, and what wunner was it that she bowed her heid alane at the graff's smooth, and bedewed the gersse wei her sauty tears? Ay, mair than that, when she thocht o' His cauld and mutilated corp dragged awa by thae menseless scribes and Pharisees, tentless o' guid, and hoved wi' pride, men that were aye unco gleg at findin' fau't an' snell at condemnin' the sinless Nazarene, her vera saul rose up within her in anger, and she grat the mair:

"For a while she lingering stood,  
Filled with sorrow and surprise;  
Trembling, while a crystal flood  
Issued from her weeping eyes."

Soon she dighted her een, and lookit intae the sepulchre in a doited-like way tae tak the last look o' the claes and the vera spot whaur he had lain, croonin' a lament atween the sabbins o' her saul, for she was owercome wi' wud an' grief, when she got a gliff that was like ta cowp her reason a'thegither. Twa angels were sittin', one at the heid and th' ither at the feet o' the place whaur He had lain, and syne the anc wha sat kind o' tae the richt hand o' the spot spiert at her what she was greetin' aboot.

"Dear me! they might hae kenn'd," she aiblins thocht, "for hae they no a wonderfu' knowledge o' men and things." Naithless she answered ceevilly,

"Because they have taken my Lord, and I know not where they have laid Him."

Just then she heard a footfall. Wha could it be but the gairdner o' the place? Whan he cam' ahint her he said kind o' short-like, "Woman, why weepst thou? whom seekest thou?"

Noo, naeboddy, whether maister or servant-man, wad like tae hae their bonnie pots o' flowers a' cowpitt ower, an' everything sent topsy-turvy, the very beds an' bushes even trampit out o' a' kennin' (as was likely the case) without feelin' a little wracked unless he had nae spunk ava. So in fair desperashin she blurted out with her answer, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Ay, glad wad she hae been for a sicht o' that corp again. She wad hae ta'en it awa tae some jouky neuk amang the howes o' Olivet, an' howkit wi' a shool a restin' place for its future repose.

But a single word was spoken, an' what a pooer there was in it. It sent a' the joys o' her life lowin' an' dirlin' ance mair along the chords o' her heart. It was the voice o' the Maister Himsel'. He wasna deid, for He ca'd her name, an' never thinkin' that she wad hae forgathered wi' him there, she could only fa' at his feet an' murmur that aft-spoken an' weel-kenn'd word, Rabboni.

"But her sorrows quickly fled,  
When she heard His welcome voice:  
Christ had risen from the dead,  
Now He bids her heart rejoice."

An' noo my sermon is nearly dune. Ye can a' mak an applicashin for yersels. Nae doot ye a' need tae. Not that ony o' ye hae been Marys, but the whole generashin o' ye hae been deid in trespasses an' sins.

Irr ye mournin' ower yer transgresshins wi' a godly repentance? Feelin' that ye wad gie onythin' tae be a child o' grace, an' ken for certain that the Maister an' heaven were yer ain?

Stan', then, whaur Mary stood at the mooth o' the graff o' the Sin-bearer, and see yer sins like His claes lyin' there. Turn yersel' aboot at the ca'in' o' His voice, an' yer salvation is sure.

"What a change His word can make,  
Turning darkness into day!  
Ye who weep for Jesus' sake,  
He will wipe your tears away."

#### LONG SERMONS.

MR. EDITOR,—Your selection last week, bearing on the length of sermons, opens up a topic that merits, and in my humble opinion should receive, some consideration. The instance there referred to of the Chicago preacher making a bid for popularity by the announcement that his sermons were to be limited to twenty minutes, is happily one of a kind rarely to be heard of, and it is scarcely probable that such came from the lips of a Presbyterian divine. The maximum limit, however, is a good one, and though it should not be formally announced as this preacher did, or laid down as a hard and fast rule, yet its general adoption in our churches would meet with general approval. There need be no rule without exceptions, and the long sermon should be the exception. Let our ministers condense, let them abbreviate, and they will find that a pithy and forcible sermon cut down to twenty minutes will do far more good and will be better retained by the people than one, discursive and verbose, spreading over double the time. But those who delight in giving those lengthy soporific sermons which are of such lamentable frequency in our Church, will chafe under such restraint and protest that their subject must be allowed to exhaust itself, and that to cut it short would be to sacrifice its full meaning and force. If they cannot *simmer* it down so as to bring it into a suitable limit, let them extend the inexorable *fristly, secondly, thirdly, fourthly*, etc., into two or three or more discourses, and thus they will not bore their suffering auditory with interminable tediousness. Let them deal out the long sermon piecemeal; if it is good it will be the better appreciated and have a more lasting effect; if it is but tolerable it will be the less wearisome.

How often are we forced to listen to sermons entirely made up of mere platitudes or wordy display until to give attention becomes an irksome duty. A probable cause for this faulty preaching may be found in the too frequent desire to sail away from the notes of the sermon or to discard them altogether, so that the mind and the fancy may be untrammelled and free. While in some cases, where the preacher is a truly eloquent and gifted man, this may have, and

certainly in some instances has, a telling effect. Yet in the majority of cases it is weakening to the sermon and painful to the hearer; too often a word is misused, an expression misapplied, and one thought again and again repeated. In such cases it is infinitely better to stick to the written sermon, from which has been eliminated all needless verbiage.

In our Church, it is true, the great central object is the sermon; but allowing that to be so, it does not follow that its excellence consists in its length, and certainly no great harm can result if the whole service is shortened by curtailing the sermon. But even this need not happen if a judicious and suitable arrangement of the rest of the service is made. The prayers need not gain in time what the sermon has lost—they as a general thing are long enough in all conscience. The service of praise may advantageously receive more attention. There is a growing desire amongst our Churches for this, and certainly it is much needed. In scarcely any Christian Church has it been so much neglected, and in few is it so prosaic and lifeless.

A LAYMAN.

Toronto, Aug. 31st, 1870.

#### CHANGES IN THE PASTORATE.

MR. EDITOR,—Frequent changes in the pastorate of congregations is an admitted and a growing evil. Anything calculated to lessen the evil is worthy of consideration. One of the most frequent causes assigned for this change, in country districts, is the labour involved in travelling long distances, and the consequent injury to health and usefulness. This cause has operated in Toronto Presbytery as elsewhere, to the annoyance of congregations and the detriment of the Church. For example, Claude and Mayfield, now vacant, are seven and a half miles apart. Cheltenham and Mount Pleasant, which may be vacant soon, are seven miles apart. Brampton and Malton, now moving to secure a colleague for their pastor, are nine miles apart. Can nothing be done to remedy this? Let us see. Sand Hill, a mission station, could be put with Mayfield, from which it is distant five and a half miles, and constitute one charge. Claude is four and a quarter miles from Cheltenham, and these two would naturally go together. Mount Pleasant is four and a half miles from Brampton, and could make with it one charge, and Malton might become meanwhile a mission station. Mayfield by this arrangement, would have a weaker connection, but a resident pastor, and Malton could be more easily sustained as a Mission station than Sand Hill. The other congregations would be benefited by the change. What is to hinder such an arrangement—so obviously beneficial to the congregations concerned—from being effected? If anything is to be done in the matter, now is the time, before the vacant congregations be settled.

A MEMBER OF TORONTO PRESBYTERY.

#### MINISTERIAL CONTRIBUTIONS TO H. M. DEFICIT.

Presbytery of Sauguen.—Previously reported, \$25; Rev. H. Crozier, \$5: in all, \$30.

Presbytery of Huron.—Previously reported, \$20; Rev. H. Cameron, \$5: in all, \$25.

D. J. McDONNELL.

Ministers' contributions should henceforth be sent to Rev. J. M. King, as Mr. Macdonnell will be absent from Toronto for two or three weeks.

PRESBYTERY OF GUELPH.—This Presbytery held their usual bi-monthly meeting in Knox Church, Guelph, on the 9th inst. There was a large attendance of both ministers and elders. We are able to give only a brief summary of the business transacted. Mr. George Ballantine was introduced to the Presbytery as a young man desirous of studying for the ministry. He was instructed to meet with the Committee on the Superintendence of Students, who had leave granted them to retire that they might confer with him. They reported in the afternoon, recommending that he be encouraged to proceed to his studies, and be certified to the Board of Examiners of Knox College. A Committee was appointed to make arrangements for conducting a Presbyterian Sabbath School Conference, which was fixed to be held in Chalmers' Church, Elora. The Finance Committee reported the estimated expenses for which the Presbytery would be liable in the course of the year, requiring an

assessment at the rate of eight cents upon all the families in the bounds connected with the Church. The Clerk submitted the amounts that would be required from congregations for the Synod and Assembly Funds. A report of plan for holding missionary meetings and preaching missionary sermons was submitted from the Committee to whom the matter was entrusted and was adopted and ordered to be printed. Dr. Wardrop reported that he had moderated in a call in St. Andrew's Church, Berlin, which had come out unanimously in favour of Mr. Donald Tait, A.B. After hearing Commissioners and all the parties interested, the call was sustained, and placed in Mr. Tait's hands, who was present, with the request that he signify his mind regarding it as soon as he may find it convenient. At the meeting in the afternoon Mr. Tait intimated his acceptance of the call, the Clerk was authorized to assign him subjects for trials for ordination, and an adjourned meeting to hear them was appointed to be held in Knox Church, Guelph, on the 24th inst., at two o'clock in the afternoon. Mr. John Wilkie delivered his trials for ordination, embracing a Greek Critical Exercise, a Latin Thesis, a Homily, a Popular Lecture, and Sermon, which the Presbytery sustained as exceedingly satisfactory and agreed to proceed to his ordination and designation as a missionary to India in the evening, according to previous arrangement. The deputation appointed to visit Hawksville gave in their report, which was adopted. Among other things, it contained a recommendation to apply to the Home Mission Committee for a continuance of the grant of \$200, and to pay \$100 out of the funds of the Presbytery, and these sums, with what the people could themselves raise, would enable them to offer a stipend of \$600 to a minister. Mr. Torrance reported that the Committee on the Superintendence of Students had met with three of the students residing and labouring in the bounds, and prescribed them work on which only one of them had come forward to be examined. He was instructed to report the facts to the Senate of Knox College, Toronto. It was left with the Clerk to do the best he could for the supply of Rothsay and Moorefield and of the second congregation at Douglas. Mr. Anderson sent in his resignation of his pastoral charge, accompanied with a medical certificate testifying to his long indisposition, and the low state of his health. After considering all the circumstances the Presbytery agreed to allow the resignation to lie on the table till the next ordinary meeting. Petitions for moderations in call were read from the congregations of Union Church, Galt, and Knox Church, Elora. Commissioners were heard in support of the same, after which it was unanimously agreed that their prayer be granted, and the present Moderator of the Sessions was authorized to moderate in the former on Tuesday, the 23rd inst., and in the latter on the following day. A petition to the same effect was submitted from the congregation of West Puslinch and was granted, the day for holding the moderation being left to the Session. A claim for services rendered at Drayton by Mr. J. B. Hamilton was read, and considered. The Clerk was instructed to write to him and to Drayton and procure further information. Communications were read from Mr. Archibald McNabb, in reference to the teaching of Mr. Strachan. After full deliberation it was unanimously resolved, that inasmuch as there is no charge nor complaint on the papers read, the Presbytery pass on to the next item of business. A report was read from Mr. R. D. Fraser of his fulfilment of appointments as a probationer in the bounds. A minute was read on the translation of Mr. Dickie from St. Andrew's Church, Berlin, to the Central Presbyterian Church, Detroit, was adopted, and ordered to be engrossed in the records. The committee to whom the proposed constitution of St. Andrew's Church, Galt, reported, suggesting certain alterations. The report was received; the alterations were approved. An application was made for preaching in German at Preston, but after hearing it fully, the Presbytery decided that they could not assume any responsibility for the payment of a missionary at present. The usual hour of adjournment having arrived, the Presbytery adjourned, to meet in the body of the church at half-past seven in the evening, for the services connected with the ordination and designation of Mr. John Wilkie.

MR. ABRAHAM, late of Watford, was inducted into the congregation of St. Andrew's, Whitby, on Tuesday, the 9th inst.

## BOOKS AND MAGAZINES.

### Harper's Magazine.

New York: Harper & Brothers.

The October number of "Harper" possesses the usual— or possibly a little more than the usual—wealth of illustration and variety of literary attractions.

### The Preacher and Homiletic Monthly.

New York: The Religious Newspaper Agency.

The September number of the "Preacher and Homiletic Monthly" closes the volume. Among the contents are the following sermons:—"Sowing and Reaping in the Kingdoms of Nature and Grace," by James McCosh, D.D., LL.D., delivered before the Graduating Class at Princeton College and revised for this publication; "Reverence and Godly Fear," by Henry J. Van Dyke, D.D.; "The Testimony of our Conscience," by J. H. Rylance, D.D.; "The Human Side of Christ's Person," by Rev. David Winters. The four sermons just mentioned are given in full. There are a number of sermons given in abridged form from Drs. Van Doren, Tyng, Horatio Bonar, Herrick Johnson, Foss and others. Besides the Sermons, the number contains much other matter designed to unfold and illustrate the principles of Homiletics. Dr. William M. Taylor furnishes his fourth paper on "Expository Preaching;" Dr. Tilley, a paper on "Some Essentials of Successful Preaching." Then we have "Studies in the Book of Revelation," by Rev. D. C. Hughes; "Science in the Pulpit," by Rev. John Moore; "Prayer-Meeting Service," by Rev. Lewis O. Thompson; "Sermonic Criticism," etc. The following are some of Dr. McCosh's remarks on the words, "He that soweth to the flesh shall of the flesh reap corruption:"

"Man when he comes into the world has seeds in his very nature—tendencies to act, and this in a particular way. Some of these are good; some are decidedly toward evil. There is certainly an original sin—otherwise there would not be universal actual sin—among children as soon as they begin to act for themselves and among men of all ages and countries. My view of this original sin is that it is very much like that tendency towards evil which is produced by a course of wickedness. Let a man go on in intemperance for a length of time and this creates a craving for drink. It is said that when the father has been a habitual drunkard the son is apt to have an inclination toward bodily stimulants. This tendency of evil to propagate itself is inherited from the first transgressors and has become hereditary. This is a position which should not be denied in this age, when so much is ascribed to development and heredity. This tendency to evil will grow and increase unless it is restrained. The roots will strike themselves deeper into the soil and the branches and leaves will draw in nourishment from the circumambient region. Sin is more infectious than fever, plague or pestilence. These evil principles in our nature gender a race of evils. Wicked lusts, native and acquired, bear seed after their kind. Man by nature is not so wicked that he cannot become worse. The dispositions are apt to be stronger in manhood than in childhood. Many an innocent looking boy turns out a wicked man. The seeds of evil develop in the course of years, and now the whole soul is filled and polluted with corruption, bursting out ever and anon in actual transgressions.

"This is exhibited in a very marked manner in intemperance. The actual sin is always an acquired evil (though there may be temptations toward it in certain temperaments), but it is easily acquired: All sin is the mind, but this is in the body as well. The spirit craves for excitement and the stimulated body supplies it and in doing so demands a constantly increasing nourishment. It comes at last to incrust the man as leprosy does those who are infected by it. The appetite grows with what it feeds on till it becomes all but irresistible, scarcely to be resisted but by calling in a higher power to our aid.

"What is so conspicuous in drunkenness may be seen working in every other sin. Take the case of a self-righteous spirit. The man is determined to cherish a sense of merit. He will part with everything else, even with his lusts, rather than this. It grows with his growth, strengthens with his strength, and ripens with his riper years. He will have credit in all that he does. After every feat of agility he says to himself if not to others, 'How clever I am!' After every deed of benevolence, 'How kind I am!' After every deed of prowess, 'How brave I am!' After every religious act, 'How pious I am!' Or it is, 'How wise I am!' 'How learned I am!' 'How far-seeing I am!' 'What an adept in this science or in that art; in this trick or that stratagem!' His vanity is thus fed from day to day and from hour to hour, and his self-sufficiency puffed up, and he is in such a state that he cannot live without self-laudation. He has to suffer many a humiliation inflicted by his fellowmen who will not pay him the honours he claims, or by himself as he finds that he is committing mistakes. In the end the pride thus gendered compasses him about as doth a chain, and his life work consists in working out a righteousness of his own, 'the righteousness of the law.' But that which he is thus working out so laboriously brings him no peace, for the law will not give its approval, and God will not accept the polluted offering."

THE fever in Memphis, which was supposed to have been mastered, seems to have taken a fresh start.

### "MODERN THOUGHT" IS MOSTLY OLD.

What form of opposition to evangelical truth in its main outline and essential feature is there to-day that there has not been in days gone by? What weapon is in its essential principle new in all the arsenal of unbelief? The hands that swing these weapons are the hands, indeed, of the living present, but the weapons are old, and the hands that once were broken in their swinging are dust, as the new ones soon will be. Chaucer said, hundreds of years ago:

"Out of the olde fieldes as men saith  
Cometh al this newe come from yere to yere;  
And out of olde bookes in good faith,  
Cometh al this newe science that men lere."

And it is as true of the scepticisms of our time as it is of any other of its belongings, the thing that is, is the thing that it hath been. The record-house of Christian history has its alcoves where are gathered the cognate views and speculations of many ages. There sifted and analyzed, they are catalogued and put away in everlasting remembrance. And not an opposer of orthodox Christianity to-day, and not a speculation adverse to orthodox Christianity, but may find his and its substantial counterpart ticketed and pigeon-holed in those ancient alcoves of recollection. Arianism, Sabellianism, Pelagianism, Socinianism, Rationalism,—these are indeed musty old titles it may be, but they are as fresh as the spring's new clover leaves in their accurate description of what vaunts itself as many a brand-new statement of Christianity to-day. Marvellously would it abate the swelling pride of many a modern amender of our orthodox Christianity, within the church and out of it, could he but know (as he might know did he take the pains to inquire, that as to the substantial gravamen of his difficulty and device, the Church heard it and tired of it ages since.

Cease, then, desponding over the opposition to Christian faith. God lives. The foundation stones of His Gospel are set too firmly ever to be removed. The mortar He laid them in is adamant to men's picks and trowels. They will not be got out of position in our day.

The sin of man, the love of God, the incarnation of Christ, the expiation on Calvary, salvation by faith, regeneration by the Holy Ghost, life and death eternal, a divine revelation, an abiding Church—these are facts, and facts they will remain. And on the basis of these facts it is that God is carrying out His designs; and the design He has begun He will finish. If any stone attempts to block His chariot-wheels it is not the wheels, but the stone that is broken. So it has been; so will it be always.

Let us go into line with the inevitable order of things. Let us anticipate the victory by holding the truth that will conquer.—*Dr. George Leon Walker.*

### ORIGIN OF THE INQUISITION.

We must dwell a little on the events of 1229. This year a Council was held at Toulouse, under the Papal Legate, the Cardinal of St. Angela. The foundation of the Inquisition had already been laid. Innocent III. and St. Dominic share between them the merit of this good work. In the year of the fourth Lateran, 1215, St. Dominic received the Pontiff's commission to judge and deliver to punishment apostate and relapsed and obstinate heretics. This was the Inquisition, though lacking as yet its full organization and equipment. That St. Dominic died before it was completed alters not the question touching his connection with its authorship, though of late a vindication of him has been attempted on this ground, only by shifting the guilt to his Church. The fact remains that St. Dominic accompanied the armies of Simon de Montfort, that he delivered the Albigenes to the secular judge to be put to death—in short, worked the Inquisition so far as it had received shape and form in his day. But the Council of Toulouse still further perfected the organization and developed the working of this terrible tribunal. It erected in every city a Council of Inquisitors consisting of one priest and three laymen, whose business it was to search for heretics, in towns, houses, cellars, and other lurking places, as also in caves, woods, and fields, and to denounce them to the bishops, lords, or their bailiffs. Once discovered, a summary but dreadful ordeal conducted them to the stake. The houses of heretics were to be razed to their foundations, and the ground on which they stood condemned and confiscated—for heresy, like the leprosy, polluted the very stones, and

timber, and soil. Lords were held responsible for the orthodoxy of their estates, and so far also for those of their neighbours. If remiss in their search, the sharp admonition of the Church soon quickened their diligence. A last will and testament was of no validity unless a priest had been by when it was made. A physician suspected was forbidden to practise. All above the age of fourteen were required on oath to abjure heresy, and to aid in the search for heretics. As a fitting appendage to these tyrannical acts, and a sure and lasting evidence of the real source whence that thing called "heresy," on the extirpation of which they were so intent, was derived, the council condemned the reading of the Holy Scriptures. "We prohibit," says the fourteenth canon, "the laics from having the books of the Old and New Testament, unless it be at most that anyone wishes to have from devotion, a psalter, a breviary for the Divine offices, or 'The Hours of the Blessed Mary;' but we forbid them in the most express manner to have the above books translated into the vulgar tongue."—*The History of Protestantism, by the Rev. Dr. Wylie.*

### MIRACLES.

It seems (says the "Pall Mall Gazette") that the supply of miracles is becoming in excess of the demand. The thing has been clearly overdone by the Vatican of late years. The extraordinary success of the Lourdes miracle of 1858 afforded a very natural impetus to the spread of stories of miraculous appearances; and instead of the Roman authorities being content to look upon miracles as rare and occasional phenomena, they made bold to demand from the faithful a belief in their frequent occurrence. At last a familiarity with miraculous appearances of the Virgin seems to have bred a contempt for them. They are now being disowned and discredited one after the other. Only the other day the Bishop of Ratisbon issued a pastoral to his flock to discourage any further belief in the miracle of Mettenbach, prohibiting any pilgrimages for the future to the spot where the Virgin was reported to have miraculously appeared to some young children in 1876. The Bishop, after a careful investigation of the story, came to the conclusion that it had been altogether concocted by the children; and a similar opinion is said to exist commonly with regard to the miraculous appearance of the Virgin at Marpingen also in the year 1876. This supposed imposition the courts of Saarbrucken are now looking into, with every prospect of the fraud being substantiated. A similar attempt to upset the credibility of the La Salette failed, it is true. A Mdlle. de Lamerliere won an action for libel against the two Grenoble priests who accused her of having played the role of the Virgin to the children who told the story; but these things are managed better in Rhenish Prussia than French Provence.

### TREATING OLD BOOKS WITH OZONE.

It is known that ozone, when properly applied, is a most effective and convenient agent for restoring books or prints which have become brown by age, or been smeared or soiled with colouring matter—only a short time being required to render them perfectly white, as if just from the press, and this without injuring in the least the blackness of the ink. An example given of the results produced in this way is that of a book of the sixteenth century, upon a page of which several sentences had been painted over, by the monks of that day, with a black, shining colouring matter, in order to render them illegible, and of which no trace of a line could be detected. After thirty-six hours treatment with ozone, the colouring matter was entirely destroyed, the most careful scrutiny of the page failing to disclose the fact that any of the lines had once been painted over. Writing ink may be readily discharged by ozone, especially if the paper be subsequently treated with very dilute chlorhydric acid, to remove the oxide of iron.

DR. BLODGET, of Peking, writes to the "Missionary Herald" some cheering news from that city. He says eleven persons have just been received by baptism, including a family of six from Ho-kein-fu, who were relieved last year as famine sufferers. One of the baptized was a Buddhist priest, surnamed Meng, who surrendered his certificate of priesthood, his sacred bowl, and his sacred garments, and lost without a very comfortable income.

**Scientific and Useful.**

**SWEET PICKLE.**—One peck green tomatoes sliced, six peppers sliced, one teacup salt sprinkled over them; let them stand over night, and in the morning drain the water from them, chop, put in a kettle, cover with cider vinegar, two cups sugar, one ounce allspice, one ounce cloves, one ounce cinnamon (spice to be whole), a piece of horse-radish, and boil until soft.

**EXPERIMENTS.**—An old turkey raiser gives the following experiment: Four turkeys were confined in a pen, and fed on meal, boiled potatoes and oats. Four others of the same brood were also at the same time confined in another pen, and fed daily on the same article, but with one pint of very fine pulverized charcoal mixed with their food—mixed meal and boiled potatoes. They had also a plentiful supply of broken charcoal in their pen. The eight were killed on the same day, and there was a difference of one and a half pounds each, in favour of the fowls which had been supplied with charcoal, they being much the fattest, and the meat being greatly superior in point of tenderness and flavour.

**HOT SPICED LOAF.**—Two and one-half pounds of round of beef, half pound of fat salt pork chopped fine, egg-sized piece of butter melted, dessert spoonful of salt and same quantity of black pepper, quarter of a teaspoonful of red pepper, quarter of a teaspoonful of allspice and a pinch of cloves, two eggs, three tablepoons of rich milk, juice of one lemon, half teacup of tomato catsup, one tablepoonful of chopped parsley, one teacupful of powdered soda cracker. Mix thoroughly; mix the spices all together first, and then add to the other ingredients; make into a loaf; strew part of powdered cracker over the top; pour water into the pan, about a teacupful. Bake two hours, basting frequently. The beef should be chopped raw.

**HOW TO SWIM.**—The editor of the London Truth, after observing that probably not one in twenty of the persons who indulge in boating on a holiday can swim, proceeds to tell his readers how to acquire this accomplishment. "Nothing," he says, "is more easy. When the air is out of a body its own sink; when the air is in the body its own floats. Let any one slowly draw in his breath as he draws back his legs and pushes forward his arms, retain it while he is preparing for the stroke which is to propel him, and slowly allow it to go through his lips as his arms are passed back from before his head to his sides, and his legs are stretched out. The action of the stroke should not be quite horizontal, but should be made on a slight incline downward. The real reason why people take weeks to learn how to swim is because swimming professors either do not know, or do not choose to teach, the philosophy of breathing, so as to render the body buoyant. I would engage to make any one a tolerable swimmer in an hour unless he be a congenital idiot."

**NOURISHMENT.**—We can scarcely over-estimate the importance of thorough and full nourishment of this ever-wasting, ever-dying body, and to do it in the best possible manner, with the least exhaustion. To take the most nourishing food, even if taken under unfavourable circumstances, is one thing, and the real building up of the body may be quite another. Such food, if taken in excess, fails to nourish as much as its chemical constituents would indicate, especially if taken at bed-time, when, as a rule, not more than one-half of the nourishment can be appropriated. The exhaustion of the system by such unnatural efforts of a debilitated stomach is often greater than the strength secured from the food, resulting in dyspepsia. Indeed two pounds of food may afford more vigor, strength and health than four taken improperly. There is a right and a wrong in the matter of sustaining the body, as in caring for the mind and soul. It is a great mistake to suppose that so-called rich food is really nourishing, or even as much so as the plainer kinds, since they are often so complicated, so composed of irritants and indigestible constituents, as to afford but a small per cent. of their chemical value to the system. As the wide range of vegetable and animal products are composed of but few elements, four constituting at least three-fourths of all these products, so the human body is nourished best by simplicity of food, by a few articles at any one meal, those few prepared in accordance with the principles observed in the laboratory of nature. In our country—a land of extravagance comparatively—it is not too much to say that in most cases in high life, not more than one-half of the food taken into the system is really thoroughly digested,—it is really wasted. Indeed, our standard authors generally agree in this matter of simplicity, with the utmost regularity in all respects.



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TORONTO, FRIDAY, SEPTEMBER 19, 1879.

## FRENCH EVANGELIZATION.

OUR readers will rejoice to learn that there is at the present time quite a movement towards Protestantism among many of the priests and ecclesiastics of the Church of Rome in the Province of Quebec. We learn that the office of the Board of French Evangelization in Montreal has recently been visited by a number of such, inquiring concerning the teachings of the Bible, and that within the past few weeks one priest, two Christian brothers and a friar, have abjured Romanism and placed themselves under the care of the Board. In addition to these, others are studying the Bible, and will, we trust, soon be led by the Spirit of God to embrace the faith of the Gospel. There are not wanting evidences that very many of the Romish clergy, especially among the younger men, are dissatisfied with the teachings of Rome, and were it not the fear of persecution and uncertainty as to the welcome they will receive from Protestants not a few of them, it is believed, would at once break the chains that bind them and cast in their lot with the churches of the Reformation. It is impossible for those who are not personally cognizant of the circumstances to realize the overwhelming difficulties and obstacles in the way of a priest or ecclesiastic severing his connection with Romanism. Apart altogether from the relentless persecution of the Romish hierarchy and the terribly bitter opposition of relatives and friends, they have to face the question, how to obtain the means of support on becoming Protestants? Driven from the society of former friends, where are they to find a home? Penniless, with no clothing even but their priestly robes, where are they to find food and raiment? Persecuted by those of their former faith, to whom are they to turn for sympathy and for that Christian nurture and care they so much need? Can it be wondered at that many of them hesitate to take the decisive step? Is the wonder not rather that any should take it with the almost absolute certainty of the trials and obstacles they must encounter and the sacrifices they must make?

We believe that the time has come when either our own Church, to whom these men seem chiefly to look for sympathy and counsel, or the Protestant community in the Dominion generally, should establish, under the supervision of a prudent, loving, earnest Christian gentleman, a home for ex-priests, where they would be warmly welcomed and protected, and surrounded by a healthy Christian influence. The establishment of such a home would, we believe, be productive of great good, and would tend very much to advance the cause of French Evangelization. Those ecclesiastics who within the past few weeks have placed themselves under the care of the Assembly's Board must of necessity involve the Board in considerable expense, though we are glad to learn that positions have been obtained for some of them as teachers in the French Mission Schools of the Church. The Board reported to the last Assembly that they had adopted the policy of keeping free from debt, only expending the money which the Church provided. We earnestly hope that funds will be forthcoming to enable them not only to carry on the regular part of their work, but also to lend a helping hand to those Friars and Christian Brothers and Priests who place themselves under their care. Those congregations that have not yet forwarded contributions for the current year should do so without delay, and all the friends of French Evangelization, to whom the Lord has given the ability, should regard it a duty, as many we know will, and a privilege too, to help the French Board in their efforts to provide a home and protection and instruction for those ex-ecclesiastics who come to them from Rome.

We trust that the propriety of establishing a "Home" such as we have referred to will ere long engage the attention of the Board of French Evangelization, feeling assured, as we do, that it will tend greatly to encourage those Priests who are convinced of the errors of Rome, but who hesitate to throw themselves adrift from old associations, not knowing whither to turn for sympathy and religious instruction.

## MINUTES OF ASSEMBLY.

THE large and respectable annual volume containing the proceedings of the General Assembly has for this year just appeared. It is looked for with interest by the ministers and other office-bearers, and is a constant book of reference during the year. The minutes proper are but a small volume, only sixty pages, but the appendix, with reports and statistics, swells out to two hundred and sixty-two pages, more than four times the size of the minutes. However, it is not called minutes; it is styled "Acts and Proceedings," and that title will cover the contents of the whole, whether in the appendix or otherwise.

As to attendance on the Assembly that met in Ottawa, there are 360 commissioners enrolled, but of these there were only 269 present. At least 269 are marked as present, but the marking is not absolutely correct. Professor Hart of Manitoba, was present for one, yet he is marked absent. The commissioners who were absent belong to the Synods as fol-

lows: Of the Synod of the Maritime Provinces there were thirteen ministers and twenty-five elders absent; of the Synod of Montreal and Ottawa, there were two ministers and eleven elders absent; of the Synod of Toronto and Kingston, there were four ministers and eleven elders absent; and of the Synod of Hamilton and London, there were seven ministers and twenty elders absent. In all there were twenty-six ministers absent—the half of them exactly belonging to the Maritime Provinces—and sixty-seven elders.

The financial and statistical returns will bear to be carefully studied by the members as well as by the office-bearers of the Church. It is a pity that the people do not have a good opportunity of seeing the tables, they appear only in the minutes, and these are furnished to ministers and elders alone. It is a matter of regret that copies could not be thrown off for more general circulation. The ministerial incomes of \$600 and upwards may be classified as follows:

	get	\$	each or thereabouts	\$
3	get	\$1,000	each or thereabouts	\$ 12,000
4	"	3,000	"	12,000
9	"	2,500	"	22,500
13	"	2,000	"	26,000
5	"	1,800	"	9,000
10	"	1,600	"	16,000
19	"	1,400	"	26,600
33	"	1,200	"	39,600
5	"	1,100	"	5,500
48	"	1,000	"	48,000
44	"	900	"	39,600
108	"	800	"	86,400
122	"	700	"	85,400
110	"	600	"	66,000
533				\$494,600

These figures give an average income of \$978, nearly, to 533 ministers. But there are 70 others who receive less than \$600 each and so the average is decreased very much. According to the report of the Committee on statistics the revenue promised from all sources averages \$850, while that paid by congregations alone reaches \$755 only. It is not to be inferred from this that what is promised is not paid, though there are, doubtless, cases not a few where such is the case. What is to be inferred is that there are often sources of income besides what the congregations give. There is the Temporalities Fund of the branch of the Church known as the Kirk before the Union, and there are the grants made by the Home Mission Board or that of supplements. It is a state of things very much to be lamented that as many as seventy of our ministers are compelled to live on less than \$600 each. In this a strong argument for the establishment of a Sustentation Fund is furnished. If the labourer be worthy of his hire, it is clear that some who break the bread of life do not get enough to live upon.

The measure of growth which is manifest all along the line is gratifying. The Presbyteries are growing at the rate of about one each year. Last year Lanark and Renfrew was formed, this year that of Maitland. The ministers have increased 19, the pastoral charges 110, during the year. The families reported are 3,416 more than the previous year, and the communicants 8,885. The increase in the amount given to all purposes over the previous year was \$79,994.65.

To enter into further particulars so as to contrast the different Synods or parts of the

Church would occupy many articles, and it is to be hoped that different writers will follow out this course so that if possible each Presbytery may see whether in a comparative sense the people under its charge are doing their duty.

### SECULARIZED EDUCATION.

IS a really secularized education either possible or admissible? This question is raised by a writer in the current number of the "Princeton Review." He answers it in the negative; we agree with him and we think most of our readers will do so also, especially after they have considered the arguments which he adduces in support of his view, which arguments we will now place before them as briefly as possible:

1. "No people," he says, "of any age, religion or civilization, before ours, has ever thought so." Among all nations that had such a thing as education at all, religion, of one kind or another, has always been the basis of that education. Pagan, Mahometan, Papist, Greek, and Protestant have hitherto agreed in this respect, and considered any other course "absurd and wicked." He quotes Mr. Webster, speaking before a bench of lawyers who would not be slow to contradict him if they could: "In what age, by what act, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere. Never! Everywhere, and at all times, it has been regarded as essential. It is of the essence, the vitality, of useful instruction." And then he says:

"We are attempting then an absolute necessity. But may not the tree be already known by its fruits? State education among Americans tends to be entirely secularized. What is the result? Whence this general revolt from the Christian faith in this country, so full of churches, preachers, and a redundant Christian literature, so boastful of its Sabbaths and its evangelism? What has prepared so many for the dreary absurdities of materialism? Why do the journals which seek a national circulation think it their interest to affect irreligion? Why so many lamentations over public and popular corruptions? He who notes the current of opinion sees that the wisest are full of misgivings as to the fruits of present methods."

How many years of pure secular education, suppose such a thing were possible, would it take to make the extract given above as applicable to Canada as it is now to the United States? Not a great many, we fear. It is the duty of the State to use all proper means to secure well-behaved, law-abiding, virtuous citizens. This is the only ground on which the State can claim the right to educate. This object cannot be attained without educating the moral nature as well as the intellectual. And even with no higher object in view than that which has been stated, that is, good citizenship, the best means—shall we not say the only proper and effective means—of educating the moral nature, is the Bible in the hands of an intelligent Christian teacher.

2. "True education is, in a sense, a spiritual process, the nurture of a soul." In enunciating this proposition, our educationist is not going out of his proper sphere. He admits that, in the language of the Divines, these terms mean "acts and states produced by the Holy Ghost," but he still affirms that true education is the "nurture of a spirit which is rational and moral" and hence deduces that the "theological and educational processes are so cognate that they cannot be separated."

Any attempt to educate the moral nature on a shallower foundation than this will fail of its object. A short extract will suffice to justify his conclusion.

"It is the Christian ideal which are most stimulating and ennobling to the soul. He who must needs omit them from his teaching is robbed of the right arm of his strength. Where shall he get such a definition of virtue as is presented in the revealed character of God? Where so ennobling a picture of benevolence as that presented in Christ's sacrifice for His enemies? Can the conception of the inter-stellar spaces so expand the mind as the thought of an infinite God, an eternal existence, and an everlasting destiny? Every lip of knowledge must find its completeness in its convergence to God, even as every beam of daylight leads the eye to the sun. If religion be excluded from our study, every process of thought will be arrested before it reaches its proper goal. The structure of thought must remain a truncated cone, with its proper apex lacking."

Is there not a faint analogy between the human mind and the mariner's compass? When the needle points to the true north, will not the east point on the revolving card indicate with perfect accuracy the true east on the horizon, and will not all the other points properly directed? And when the needle is turned away from the north, is there not a universal aberration? In like manner, when the chief cardinal point of the mind is turned away from God, its proper object, can that mind be correct in its moral relations to any other object or in its views regarding them?

3. "If secular education is to be made consistently and honestly non-Christian, then all its more important branches must be omitted, or they must submit to a mutilation and falsification far worse than absolute omission." It is here, especially, that our essayist, who, we had forgotten to say, is President Dabney of Hampden-Sydney Theological Seminary, proves incontrovertibly that purely secular education is impossible. The advocates of a thoroughly secularized education, supposing they are allowed to have their way, must, in order to be consistent, and to make quite sure of their object, get rid not only of the Bible, but of all class-books and of all literature that make any reference to Christianity or religion. Supposing they do so, can anything worthy of the name of education be gathered from the fragments that may be left? But supposing they get rid of class-books entirely, and get a "purely secular" teacher to give oral instruction. How much can he teach without making any reference to these all-pervading themes? On this point President Dabney says:

"It is hard to conceive how a teacher is to keep his covenant faithfully with the State so to teach history, cosmogony, psychology, ethics, the laws of nations, as to insinuate nothing favourable or unfavourable touching the preferred beliefs of either the evangelical Christians, Papists, Socinians, Deists, Pantheists, Materialists, or Fetish worshippers who claim equal rights under American institutions. His pedagogics must indeed be 'the play of Hamlet with the part of Hamlet omitted.' Shall the secular education leave the young citizen totally ignorant of his own ancestry? But how shall he learn the story of those struggles, through which Englishmen believed those liberties which the colonies inherited, without understanding the fiery persecutions of the Protestants under Bloody Mary; over which the Pope's own Legate, Cardinal Pole, was sent to preside? . . . Or if the physicist attempts to ascend further in man's history, can he give the genesis of earth and man without intimating whether Moses or Huxley is his prophet? Or can the science of moral obligation be established in impartial oversight of God's relation to it, and of the question whether or not His will defines and grounds all human duty? . . . How much of the noblest literature must be ostracised if this plan is to be honestly carried out? The State teacher must not mention to his pupil Shakespeare, nor Bacon, nor Milton, nor Macaulay. The *Index Expurgatorius* will be far more stringent than that of despotic Rome!"

4. "Of all rightful human action, the will is the executive and the conscience the directive faculty. Unless these be purified and

enlightened, to enhance the vigour of the soul's other actions by training is but superfluous mischief." The less a bad man knows the better. It were better that the intellect should be left uncultivated if the moral nature is not educated along with it. The further a thoroughly vicious and unprincipled man is advanced in intellectual attainments the more dangerous he is as a citizen. A venerable writer, quoted by President Dabney, says: "To educate the mind of a bad man without correcting his morals is to put a sword into the hands of a maniac." He also quotes John Locke and Dr. Wayland, much to the same effect; nor does he forget the farewell words of Washington in which he affirmed "that the virtue of the citizens is the only basis for social safety, and that the Christian religion is the only adequate basis for that virtue." One extract more we will give because it fortifies the position we took in our article on "Our Public Schools" in last week's issue, regarding the direct and immediate influence of the Bible on the schools in which it is properly used

"No training of any faculty takes place without some government." On what moral basis shall the teacher who wholly success all appeal to religion rest that authority which he must exercise in the school-room? He will find it necessary to say to the pupil, 'Be diligent. Be obedient. Lie not. Defraud not,' in order that he may learn his secular knowledge. But on whose authority? There is but one ground for moral obligation, the will of God, and among the people of this country, he who does not find the disclosure of that will in the Scriptures, most often finds it nowhere. But this teacher must not inculcate this Bible. Then his mere might must make his right, or else the might of the parent, or of the magistrate, to whose delegated authority he points back. Or his appeal may be to mere self interest!"

What sort of a man will that boy become who is trained at school under such principles as these? We find that we have not space to reproduce all the arguments employed by President Dabney, much less to make any further remarks on them. We appeal to Christian parents. To the parent, and neither to the State nor to the Church, properly belongs the right to educate. The Church only assists the parent in the matter. And the State only takes to do with it because there are so many parents who would otherwise entirely neglect it. In this country the State has left "the Bible question" in the parents' own hands. Even if this had not been done, they were responsible to God for the proper education of their children; but this increases their responsibility. Why should there be the smallest doubt or hesitancy as to what is the proper course to pursue?

### ACKNOWLEDGMENTS.

The following sums, paid to the Rev. J. R. McLeod, for liquidating the debt on the Presbyterian church, Sault Ste. Marie, Algoma, are gratefully acknowledged: North Bruce and Sauguen, \$75.40; Southampton and West Arran, \$74.05; Underwood and Centre Bruce, \$44.90; Glammis, \$18.75; Lucknow (Knox and St. Andrew's), \$59.00; Teeswater (Zion and Westminster), \$48.65; Embro, \$39.85; St. Helen's and Whitechurch, \$46.50; Manchester and Smith's Hill, \$49.55; Brucefield (Rev. J. Ross' congregation and Union church), \$52.15; Kippen, \$41.50; collection at Riversdale, \$2.05; Chesley, \$19.85; Miscellaneous, \$4.55.

Sault Ste. Marie, P. BROWN, Treasurer.

September 1st, 1879.

THE Evangelical Alliance of the city of Hamilton, at its last monthly meeting, held on the 1st instant, passed a resolution strongly condemning the Sunday excursions which have afflicted the city and neighbourhood, and appointing a Committee to deal with the matter.

## CHOICE LITERATURE.

## THE TALE OF A TORNADO.

(Continued.)

"How hard you girls are getting," said Russell, stopping short to look after her. "What would your mothers in their unsophisticated youth have thought of the language so familiar to your lips? Is everything sweet and tender in womanhood going to shrivel up and perish? This accursed love of money is the strongest principle in all your hearts. It is shameful. What can the next generation of men be, growing up under such influences? It is enough to make one despair of the future of our country. To think that the fairest, purest thing, almost in the world—a young maiden, should be transformed into a grasping, calculating, speculative, cool, business hand—"

"Perhaps you had better stop a while, and rest," interrupted Jennie, "since you have got to calling names, and sweating. I beg your pardon, you did swear. Please let me say, that it is all the fault of you gentlemen. You won't allow us any outside work of our own, and we have to make use of another to get what we want. One is ambitious; one has æsthetic tastes; one wants a home and daily bread; we do the best we can for ourselves. It is true, however, that women admire success."

"Do they?" said the doctor, "and all women? Well, I have not succeeded yet, and from your point of view never may. I am a very poor man; I am not able yet to ask a girl to marry me. But I expect, some day, to arrive at what I call success, and I hope there may yet be left one girl who can be happy in the sweet old way, without millions of money. Does your sister think as you do on these subjects?" he continued, in a manner which he flattered himself was eminently easy and indifferent.

The young schemer felt that her moment was come, and trembled. She was really sorry for the poor fellow; she thrilled with indignation at Fate—as she chose to call it; that this good man, as she knew him to be—whom, moreover, her sister loved with her whole heart—should not have the needful money to marry Essie, and help their father; but Jennie never flinched from her high resolve; she would make the pain brief; that was all she could do.

"Essie has a high regard for Mr. Burton," said she gently; "and I know that he is very fond of her. I will tell you as one of our best friends, that I think there will soon be an engagement announced."

"What!" exclaimed Russell, and unconsciously standing still, in his utter surprise, looking down at her with such a stern face, that even Jennie almost quailed. Seeing that she meant what she said, and also that she was sorry for him, he spoke no more till he bade her good-night at her own gate.

What he said to himself at home was never known but to himself. John Russell was a brave man, and one that could endure both pain and wrong, holding his peace when it was needful.

"Is it settled, Essie?" said Jennie as she came up to where her sister sat on the steps, leaning her head on her hands. "Has he spoken out?"

"Why, of course not," returned the other half peevishly; "such things aren't done all at once; you expect too much, Jennie. Tell me what did Dr. Russell say?" she continued eagerly; "you were gone so long."

"O, not much," replied Jennie; he was very cross, and I am right glad to get rid of him.

"He might have come back, at least, to say good-night," said Esther; "poor fellow!"

The days went by; Mr. Burton called very often; John Russell never. Esther wondered a little, but supposed he had divined the state of things. With womanly tact she held her suitor back from declaring himself, and struggled for a longer reprieve with all the energy of a condemned criminal. Jennie dared not hurry her; the sweetness of her temper gave way under the terrible strain, for it was not her happiness alone, but Russell's also that she was destroying. The weather was hot and sultry, and to that was attributed her growing paleness and nervousness; not even Jennie knew how the weary days and sleepless nights sapped her strength; for she was one of those women whose impulse is to conceal their spiritual life from the eyes of all, except as it belongs to or can serve others. Sympathetic, affectionate and tender, in a remarkable degree, her own pleasure and pain were for herself only. So no one realized or even imagined the pain she was suffering day after day.

At last events forced Esther to a decision which she would perhaps never have arrived at if left to herself. After a long visit from one of the deacons, Mr. Williams remained shut up in his study, and sent them word not to wait dinner for him; then they knew the blow had fallen. Esther lingered about the study door, listening to her father's footsteps as he walked up and down the room, and to the faint frequent cough that seemed to go through her own heart whenever she heard it, till she could endure it no longer; she begged to be let in, and would not be denied. She found her father as she had feared, quite overcome by this most unexpected trial. The want of affection shown by people in whose service he had spent twenty-five of the best years of his life, had cut him to the heart; and he had an idea that he was somewhat blameable for what he felt to be wrong in them.

"Surely, I have laboured in vain and spent my strength for naught," said he, with an unsteady voice: "yet have I watched for their souls, night and day, as one who must give an account; and I have loved them and their children even as my own. What have I done, that this should come to me? But let not this shake your faith, Esther," he continued, seeing that she was crying quietly, "for my service was unto the Master, not unto men; and from Him shall come the reward not of my works, but of His grace."

"Dear papa," said Esther, shaking off her tears, "that ought to comfort you: the ingratitude and meanness of human beings cannot alter the worth of your service there."

"If it has indeed been worthy and acceptable service, Esther," returned her father; "that is work done through

me as an instrument by the High and Holy One, it will surely stand accepted; but a great doubt is in my mind. Have I been unfaithful to my high calling, that these my children have so wandered away from the truth? Have I neglected to feed them with bread, that they now desire a stone? What if the Master should ask of me, "With whom hast thou left those few sheep in the wilderness?"

"They are not all of these new opinions," said Esther, broken-hearted, but resolute to console. "The best of them cling to you still. Look, papa, at the life and death of those who have gone to heaven from your teaching, if you doubt yourself. Oh! when their children remember them, how can they be so ungrateful?"

"Let us not judge the brethren, my child," said the minister; "and if the work here can be done better by another than by me, so be it; let the Lord's work prosper. We must go away soon, Esther; and to speak the truth, I am troubled about that also. I am growing old, my dear; and if my own people who are accustomed to all my failings, and have had the best of my strength, can listen to me no longer, how can I expect that strangers will do it? It is too late now for me to change my profession. Yet we must live. For myself, it would disturb me but little; the time will not be long; but for my daughters, it distresses and perplexes me, more perhaps, than it ought. We must have faith."

"It will kill him, I am afraid," said Esther, when she left the study to tell her sisters the news they were expecting. "What shall we do?"

"We must not depend upon papa any longer, that is certain," said Jennie firmly, "and I must give up my place in the school, I think. I could not stay behind when the rest of you go. Where shall we go I wonder, Esther?" but her sister could not reply for tears. After this Esther hesitated no longer. Mr. Burton made his offer, and was accepted. It was understood that the marriage should take place very soon, in order that the parsonage might be vacated for Mr. Williams' successor.

People said that Dr. Russell was growing old and grave, too fast. He worked very hard, driving about all day, and sitting up at night to study; and a deep wrinkle was coming between his eyes. As everything is known in a village, there were many speculations and surmises, but the respect Dr. Russell inspired did not permit people to make any remarks where he would hear of them. So he pursued his darkened way unmolested.

One bright, hot afternoon Esther came out on the piazza, where Susy was busy making a dress for her doll with patient little fingers.

"Where are you going, Essie?" said the child, looking up, "and why are your eyes so red?"

"I am going for a little walk," replied Esther; "you won't mind, dear? The girls will be home soon."

"Oh, no," said Susy; "but what shall I do if Mr. Burton comes?"

"Talk to him," said Esther with an impatient sigh; "you can amuse him well enough. It doesn't take much."

Susy watched her sister as she walked down the street, with a hasty nervous step. "I don't like Mr. Burton," said the child, to herself, "and I don't think Essie does either. I wish he would die," and her sweet face, beautiful like Esther's, but delicate as a white flower, assumed a beatific expression, as she added to this pious aspiration and "leave Essie all his money."

Meanwhile Esther left the village street and struck into a lonely road that led through the meadows on the river bank. "Anywhere to be alone!" she thought. There were days—and this was one of them—when the bitterness of her lot was too strong for her; when some little unexpected association would call up her dead hopes "in form as when they lived," and break her heart with contrast between the future as it lay before her now and the future as it should have been. She walked a long way, until through physical weariness the pain at her heart became duller; then she sat down under a great tree by the roadside and gazed listlessly back at the white village, seeming asleep amid the sheltering green boughs and the broad river sweeping past tranquilly.

"It looks sweet and peaceful," thought the girl, "and yet what a hard, cruel thing is life! It is like a mighty machine, without guide or ruler, driving blindly on, wounding or crushing, no one caring. Oh! I am growing wicked. I knew I should. 'There is a lie in my right hand,' as the Bible says, but what else could I do? There was no other way possible to me; papa is sick, and I could not take care of him only so. Oh, if I might have married John Russell and lived in the smallest house down there, and worked hard to help him and be happy! I will think of it now, for the time is coming fast when I can never think of him again;" and she threw off her hat and leaned her aching head on her two hands, looking like a beautiful picture of Despair, as she sat alone under the great green tree.

It was a burning, glaring day, and just now was strangely silent; not a bird chirped, not an insect hummed. The sky was not the cool blue arch that affords the eye such refreshing relief during the hot New England summer; it looked as if heated white by the angry red sun, which shorn of its rays resembled a spot of fire. In the western sky toward the north lay a heavy, dark cloud, and in the opposite quarter another mass of vapour was accumulating; but except at these points the heavens were clear, and there were no indications of storm. The stillness, the waiting attitude of nature, struck in some subtle way upon Esther's senses and awoke her attention. She raised her head and looked anxiously about, searching for the cause of her instinctive impression of danger at hand. Glancing at the sky, she saw the cloud in the south rush with strange and fearful rapidity toward the large mass in the north. A tremendous peal of thunder seemed to make the earth vibrate, as the two bodies of vapour united amid great commotion, and, rising to the zenith, overspread the whole sky with darkness.

"What can it mean?" said Esther to herself, terrified. "Is it the last day? Shall I be taken in the midst of my sins?"

The girl's nerves were unstrung by the mental conflict she had gone through, and she sat trembling under the war of the elements instead of running to some shelter. Not much time was given her, however, for either reflection or action

before a tempest of rain and hail burst from the cloud, accompanied by a wind that seemed to beat her to the earth and pin her there. In a moment the air was full of branches, rails, shingles and rafters; the great tree beat and swayed like a reed; the wind shrieked like a demon; the driving hail cut her face and hands. Aroused from her fright by the necessity of exertion, she endeavoured to reach a little deserted hut not very far off, but before she had a chance two steps her haven of refuge was a heap of ruins and its beams flying over her head as she fought her way back to the tree. Here she clung for her life while the tornado tried to beat and tear her away, till with a terrible crack the great elm was broken short and the whole leafy top was sent whirling off. Gazing after it, spell-bound by fear, Esther saw a great store-house that lay between her point of view and the village, suddenly tipped quite over on one side; and at the same moment the massive covered bridge that spanned the river was blown off from its foundations into the stream. The force of the hurricane increased every moment, and Esther was shelterless under the driving tempest. She felt already benumbed; she could not stir from the spot where she was crouched; she believed that life was over for her and prepared herself to die. She folded her hands to pray, and the names she loved best came first to her lips.

"Bless my dearest father," she said; "bless—oh, what am I going to do? Marry one, while my heart was given to another! Now in the hour of death I have not a thought for him! I had forgotten that there was any one but John. Thank Heaven! I am shown my sin and saved from it by death." And so saying she sank down on the sodden grass, covering her face with her hands that she might not see any more terrors.

When the tornado first commenced its work of destruction, Dr. Russell, riding home from a visit to a distant patient, was forcing his frightened horse up the street when he became aware of a little figure at Mr. Williams' gate, clasping the other. Poor Susy's long hair was loosened, and the wind blew it about her white face and carried it up straight the bars firmly with one hand while she beckoned with in the air so that she looked like the Wind Spirit of fairy lore. "Oh, Doctor Russell!" said she when he had succeeded in getting his horse near enough to hear her: "Essie is out in this awful storm, and I don't know what to do. Papa is out of town and Jennie hasn't got home."

"Which way did she go?" said Russell quickly. "Stop crying, Susy, and tell me; that's a dear child. I'll find her at least as soon as Jennie would." Hardly waiting to catch the sobbing little girl's answer he wheeled his horse sharply round, and convincing that animal by means of the spur that the time was come for resignation to his master's will, he rode rapidly away.

He had gone a long distance, or so it seemed, examining every pile of debris that he passed, before he distinguished a drenched and flattened heap of clothes lying at the foot of a great stump. Struck with a terrible fear, he sprang from his horse and knelt down beside the motionless figure, while the steed finding himself at liberty dashed down the road with nostrils in the air and trailing bridle.

"Esther, my darling!" said he, and his trembling voice found its way through the benumbed senses to the soul faithful in death; and Esther opened her eyes and a pathetic half-smile dawned on her white face.

"Guess now who holds thee? 'Death,' I said; but there The silver voice rang, 'Not Death, but Love.'"

There was a solid old barn which had braved the storms of many years, in the centre of its great lonely meadow; and there Russell conveyed his lost and found treasure. The hay was dry and warm, and the barn, though it creaked and shuddered, resisted the wind and held staunchly together; and there Esther came back to life, and the desire of life, under the eyes that watched her with a sad and tender anxiety; came back with a new resolution in her heart.

"I will not take the work of Providence into my own hands any more," thought she. "Right is right, and wrong is wrong; consequences are none of my business."

The wail of the storm became fainter and died away; and when they emerged from the barn, the sun shone out on the great rain-drops, and it seemed to Esther as though all trouble had been swept away by a merciful flood, and a new world had arisen over the ruin of the old, a world once more glad with simple joys of sunshine, and bird-songs, and the sweet scent of the earth after rain.

"And I am not going to be so poor any longer, dear," said Russell; "I have had an offer of a partnership that will make a rich man of me; I did not care for it until now. We will take care of your father, Esther. All he wants is rest."

A week later, Jennie entered the room where Esther lay on a sofa, weak and nervous, but at peace in the depths of her heart.

"Essie," said she, "Mr. Burton is here, and I think you are well enough to see him to-day. If you are not going to marry him, you should at least tell him so, and put him out of misery."

"Oh, Jennie!" said the other rising, as she spoke, and clasping her hands nervously. "If you would do it for me! I cannot face him. Let us never again do evil that good may come. I am ashamed to meet Mr. Burton."

Jennie reflected. "It is a horrid thing to do," thought she; "but after all it was more my fault than Essie's, for I made her accept him; so I may as well take my part of the disagreeables. Besides, she will be sure to say something shocking, for she is all in a tremble now. Very well, dear," she said aloud; "I will see him and do the best I can;" and she departed on her unpalatable mission.

How she got through her story, or what she said, Jennie never knew afterwards; but at last the state of affairs was made clear to Mr. Burton's mind. He did not seem as much moved as Jennie had expected; but sat looking into his hat, and twisting it in his hands, "more like the Laird of Cockpen than ever," thought his excited and embarrassed interlocutor. At last he drew a large handkerchief, and wiped his brow.

"Miss Jennie," said he, "this is a surprise, indeed; yet it is not altogether unexpected; I have sometimes been fear-

ful of late that your sister had mistaken her feelings for me. It is much better that the mistake should be discovered before we were married, I may say, irrevocably. I think it is possible, also, that there has been another mistake; "he continued growing red in the face and hesitating over his words; "I have thought of late—that you, Miss Jennie—though younger—were better suited to me than your sister; you have more sense, if you'll excuse my saying so, Miss Joanna," said the Laird of Cockpen, rising with majesty; "will you become my wife? I am an old fellow, but I will try to make you happy, and I love and admire you most exceedingly."

There was a position for a girl to be put in, and Jennie sat with wide eyes and open mouth as if she intended to swallow her admirer. This at least, had never occurred to her; she believed in her heart that it had no more occurred to him until that moment; but she reflected. It was too good to throw away. "He is a good man," thought Jennie, "and I am bright enough for two, though I am not very good. He is rich and I am ambitious. As for love, I could love anybody who would give me my own way, so that is all right. Then he has not been treated very well, poor man; and I should really make him a better wife than Essie, who is dreadfully unpractical." In short, after a moment of severe thought, during which the suitor bent his new silk hat into a variety of remarkable shapes, she called up a becoming blush, and accepted the offer with considerable maidenly dignity, notwithstanding the short notice.

"So papa will get two of us married off at once," said Jennie, as she finished her report to Esther that evening; "I believe he is going to turn out a lucky man after all!"—*Ellen M. Smith in Sunday Afternoon.*

#### USE OF ALCOHOL AS A STIMULANT.

Before about 1860 it was taught that nature treated alcohol, whether in larger or smaller quantity, simply as an intruder, to be expelled from the human system with all speed, and by every channel, whether by the lungs, the kidneys, or the skin. The results of the older experimenters (Percy, Strauch, Masing, Perrin, Lallemand) seemed to indicate that this was the case. A physician of the old school—Professor Miller, of Edinburgh—sums up the old notion of its effects in the following words, which I quote as summatory of the last generation's physiologic creed upon the subject:

"Alcohol," he says, "is a narcotic stimulant—one of a class of substances which, given in repeated small doses, will produce a stimulant effect, which may be kept up for some time—an effect, however, which will be certainly followed by a depression profound in proportion to the length of time during which it has been delusively postponed."

But within a few years this question has been re-investigated with great care. Prominent among the contributors to our better knowledge of it are Schulnus, Anstie, Dupré, Subbotin, and Binz. It was Dr. Anstie who first clearly showed to the English-reading public, arguing from original investigations, that alcohol, in small doses, was not a poison, that, on the contrary, it was a true food; and that it was a stimulant to the system in precisely the same sense as that in which food is a stimulant. He pointed out that we had been using terms loosely; that oxygen is, for instance, both a true stimulant and a true food. "It prevents or relieves pain, averts the disposition to muscular convulsion, tremor, and spasm, reduces excessive secretion, calms all unduly frequent circulation, removes general debility and special fatigue of particular organs, quiets the disturbed brain, compensates in great measure the absence of ordinary food, promotes local nutrition." And these, he adds, are also precisely the effects that are produced by alcoholic stimulants in small doses.

So far had the doctrine of stimulant effects as distinguished from narcotic, and as closely allied to the effects of food, been carried by Anstie and others in 1864. It was based upon laborious research and experiments, which this is not the place to describe; and a further series of experiments was reported in the "Lancet" of 1868. Dr. Anstie died, his work still unfinished, in 1875; but subsequent experimenters—especially Sydney, Ringer, Binz, and Thudichum—have much advanced our knowledge of the question. Their labours have tended to verify and complete the "reconstructed doctrine of stimulants" put forward by Dr. Anstie, and have proved the view that alcohol and other of the so-called stimulants, being in small doses, are entirely assimilated in the system, and are to be regarded in some respects as true foods, rather than called by the insufficiently descriptive name of stimulants. But what is food? Let us define it as we have just sought to define stimulants. The definition of Dr. Binz, among many other good ones, is perhaps the best. He says: "We must regard as a food any substance which, when taken into the system, can serve (1) toward building up the tissues; or (2) toward supplying the warmth and vital forces necessary for the proper performance of the various functions of the body."

Alcohol fails, perhaps, to fulfil the first office of food, according to the foregoing definition, since it is incapable, as far as we know, of supplying materials to build up the tissues. But when given in small doses, oft repeated, especially in the case of a sick person, it may be said to surpass all other substances as a species of easily burning fuel, from whose combustion the heat required to generate vital force may be derived. Indirectly it answers the first of the aforesaid purposes; for though it may furnish actually no new-building material, it spares the reserve supply of fat in the body, which would otherwise have to be burned to give the necessary warmth. The heating powers of alcohol, of pure coal, of cod-liver oil, and of hydrogen gas are as 7, 8, 9, and 34.5 respectively. Contrast with this, now, a *nice* stimulant (ether), as filling exactly the place which the early physiologists assigned to alcohol. The same writer says: "Ether is a cardiac stimulant, but as such it contributes no new force to the heart, all it does being to excite the heart so as to make it put forth what force it already has more energetically. Instead of contributing fresh power, it draws away more rapidly that which is left."—*Dr. Titus M. Coon, in Harper's Magazine.*

#### SUGGESTIONS FOR THE SICK-ROOM.

In preparing a meal for any one whose appetite is delicate, it should be made to look as tempting as possible. The tray should be covered with the whitest napkin, and the silver, glass, and china should shine with cleanliness. There should not be too great a variety of viands, and but a very small portion of each one. Nothing more quickly disgusts a feeble appetite than a quantity of food presented at one time.

The patient never should be consulted beforehand as to what he will eat or what he will drink. If he asks for anything, give it to him, with the doctor's permission; otherwise prepare something he is known to like and offer it without previous comment. One of the chief offices of a good nurse is to think for her patient. His slightest want should be anticipated and gratified before he has had time to express it. Quick observation will enable her to detect the first symptom of worry or excitement and to remove the cause. An invalid never should be teased with the exertion of making a decision. Whether the room is too hot or too cold; whether chicken broth, beef tea, or gruel is best for his luncheon, and all similar matters, are questions which should be decided without appealing to him.

Household troubles should be kept as far as possible from the sick room. Squabbles of children or servants never should find an echo there.

In the event of some calamity occurring, of which it is absolutely necessary the sufferer should be informed, the ill news should be broken as gently as possible, and every soothing device employed to help him bear the shock.

Above all, an invalid, or even a person apparently convalescent, should be saved from his friends. One garrulous acquaintance admitted for half an hour will undo the good done by a week of tender nursing. Whoever is the responsible person in charge should know how much her patient can bear, she should keep a careful watch on visitors of whose discretion she is not certain, and the moment she perceives it to be necessary, politely but firmly to dismiss them.

She must carry out implicitly the doctor's directions, particularly those regarding medicine and diet. Strict obedience to his orders, a faithful, diligent, painstaking following of his instructions will insure to the sufferer the best results from his skill, and bring order, method and regularity into domestic nursing.—*Scribner for September.*

#### OCEAN SPLENDOR.

When the sea is perfectly clear and transparent, it allows the eye to see objects at a very great depth. Near Mindora, in the Indian Ocean, the spotted corals are plainly visible under twenty fathoms of water. The crystalline clearness of the Caribbean Sea excited the admiration of Columbus, who, in the pursuit of his great discovery, ever retained an open eye for the beauties of nature. "In passing over those splendidly adorned grounds," says School, "marine life shows itself in an endless variety of forms; the boat, suspended over the purest crystal, seems to float in the air, so that a person unaccustomed to the scene easily becomes giddy. On the clear, sandy bottom appear thousands of sea-stars, sea-urchins, molluscs, and fishes of a brilliancy of colour unknown to our temperate seas. Burning red, intense blue, lively green and golden yellow, perpetually vary; the spectator floats over groves of sea-plants, gorgonias, corals, alcyonulums, flabellums and sponges that afford no less delight to the eye, and are no less gently agitated by the heaving waters, than the most beautiful garden on earth when a gentle breeze passes through the waving boughs."

#### A HINT TO WORKINGMEN.

The honest workingmen of the country, many of whom have large and increasing families to support, have been the chief sufferers from the great financial pressure under which we have laboured for the last few years. Diminished wages have not been attended by a corresponding diminution in price of every thing which the workingman needs. Rents, fuel, food, and clothing are cheaper, but these do not constitute all his necessities. It is sometimes necessary for him to employ a lawyer or a physician, yet the fee rates of physicians and lawyers are as high as they were in "flush" times. Yet cheap medicines are as necessary as cheap rents or fuel. Cheap medicines are not necessarily poor medicines. It must be obvious to every intelligent person that medicines, compounded and put up at wholesale, can be sold at much lower rates than when retailed from the doctor's pill bags. Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets have completely restored persons who had spent hundreds of dollars in vainly seeking relief from private practitioners, and all at a very slight expenditure.

#### JUST PUBLISHED—SENT FREE.

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THERE is now, says a Dublin correspondent of the "Pall Mall Gazette," a direct importation of American cattle into Belfast, and the beasts find a ready sale at from twenty to thirty guineas each. The cattle must, under the order in Council, be slaughtered on the quay, which somewhat checks the trade, but when this order is removed it is said that Belfast will become the general depot for the North of Ireland for an extensive American trade.

The Holy Synod of Russia is said to have in contemplation a reform of the monasteries and nunneries under its jurisdiction. There are very frequent scandals in connection with these establishments, and many of the monks lead openly profligate lives and revel in wealth, not being required to take the vow of poverty. It is thought that some of the most crying evils of monastic life may be remedied by depriving the monks of the right of holding private property.

## BRITISH AND FOREIGN ITEMS.

It is proposed to celebrate the centenary of Rev. Dr. Thomas Chalmers, of Scotland, next March.

THE American Board has recently sent out eight missionaries to reinforce its stations in different parts of Turkey.

THERE were 1,053 persons killed last year in working the railways of Great Britain and Ireland, and 4,007 injured.

THE herring fishery in the north of Scotland, on which so many of its hardy fishermen depend, has been poor the past season.

THE various Bible Societies in England and elsewhere have, since their formation, issued 147,947,520 copies of the Bible and New Testament.

THE resignation of the Rev. Dr. Henry of Queen's College, Belfast, has been accepted. It is probable that his successor will be Dr. Porter.

A NEW society has been formed in Boston with the lucid name of the Physiognosopography Society. How has the world existed so long without it?

THE first Chinese Christian church in the Sandwich Islands has been organized in Honolulu, six persons uniting with it on profession of their faith.

THE memory of the sweet poetess, Frances Ridley Havergal, is to be fitly cherished at Swansea, South Wales, by the formation of a Young Women's Christian Association.

THE late Sir Rowland Hill, whose introduction of cheap postage proved him a public benefactor, was buried last week in Westminster Abbey, among those whom England delights to honour.

THE "Faking Gazette" announces the wonderful discovery by a Chinese of a process of generating steam without fire, and states that a steamboat is to be constructed to be propelled by it.

THE Indianapolis and St. Louis Railway Directors are consulting the public welfare as well as their own interests in their recent prohibition of the use of intoxicating liquors by their employees.

THE steamship "Great Eastern," after an expenditure of half a million dollars, is to be fitted up for carrying cattle and sheep from Texas to London. It will be able to carry 2,000 head of cattle or 36,000 sheep.

THE Crown Prince of Germany is not so popular as he ought to be, and this is mainly because, like his ancestor Frederick the Great, he never can refrain from sneering at the fools with whom he is brought in contact.

THE "Christian Herald" of London has made the astounding discovery that Prince Jerome Bonaparte, the new head of the Imperialists of France, is the "Beast of the Revelation" whose number is 666. We wonder how many "Beasts" have already been discovered!

THE Philadelphia "Record" claims that the bituminous coal-fields in the 8,600,000 acres about Pittsburg would pay off the American national debt thirty times, since, estimating the upper seam at eight feet in thickness, they would contain 53,516,430,000 tons, which at \$2 a ton, would be worth \$107,032,860,000.

SHORTLY before the death of the late Baron Rothschild, he called at a bookseller's to inquire if he could furnish him with a hymn-book containing the precious hymn, "Jesus, lover of my soul." Happy for him if in his closing days his mind and heart were turning to Him who is "the hope of Israel and Saviour thereof in time of trouble."

IN Rome was recently ordained a coloured priest who was formerly a slave. He had suffered many indignities, and an Italian lady, learning his condition and character, purchased him and gave him his freedom. He was then sent to the Propaganda, and his ordination is the result. His field of work is Abyssinia, where he has been sent to labour among his own people.

MISS WEST writes from Smyrna that a Rest and Coffee Room has been opened in an admirable location, where British railway men and others are furnished with refreshing drinks, and opportunities are given for religious work among them and the natives who throng the place. It is meeting great favour with the Greek, Armenian, and Turkish residents. The preaching services on Sabbath evenings are crowded.

MESSRS. JOHNSON and Richardson, coloured students of Mr. Spurgeon's college, who sailed from England last September, as missionaries to Bakunda, on the west coast of Africa, have gained already a very strong foothold among the people. Through the influence of the king all the boys in the village of 1,000 people have been sent to their school. When very sick last April, the king made his will, commending his youngest son to the care of the missionaries, and commanding his subjects to obey them and protect them and their wives.

THERE has been a serious outbreak at Cabul. An attack on the British Embassy at Cabul was commenced by the Afghan regiments, which were joined later by nine others. The military escort of the Embassy was too small for the conflict. The populace joined in the onset, and the British Embassy, of which Major Cavagnari was chief, and all his suite, were cut off after bravely defending themselves. The Mission consisted of Major Cavagnari, his Secretary, Mr. Jenkins, Dr. Kelley, Lieutenant Hamilton, commanding the escort, consisting of twenty-six cavalry and fifty infantry, and a Sepoy guide.

The question of intemperance is now attracting a good deal of attention in the Church of Scotland. The committee appointed by the Assembly, reporting on the evil, say the General Assembly will approve and encourage those who adopt the total abstinence policy; but, on the other hand, the committee would "urge on the abstainers of the Church the duty and expediency of respecting the convictions of those who cannot see their way to personal abstinence, but who are, nevertheless, anxious to see the reproach of drunkenness removed from the Church and the country, and who are willing to work for this great end in united and friendly effort."

## MINISTERS AND CHURCHES.

REV. C. E. AMARON has declined the call from St. Hyacinthe.

MR. CAMERON, of North Easthope, accepted the call from Pickering, and is to be inducted into his new charge on Tuesday, 30th inst. The Presbytery will meet in the brick church, Duffin's Creek, at eleven o'clock a.m. Mr. Abraham is appointed to preach, Mr. Little to induct and address the minister, and Mr. Carmichael the people.

On the eve of her marriage, on the 9th inst., Miss Sarah Henderson was presented by the members of St. Andrew's Church, Clifton, with a handsome silver tea service, in appreciation of her valuable services as organist for a number of years. Messrs. Allan Logan and Alex. Gray, trustees, on behalf of the congregation, made the presentation.

THE picnic in connection with the Egmondville Sabbath School of the Presbyterian Church in Canada, which came off in Payne's Grove, Egmondville, was one of the most successful of the season. A large number were present and an excellent repast was spread by the ladies. An excellent choir was in attendance, and addresses were delivered by Rev. Mr. McCoy, Egmondville; Rev. Mr. McDonald, Seaforth; Rev. Mr. Musgrave of McKillop, and Dr. Campbell of Seaforth.

ON Wednesday, the 3rd inst., the congregation of Knox Church, Winnipeg, Manitoba, held a meeting in the basement of the new church, for the purpose of receiving the report of the committee appointed at the annual meeting in March to mature a scheme for raising revenue, etc. The report, which was unanimously adopted recommended the Weekly Offering system. This plan will no doubt be found to work as successfully in Manitoba as it has done wherever it has been tried in the older provinces.

ON Monday evening, 10th inst., the Presbyterian congregation of Newmarket held a social meeting in the basement of the church for the purpose of presenting an address of welcome to their pastor, Rev. W. Frizzell, on his return from his visit to his native land. The address was hearty and encouraging, and was replied to by Mr. Frizzell in an appropriate manner. On this occasion, also, the "Willing Workers' Association" in connection with the congregation, presented an address and a beautifully bound copy of the Holy Scriptures to Mr. A. B. Baird, who has supplied the pulpit during the pastor's absence.

UNDER the advice of the Presbytery of Chatham, the Session of Amherstburg Presbyterian Church met in the Temperance Hall, township of Colchester, on Saturday, Sep. 6, 1879, and proceeded to organize a new congregation, hereafter to be known as the Colchester Congregation of the Presbyterian Church in Canada. Three years ago a few persons invited the Rev. F. Smith, pastor of the church in Amherstburg, to preach in the township on the Sabbath afternoon, they guaranteeing him his travelling expenses. There were some difficulties in the way, and only a few met to listen to the Word. The following summer he visited them regularly every second Sabbath, and then, often, all could not get into the "Temple" to hear the word of God. Having resumed the services this past spring, a few persons petitioned the Presbytery of Chatham to organize them into a congregation, which was done by the Session of Amherstburg Presbyterian Church on Saturday last, and the sacrament of the Lord's Supper dispensed on the following Sabbath. The new communion roll was made up of twenty persons—seventeen by certificate and three on a profession of faith in Christ—nearly all of whom are heads of families. The usual attendance on the Sabbath services is large. The new congregation will continue for the present to be looked after by the Rev. F. Smith, of Amherstburg, who to do so has to travel 26 miles and preach, between his morning and evening service in Amherstburg. "Presbyterianism in this peninsula," he says, "needs some fostering; there are some difficulties; it has been terribly misrepresented. A very respectable farmer said to me, 'I have heard most outrageous things about your Church, if half of which is true you are a strange set. I am inclined not to believe it since listening to your preaching.' Another said, 'I kind of dreaded a Presbyterian minister, till I came to know you; it seems to me that you preach the Gospel.' This ignorance of Presbyterian faith and practice may be accounted for by the fact, that up

to five years ago there was only one settled Presbyterian minister in the county, Rev. J. Gray, of Windsor, up to August of this year there were only two; at present there are but three, or one to every ten or twelve thousand souls. In Amherstburg, five years ago, there were fourteen communicants, and a morning congregation of about thirty; in the evening about twenty. In five years there are five times as many attending public Sabbath service, and nearly four times as many communicants. Thus a measure of success has been given. The members of the Amherstburg church gave last year at the rate of \$16 per member, for all church purposes, and the majority of them are poor. They still need some assistance, and must have it. They will, by the help of God, yet be self-sustaining, and pay back every cent that the Home Mission has ever loaned them."

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held on the 9th inst., in River street Church, Paris. In the evening the Presbytery held a visitation of the River street congregation, and on the following evening a visitation of the sister congregation in Dumfries street Church. The Rev. Messrs. McEwen and McKay were appointed to preach in these churches the following Sabbath and read from the pulpit the Presbytery's deliverance addressed to each respectively. The Rev. R. Chambers who had recently accepted an appointment as a missionary to Turkey in the employ of the American Board, applied to the Presbytery to have his status preserved as a minister of the Church in the foreign field. After deliberation it was agreed to refer the application to the General Assembly. The Committee appointed to visit Mount Pleasant and Burford reported in favour of applying to the Home Mission Committee to continue the grant for the current year, which was agreed to. Mr. Root introduced the question of the payment of the travelling expenses of delegates to the General Assembly. The ministers and representative elders from Ingersoll were appointed a Committee to consider this matter and report to next meeting. The report on Sabbath school work was given in by Mr. McLeod, Convener, in which it was recommended that a series of meetings be held during the winter for the training of teachers, and that the next conference on Sabbath school work be held at Woodstock. The report was adopted. Mr. Aull was authorized to Moderate in a call in St. Andrew's, East Oxford, and St. Andrew's, Blenheim, before next meeting if requested by the Session to proceed with the same. Mr. Root reported that all the congregations interested in the St. Andrew's Church property, Woodstock, had appointed representatives to act for them as recommended by the Presbytery, and that the matter was rapidly approaching a satisfactory settlement. The Presbytery recorded gratulation. Messrs. Thomson, Anderson, Inglis, McLeod and McMullen, were appointed a Committee to forward suggestions to the Assembly's Committee on the preparation of a hymn book. It was agreed to take up at next meeting the remits anent a Presbyterian University, Romish ordination, and the Home Mission Committee's appeal. It was agreed to hold the next meeting in Ingersoll and within Erskine Church, on the second Tuesday of December at half past seven o'clock in the evening, when the Presbytery will hold a visitation of the congregation worshipping in said church, and of the sister congregation on the following evening in Knox Church.—W. T. McMULLEN, *Pres. Clerk.*

### OBITUARY.

Dunnville congregation, Presbytery of Hamilton, Rev. Geo. A. Yeomans, B.A., pastor, has lost one of its most valuable members in the decease of its senior elder, John Bowman, Esq. His death took place on the 6th of August, and thus closed a life long and useful, and one that gave a living embodiment to the principles of the Bible. He came from Scotland to this country in 1832, married and settled upon his farm in 1835, held a seat in the Municipal Council of his township since its organization in 1850, was a member of the Presbyterian church in Dunnville since its organization in 1849, and not only commanded the universal respect and confidence of his neighbours but exerted an influence few possessed in the religious and political bodies to which he belonged. At his funeral, in the presence of an unusually large assembly of people, his pastor gave a sketch of his character, appealing to all present to witness the power of God's Word in

producing a manly and noble life. He was a man of many virtues, a man of truth so that the public were in the habit of depending upon his word, a good neighbour kind to those in need, a liberal giver to benevolent objects; a man of strong convictions and yet very tolerant of the convictions of others; a man of very temperate habits, believing that the laws of health were just as sacred and as much to be obeyed as the ten commandments; a man who knew the doctrines of the Bible, who regularly observed the Lord's day, who put the fear of the Lord in all that he did, who had lived the same righteous life for thirty years, so that while none of his neighbours could accuse him of falsehood or immorality, none of them could deny that the foundation of his life was God's Holy Word. He was a man whose righteous life was an honour to the Church, and his death is regretted by all. He leaves an aged widow to mourn his earthly absence.

Being an earnest member of the Church, taking an interest in her schemes, and keeping himself informed as to their progress, he was not only a generous giver while he lived, but he has left legacies in his will to be paid by his executors when his farm is disposed of: to the Home Mission Fund, \$500; to the French Mission, 200; to Dunville congregation for a manse, \$200, and if not used for this purpose the bequest to go to the Foreign Mission; to the Aged and Infirm Ministers' Fund, \$200; and any surplus that may remain after providing for his widow and paying other legacies is to be divided among the schemes of the Church. Thus he rests from his labours and his works do follow him, while his genuine, righteous, Christian life gives honour to our Church, and furnishes a strong testimony to the truth and power of the Word of God.

Mr. John Forbes, the subject of the following remarks, died on the 18th ult., at his residence, Goshen, Nova Scotia, at the advanced age of 91 years and 11 months. He was born at Dunbeath, parish of Latheran, Caithness-shire, Scotland, in the year 1788. His father and mother, who were earnest Christians, gave their son a liberal English education, and by the blessing of God on the religious instruction imparted by them he was led to the Saviour in the fifteenth year of his age.

He entered the British army in the year 1808. His regiment, the 93rd Highlanders, was sent to the Cape of Good Hope to engage in the Caffre war in 1810 and remained at the Cape for four years. They then returned to Plymouth, England, where they remained for three months. They were then sent to New Orleans to contest British rights with the United States. On the 8th of January, 1815, they engaged in the battle of New Orleans. They commenced action one thousand strong, but at the close of the engagement there were only two hundred to answer to their names. The Americans under General Jackson claim a victory—"and such they did achieve (said the subject of these remarks) if fighting behind cotton bales can be called honourable warfare."

The victory gained, he said, may be attributed to the unpardonable neglect of a sub-officer (who is supposed to have been bribed by the enemy) to provide pontoons or portable bridges to throw across the canals made for the defence of the enemy. The British army having forced the enemy to retreat, were unable to follow them beyond the canals in the absence of the bridges; hence they were compelled reluctantly to retreat, leaving hundreds of their brave comrades slain on the field of battle.

Peace having been declared between Britain and the United States the brave troops were recalled home to engage in the battle of Waterloo, but that memorable battle had been fought and the victory won before they arrived in Portsmouth.

They were then sent to Ireland to suppress petty rebellions and disturbances in that country.

On account of the peace that followed so many bloody battles it was resolved to reduce the army. Mr. Forbes was thus on the 11th November, 1815, discharged at Dublin, receiving \$73 per annum for life as an acknowledgement of the services which he had rendered to his country.

He then returned to his native parish, married Janet, daughter of Donald Gunn, Esq., of the neighbouring parish. At this time a number of people left the North of Scotland for Australia and America. He and his family sailed for Nova Scotia and arrived in Pictou in May, 1830. He first purchased a farm on the Blue Mountain of Pictou where he resided until 1841, when he removed to Goshen, Guysboro County,

where he resided until his decease. He was ordained an elder under the ministry of the late Rev. Alexander McGillivray, D. D., who then had charge of the congregation on the Blue Mountain. On his removal to Goshen he was called upon to exercise the same office under the ministry of the Revs. Hugh McKenzie, A. Campbell, and the present incumbent of the congregation, thus exercising the functions of that office for the lengthened period of 52 years.

As an elder he was patient and prudent in his dealings with the people of his district, ever mindful of the sick and afflicted among them. He was abundant in labours for the good of the congregation, and spared neither time nor means for the advancement of the Redeemer's kingdom at home and abroad. When the congregation was without a settled pastor, or in the absence of the pastor, he maintained religious meetings on the Sabbath, reading from the best Puritan authors.

He took great delight in teaching the young in the Sabbath school. Many speak of having derived great good from his earnest instructions. When failing health prevented him from teaching in the Sabbath school he had the pleasure of seeing some of his own pupils efficiently carrying on that department of the Church's work, and others occupying high and honourable positions in the Church and society. As an elder he was outspoken, giving his views in a calm, faithful and judicious manner. To his brethren in the Session he was kind and courteous, and by them he was venerated and beloved. As a Christian his piety was unobtrusive but decided, his works testifying whose he was and whom he served. He was charitable to the poor, and gave liberally to religious and benevolent objects, thus wisely disposing of his wealth during life.

As a citizen, as might be expected, he was intensely loyal, venerating the old flag under which he had fought, and cherishing British connection. In politics he was a true Liberal—an advocate of practical reforms and reasonable economy.

His partner in life preceded him to rest, reward and glory, by twelve years. He leaves a family of eight children. The eldest is an elder and was associated with himself in that office for a number of years. Two are ministers in the Presbyterian Church, one, Rev. A. G. Forbes pastor of the congregations of Kinloss and Bervie, Ontario, the other, Rev. J. F. Forbes, pastor of the congregation of which his father was an elder. The other members of the family are usefully and honourably employed in various vocations in different parts of the world. The youngest, James Gordon, a talented lawyer, is superintendent of the Sabbath school in connection with the First Presbyterian Church in the city of Des Moines, Iowa, U.S. (of which he is an honoured member), thus following the example of a venerated father, in imparting religious instruction to the young.

Mr. Forbes was quite smart and in his usual health when struck by paralysis, and although he recovered so as to be able to converse intelligibly, yet he only survived the shock one week when he quietly fell asleep in Jesus.

On the Wednesday following, after listening to a pointed and timely discourse from the words, "Death is yours," by the Rev. James Quin, of Sherbrooke, the venerable father's remains were conveyed to the grave by his mourning relatives, and followed by a large concourse of people of all denominations, testifying to their affection for him in life and their sorrow for his death.—COM.

MEETINGS OF PRESBYTERY.

- GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.
- KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.
- MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.
- BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.
- WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.
- PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.
- HURON.—At Brucefield, on the second Tuesday of October, at eleven a.m.
- OTTAWA.—On Tuesday, Nov. 4th, at three p.m.
- QUEBEC.—At Melbourne, on Wednesday Sept. 24th, at half-past one p.m.
- BARRIE.—At Barrie, on Tuesday, 30th Sept., at eleven o'clock.—Presbytery's, Home Mission Committee, at Barrie, on Monday, 29th Sept., at seven p.m.
- TORONTO.—Tuesday, 30th September, at eleven a.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIX.

Sept. 28, } REVIEW THIRD QUARTER. } 3 John  
1879. } 1-14.

GOLDEN TEXT.—"Follow not that which is evil, but that which is good."—3 John 11.

HOME STUDIES.

- M. Rom. v. 1-10; viii. 28-39. . . . . Lessons i. and ii.
- T. 1 Cor. xiii. 1-13. . . . . Lesson iii.
- W. 1 Cor. xv. 50-58; 2 Cor. v. 14-21. . . . . Lessons iv. and v.
- Th. Gal. v. 22-26; vi. 1-9. . . . . Lesson vi.
- F. Eph. vi. 10-20; Phil. ii. 1-13. . . . . Lessons vii. and viii.
- S. Col. iii. 16-25; 1 Thess. iv. 13-18. . . . . Lessons ix. and x.
- S. 1 Tim. vi. 6-16, Titus iii. 1-9. . . . . Lessons xi. xii.

HELPS TO STUDY.

The lessons for this quarter have been selected from ten of the epistles of Paul. Of these, eight were written to the churches in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica; and two to the early Christian pastors, Timothy and Titus. These epistles, or letters, were intended by the writer of them to instruct, to reprove, to warn, or to encourage those Christians to whom they were addressed; but the real author of them, the Holy Spirit, had a much wider field in view, and thus it is that they are found to be admirably fitted for the awakening of sinners and the edification of believers in all ages and in all lands. The lessons are eminently doctrinal and at the same time thoroughly practical. Without any violence the whole of Christian doctrine and duty might be deduced from these twelve lessons; and that not only as affecting the people who lived in the apostle's day but also as affecting those who live now. It is not at all necessary, even if it should be allowable, which it is not, to change or modify either the law or the Gospel to suit "modern civilization," "modern thought," "modern culture," etc. There is often too much made of the difference between the past and the present in these respects. The points of agreement are much more important and numerous than the points of difference. Human nature is essentially the same in all ages, and so is Christianity. All that is necessary is to apply to the moderns in their altered circumstances and conditions those very instructions, warnings, and encouragements which were once so beneficial to the ancients; and when this is properly done it is found that the Truth has lost none of its force.

In order to get the review within the scope of an ordinary lesson it will be necessary to make very wide generalizations, such as the following: (1) *The Christian's Triumph*, which seems to be the leading subject of lessons xxvii.—xxx., although they teach many particulars not included under that head, (2) *The Christian's Duty*, which, with their doctrinal basis, constitute the main teaching of lessons xxxi.—xxxiv.; and (3) *The Christian's Hope*, with its true ground, and its resulting obligations, as set forth in lessons xxxv.—xxxviii.

I. THE CHRISTIAN'S TRIUMPHS. LESSON XXVII. exhibits the Christian's triumph over Sin—"Being justified by faith;" over tribulation—"Glorying in tribulation;" over the wrath which is to come—"We shall be saved from wrath." The only way of access to God, and the certainty of the believer's final salvation are also directly taught.

Lesson xxviii. teaches that the believer triumphs over all circumstances—"All things work together for good;" over all enemies—"If God be for us, who . . . against us;" Over all evils—"We are more than conquerors." The true order of the steps in the believer's salvation are here also indicated, beginning in God's eternal purpose, carried on by His unchanging love, and ending in being "glorified."

Lesson xxix. treats of the Christian's triumphs over discouragements—"Beareth all things . . . endureth all things;" Over imperfections—"But when that which is perfect is come, then that which is in part shall be done away . . . Now we see through a glass darkly but then face to face." But the grand aim of the lesson is to bring out the nature of Christian love—under the name of charity—its characteristics, and its permanence wherein it excels the graces of faith and hope which have their place and their work in this life.

"Faith, hope and love now dwell on earth,  
And earth by them is blest;  
But faith and hope must yield to love,  
Of all the graces best." etc.

Lesson xxx. is principally occupied with the triumph of believers over corruption—"This corruptible must put on incorruption;" and over death—"Death is swallowed up in victory." The apostle also, in the last verse of the chapter, exhorts the Corinthian Christians, in view of such a glorious and triumphant consummation to be "steadfast, unmoveable, always abounding in the work of the Lord."

II. THE CHRISTIAN'S DUTIES. In lesson xxxi. we are taught the believer's duties to Christ—"Should live 'unto Him who died for us;" and to the world—"We are ambassadors for Christ." The apostle enforces these duties by the most weighty considerations, and in doing so, brings out the following important doctrines: (1) Substitution and Satisfaction—"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;" (2) Regeneration—"Therefore, if any man be in Christ he is a new creature; old things are passed away behold all things are become new;" (3) Reconciliation—"God was in Christ, reconciling the world unto Himself, and hath committed unto us the word of reconciliation."

The Christian's duties are stated in lesson xxxii. as to fruit-bearing—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" toward other Christians—"Bear ye one another's burdens;" toward himself—"Let every man prove his own works;" "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In one view the passage is a summary of Christian duty; in another it is a catalogue of tests by which a person may examine himself as to whether he is in the faith or not.

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The soldier of the cross is instructed in lesson xxxiii. as to his duties in regard to strength—"Be strong in the Lord;" in the matter of armour—"Put on the whole armour of God;" with relation to prayer—"Praying always with all prayer." The enemies are described "the devil," "principalities," "powers," "rulers of the darkness of this world," etc. The armour is mentioned in detail—the girdle, breastplate, shoes, shield, helmet, and sword. And the contest is represented as inevitable—"That ye may be able to stand in the evil day, and having done all, to stand."

The duties of believers in regard to each other are brought before us in lesson xxxiv.—"Be like-minded;" "Let nothing be done through strife." We have here also our duty to follow the example of Christ, the Christian's pattern, in fellowship and sympathy, in humility and self-denial; and, as instruments in God's hands, to "work out" our "own salvation with fear and trembling;" probably meaning that we are to fear and tremble lest the work (of sanctification) should not proceed fast enough, or should be marred through the imperfection of the instrument.

III. THE CHRISTIAN'S HOPE.—The believer's hope of "the inheritance" as we are taught in lesson xxxv. leads him to render willing and cheerful service, not as a hireling, but as an heir working for the good of the estate: "In all wisdom teaching and admonishing one another," etc., "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." The religion of those who have this hope manifests itself in all the relations of life—husband and wife, parent and child, master and servant, etc.; and they do all things "heartily, as to the Lord, and not unto men." The teaching of the lesson may be summed up as practical Christianity, at home and abroad, based on love to the Master and devotion to His cause.

In lesson xxxvi. the believer is encouraged to entertain a good hope concerning them which are asleep in Jesus: "That ye sorrow not even as others which have no hope." He is also told to hope and look for the coming of the Lord: "For the Lord Himself shall descend from heaven," etc., when both those "which are asleep" and "we which are alive and remain shall be caught up" and "ever be with the Lord."

The Christian's hope of eternal life and happiness, bringing such a rich inheritance to view in the future, and being based upon such a sure foundation, tends, as we learn from lesson xxxvii., to make him contented with his lot in this life. "Godliness with contentment is great gain"—gain even in this life. The life that the Christian is taught to lead is just the life that is most conducive to health and happiness—the best sort of life for the body as well as for the soul. In striking contrast with the benefits of contentment the apostle places the terrible evils arising from covetousness or "the love of money," which is "the root of all evil." He exhorts Timothy to "flee these things," to "follow after righteousness," to "fight the good fight of faith;" and leaves with him, and with us, a solemn charge to "keep the commandment without spot, unrebukeable."

The Christian's hope and prospects as a subject of the kingdom of heaven make him a good subject of the earthly Kingdom or State in which his lot is cast; and so, in lesson xxxviii., Paul instructs Titus to remind the Cretans "to be subject to principalities and powers, to obey magistrates," etc. The intelligent Christian will not withhold from earthly rulers that which is their due, neither will he yield to them that which belongs only to God; he will avoid both Popery and Erastianism. The fact that salvation is by grace, and the believer's hope of happiness on that basis, have no tendency to lead him towards Antinomianism, but rather to make him "careful to maintain good works." The lesson closes with a warning against the discussion of "foolish questions," etc., a warning probably no less needed now than it was then.

THE POPE is preparing a work on Church Government, containing instructions to the bishops and clergy. He also proposes to annotate all the pontifical Bulls, and to prepare a new one comprehending the essential points of all the others.

THE BELGIAN bishops, at a conference lately held in Malines, resolved to refuse absolution to all teachers and pupils at the public normal schools; and that as teaching in public schools is schismatical, all teachers employed in them are excommunicated.

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Births, Marriages and Deaths.

MARRIED.

At the manse, Thames Road, Osborne, on the 2nd inst., by Rev. Colin Fletcher, Mr. Robert Kirk, of Osborne, to Margaret, second daughter of Mr. William Anderson, of Brockville.

DIED.

On the 2nd inst., after a very short illness, Janet Hutchison, beloved wife of James Wilson, aged 66 years and 8 months, daughter of the late James Hutchison of St. Laurent, and sister of M. Hutchison, Esq., of Goderich, Ont.

Drowned, in Southampton harbour, on the 4th inst., James M. Murray, purser of steamer "Manitoba," eldest surviving son of Mr. John D. Murray, Sarnia, aged 21 years, 9 months and 26 days.

## OUR YOUNG FOLKS.

## THE RICH HUNCHBACK.

"OH, my! what a funny little old man!" said a thoughtless young girl in a loud whisper to her companion, at a prayer-meeting in a certain large manufacturing village in New England.

I glanced up. There was a funny little old man indeed, walking with a painful limp up the aisle in quest of a vacant seat.

"It is old Uncle Jerry Phillips, the humpback shoemaker. Prepare yourself for a pleasant surprise if he takes a part in the meeting, as he doubtless will," explained the friend at my side.

It was a pleasant social gathering. A deep devotional feeling seemed to prevail, and one after another spoke words of faith and hope and promise.

By-and-by there came a lull, and then Uncle Jerry's gray, bushy head appeared just above the tops of the settees. He began his remarks in a sweet, pathetic, trembling voice, so winning in its tones that all instinctively bent their heads to listen.

"Friends, it would no doubt seem to many here a very sad thing to be only Jerry Phillips, the poor, old, cross-eyed, crooked-limbed, humpback shoemaker; to be without relatives; to be often without work; to sometimes be hungry; to have no home except one little bare room; to be often laid up with rheumatism, and for days not to see a human face excepting now and then when a kind-hearted neighbour looks in.

"All these things are very sad, but, dear friends, there are sadder things. It is sad to be poor as regards this life, but it is sadder to be poor in reference to the life that is to come. I am a poverty-stricken, 'funny'-looking old man in the estimation of most of you, but I am rich in faith, and through the blessed faith Jesus clothes me in the robe of his righteousness, and feeds me with the bread of heaven.

"This unsightly hump on my back is far less onerous than the load of anxiety, remorse, and sin, carried by many rich people who ride in fine carriages, and are clothed in goodly apparel. I shall drop it off some day, after I have borne it long enough to fulfil His purpose, and with it I shall lose my crooked limbs and cross eyes.

"These deformities, I must confess, have been something of a burden to me all my life, but whenever the thoughtless jeer at me, I remember that the Master always looked kindly upon the halt and the maimed. Jesus, too, was the friend of the poor when He was in this world, and He is so still.

"Do you not remember? 'He had not where to lay his head.' And do you not recall the words of James? Has not God chosen the poor of this world to be rich in faith, and heirs of the kingdom?' Yes, I speak from my heart when I say to you that I had rather be poor in purse and rich in faith, than poor in faith and rich in purse.

I hope none of you will be poor in both ways. If you should be, the fault will be at your own door, for every one of you can be rich by taking Jesus as your friend. And I

trust that those who are already rich in this world's goods will so live as to share in the riches of the world to come. It would be unspeakably unfortunate my friends, oh, far more unfortunate than anything that has yet befallen me in this life, to pass out of worldly wealth into eternal poverty."

The old man sat down, and Col. Rogers, the so-called richest man in town, sank upon his knees, saying with much emotion. "Let us pray." The supposed wealthy manufacturer offered a petition, with a true prayerful unction, for faith and grace and strength and charity, and for a thorough cleansing from all moral and spiritual deformity, that found a response in many hearts and brought the tears to many eyes.

The next day the entire community was electrified by the news that Col. Rogers had failed, and assigned his property for the benefit of his creditors. All who had been present at that meeting the previous evening recalled the now ruined manufacturer's prayer, and said that the poor man must have been passing through a fierce mental struggle at the time.

He met Uncle Jerry Phillips in the street that day, and taking him by the hand, said, "I am as poor as you are this afternoon, Uncle Jerry, I have thrown up the hump of 'anxiety, remorse, and sin,' but I am weak from carrying it so long. And although I did not realize it before your most opportune words of last night, I think I had been looking in all directions for the main chance in business so long that I was getting to be cross-eyed myself.

"Now, Uncle Jerry, I want you to pray that I may become as rich as you are, for it was your talk at the prayer-meeting that prompted me to make the move I have. I had my plans all perfected by which I was to fail 'successfully' in my business, that is to make a compromise with my creditors, offer to them a certain per cent. of my indebtedness, and go on again. But instead of that I have turned over everything to my principal creditor, who will carry on the business. By doing what I have, I am enabled to pay every cent I owe. I could not bear the idea of 'eternal poverty,' Uncle Jerry."

"I hated to speak," said the deformed little man. "It is always a cross for me, and it was more of a cross last evening than ever, because I heard some girls giggling about me when I came in. But something kept whispering, 'Get up and tell them that you are not so poor and forlorn as you seem;' so I spoke the words that the Lord gave me."

## THE SPIDER AND THE BUTTERFLY.

THE spider was full of business; he darted this way and that, fastening his thread now to this leaf, then to that flower, crossing it at regular distances with wonderful care; he did not stop to rest, for Mistress Spider was hungry, and there was no dinner for her as yet; so he darted round and round, up and down, until at last the web was finished. He retired under a leaf to watch, with all his eight eyes, for the approach of some thoughtless insect. The minister and his little daughter passed that way, and seated themselves on the

bank to watch that spider. "O papa, I wonder if he will catch anything!" whispered the child. She was not long kept in doubt, for at this moment a white butterfly was seen dipping his long proboscis into the depths of a flower, then flitting in the sunlight until he came to another, every time getting nearer and nearer to the web and the watchful spider. The beautiful insect did not dream of danger as it sported with a companion, or folded its delicate wings for an instant to rest on some blossom. Then again it flitted nearer and nearer, happy in its ignorance of the hidden snare, for the web was so placed that only in one light could its delicate threads be seen. A convolvulus was growing on the other side of the web, and the butterfly flew straight towards it, thinking what delicate honey there would be in its painted cup; but, alas! at that very moment its beautiful wings were entangled in the silken trap, and the spider starting from its hiding-place, rushed upon its victim. The butterfly struggled, but it was in vain; the treacherous threads seemed only to hold it the tighter, and its enemy, approaching cautiously, began to weave round it a close web, so that it soon hung helplessly, unable even to struggle.

All this while the little girl had been looking on with breathless interest, and now she uttered a cry of distress, and turning to her papa, she exclaimed:

"Papa, save it—save that poor butterfly!"

The clergyman stretched out his hand and began to disentangle the insect; the frightened spider darted back to his shelter, the web was broken, and the rescued butterfly once more fluttered feebly in the sunshine.

"I am so glad it is safe," cried the child, as, after resting for a moment on a leaf, the pretty creature flew gaily away. "You look grave, papa; are you not glad, too?"

"My child," her father replied, "I was thinking of other snares and other victims."

"Where, papa?"

"They are most dangerous where they are expected least."

"I don't understand you, papa; who makes them and why?"

"Our great enemy makes them, my child, that he may ensnare all those who forget to watch, and we call those snares, temptations." The child looked thoughtful, and her father went on: "Just as the spider puts its web where it can least be seen, so Satan puts his traps where we think it least likely that we should find them; when we feel least disposed to think of hidden dangers, then is the time we should look out for them most, for they are sure not to be far from us; and when once we fall into them, no power of our own can save us."

"What would happen to us then, papa?"

"There is a hand ever ready to help the helpless, and an ear that always hears the cry of the distressed; just as you saw the poor butterfly, though it could not help itself, saved by a strength not his own, so our heavenly Father hears and saves those who cry to Him for aid in their time of need."

"But what must we do to keep from falling in Satan's traps?"

Her father looked up and answered:

"Watch and pray, that ye enter not into temptation."

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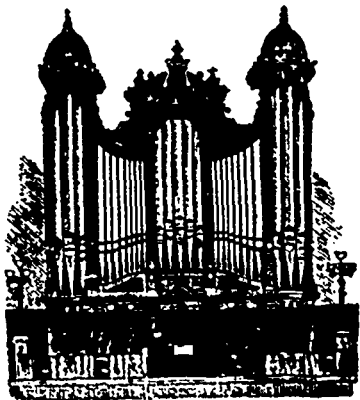
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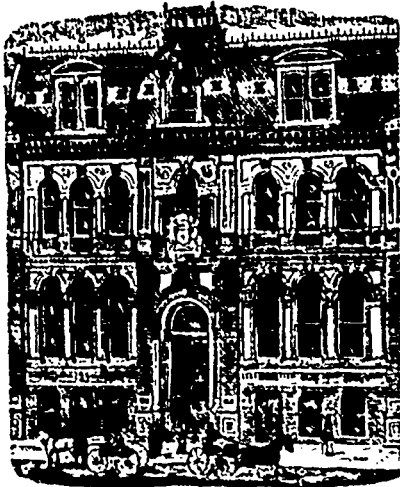
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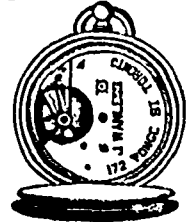
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