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THE PRESBYTERIAN

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NOTES OF THE WEEK.

THE corner stone of an institution where the daughters of missionaries may be educated, has just been laid in London, the building to cost \$75,000.

IN the report of the Presbytery of Brockville in our issue of the 27th ult., it is made to appear that there are thirty vacancies within the bounds. This is incorrect. There are only three vacancies.

THE Government of Russia has at last withdrawn its prohibition against missionary enterprise in central Asia. The Synod of the Russian Church has prepared to found extensive missions in all parts of Turkestan.

POPE LEO XIII., it is now reported in Europe, is assured of two attempts having been made to destroy his life by poison, and in his constant fear of the attempt being repeated, is said to have his brother attend to the marketing for his table, and he prepares his own coffee. The report has not ceased that his late Secretary, Franchi, died from poison secretly administered to him.

A WRITER who is quoted by "The Church Times" (Ritualistic) says that of the 22,600 ministers of the Church of England 12,000 are in the High Church party, 5,400 in the Low, 2,500 in the Broad, leaving 2,700 who are "mostly colorless nonentities." In his opinion, the Evangelicals would go out, in the case of disruption, leaving the High Church party to absorb the remainder.

ON Saturday morning, the 14th of September, an order was issued that Sabbath traffic on the tramway from the Botanic Gardens to Dunedin, on the Antrim Road, Belfast, Ireland, should commence on the following day, and the first car was started shortly after twelve o'clock on Sabbath. When this arrangement became known on Saturday, an invitation was sent out soliciting a meeting of ministers to be held in the rooms of the Young Men's Christian Association, Lombard Street, on Monday morning. In response to that invitation nearly all the Protestant ministers of the town assembled, passed resolutions protesting against the desecration, and appointed a committee to prepare a memorial on the subject and to take steps to have it largely signed and placed before the directors by an influential deputation.

THE first meeting of the new International Lesson Committee was held in the parlors of the Gibson House, Cincinnati, on Wednesday, September 25th.

The committee decided to draw up, at this meeting, a general outline of the lessons for the seven years' course, and to select the particular passages, titles, memory verses and golden texts for the year 1880. It also determined to give the first six months of each year to the New Testament, and the second six months to the Old; and to leave the twelfth and thirteenth lessons of the quarter (if there be so many) without an assignment, the twelfth lesson to be devoted to reviews, and the thirteenth to special studies. The first half of the year 1880 will be occupied by studies in the Gospel according to Matthew, and the second half by studies in the book of Genesis.

THE following item has come across the frontier. We cannot at the present moment lay our finger on any congregation in Canada which we are quite sure would act in the manner described; but we give our aid in extending the circulation of the item, lest there should be, even in this country, any probationers or others to whom the hint given at the end might be useful. It is from the Philadelphia "Presbyterian Journal:" "One of our exchanges relates an instance, —not an uncommon one, we fear—of a minister who was invited to supply a vacant pulpit, and who, confident that he would receive compensation for his services, left his family all the money he had; but, failing in his expectation, was under the necessity of going to a friend to borrow fifty cents to pay his fare back. We agree with our contemporary in the opinion that, in accepting invitations to supply vacant pulpits, it may yet become necessary for our brethren to write in bold characters at the top of their notes this regulation—Preaching 'C. O. D.'"

THE second annual meeting of the Woman's Christian Temperance Union of the Province of Ontario will be held in this city on Wednesday and Thursday, the 23rd and 24th inst. All Local Auxiliary Unions are expected to send two or more representatives, and other Christian workers from localities where no Union exists are also invited. Negotiations are in progress to procure return tickets at reduced rates for delegates holding certificates from the Secretary of the Provincial Union. At the meeting on the forenoon of the first day, the time will be occupied with devotional exercises, address of welcome, and reply; and in the afternoon and evening with address of president, reading reports, appointment of committees, and annual address. On the second day there will be half-hour discussions on the following topics: Woman—Her Influence and Work; Prayer and its influence on our Work; Drunkenness and its relation to Fallen Women; Temperance Literature; Helps and Hindrances in Connection with Women's Work.

THE destiny of Turkey must be accomplished in spite of all bolstering. The era of European Mohammedanism inevitably draws towards its close. What has been left undone by foreign invasion will be done by internal disorder. The indications of a general breaking up are accumulating. The Prince of Montenegro insists that the Porte shall surrender to that country the territory ceded to it by the Treaty of Berlin; and the Porte appears to be as powerless to comply as it is in the case of the demands of Austria. The withdrawal of the Russian army and the English fleet from the immediate vicinity of Constantinople gives rise to serious apprehensions of rioting if not revolution in that city this winter. None of the con-

ditions are wanting. A weak government, a discontented people, a fanatical priesthood, a soldiery likely to fraternize with the populace, an immense horde of refugees and tramps, and paper money seventy-five per cent. below its nominal value, make up all the conditions necessary to promote the most serious disturbances.

AT a primary meeting of Christians held in Brantford in July, at which most of the Evangelical Churches were represented, a committee was appointed to make arrangements for holding a Conference of Christians in Toronto in October, for the purpose of seeking "to advance the Kingdom of our Lord and Saviour Jesus Christ, by instilling into the minds and hearts of God's children a deeper interest in the study of His Word, and by setting forth the necessity of a more thorough and unreserved consecration to the work and Person of the Lord." The committee have accordingly made arrangements for the Conference to take place in Shaftesbury Hall, in this city, on Monday, the 21st inst., and the four days following. Many eminent ministers and laymen, from far and near, are expected to take part in the proceedings. Rev. Dr. Brooks of St. Louis is to act as chairman. Among the names on the programme we find: Revs. J. H. Castle, John Potts, Geo. Young, J. A. R. Dickson, W. S. Rainsford, J. C. Antliff, John Smith, D. J. Macdonnell, S. J. Hunter, of Toronto; John Clarkson, of Brantford; Canon Baldwin, of Montreal; W. J. Erdman, of Chicago; H. M. Parsons, of Buffalo; and Wm. Taylor, of California. Major Cole of the United States and his wife and daughter are expected to be present and assist in the singing. The first meeting will open at three o'clock p.m. on Monday, 21st inst.

THE late Rev. Dr. Spence, formerly of Ottawa, whose death we recently noticed, made the following bequests to religious and charitable institutions in Canada, besides leaving several legacies to charitable objects in Scotland—all to be paid after the death of his widow:—To the Trustees of Queen's College at Kingston, Canada, thirty-eight shares of one hundred dollars each of Montreal Corporation Consolidated Stock, interest seven per cent., to be invested in perpetuity for the general good of that College. To the Trustees of the said College one thousand dollars of Dominion of Canada six per cent. stock, to be invested in perpetuity for providing a bursary in the College to students in Divinity. To the managers of the Ministers' Widows' and Orphans' Fund of the Presbyterian Church in Canada, thirty-nine shares of one hundred dollars each of Montreal Corporation Consolidated Stock, interest seven per cent., in trust for the benefit of widows and orphans of ministers of the said Church. To the Treasurer for the time being of the fund for the support of the "Aged and Infirm Ministers" of the Presbyterian Church in Canada, \$2,500, free of legacy duty. To the Kirk Session of St. Andrew's Church, Ottawa, Canada, \$500, free of legacy duty, to be invested by that Court in perpetuity, and the yearly interest to be laid out in the purchase of fuel, to be distributed at Christmas in each year among the most deserving poor of the congregation. To the Protestant Orphans' Home, Ottawa, \$500, to be disposed of by the managers of that institution in such a way as may be deemed best for the benefit of the same. To the Protestant Hospital, Ottawa, \$500, to be expended by the managers in such a way as may be considered best for the benefit of that Institution.

PASTOR AND PEOPLE.

KNOX COLLEGE.
OPENING OF SESSION, 1878-79.

On Wednesday of last week Knox College was formally opened at noon. The Rev. Principal Caven, D.D., was accompanied to the platform by Revs. Professors Gregg and McLaren, Dr. Reid, Dr. James (Hamilton), Dr. Wardrope, Dr. Topp, and Thos. Lowry. The audience was very large, in which we noticed many of the ministers and elders of the Presbyterian Church in Canada, and of which the ladies formed no small portion. After singing and reading of Scripture, Rev. Dr. Topp led in prayer. Principal Caven then made a few remarks in which he stated that at the close of last session a larger number of students than in any previous year had gone forth to the ministry. He wished to direct attention to the prospect of a special call being made upon the friends of Knox College for its efficient endowment. He was glad that Principal Grant had been so successful in his efforts for the increased endowment of Queen's. He only sounded a note of warning, not of alarm, in urging this matter. The Principal also spoke of the deficiencies of the library, and appealed to those present and friends throughout the country to aid them by donations of money or books.

Rev. Professor McLaren then proceeded to deliver his address. He said. In taking up the inspiration of Scripture the question which comes before us is the degree of authority we are warranted in ascribing to the sacred writings. It pre-supposes that a measure of authority is due to them which does not belong to ordinary human compositions. It is not, therefore, a subject which we require to discuss with avowed unbelievers. It concerns only those who accept the Scriptures as in some sense the record of a supernatural revelation. And, as the Scriptures supply the only *data* by which their inspiration can be judged, it is evident that we have no common ground of reasoning with those that reject their voice.

Two positions must be held as settled before the consideration of the inspiration of Scripture is in order, viz.: (1) that there is a personal God, the Creator and Moral Governor of the universe; and (2) that He has made a supernatural revelation of himself to mankind of which the Scriptures are a record historically trustworthy. These positions, covering substantially all that the Christian apologist seeks to establish, while they stop short of the assertion of the inspiration of Scripture, are essential to its rational discussion. Until these positions are granted it is as hopeless and as useless attempting to prove the inspiration of Scripture as it would be to discuss the military tactics of Napoleon with a man who denied that the Corsican had ever led an army to battle. If there is no personal God, whatever involves the supernatural must be ruled out as impossible and absurd. It scarcely admits of question that the reason why many who examine the inspiration of Scripture fail to recognize it is that their minds are enslaved with the notion that the supernatural is impossible, and that whatever therefore involves it must either be set aside or explained away. But the only logical basis for such a pre-supposition is speculative Pantheism or Atheism. For, if there is a personal God, the Creator and Moral Governor of the Universe, the supernatural must be acknowledged, not only as possible; but as a fact. It is involved in creation. And how often the Most High has been pleased to exert his power supernaturally is a question to be determined, not by blind pre-suppositions, but by a careful examination of evidence. The existence of a personal God renders a supernatural revelation possible, but the fact that such a revelation has been made and recorded in the Holy Scriptures, with as much accuracy as we ascribe to the best class of human writings, must be established before we are prepared to take up the inspiration of the sacred volume. This, we presume, has been done to your satisfaction when you were studying the evidences of Christianity. You have satisfied yourselves that God has not only made a supernatural revelation of himself to men, but that we have a record of it in the Scriptures which is historically trustworthy; or, in other words, the Scriptures were written by men of competent information and thorough honesty, and consequently, the revelation given to them must be held to be recorded in Scripture with as much correctness as we attribute to the best class of human writ-

ings. The acceptance of the Scriptures as a record historically trustworthy of a supernatural revelation carries with it a decision, substantially complete, as to the books to which this character is ascribed, and also as to the fact that they have been transmitted to us with at least as much purity as distinguishes the works of ancient authors which we accept as genuine and authentic. When we have reached this point, to which you are supposed to be carried by your studies in Apologetics, we are prepared to take a step in advance, and ask whether we are not warranted from an examination of the contents of Scripture to claim that the record was not only made by men of competent information and thorough integrity, but by holy men who spake as they were moved by the Holy Ghost. We may enquire whether the sacred writers were left to themselves to record as best they could the mysteries of divine revelation, or whether they were guided supernaturally to embody correctly in human language the revelation which they had received. This is the question of inspiration. In this lecture all we shall attempt is to state what we regard as involved in an adequate doctrine of inspiration, indicate a line of argument by which it is established, and answer some of the more common objections urged against it.

We shall not discuss the various theories which have been invented to explain, or to explain away, inspiration. They proceed largely upon the assumption that the mode of inspiration admits of explanation. This we regard as entirely inadmissible. All we can know of anything supernatural is the fact. The mode of the supernatural, if such language has any meaning, is known only to God. Our doctrine of inspiration must be reached, not by theorising, but by a careful examination of the contents of the Bible. The facts and phenomena of the Scriptures must determine whether the writer wrote with or without supernatural guidance. One fact which strikes us in perusing the Bible is that it was written by men. It carries upon its face the impress of the distinct style and character of various human authors as plainly as any collection of books. It bears all the marks of having been produced by its numerous writers in the full exercise of their natural powers. Each book is as perfectly human in its individuality of structure and style as if God had nothing to do with its composition. No view of inspiration which does not fully recognize this fact can be satisfactory. But, as we read in the Sacred Volume, the evidence of a second fact forces itself on our attention, viz., the Bible is also the authorship of God. Its human authors wrote under supernatural guidance. If we recognize its writers as honest and intelligent men, we are compelled to believe that a higher intelligence than their own guided their hands. These facts do not contradict each other, although we may not be able to explain how they meet in harmony in the same composition. Each is established by its own evidence. There are two statements warranted, as we judge, by the facts and phenomena of Scripture, which appear to us to contain all that is essential to an adequate doctrine of inspiration, viz.: (1) The sacred writers intended to give to mankind in their writings only what God had supernaturally given to them; and (2), God enabled them by His special aid to do what they intended. In one word, the Scriptures have been so written that God has made Himself responsible for their contents. They are a supernatural record of a supernatural revelation. When, in the first statement, we assert that all that the sacred penmen designed to put on record was the communication of truth which had been supernaturally given to them by God, we do not say that all they felt themselves impelled to write was a revelation from God in the highest sense of the term. It was not all new truth before unknown to man. What we mean is that the contents of Scripture were designed to be in such a sense from God that He would be as truly responsible for them as an author is for the subject-matter of a book which he writes. In order to this responsibility, originality of matter is not necessary. When an author sends forth a new work some of his ideas and facts may be new, others may be presented in new relations, and not a few of them may have been presented in substantially the same manner by others, but he deems it essential to his design to incorporate them in his book, or perhaps to stamp them with his authority. But this complex whole, in which things new and old mingle, he makes his own, and he becomes responsible for every part of it to the extent to which he sanctions it. In like manner, whatever may be the character of the truth to be recorded in

the sacred Scriptures—whether something made known for the first time, old truth presented in new relations, or familiar truth gathered by the writers under Divine guidance from common report, existing books, or public archives—the whole moulded by Divine wisdom into a complex communication of truth where every part ministers to the design of the Divine author, was what the Scripture writers intended to give to the world. The entire subject matter which they designed to embody in their writings was God's message to men. When, in the second statement, we assert that the sacred writers were enabled by God's special aid to do what they intended we complete the idea of the Divine authorship of the Holy Scriptures. This gives us a supernatural revelation embodied supernaturally in human language. It is not enough for us to know that the truth was lodged in all its purity in the minds of the sacred writers, unless we are certified also that they were enabled to transfer it without error to the written page where alone we have access to it. An author must not only have correct ideas in his mind, but he must clothe them in such words as are fitted to convey them clearly and effectively to the minds of his readers. Those who are familiar with the endless disputes which arise from inaccurate language are not likely to undervalue this portion of an author's work. It may also be easily seen that in the case of writers subject to the prejudices, passions, and infirmities which cling even to good men we have poor security that, if left to themselves, they would not err seriously in attempting to give expression to the unfamiliar mysteries of a new revelation. The admission of such an undefinable amount of error in the record would certainly deprive us of many of the benefits of a supernatural revelation as a rule of faith and life. For in every appeal to the Holy Scriptures the bewildering doubt assails us whether the very words to which we appeal are not rather the product of human imperfection than of divine wisdom. This is a very different thing from a measure of uncertainty as to the correct reading of particular texts. In the one case the doubt can always be localized, and the uncertainty of one text can be supplemented by the undoubted teaching of another. In the other case the same uncertainty hangs over all, and in no instance can we be assured that we are not, at least to some extent, building upon what is human as if it were divine.

There are two features which necessarily distinguish any book or utterance of which God, in the sense we have defined, is the author, viz.: infallible truth and divine authority. Whatever shows that either of these characteristics attaches to any word spoken or book written by man proves its inspiration. These are attributes which can be predicated only of divine words. Whatever, therefore, makes it manifest that the Scriptures are clothed with such unerring truth and supreme authority that it is sin to disbelieve what they teach, or to disobey what they enjoin, establishes their inspiration in the only sense in which Christians need contend for it. It is admitted on both sides of this controversy that the Scriptures are the only authoritative source of information as to their own inspiration. Ellis, a leading Unitarian divine of New England, and a strong opponent of plenary inspiration, declares "that the prevailing popular view of the authority, the inspiration, and the infallibility of the Bible has been superstitiously attached to it, that it did not originate in the Bible, is not claimed by the contents of the Bible, and cannot be sustained by any fair dealing with them." (Half-Cent. Unit. Contr., p. 239.) Jowett, in his contribution to the notorious "Essays and Reviews," says that "the nature of inspiration can only be known from the examination of Scripture. There is no other source to which we can turn for information." (p. 381.) And he boldly asserts that "for any of the higher or supernatural views of inspiration there is no foundation in the Gospels or Epistles." (p. 379.) This is a plain issue. What idea do the Scriptures give of themselves? Do they claim infallible truth and divine authority for their contents? Do they represent God as their author? In thus appealing to the Scriptures for the evidence of their own inspiration there is no reasoning in a circle, as some worthy divines have dreamed. We do not seek to prove their inspiration by tacitly taking their inspiration for granted. For we do not appeal to the sacred writers as inspired, but as the credible historians of a divine revelation. We do not quote them as infallible, but as honest and trustworthy writers. Were the appeal made to a few isolated expressions

employed by certain of the sacred writers, it might not be sufficient to establish the inspiration of the Bible. For in writers historically trustworthy we recognize the possibility of a measure of unintentional mistake, and perchance these isolated utterances might be the result of honest mistake or slovenly writing. But if it can be shown, as we think it can, that the claims to inspiration, direct and indirect, put forward by the sacred writers are so clear and numerous, and the testimonies to the infallible truth and divine authority of the Holy Scriptures so emphatic and various that we cannot regard the authors as honest and intelligent men unless in very deed they wrote under supernatural guidance, then we think we can construct a rational argument for the inspiration of Scripture from writings which, up to this stage, have been viewed only as historically trustworthy. We readily acknowledge that the supernatural or miraculous should never be admitted as a fact until proper evidence is adduced. Whoever asserts the existence of any special manifestation of the supernatural may be reasonably asked to prove it. But should any one feel inclined to lay stress upon this general presumption against the supernatural it is well to remind him that in the case before us it is counter-balanced by a presumption springing from the existence of a supernatural revelation. If God has made a supernatural revelation of himself to man, as all with whom we conduct this discussion admit, there is surely a strong presumption that He would guide the sacred writers to put it correctly on record. The revelation was not designed merely for the private benefit of the prophet who originally received it; it was intended for others who could have access to it only in the Holy Scriptures. And surely it does not look like divine wisdom and benevolence to give a supernatural revelation to man, and then permit it to become so mixed with error in the record of it that we shall ever be in danger of mistaking human blunders for divine revelations. We submit, therefore, that the presumption is in favor of a supernatural record of a supernatural revelation.

Passing from the presumptive argument to the evidence, we confess to a difficulty which we feel, but it is not the difficulty of discovering evidence, but of arranging and condensing it within reasonable compass. It has been well remarked that "for the most part, if not universally, the penmen of Scripture were clothed with a public and official character, sufficiently known to those for whom they wrote, and implying both a divine commission and an extraordinary inspiration."—(Bannerman on Inspir., p. 288.) It was not, therefore, necessary that they should indulge very frequently in direct assertions of their own inspiration. We shall see, however, that occasionally, when circumstances seemed to demand it, they did make explicit statements. A large proportion of the most striking evidence for the inspiration of Scripture is found in indirect and incidental testimonies which do not admit of very compendious exhibition. Notwithstanding this difficulty, we hope, even in this lecture, to adduce sufficient evidence to show that "the prevailing popular view of the authority, the inspiration, and the infallibility of the Bible" has not "been superstitiously attached to it," but on the contrary, is required by a fair dealing with the contents of the Holy Scriptures.

The phenomenon of inspiration is undeniable. This is our first position. Many who deny that the whole Bible is characterized by infallible truth and divine authority readily admit that certain portions of it are distinguished by plenary inspiration. But apart from such concessions, we think it is impossible for those who recognize the credibility of the sacred writers to maintain successfully that there have been no examples of such inspiration as we claim for the Holy Scriptures. It must be conceded that the words of the Lord Jesus Christ, as spoken by him, were distinguished by infallible truth and divine authority. We do not speak of the record of His discourses in the pages of the Evangelists, but of the words as they fell from His lips. If we accept the writers of the New Testament as the credible historians of a supernatural revelation, the view which they give of the person of Christ, and of the manner in which He was endowed with the fulness of the Spirit's gifts, renders it certain that error could not have mingled with His words. They are an example, unique no doubt, but still an example, of human words clothed with infallible truth and divine authority. This, however, is not the only example of the phenomenon which admits of no reasonable question. There are many special oracles

which are introduced in a manner, or run in a style, which places their plenary inspiration beyond dispute. We are forced either to accept their inspiration or to maintain that the writer is not trustworthy. When we find Jeremiah describing his book as "The words of Jeremiah, the son of Hilkiah * * * * * To whom the word of the Lord came," etc., and introducing his message by the statement, "Then the word of the Lord came unto me, saying," v. 4, and commencing a second message with the words, v. 13, "And the word of the Lord came unto me a second time, saying"—can we suppose Jeremiah to claim anything less than that the words which he has written are at least in these particular instances the words of the Most High. In the 36th chapter Jeremiah is instructed by God "to take a roll of a book and write therein all the words which I have spoken against Israel," and when the prophet has obeyed we find the product referred to interchangeably as "the words of Jeremiah," and as "the words of the Lord," vs. 10-11. Can any one who regards Jeremiah as a thoroughly trustworthy writer fail to recognize this as an example of plenary inspiration? And if we repose confidence in the integrity of the sacred writers, how can we refuse this character to oracles introduced with the familiar formula, "Thus saith the Lord of hosts," or confirmed with the declaration, "For the mouth of the Lord hath spoken it." Numerous examples will readily occur to the readers of the Bible where at least certain passages are so marked out that no fair dealing with the language can eliminate the idea of plenary inspiration from them. We think that it is important to emphasize the position that the phenomenon of inspiration is undeniable. For whenever it is made clear that in certain instances, at least, "holy men of God spake as they were moved by the Holy Ghost," then a very large proportion of the objections commonly urged against inspiration falls to the ground. When inspiration is established as a fact it is a very bootless task reasoning against it, either as improbable, impossible, or as inconsistent with the individuality of the sacred writers. It only remains to ascertain the extent to which inspiration can be predicated of the Holy Scriptures.

Inspiration can manifestly be predicated very extensively of the Old Testament. This appears from the prophetic authorship of its books and from the claims which its writers put forth. It is certain that most of the books of the Old Testament were written by prophets; and while we cannot adduce direct evidence to show that all the books of the ancient canon were written by men of this order, there is at least manifestly a high degree of probability that they were all, as the ancient Jews believed, written by prophets. At present we do not lay stress on this probability, but confine ourselves to what is capable of clear proof. There are marks of the existence throughout the whole period during which the Old Testament was produced of an order of men honored to hold special intercourse with God and receive supernatural revelations from Him, and who were formally accredited by the Most High as His agents, whom he authorized, in their official character, to speak and act for Him. The relation which Aaron is represented as sustaining to Moses brings out distinctly the relation in which the prophet stood to God, and the authority due to his words, whether spoken or written. When Moses was unwilling to bear the divine message to Egypt, the Lord, having reminded him that his brother Aaron could speak well, said to him, "Thou shalt speak unto him and put words in his mouth." * * * * "He shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."—Ex. iv. 15, 16. Again we read, "And the Lord said unto Moses, see I have made thee a god unto Pharaoh, and Aaron thy brother shall be thy prophet."—Ex. vii. 1. What Aaron said to Pharaoh had the authority of Moses, and so what the prophet, in his official capacity, said to the people had the authority of God. He spoke as God's mouth. God made Himself responsible for the prophet's utterances. When it was known that the prophet stood in this relation to God, all that was necessary to certify men that a book was given by inspiration of God was the assurance that it was the official work of one of the prophetic order. We assume that God did in various ways give public sanction to certain men as prophets by which their cotemporaries could be assured of the genuineness of their prophetic character, and thereby of the divine authority of their writings.

That the vast majority of the books of the Old Testament were written by prophets can be easily shown. They were all familiarly referred to and quoted by Christ under the well-known Jewish divisions, Moses, the prophets, and the Psalms, Luke xiv. 44. That the Pentateuch was, with very trifling exceptions, written by Moses nothing that modern destructive criticism has been able to adduce need make us doubt. And that Moses was a prophet cannot be denied in face of the express language of Scripture, "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."—Hos. xii. 13. And the whole record of his legislation and life bears ample testimony to the sobriety of the statement with which it is closed, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."—Deut. xxxiv. 10. That the second division, which is expressly called "the prophets" by Jesus Christ, was written by prophets can scarcely be successfully denied. What God said to Jeremiah might have been said from any of them from Joshua downwards, "Lo, I have put my words in thy mouth."—Jer. i. 9. Shall we then refuse to acknowledge the prophetic character of that division named from its first book, the Psalms? The apostle Peter expressly testifies that David was a prophet, Acts. ii. 30, and he affirms that the Scriptures must needs be fulfilled which the Holy Ghost spake by the mouth of David, Acts i. 16. It is true that we cannot adduce direct evidence that all parts of the Hagiographa, as this division was frequently called, were written by prophets; but we find that Asaph and Daniel are both ranked by our Lord as prophets, Matt. xiii. 35, and Matt. xxiv. 15, while in Hebrews iii. 7, 9, an anonymous Psalm is ascribed to the Holy Ghost. And not only are the Proverbs of Solomon repeatedly quoted in the New Testament with usual formula, "it is written" (Rom. iii. 15, and Rom. xii. 19, 20), but once in terms that show that the words are the very words of God, James iv. 10. To this we may add the fact that the Apostle Paul, on one occasion, refers to the Old Testament Scriptures generally under the title of "the prophetic Scriptures." Rom. xvi. 26. It was doubtless very largely due to the evidence for the prophetic authorship of the books of the Old Testament that the Jews, in the time of our Lord, believed universally in their inspiration. The writers of the Old Testament repeatedly use language which involves a direct claim to inspiration. This claim is advanced in many forms, and in terms so general that no reason can be assigned why it should be restricted to any particular portion of their writings. How often do we find such language employed by them in reference to their own statements as this. "The mouth of the Lord hath spoken it," "Thus saith the Lord," "Hear the word of the Lord?" Nearly all the prophets again and again employ phraseology which indicates that the Lord spoke by them. "The word that Isaiah, the son of Amos, said concerning Judah and Jerusalem." "The word of the Lord came unto me, saying," "Jeremiah, what seest thou?" "The word of the Lord came expressly unto Ezekiel, the priest, the son of Buzi," etc. "The beginning of the word of the Lord by Hosea." "The word of the Lord that came to Micah." And almost the entire legislation of Moses has the Divine authorship stamped upon its language with equal distinctness. As we read the Pentateuch we encounter continually the words, "And the Lord spake unto Moses, saying." It is true that there are books of the Old Testament in which no such direct claims to inspiration as we have cited are put forth. But there is a silent tone of authority pervading even these which is compatible only with the idea of their inspiration. In addition to this, the fact that they were written in the Sacred Collection, which the Israelites guarded with such jealous care, is itself a tacit claim to the same character as distinguished the other portions of the ancient canon. If the writers who put forward these claims are regarded as the credible historians of a supernatural revelation, we cannot avoid the conclusion that a very large portion of the Old Testament was given by inspiration of God. Advancing now another step we remark, the testimony of the New Testament establishes the inspiration of the whole of the Old Testament Scriptures. This includes the testimony of Christ Himself, which, with all who admit His divine character and mission, should be decisive. It includes also the testimony of the writers of the New Testament, which has a two-fold character and value—(1) It may be regarded as presenting the doctrine of their Master at second-

hand, and (2) it may be viewed as the credible record of a supernatural revelation of which they were the recipients. In order that the full force of this argument may be felt we must bear in mind the contrast between the treatment accorded to the Old Testament Scriptures by Christ and the writers of the New Testament, and that which flows naturally from any of the modified theories of inspiration. All these theories deny the infallible truth and divine authority of the Holy Scriptures, and they are introduced expressly to account for the presence of an undefined and undefinable amount of error in the sacred page. It is evident that no man who had embraced any of these theories could legitimately treat the Scriptures as an infallible standard of faith and life. He might appeal to them as investing with a high degree of probability the sentiments which they sanctioned. He might quote them with much confidence for their leading facts, and perhaps also for their more prominent doctrines; but that he should ever build upon the mere form of their phraseology, or draw inferences from what is implied as well as what is expressed, would be impossible.

(1.) Now it is to be observed that in all the quotations made by Christ and the writers of the New Testament from the Old there is no reserve made for error, no attempt made to distinguish divine truth from human mistakes. The Old Testament Scriptures are quoted by our Lord and His Apostles just as they are quoted to-day by those who believe in their plenary inspiration. "It is written" was deemed by our Lord a sufficient answer to the temptations of Satan, the cavils of Scribes and Pharisees, and the doubts of His own Disciples. It never occurred to him that a thing might be written in Scripture, and after all be a mere blunder. His mind is never haunted with the terrible uncertainty resulting from such a notion. He ever deals with the Old Testament in the spirit of His own maxim, "The Scriptures cannot be broken." The same style of quotation characterizes the writings of the Apostles and Evangelists. They never question the infallible truth or divine authority of the ancient Scriptures. On the contrary, they take for granted that "the Scriptures must be fulfilled; and they constantly appeal to them as a decisive standard of truth and duty. If, therefore, the writers of the New Testament are regarded either as fair exponents of the mind of Christ or as the credible historians of a true revelation from God, their testimony to the inspiration of the Old Testament is conclusive. Had the quotations and references made by our Lord been few the thought might have found entrance that in some unaccountable manner the historian had forgotten the words of his Master, but when we discover that the quotations made by Christ Himself may be counted by scores, and that they are recorded not by one but by four evangelists, then every principle of historical evidence must be overthrown if our Lord did not sanction the plenary inspiration of the Old Testament. And when we add to this that in all the quotations made from the Old Testament Scriptures in the New—quotations numbered not by scores but by hundreds—the writers uniformly appeal to them as to an infallible standard, what can be thought of the modesty of a writer who ventures to declare "that the prevailing popular view of the authority, the inspiration, and the infallibility of the Bible has been superstitiously attached to it?" It is a superstition which we share with Christ and His Apostles. This argument gathers additional force from the consideration that Christ and His apostles addressed a people who already believed in the plenary inspiration of the Old Testament, and who must have understood them as endorsing that dogma. That such was the belief of the Jews in the time of Christ is put beyond dispute by the language of the writers of the Apocrypha, and by the express testimony of Philo and Josephus.—*Vide* Lee on Insp. p. 63-68. We may, indeed, be reminded that the Jews also attached a superstitious reverence and authority to traditions. But did our Lord use language fitted to foster the delusion? On the contrary, we find these traditions denounced in the severest terms, while the law in its purity was vindicated from the false glosses wherewith it had been overlaid. But did our Lord ever charge the Jews with superstitious reverence for the Holy Scriptures? Did he ever denounce them for their Bibliolatry? Nay, verily, the very gravamen of his charge against them was that they had made void the Word through their traditions: Mark vii. 15; Matt. xv. 6. (2.) The express statements of Christ, and of the writers of the

Old Testament Scriptures. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled:" Matt. v. 17, 18. No one surely can imagine that our Lord in using such language did not imply His belief in the plenary inspiration of the Old Testament. He expressly calls the Scriptures which the Jews had made void through their traditions, "The Word of God." We find Him grounding an argument upon a single word, and that used in an uncommon sense, because "the Scriptures cannot be broken." "If He called them gods to whom the Word of God came, and the Scriptures cannot be broken." John x. 35. He recognizes the usual threefold division of the books of the Old Testament, and attributes the same unerring truth to their contents, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me:" Luke xxiv. 44. In the New Testament the ancient Scriptures are on several occasions referred to as "the oracles of God," terms which indicate that "they are in word, as well as in sense, divine communications." In 2 Tim. iii. 16, 17, the Apostle Paul, whose remarkable conversion and general character stamp him certainly as a credible witness of a supernatural revelation, declares expressly that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," etc. Alford and Ellicott propose in a somewhat hesitating manner to translate the words "every divinely inspired Scripture is also profitable," but even this harsh rendering does not affect the argument, for the reference must still be to the Holy Scriptures spoken of in the previous verse, which Timothy had known from childhood. According to the ordinary translation Paul asserts categorically the inspiration of all Scriptures, and according to the other he mentions it as a thing which is to be taken for granted and proceeded upon. According to either view Paul must be held as sanctioning the idea that Divine inspiration is a common property of the Old Testament Scriptures. We are aware that an attempt has been made to evade the force of this testimony by translating the words "every writing divinely inspired is also profitable," etc. But not only does this represent the Apostle as introducing a statement entirely irrelevant to the matter in hand, but also as using the word Scripture in a sense of which there is no example in the New Testament. For of the fifty times in which the word occurs, either in the singular or the plural, in the New Testament, it is used in all save two, unless we except this text, as a kind of proper name for the Old Testament. The two exceptions are significant. The one is where Peter applies the word to St. Paul's Epistle, along with the other Scriptures, 2 Peter iii. 16. The other is an instance of a similar kind, where Paul quotes two passages, one from the Old Testament and the other from the New, under the common title of Scripture. That the word *graphe* was used as a kind of proper noun in the New Testament, like our word Scripture, admits of no question. It was employed usually to denote the sacred writings of the Old Testament, although at the date of this epistle the *usus loquendi* had become so far modified as to admit of the application of the word to the canonical writings of the New Testament. The testimony of 2 Peter i. 20, 21, is in some respects more decisive: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men spake as they were moved by the Holy Ghost." What language could more clearly assert the plenary inspiration of the Old Testament? After reading these explicit testimonies from Christ and the writers of the New Testament, which might have been greatly multiplied, it seems a phenomenon which demands explanation that an Oxford professor could deliberately write that "for any of the higher or supernatural views of inspiration there is no foundation in the Gospels or Epistles." Christ and the writers of the New Testament found arguments upon the very words of the Old Testament in a manner which demonstrated their belief in its inspiration. The answer which our Lord returned to the cavils of the Sadducees in reference to the resurrection of the dead is a striking example in point. He refutes their objection by an appeal to the fact that long after the death of Abraham, Isaac, and Jacob, God had, in His words to Moses, represented himself

as the God of these patriarchs, and our Lord reasons that as God is not the God of the dead but of the living, they must be still alive. The whole force of this argument is based on the precise collocation of words employed in Ex. iii. 6: "I am the God of Abraham, the God of Isaac, and the God of Jacob." Now suppose a Sadducee had replied, as one of his modern successors doubtless would, that Moses was left to his own powers to record, as best he could, facts with which he was personally cognizant, and that by a slip of memory he had no doubt substituted the idea of the present for the past, and that the words really used by Jehovah probably were, "I was the God of Abraham, the God of Isaac, and the God of Jacob," what would have become of the argument "God is not the God of the dead but of the living?" And if the Scriptures are not so inspired as to be characterized by infallible truth and divine authority, what possible answer could be returned to such a rejoinder? On the same occasion our Lord silenced the Pharisees by an argument founded on the use of the personal pronoun "my" in one of the Psalms—an argument depending entirely on the unerring accuracy with which the Psalm is worded.—Matt. xxii. 41. We have seen also that he reasons from an uncommon sense attached, in one of the Psalms to the word "gods," because "the Scriptures cannot be broken:" John x. 35. And the Apostle Paul is so fully convinced of the plenary inspiration of the ancient canon that he bases an argument in Gal. iii. 16, on the distinction between the singular and the plural in an Old Testament promise. The manner in which Old Testament predictions are verified by Christ and His apostles, as fulfilled, opens up a very interesting line of evidence, on which we cannot enter.

The inspiration of the New Testament is sustained by evidence not less satisfactory. Those who admit the plenary inspiration of the Old Testament are not likely to question the infallible truth and divine authority of the New. The tendency in certain quarters is rather in the opposite direction. The presumptive argument in favour of the inspiration of the New Testament is certainly stronger than that which prepares us to welcome the inspiration of the Old. For not only is there the general presumption that God, having given to men a supernatural revelation, will ensure them the full benefit of the gift by enshrining it in a correct record, but there is another springing from the character of the later revelation. If any revelation is deemed worthy of an inspired record, surely it must be that, so full and perfect, which has been introduced in these last days by God's Son from Heaven. But passing to the evidence, we discover, as we examine the New Testament, (1), that the writers claim co-ordinate authority with those of the Old Testament. Not only does the same calm tone of authority pervade their writings, but we find the Apostle Peter combining in the same sentence the words of the prophets and the commandments of the apostles as equally entitled to the thoughtful submission of Christians—"That ye may be mindful of the words that were spoken before of the holy prophets, and of the commandments of us the apostles of the Lord and Saviour:" 2 Pet. iii. 2. In the same chapter Peter ranks the epistles of Paul with the other Scriptures, as possessed of the same essential character and authority. "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction:" 2 Pet. iii. 15, 16. What language could more clearly claim co-ordinate authority for Paul's epistles and the Old Testament? It is indeed highly probable that as Peter regarded Paul's epistles as Scripture he included in "the other Scriptures" all the canonical books of the New Testament written at the date of this epistle, or nearly the whole of the New Testament. In 1 Tim. v. 18, Paul ranks as Scripture two passages, the one from the Old Testament and the other found only in the Gospels—Matt. x. 10, and Luke x. 7.

(Concluded next week.)

LORD CAIRNS, who has been for some time Lord High-Chancellor of England, is the second son of an Irish gentleman, and by his talents and steady application and integrity, he has risen to his high position. Last week he was gazetted Earl Cairns and Viscount of Garmoyle.

OUR CONTRIBUTORS.

ALGOMA DISTRICT.

REPORT OF REV. J. AYRAITH TO THE PRESBYTERY OF BRUCE.

The district of Algoma is an immense region of from six to seven hundred miles along the north shore of Lake Huron and Lake Superior, comprehending the islands, which are numerous, and some of them very large. I arrived at Sault Ste. Marie on the 11th July, and under the guiding of our excellent missionary, Rev. Mr. McLeod, visited and preached in some of the neighboring townships, where there are vast tracts of good land into which settlers are entering in large numbers. The village is also growing, and as the metropolis of such a great and fertile country cannot fail to be a town of importance. There are in it four churches—Episcopal, Canada Methodist, Roman Catholic, and our own, which is a neat frame with a tower. It will seat about 250 persons. The cost of the building is \$2,373, on which there is a debt too much for a congregation so small; but we believe they will courageously remove the burden if we could assist them in some degree. They have now a good prospect. Though not numerous, they are fully organized, with an active and earnest minister over them. Having spent a week among the people at the Sault, we visited

ST. JOSEPH'S ISLAND,

at the head of Lake Huron. It is fertile, though in some places rocky. Immigrants are pouring into it, and most of the land is already taken up. It will be capable of sustaining a large population, being about twenty-five miles long by from seven to ten wide. There is a large proportion of the settlers Presbyterian. The most influential men are favorable to our Church, and are all anxious to have a missionary amongst them as soon as possible. The enthusiastic reception which they gave me, and the manner in which they came from every quarter to hear the gospel, demonstrates that St. Joseph's Island is a very inviting field for any earnest missionary. We have a number of active, good men on the ground, who would be of great service in helping a minister. They told me that within two years the mission would likely be self-sustaining. The principal stations at present are Richards' Wharf, where a considerable gathering met to hear the Word; Hilton, where we had a crowded school-house; Sailor's Encampment, in which we had a small congregation mixed with Roman Catholics; Kaskawan, and Bigger Settlement. Till the date of my arrival no minister or missionary resided on the island. I believe there is one on it now, but his continuance is unlikely. We ought to sympathize deeply with our brethren in those parts where they are, for a time, deprived of the means of grace, and are striving to lay the foundations of our Church. They are anxious to establish Sabbath schools, and might be greatly helped by those congregations which could spare a parcel of books from their Sabbath school library. If any are sent to my care I shall forward them free of charge. They would be a boon to many youths who have long Sabbaths without meetings.

After preaching a number of times to attentive audiences, and visiting a large number of families throughout the island, I passed by Cockburn Island, which I learn is rich and productive, just opened for settlement, and is likely to become an important place, where the standard of the gospel should be raised early. On arriving at

THE GREAT MANITOULIN ISLAND,

we were warmly received by our excellent missionary, Rev. H. McKay. At Gore Bay there is the nucleus of a considerable village, around which is a rich country, partly opened up and rapidly improving. A new Presbyterian church is erected, in which we preached to a good congregation on the Sabbath. On the same day I preached again on the shore of Ice Lake, and in the evening to a goodly company in a school-house at Kagowang. At Manitowaning also is a new church about the same size as the one at Gore Bay. Each of them will accommodate about 250 people. Mr. Builder, our devoted young missionary, has done good service in this field, and I am sure he will have many from thence as a crown of rejoicing in the day of the Lord. I preached a number of times in and around the growing village, and found some of the excellent of the earth there—a little leaven which we trust may leaven the whole lump. I regret that my time did not

allow me to visit the southern part of the island; but I have before me a full report from our missionary, Mr. Angus McKay, whose labors are abundant and whose praise is in all the churches in that locality. He preaches at six stations, far apart, and visits one hundred and seventy-two families. The work is toilsome, but the reward is sure. The word of God never returns void. The labors of these three indefatigable missionaries are telling. They are laying the foundations of a Manitoulin Presbytery, for such I believe it will be. The island is nearly ninety miles long, and though interspersed with rocks and lakes, there is a great extent of good soil.

Since I returned, several communications have been received relative to this vast mission field. Rev. Mr. McKay has dispensed sealing ordinances in most of the stations, and has added largely to the membership. Barrie Island—about the size of a township—is calling for the gospel, so are many other localities hitherto unknown. There is a loud call for a gospel minister at the Bruce Mines, opposite St. Joseph Island. Though I was prevented from fully exploring that region, I learned that the country is filling up so fast that the stores in the village are doing as much business as they did when the mines were all in operation. A letter before me states that already twenty-six Presbyterian families are asking for the ordinances of grace, and the number is daily increasing. The importance of these new and extensive fields cannot be over-estimated. It is much to be feared that they have been comparatively unknown and partly overlooked. Yet the future destiny of that country depends, under God, upon the gospel power brought to bear upon it while in its infancy. A little effort now will be better than ten times as much a few years hence.

It is very desirable that the stations on Manitoulin should not be left unsupplied during the winter when the students return to college, and that some help should be extended to Sault Ste. Marie and Manitowaning in the building of their churches and removing their debt. The Presbytery of Bruce has already done something for the church at Gore Bay.

OBITUARY.

The Rev. James P. Baikie, late minister of Port Stanley, whose death was announced in these columns a few weeks ago, was born at Chippawa, near Niagara Falls, on the 7th of August, 1840. He died at St. Thomas on Tuesday evening, the 30th of July, 1878, aged 38 years. His parents were from the Islands of Orkney, and emigrated to Canada in 1835. His father for many years held the position of lighthouse-keeper, first at Port Rowan, and afterwards at Port Maitland, at the mouth of the Grand River. His mother was a sister of the late Captain Sutherland, of the steamer "Magnet," who was well known on Lake Ontario, and who lost his life at the time of the Desjardins Bridge accident. During his early years James received a careful religious training at home; and in his case the scripture was verified, "Train up a child in the way he should go, and when he is old he will not depart from it." From a child he knew the scriptures, and his mind was early impressed with the truth. But his actual conversion does not appear to have taken place till he was about sixteen years of age. He then very decidedly gave himself to the Lord. The family was then residing at Port Rowan, where there was no Presbyterian church. So strongly, however, did the sense of duty press upon his mind, that, hearing that the communion was to be held in the Silver Hill congregation, some fourteen miles distant, he induced his mother to accompany him thither, that he might there confess the Lord Jesus. After a very searching examination by the late Mr. Thomson, of Erin, who was at the time officiating, he was received into communion with the Church and sat down at the Lord's table. From the time of his conversion he made it a rule to spend at least three hours every day in devotional exercises and the study of the scriptures, one hour in the morning, one hour after dinner, and one hour after tea. This rule he strictly observed all through life, except when occasional circumstances made it impossible to do so. In these hours of private devotion he took great delight, and manifestly derived from them great profit. During his last illness he expressed regret that on account of his great bodily weakness he was no longer able to observe those seasons of fellowship with his Heavenly Father.

After some years spent in teaching school and in studying at the Weston Grammar School, he entered

Knox College in the fall of 1863, where he prosecuted his studies with much diligence, and where by his amiability and Christian deportment he speedily won the warmest esteem both of his professors and fellow-students. One of his class-mates, now a minister of the Church, writing of him, says, "I really believe it to have been the general feeling among the students that there was not a more devoted young man in college in our day." He completed his curriculum in 1868, and during the summer of that year he labored as a missionary in Lansdowne. He subsequently labored, either as a missionary or probationer, at Silver Hill, Bentinck, Bristol, and one or two other places. He prosecuted his work in these fields with great assiduity and earnestness. From some of them he had the offer of calls. But he felt it necessary to take rest for a time, and accordingly in the summer of 1869 he visited Britain for the benefit of his health. He returned much recruited, and, soon after, received a call from the associated congregations of Ancaster and Barton. This he accepted, and he was ordained and inducted as pastor over these congregations on November 2nd, 1870. On account of his health failing again, however, he was compelled to resign the charge in the spring of 1872. In the same year he removed with his father's family to the town of St. Thomas. Gradually his health improved, and he was able to resume his loved and chosen work. In the fall of 1875 he received and accepted a call to Port Stanley, where he labored with much fidelity and success until again laid aside by sickness. On the 6th of July, 1876, he was suddenly prostrated by a severe hemorrhage of the right lung. From this, however, he recovered so far as to be able to resume his pastoral work, and even to appear repeatedly in the pulpit and preach the gospel to his people. On these occasions it was remarked that he spoke with unusual earnestness and was listened to with marked attention.

"He preached as if he ne'er might preach again,
And as a dying man to dying men."

In May, next year, he had a second attack of the bleeding at the lungs. As soon as he could he then resigned his charge, in the hope that by taking entire rest he might regain his health. But the Master willed it otherwise. The hemorrhage returned with severity, and though at times he appeared to be rallying under the very excellent nursing and skilful medical attendance which he received, yet the disease could not be wholly removed.

His last illness confined him to his bed for nineteen weeks. During that time he suffered much from pain and weakness, but bore it all with true Christian resignation. Once or twice he said, "I would like to live to preach the gospel; but," he added, "I am perfectly resigned to what my Heavenly Father sees best." Owing to the nature of his disease he was not allowed to speak much, except in low whispers. He was able, however, to bear distinct and repeated testimony to the preciousness and all-sufficiency of Christ; and all through his illness his soul seemed to be filled with a calm and holy peace which was discernable even upon his countenance, and which remained unclouded to the last. As the end drew near he sought to comfort his sorrowing relations, telling them not to sorrow as those who have no hope. To his mother he said, "When you think of me after I am gone, think of me as your glorified son." About an hour before breathing his last, he asked those around his bed to sing the hymn, "There'll be no sorrow there," which they did. Shortly afterwards, on a little food and drink being brought to him, he slowly drew together his wasted hands, already cold with death, and having clasped them, he raised his dying eyes to heaven and silently implored his Father's blessing. He then tasted the food, after which a brief prayer was offered at his bedside. That being over, he closed his eyes, and with out a sigh or struggle fell peacefully asleep in Jesus. Thus passed away to his rest and reward another of the workers from the Lord's vineyard. His memory will be long and fondly cherished by those who knew him. As a son and brother he was remarkably dutiful and affectionate. As a Christian he was humble and conscientious, living near to God. As a minister he was studious, earnest, and faithful. For him to live was Christ and to die was gain. His funeral was attended by many ministerial brethren and other friends from a distance, as well as by members of the Port Stanley congregation and others. His mortal remains were laid in the cemetery at St. Thomas, beside those of his father, to await the resurrection of the just, but "he being dead yet speaketh."

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We have received a pamphlet with title as above, exhibiting the admirable system and method to which the Advertising Agency Business has been reduced by the enterprising firm of N. W. Ayer & Son, of Philadelphia. From small beginnings their business has rapidly grown to be one of the largest of its kind in the world. They have a most extensive newspaper connection, and their customers are to be found in almost every state and territory of the American Union, and in every province of our Dominion. Those who advertise extensively find it more economical, more remunerative, and more satisfactory in every respect, to do so through an agency, especially through a firm so enterprising, so attentive to the interests of their patrons, and so honorable and trustworthy in all their transactions, as by our own experience we know the Messrs. Ayer to be. Their "Manual for Advertisers" is issued semi-annually, and contains much information of great value to those who desire to have their commodities widely and thoroughly advertised.

Jesus is Coming.

By W. E. Blackstone, Oak Park, Cook Co., Illinois. Chicago: F. H. Revell.

No Christian denies the truth of the statement which constitutes the title of this book. All hold that there is to be a second coming of the Lord, a resurrection of the dead, and a day of judgment. The real question at issue is, How many comings, how many resurrections, how many judgments are there to be? Pre-millennarians isolate the passages of Scripture having reference to these events from each other and even from the context in which they stand, and give them what they call a literal interpretation. By pursuing this course they have been led to expect at least two comings, three resurrections, and four judgments, all distinct and separate occurrences with long intervals of time between. In the little book now before us we find a coming for the saints and a coming with the saints; a resurrection of the just, a resurrection of the tribulation saints, and a resurrection of the wicked; a judgment of the saints for their works, a judgment of the living nations, a judgment of the wicked dead at the great white throne, and a judgment of angels. The coming for the saints and the coming with the saints are both placed before the millennium; and the period of time between them must be of considerable duration, as it is stated to be "a period of unequalled tribulation to the world, during which—the Church having been taken out—God begins to deal with Israel again and will restore them to their own land; Anti-Christ will be revealed; the vials of God's wrath poured out; but men only blaspheme God; Israel accepts Christ, and are brought through the fire," etc. The time between the resurrection of the just and the resurrection of the tribulation saints coincides with the foregoing; and the time between the resurrection of the tribulation saints and the resurrection of the wicked includes the millennium and a little season in which Satan is first loosed and then destroyed with Gog and Magog. The time of the judgment of the saints does not seem to be very definitely settled; but it is said to be before the judgment of the ungodly and before that of the nations, and it is also said not to be on earth. The judgment of the nations takes place at the coming of Christ with His saints. The judgment of the dead at the great white throne happens at the resurrection of the wicked. And the judgment of angels is postponed to a still later period. Those who desire to know what the doctrines are which are taught by the pre-millennarians cannot, we think, find them set forth so clearly and at the same time so compendiously anywhere else as they can find them in this pamphlet.

No one ever did a designed injury to another but at the same time he did a much greater to himself. —*Bishop Butler*

A SLANDER is not like a word written on a slate, that can be rubbed out with a sponge. It is like a poisonous arrow; the shaft may be withdrawn but the poison remains.

CURRENT OPINIONS.

It costs something to keep a soul. It is one of our most expensive luxuries.—*Rev. W. L. Wayland, D.D.*

ONE of the benefits of the summer vacation is the opportunity it gives people to begin life anew.—*Evangelist.*

If the 700,000 church-goers in London would themselves wake up, all London would be got to church.—*Christian Signal.*

LABOR and capital, like the Siamese twins, are intimately and permanently united—are, in fact, only parts of the same system.—*Zion's Herald.*

THE defaulter, the man high in position, breaks his word, forfeits your trust, and in doing so he shatters your confidence in all mankind.—*National Baptist.*

WE sometimes say a man is not worth a thought, but our very worthlessness gives us a place in the Divine thought.—*Southwestern Christian Advocate.*

THAT sermon is truly eloquent which carries in all its tones and gestures the unuttered declaration, "I believe, and therefore I speak."—*Religious Herald.*

LET us now have a decade of scientific and preachers who do not philosophize, and we shall have a decade of discovery in nature and of revival in religion.—*Christian Advocate.*

THERE never was a period when there was such a need of the best possible preaching as now, and indolence was never such a crime in a Christian minister as in this age.—*Baptist Weekly.*

THERE are some people in the church concerning whom it is nothing uncharitable to say that they are ever ready to seek after excuses to avoid the demands of benevolence.—*Herald and Presbyter.*

WHAT most women need after health and power of acquisition, and the confidence which springs from having acquired something, is a tolerable amount of administrative capacity, Housekeeping is administration on a small scale.—*Nation.*

THE hard times are evidently becoming softer, and the country is on the march toward substantial prosperity. Yet there are too many who want money without earning it, and too many who waste money not knowing its worth.—*Christian Intelligencer.*

WE love to think how many there are—and the number is increasing—who are laboring in obscurity it may be, scarcely known by the world, often in poverty and sorrow, or amid strong and painful opposition, year after year toiling, suffering perhaps, clinging to the cross, adhering to the truth, and winning by a quiet example the unbelieving to Christ.—*Christian Secretary.*

MOTHER, your work is a hard one; but it pays! It costs something to be a good mother; it costs time and devotedness and self-sacrifice; but no love on earth is like that which a mother wins and holds from a faithful son. That love is accumulating for you with every breath of tender Christian fidelity to the interests of your boy. E. A birthday finds you richer than ever in this priceless possession.—*Sunday School Times.*

THE dealers and the manufacturers complain of diminished demands for their goods. "People have nothing to buy with." Well, suppose that instead of spending their \$500,000,000 on rum, whiskey, beer, and the like, they should spend it on cotton goods, boots, shoes, hardware, houses, and the like. How quickly would every factory begin to hum! We have but to look through the bung-hole to see the cause of our "hard times."—*National Baptist.*

FROM the testimony of our police authorities, that such literature as the "Police Gazette" and "Our Boys' and Girls' Weekly" is turning out the young thieves and ruffians that infest our great cities, and filling their heads with contempt for obedience and admiration for crime, it is a fair question whether there ought not to be a law to prohibit the poison. If we have a right to suppress a stench that offends the nostrils and imperils health, why not to suppress one that offends the conscience and imperils the moral safety and well-being of the community?—*Church Union.*

THERE is no surer way of producing unhappiness than by thinking wholly of ourselves. Looking at our own pains and misfortunes, studying all the failures we have made and the slights we have met, we sink into a morbid condition of selfishness that makes happiness impossible. The joy of life comes with the contemplation of that which is outside. When we look abroad to the beautiful world and trace God's goodness and power in its creation and management, and we give ourselves to such work and care as shall help make it still more beautiful, then, and then alone, will we secure the gratifications that are foretastes of the coming blessing.—*United Presbyterian.*

As to my judgment the great peril of the day is compromise, amalgamation, and *suppressio veri* by mutual consent; a plausible but insincere union and co-operation, not merely with known avowed and shameless conspirators and traitors, but with Sacramentalists, and Sacerdotalists, and Nothingarians, who are all smiles and beaming piety, but who in heart hate the doctrine of Justification by Faith only in the blood and through the righteousness of Jesus, who ignore the works of the Spirit, the conversion of the soul by grace, the eternal purposes of God's election, and such like grand and fundamental truths, of which we hear so little nowadays, either in the pulpit, or on the platform, or in Christian converse and communion. Neither the Pope nor the infidel would make such havoc among us if the little band of faithful men would come out and be separate! Our most dangerous foes are not the decorative and monastic Ritualist, nor the loud-barking Atheist or Sceptic, but the plausible, courteous, affiliating "dearly-beloved brethren," who would knit all the so-called Churchmen into one patchwork quilt, which might cover them in a soft and downy bed of spiritual sleep, and torpor, and indifference, dreaming of security, and peace, and charity, and fraternity, while the noxious errors which prevail among them are eating out the very vitals of true godliness, spiritual experience, and sound gospel doctrine!—*Dean of Carlisle.*

SCIENTIFIC AND USEFUL.

TO MAKE COFFEE ICE CREAM.—To the pint of sweetened cream add a pint of strong infusion of Mocha coffee and freeze.

SODA BISCUIT.—One quart of flour; three teaspoonfuls of baking powder; one-half teaspoonful of salt; all stirred together very thoroughly. One tablespoonful (heaped) of butter; one-half tablespoonful of lard mixed with the flour, etc. Sweet milk and cold water, equal parts to make a soft dough; do not knead it. Roll an inch thick, cut into shape, and bake quickly. Instead of baking powder, soda and cream-of-tartar can be used.—*Rural New Yorker.*

TO GET RID OF RATS WITHOUT POISON.—A German paper gives the following method of doing this: "Having first for some days placed pieces of cheese in a particular part of the premises, so as to induce the rats to come in great numbers to their wonted feeding place, a piece of cheese is fixed on a hook about a foot above the floor. One rat leaps at this, and of course remains suspended. Hereat all the other rats take sudden fright, and at once quit the house in a body."

LEMON flavoring may be prepared at home in two ways: 1. Save the peelings of lemons used for lemonade or other purposes, when the peel is not all required by the recipe. With a sharp, thin knife, cut off the yellow part and dry it quickly without scorching. Keep it in a dry place, and when needed, grind to a fine powder before using. 2. To two ounces of the thin yellow lemon rind, add one pint of good alcohol, improving it if you choose with a few drops of oil of lemon. In a few days it is ready.

A YEAR'S WORK IN THE KITCHEN.—Not many housekeepers, perhaps, keep an account of the amount of work performed by them in the culinary department. Yet there is one in Windsor, Vt., who declares she has cooked the past year, 1,038 loaves of bread, 421 pies, 152 loaves of cake, 108 puddings, 2,140 doughnuts, sliced and cooked 2,000 pounds of meat, about 100 bushels of potatoes, taken care of the milk and butter of five cows, besides all other cares necessarily devolving upon a housekeeper.

PICKLELILLY.—Slice or chop your tomatoes and put them in a strainer cloth, first a layer of tomatoes and then a layer of salt, tie them up and let them drain over night, then to one gallon of tomatoes take two quarts of strong vinegar, a tablespoonful each of cinnamon, allspice, cloves and mustard, a teaspoonful of black pepper, half a teaspoonful of cayenne pepper, and two green peppers cut fine. Put your spices into the vinegar and let it get hot, and then put in your tomatoes and let them boil five or ten minutes.

TO GET RID OF MOULD IN CELLARS.—A correspondent recently asked us for a simple and effectual remedy for fungus and mould in cellars. A German agricultural journal gives the following: Put some roll brimstone into a pan and set fire to it; close the doors, making the cellar as nearly air-tight as possible for two or three hours, when the fungi will be destroyed and the mould dried up. Repeat this simple and inexpensive operation every two or three months, and you will have your cellar free from all parasitical growth.

RECLAIMING WASTE LANDS.—No farmer can now afford to let any of his land lie idle, especially swamp lands, which, when reclaimed, may make the richest part of the farm. The present month is a good time for the work. Drains may be opened, and brush cut now rarely sprouts again. In doing this work, it is best to clear thoroughly as one goes. The portion begun should be grubbed, levelled, ploughed, and, if desired, sown to grass before a second plot is touched. By finishing an acre or two, something effective is performed, and there will not be the discouragement and dissatisfaction felt as when a large piece is begun and left unfinished.

MANGE.—The following is a safe and most effective remedy: Whale (sperm) oil, six ounces; oil of tar, three ounces; iac sulphur, two ounces. The skin should be thoroughly washed before the remedy is applied. At the end of the second or third day the animal is again to be washed, and the remedy re-applied, as it is very possible that all the ova (of the mange insect) are not killed by the first dressing. Mange being a contagious disease, it is essential that your horse should be kept from other horses. The clothing is to be boiled in a solution of soap and carbolic acid, and the harness, saddle and grooming utensils washed with warm water and soap, and dressed with a solution of arsenic, or corrosive sublimate, in the proportion of ten grains to the ounce of water. This may be repeated.—*Spirit of the Times.*

A USEFUL PASTE.—A lady correspondent of the "New York Evening Post" gives the following receipt for a paste for use in making scrap-books and other domestic purposes: "I dissolve a piece of alum the size of a walnut in a pint of boiling water; to this I add a couple of teaspoonfuls of flour, made smooth in a little cold water, and a few drops of oil of cloves, letting the whole come to a boil. This paste will keep for months. I put it up in glass jars used for canning, or well-cleaned blacking bottles, according as I may require it. If a jar loses its top, by breakage or wear, I use it for paste, laying a bit of board over the top, if I have nothing better, for the purpose of excluding the air. I use for a brush a half-inch bristle brush, which costs but a few pennies, but is very handy to a housewife in labeling bottles, pasting a bit here and there, cleaning bottles, dusting corners of pictures, mouldings on furniture, etc. This paste is handy, too, for domestic purposes. My children have many toys that come in wooden boxes, which seem necessary to keep them in order; but these will break at the corners, and soon come to pieces. As soon as a box begins to give out, I take a piece of cambric or calico, and with the above-described brush and paste cover the box so that it will bear constant usage for months. Then if the cover gives out, I pull it off and put on another one. Again, a doll's arm or leg will come off; but a piece of muslin and a bit of paste restores the article, so that it is as good as it was before."

PRACTICAL PAPERS.

CAPITAL AND LABOR.

There is much talk, of late, about capital and labor, and their relations. Sometimes there is talk about a conflict between them and a tyranny of one over the other, as if they were persons, or as if they were parties in the commonwealth.

In strict propriety of speech, all discussions about those two words, abstractly taken, belong to the science of political economy—not at all to the science of morals or duty. "Capital" and "Labor" are two of the three factors in the production of wealth or value; and when problems in political economy are under consideration it is convenient to use those terms abstractly. Capital can do nothing without giving employment to labor; and labor can do nothing without materials, tools and subsistence, which are what political economy calls capital. Of the remaining factor in the creation of wealth, it is only necessary to say that "Land" is indispensable not only to agriculture but also to commerce, which must have ground for warehouses and wharves, and to every manufacture, which must have ground for mills and workshops. The wealth produced—or, what is the same thing, the value created—is distributed, under the operation of certain natural laws, among these three factors. Land has done its part in the creation of the value, and its share in the product of what the economists call *rent*. The share of labor is called *wages*. What falls to the share of capital is called *profits*. If a farmer owns the land which he cultivates; if his tools and cattle, his seeds, and the subsistence for himself and his family, are at his command without borrowing, and if all the labor is performed by himself and his wife and children, he has no occasion to inquire how much of the product should be called rent or how much is wages or profit, for there is no distribution in the case. But if the farmer raises his crop on another man's land, and if he obtains all the means of production from a third party, the total value produced must be divided among the three, and the distribution will be effected by the operation of certain principles which political economy undertakes to explain and define.

Chemistry has nothing to say about justice or injustice in the combination of two elements for the production of carbonic acid—nothing about the rights or the tyranny of oxygen—nothing about the wrongs endured by carbon in the process of combustion; all that it knows is that the combination of these two elements is combustion and that the product is carbonic acid. Just as little does political economy know about the relative rights or mutual wrongs of labor and capital. And really, in the sense in which that science uses those words, neither capital nor labor has, or can have, any moral quality. A bushel of seed corn has no rights, and can neither do nor suffer wrong. So of a day's work, whether eight hours or ten. But the owner of the seed corn has a right in it which may be violated, and which society ought to protect—a right which it is in his power to abuse, and for the abuse of which he is responsible. So the owner of the day's work—or, in one word, the laborer—has rights which society ought carefully to guard, rights which it is in his power to abuse, rights which imply duties and responsibility. When we begin to talk about rights and wrongs, tyranny and degradation, let us remember that we are not talking about such abstractions as capital and labor, but about human beings in those relations of mutual dependence and duty which constitute society—the family, the neighborhood, the commonwealth.

We deceive ourselves if we think that the great social question of our nineteenth-century civilization—the question which emerges in trades-unions, strikes, riots, and schemes for the reconstruction of society—is nothing but a question in political economy, a question about labor and capital. It is a question about human beings with human wants and sufferings, human affections, human joys and griefs, human capabilities and human relations both to this world and to the world unseen. It transcends the axioms and demonstrations of political economy. It is much more than a question about the relations of this and that factor in the creation of values. It is a question concerning the scope and application of that divine law, "Thou shalt love thy neighbor as thyself;" the golden rule, "Whatsoever ye would that men should do to you, do you even so to them." Illustrations of

the golden rule and of the divine law may be gathered many and luminous—from the field of political economy; but the social question of our time is one which political economy, without light and aid from a higher sphere of knowledge, can never solve. Let the economists, from Adam Smith to our own Walker, hold forth their own light, and let us be thankful for all the light they give us; but never let us forget that the true solution must be found at last in Christ's story of the Good Samaritan, and in Christ's picture of the Final Judgment. The Christian principles and precepts which Paul gives us (see Rom. xii.), and which men are so prone to forget while they wrangle over matters of "doubtful disputation," the loving spirit which glows through the Epistles of John—the philanthropy which draws its inspiration from that stupendous fact, "God so loved the world that he gave his only begotten Son"—these leaves of the tree of life are "for the healing of the nations;" and without these the growing malady of our modern civilization is immedicable.

Perhaps I may resume this subject in another paper. But I must not send this on its errand without entreating every reader to remember that the duty of paying the market price for labor, or for whatever is a product of labor, is not the whole duty of man. Duty is obedience to God; and "Thy commandment is exceeding broad!" The duty of the men who employ labor to the men whom they employ; the duty of those who have abundance to those who have little as well as to those who have nothing; the duty of neighbor to neighbor; duty measured not by contract nor by human statute, but by the law of love; duty such as the Good Samaritan paid to the man who had fallen among thieves; duty enforced not by power from without but by impulse from within—is more than can be expressed in terms of money.—*Rev. L. Bacon, D.D., in N.Y. Christian Union.*

THE REMEDY FOR HARD TIMES.

We can point out, beyond a question, the most efficacious remedies for our national disorder. *Industry* is the basis of all prosperity, individual and public. Wealth—all the means of support, comfort, and elegance—must be derived from the culture of the soil, the manufacture of the products of the earth into forms and combinations adapting them to purposes of usefulness and taste, or transporting them to places where their value will be enhanced. The cultivation of the earth, manufactures, and commerce are the only real sources of financial prosperity; and these arts can be successfully prosecuted only by toil and industry. It is the law of heaven that man must live by the sweat of his brow. The attempt to evade this necessity is certainly one cause of the hard times. Multitudes are endeavoring to live by the toil of others, by easy occupations, or by their wits and tricks. Not a few find it more pleasant, if not more respectable, to live by begging than by digging. Employment, adapted to both sexes and all classes of persons, is the necessity of the age; and only by its diligent prosecution can prosperity be secured.

Industry alone cannot insure good times. *Judicious management* is needed to render labor valuable. Thousands labor to very little purpose. Many engage in pursuits for which they are not fitted; others cultivate sterile land, which cannot remunerate their toil; and not a few waste their time, means, and labor in visionary schemes. There is wisdom in the common adage: "The shoemaker should stick to his last." Men should learn some useful trade or business; and, having learned it, follow it with diligence and perseverance. Millions are every year wasted in ill-advised schemes and unprofitable pursuits. If men lack experience, they should avail themselves of the counsel of their prosperous neighbors. There is practical wisdom in the words of Solomon: "Every purpose is established by counsel; and with good advice make war."

Economy is a first-rate prescription for hard times. "Waste makes want," is an old adage, whose truth is constantly verified before our eyes. No industry and no management can secure prosperity, if there be extravagance and waste. Men should spend less than they make, and, if necessary, exercise forethought, economy, and self-denial, to keep their expenditure within their incomes. By the neglect of this simple rule, multitudes are reduced to bankruptcy, defraud their creditors, and become a burden on society. Economy secures individual prosperity, and the public welfare is but the aggregate of individual success.

Avoiding unnecessary debts is essential to individual and to public prosperity. Debts may be wisely and profitably contracted; but they are so contracted only when investments are judicious, and safe arrangements are made for the payment of the debts. The recklessness incurring of debts, without the intention of paying them, or, at least, without well considered arrangements for doing so, is one of the great evils of the age. Debts and hard times are nearly allied. From the day of Solomon to our time, "the borrower" has been "servant to the lender." Debts, injudiciously contracted, are a sad barrier to success in life, and one of the chief causes of hard times. If men would apply a remedy to the malady, they must be wary of contracting debts, punctual in paying them, and, if misfortune prevents their payment, honest in rendering an account of their assets and the causes of their failure.

Another means of softening the hardness of the times is *liberality* on the part of those who are less affected by them. In the hardest times, there are some who by their foresight, their fortunate occupation, or their favoring circumstances, are freed, in a measure at least, from the general pressure. They have a noble opportunity for usefulness. They may deal leniently with their debtors, furnish remunerative employment for the poor, aid those who are honestly struggling with adversity, and contribute of their means to feed the hungry. Liberality need not be limited to the prosperous. All, not in abject poverty, may contribute, according to their means, to lighten the public burdens, and to encourage and assist individuals in their struggles to supply their own wants.

Piety is a most important means of mitigating the evils of hard times. "Godliness is profitable unto all things, having promise of the life that now is." They that "seek first the kingdom of God and His righteousness," shall have all the needed things of this life added unto them. Godliness includes the very qualities which ordinarily insure success in the world—temperance, prudence, industry, and perseverance. It, moreover, secures the divine blessing, which maketh rich, and addeth no sorrow with it.

Christians are called, in troublous times, not to creaking or despondency, but to a courageous resistance to the prevalent evils. They should show themselves men, "diligent in business" as well as "fervent in spirit." Whoever may be idle and worthless they should not be. Christianity looks with no toleration on the indolent. "This we command you," says Paul, "that if any would not work, neither should they eat."—*Richmond Religious Herald.*

SOOT AS A MANURE.

The value of soot, like that of ashes, depends a great deal upon the material that made it. That produced from a wood fire is the best; but there is so little of it that it is hardly worth while to consider it. The burning of coal, however, produces a great deal of soot, and its value is such that it would pay to save and apply all that is produced. Coal soot contains a fair percentage of ammonia, besides some phosphates, potash, soda, magnesia, sulphates, carbonates, and chloride of lime. Sulphate of ammonia and sulphate of lime are the ingredients of most value, particularly the former. It is used on all kinds of crops, and the testimony, though variable, is strongly in its favour. The amount that would be useful depends upon circumstances, but one can scarcely apply too much. From ten to twenty bushels per acre is enough, perhaps. In England soot has long been a favorite fertilizer for wheat and as a top-dressing for grass lands. Mixed with salt, the effect is said to be greatly increased. In one experiment recorded the soil without any manure produces 157 bushels of potatoes; with thirty bushels of soot the yield was increased to 192 bushels; and with thirty bushels of soot mixed with eight bushels of salt 240 bushels were produced. Grass and wheat top-dressed with soot have a beautiful green color, due principally to the sulphate of ammonia present. For garden purposes nothing is better than soot dissolved in water—half a peck to a barrel of water—the plants and beds being sprinkled with it. Moisture increases its value, and, hence, its best effects are seen on moist soils or in moist seasons.—*Journal of Chemistry.*

THE province of reason as to matters of religion is the same as that of the eye in reference to the external world: not to create objects, nor to sit in judgment on the propriety of their existence, but simply to discern them just as they are.—*Tryon Edwards.*

THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, Editor and Proprietor.

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Advertisements 10 cents a line—12 lines to the inch. Yearly rates \$7.00 per line.



TORONTO, FRIDAY, OCTOBER 11, 1878.

DEAN STANLEY.

THE distinguished Dean of Westminster is at present on a tour in the United States. He has undertaken this journey for the benefit of his health. He is, therefore, not engaging to any great extent in public duty. He has preached several times before very large and deeply interested audiences. He also attended a meeting of the American Committee of the revisionists of the Bible, and spoke some kind words of sympathy, and of brotherly greeting on the part of the British Committee which he represents. Professor Schaff, with that Christian courtesy by which he is so distinguished, extemporized a breakfast party in one of the hotels in honor of the Dean, and a large number of leading divines and influential laymen were got together to do honour to their eminent guest. No doubt there are many Episcopal clergymen of the High Church party who look askance at the reception given their learned brother by those whom they call dissenters, and whom they do not regard as in the apostolical succession. But the Dean is at home amongst all who call themselves by the Christian name. He has not only preached in Presbyterian pulpits in Scotland but has invited Presbyterian ministers to try their voices in Westminster Abbey. For this he is tabooed by many, but it is this very Catholicity that is securing for him a hearty reception amongst all denominations of the American Church. The Dean has long desired to see the glory of the American fall, to behold the forests in the blush of their autumnal tints, and to see for himself the people of the new world in their every day life and activity. We may look for a book of American travel characterized by the beauty of diction and keenness of observation which are seen in the writings which have made the name of this gentleman famous. Should he come to Canada he will find ample material for a valuable chapter, and we promise that our people will not be a whit behind their American cousins in extending to him hospitable welcome.

MONTREAL PRESBYTERIAN COLLEGE.

THE Opening Exercises of the Session of 1878-79 were held in Crescent street Church, on the evening of Wednesday, 2nd October. There was a large attendance of ministers, students, and friends of the Institution, Principal McVicar, LL.D., presided. We learn that the number of students this Session is likely to be considerably in advance of any preceding year, nine new students having already enrolled their names, and others are expected. The Rev. J. Scringler, M.A., lecturer in Greek and Hebrew Exegesis, delivered the opening lecture on "The Interpretation of the Apocalypse." This lecture we shall make room for in our columns as soon as possible.

THE WEEKLY PRAYER-MEETING.

THE weekly prayer-meeting held in Shaftesbury Hall under the auspices of the Toronto branch of the Evangelical Alliance was commenced on Monday last. It is begun at 4 o'clock precisely, and continues for one hour. It will be held regularly every Monday at this hour during the months of winter. The opening meeting was full of promise. Not only was there a large attendance, which was fairly representative of the various Evangelical Churches in the city, but also the exercises were of a kind to promote the spirit of brotherly love, and to edify and comfort all who were present. It has frequently been remarked in these columns that a prayer-meeting of this nature is of great value and interest. It brings the members of different churches together, and shows that they are really one body of Christians. As such it is a goodly sight, and the result must be the outpouring of the Spirit upon the various congregations. There is one thing needed to make the meeting a commanding success, and that is, the regular and punctual attendance of those who may reasonably be expected to take an interest in it. There is sometimes a lack of this, which must prove detrimental in its consequences. There is surely nothing to prevent the meeting being attended by five or six hundred persons every week. Such a number would create enthusiasm—the thing that is required to make the meeting interesting and profitable. Another thing that is wanted is for a number of laymen to be ready when the meeting is declared to be open, to take part either by a brief address or by a few words of prayer. The circular of the Evangelical Alliance states that unless the ministers of the city attend more regularly than they did last year, the meeting must go down. It should be remembered that clergymen as a rule are *Mondayish* on that day—in other words they are fagged and worn out with the labours of the Lord's day, and are not in physical or mental condition to respond actively to the call to take part. They go to receive benefit rather than impart it. They are of course ready when present to do their share, but they should be largely supplemented by laymen. This would secure variety. It would be well also that those, who are in the management, should see that vocal music of a superior kind is provided. It frequently devolves upon some minister to lead the singing. Surely the ladies could form themselves into a choir, upon which dependence could be placed for effective singing of the praises of God.

PRAYERS FOR SABBATH SCHOOLS.

BY the appointment of the Sabbath School Union, Sabbath the 20th and Monday the 21st instant are to be specially devoted to prayers for Sabbath Schools. This is a matter of much consequence, and we hope it will not be overlooked by the churches and Sabbath Schools of Canada. It is of great importance that, on the Sabbath named, ministers direct the attention of their congregations to the institution and work of the Sabbath Schools. A sermon from every pulpit upon this subject would have a most telling effect. The people need to have their attention called to the importance and value of these schools. There are too many indifferent about them. They know nothing of them and take as little interest in them. Such rousing appeals might be given as would lead parents to see that their children prepare their lessons at home, to superintend themselves the instruction of their families, and also to respond to the call to become teachers. A blessing from on high may also well be sought upon the hearts and heads of the children. These days being thus set apart for this purpose will emphasize the Sabbath School in the public estimation. This is the great feature of our Church-work in the day in which we live. It is full of promise for the future. We should be earnest in asking the blessing, and the result will be that during the entire year it will be felt in increased attendance, in the earnest application of the teachers and scholars, and in the large measure of benevolence which it will invoke.

DR. HITCHCOCK AND COMMUNISM.

AT the opening of the Union Theological Seminary in New York, it fell to Dr. Hitchcock to deliver the inaugural lecture. As a divine of world-wide celebrity, he might have occupied the time profitably by a discussion of the theological questions of the day. But he chose rather to give a scholarly and exhaustive lecture upon the subject of Communism. It is rare indeed for theological scholars to depart from their own line of subjects and to deal with thorough knowledge with such a practical topic as this. He treated it both from a speculative and practical point of view. He spoke of its different forms as it is presented by the Socialism of France, the Communism of Germany, and the Nihilism of Russia. Commenting upon the American form, he said that Communism was not indigenous to the free soil of his country. While they could depend upon the farmers for the defence of their every acre, there was still much of that spirit abroad that was antagonistic to the interests of society. Whatever Communism existed in the United States, he traced to the reactions of trade consequent upon the civil war, and expressed the conviction that it would disappear with the revival of commerce. The treatment of this subject by such a scholarly and profound thinker, could not but prove a benefit to the young men who were privileged to listen to his words. It is well to interest students in matters outside of their special studies. It broadens their minds and cultivates their sympathies, and it would perhaps be well if more of our professors would occasionally grapple with such practically interesting

themes. The lecture, which was too long to be given in its entirety, is to be published, and from the perusal we were enabled to give of the report which appeared in the newspapers, we doubt not it will be eagerly bought up, and widely read. It cannot be otherwise than that as a sound piece of political economy it will do much good.

HEROES IN THE PLAGUE.

IT is matter of profound sorrow that the yellow fever is still unrestrained, and that it is seen advancing wildly and exultantly on its course of ruin and destruction. The world looks on in distress, unable to lend a helping hand. Prayers have arisen from Christendom on behalf of the suffering, and with these prayers there have gone forth many gifts of love. What thanksgiving should be raised to the throne of grace for those deeds of heroism which come to us as bright rays of light amidst the impending doom! When we read of a large number of medical men, who have stood manfully at their post of duty—relieving the sufferers and smoothing the pillows of the dying, and who have themselves fallen victims to the scourge, who can doubt that Christian heroism really exists? Look at the noble women who have left home and sacrificed their every comfort, that they might tend the sick and care for the dying, and who will say that the roll of martyrs has been finally closed. The number of clergymen who have fallen before the fell destroyer and while actually engaged in administering the comforts of religion to their dying fellow-men, tells the tale of their genuine devotion. Not merely Protestant clergymen, but Roman Catholic priests, have died in the faithful discharge of their duties. The history of this epidemic will be read in the years to come, and it will be to elicit many a tear of admiration for the heroes and heroines who gave themselves for the dying. We point with pride to patriots perishing on the battle field. But here is a battle field more dreadful even than that of Sedan or Waterloo, or those of Turkey, that were covered with the slain bodies of friends and of foes. It will be for ever to the credit of the Christian religion that so many true and noble lives have been sacrificed in ministering to the sick and dying upon the field of pestilence. The days of heroism are not ended. Witness the three missionaries who went forth to the famine-stricken districts of China, where millions fell from mortal conflict with want—who went forth carrying money, food and clothing for the sufferers, and who themselves died after having brought the relief. Will not much good come from all this? Yes, truly. Infidels and scorners must hide their heads in very shame at the sight. What have these done to bring aid to the dying? They are consistent in doing nothing, believing that there is no Saviour. But untold thousands are being led to the cross through the heroism of those devoted men and women, who sacrificed their lives in order to wait upon the dying with Christian councils and with alms. To-day the Christian religion stands high in the estimation of the Chinese because of the noble efforts of these missionaries. Well may the public journals write that if this be Christianity, the sooner the Chinese nation is Christian, the better.

COMMITTEE ON SACRED MUSIC.

WE wish, if possible, to stop the influx of communications demanding the immediate appointment of a committee on sacred music. Our musical correspondents have done good service in awakening the Church to the importance of their special department. Some of them have done more than this. They have disseminated views in accordance with the teachings of sound musical science; they have pointed out defects which have been allowed to creep into this part of divine worship; and they have indicated the proper remedies. Others have done little else than clamour for the appointment of a committee and give advice as to the selection of its members. Now we fear that these gentlemen would not be at all well pleased with us were we to tell them that the General Assembly does not sit permanently. They would characterize our speech as impertinent and uncalled-for; and they would probably use very strong language to make us understand that their knowledge is, at the very least, equal if not superior to our own, in all matters regarding General Assemblies, their constitution, rules, regulations, manners, customs, habits, and all other points in their natural history. And yet do not these correspondents of ours act as if they believed the contrary of this superfluous statement. If not, then what church court or what individual do they think has power to appoint such a committee? Equally futile is it for them to look to the Hymn-Book Committee for any decision as to an authorized selection of sacred music—that committee having neither received authority to deal with music nor “power to add to their number.” We are pleased to see the questions connected with church music intelligently discussed, in the prospect of the matter coming before the next General Assembly; but we would like to put an end to this unreasoning cry for the unattainable.

THE MONTREAL “SPECTATOR” ON MINISTERS AND MINISTERS’ WIVES.

THIS high-toned (?) weekly which was originated among other things to elevate our Canadian journalism, seems to have been reduced by the hard times to that sensationalism which personality always ensures. The personal *animus* of some of the critiques on the ministers was obvious enough and bad enough, but the thin and ill-disguised personalities heaped on certain clergymen’s wives is simply brutal.

The sting loses its force, however, when we are able to suppose that their author is an unsuccessful ministerial hack who now enjoys his little fling at his more successful brethren.

The editor of the “Canadian Spectator” has a peculiar taste, and does not seem to be troubled with scruples where the popularity of his paper is concerned. Might he not engage “Quien Sabe” to write a thrilling idyll on the Romance of the Lower Lachine Road.

CHINA FAMINE FUND.

REV. DR. REID has received from Chatham, N.B., per Rev. J. B. Fraser, M.D., for the China Famine Fund \$63. This is in addition to \$20 forwarded from the same place in July.

CHURCH UNION.

A UNION has just taken place between the Wesleyan Methodists and the Primitive Wesleyans in Ireland. It was celebrated in an appropriate manner and with becoming enthusiasm. It is the outcome of the spirit of the age, and is just what may be expected in these times. There can be no reason in the nature of things for two denominations, having the same name and characterized by the same genius, remaining apart, when being united they are so much more able to do the work they have at heart. Once union has begun between these bodies, it will quickly spread to the churches of the same name in other countries. Commenced in Ireland and fostered by the warmth of Irish hearts, it is a flame that must spread, and communicate fire to others. It was evident from the proceedings of the Quadrennial Conferences of the Methodist Church in Canada and of the Methodist Episcopal Church, that these churches were feeling their way to union. Such an event would certainly mark an important era in the church history of Canada. It would not fail to exercise a reciprocal influence upon the other churches of the country. What reason we have to rejoice for living in such a day! With the remembrance fresh upon us of the scenes which took place in Montreal when the Presbyterian Churches were united under the one name of the Presbyterian Church in Canada, surely our hearts are stirred into warm expressions of gratitude to Almighty God. Think of the union of the Presbyterian Churches of America, constituting a body of upwards of five thousand ministers and of a million members. In England we have now the Presbyterian Church, which is occupying the length and breadth of that splendid country. The reunion wave has made itself felt in Scotland, as is seen from the union recently consummated between the Free Church and the Reformed Presbyterian Church. What a magnificent spectacle was presented by the Pan-Presbyterian Council held last year in Edinburgh. What will take place next? is the question we are asking ourselves with bated breath. The union between the Northern and Southern Presbyterians of America is a foregone conclusion. Meanwhile let us rejoice that Christians of all denominations are coming together. No one can tell whether they will ever form one body. But whether or not, they are really one. They are carrying the same colours. They are marching under the same banner. They call the same Saviour their Captain. They are rejoicing in the same salvation. They are in common looking for the glorious appearance of the glorified Son of God. They are longing to enter the same Heavenly home. Let the churches be united in spirit, and for them there are great and glorious victories in store.

ONE of the culprits before New York courts last week was a man with nine wives, eight of whom he was obliged to face in the court room. On two indictments on the charge of bigamy he was sentenced to eight years of hard labor in the penitentiary.

ONE of the largest gifts to missions ever made is that of a liberal friend of the Church Missionary Society of Great Britain, who proposes to transfer \$175,000 to the Society for special objects in India. Another has offered \$25,000 for a special purpose not yet designated.

CHOICE LITERATURE.

HACON BORK.—A TALE OF THE ORKNEY ISLES.

CHAPTER II.—Continued.

It was Saturday when Dominic Thorburn got this letter, and do what he might it would come between him and his sermon. He went to Saxa's house, but both Hacon and Auloer were at the peat cuttings, and old Marcus would not be there until the morning. He looked anxiously at Saxa, but he had doubts about the wisdom of trusting such great news to the weaker vessel; yet he could not restrain himself from saying:

"Saxa, a woman may speir more questions than a wise man may answer, so thou wilt ask me neither this nor that; however, I may tell thee that there has come good news for Hacon."

If Hacon had ventured to disturb the dominie on that particular Saturday's "preparation" I think the good man would have been obliged to him; but such a freedom never entered either his or Auloer's head.

"It was kind enough of the dominie to give us the promise," Auloer said, "and its few folk he would leave his study for the day before the Sabbath. I and my house are honored enough to wait patiently now till the Lord's message has been delivered."

So with the earnest of glad tidings in their faces Marcus Bork and all his family went up together to the house of God. Many noticed that day what a strange exultation was in the dominie's face and manner, and the inspiring confidence with which he raised his head and almost shouted out his text—"God is our hope and strength, a very present help in trouble;" and though many of the elders detected slips in his syllogisms, and failures to connect properly his premises and conclusions, all allowed it was a very powerful sermon.

The service was over and the benediction said, when a strange thing happened in Stromness Kirk. The dominie stretched out his hands and said, "Friends, you will stay yet a little longer." Then he took John Darrel's letter out, and, spreading it upon the open Bible, he read it aloud slowly, his voice gathering strength and his face light as he proceeded; until at its close all eyes were as full as his own. "Where," he cried, "where shall we bury the wrong that we have done our brother? Where but in the grave of Christ! So this afternoon we will all eat the Holy Communion with Hacon Bork, and I look to see not one of you absent."

It was a great peacemaking that; and after it many who had been Hacon's worst enemies came up to him before all, and said simply and honestly, "I'm sorry, Hacon; thou'lt forgive me?"

Old Marcus took it in a manner quite unexpected; the pride and egotism of his nature seemed wholly subdued, and he sat weeping softly, with his white head bowed in his hands. Sabbath as it was, there was quite a stir of excitement in the usually quiet streets. Men involuntarily spoke louder and stood discussing the matter in little groups before they parted; a thing so unusual that it attracted old Gesla's attention, and she hobbled to her door and called out to Bryce Snackoll, "Now, then, what's a' the steer, Snackoll?"

"There have come good tidings and great tidings, and the dominie and people are clear beside themselves anent them. John Darrel is found, and Hacon Bork is clear, and the Englisher comes anon to explain all matters. But thou won't like that, Gesla, if thou claimed more than thy due of the forty sovereigns."

"I can wrap my cloak as the wind blows. Wilt thou sail again with Hacon?"

"I'll pull a rope for no other man; and there are plenty of my mind. But it is ill talking on the Sabbath of the week's work. Go read thy Bible, wife, and leave Hacon's matters by themselves to-day—unless, indeed, thou wilt hobble to the kirk and drink the peace-cup with him this afternoon. I'll help thee. Yes, I will!"

"Thou help thyself, Bryce Snackoll, for thy main fault is that thou art good for nothing. If I had a dog as daft as thou art I wad hang him."

"Go in the house, old wife, or thou wilt have the deacons at thee. I had not spoke a wrong word if I had kept from thy door-stone. Folk may well pray to be kept out of the way of temptation—indeed yes!"

Bryce, in spite of his affectation of regret, would have been well enough pleased to continue the argument, if he had not seen Deacon Inkster coming down the street; for he was too full of Hacon's justification to think of anything else.

"But they are not my own thoughts altogether," he allowed, "and they are not ill thoughts either, and I shall have to go on my penitentials anyway for the gibing with that cankered old wife Gesla; so I'll e'en think them out, and be done with them."

The result of his thinking out was that the next morning all the seamen in port who had ever sailed with Hacon went to see him at Auloer's house, and, making Bryce their spokesman, asked him to take again the leading position he had once held among them. This was but the beginning; everyone seemed now anxious to indemnify the young man for the unjust suspicion under which he had suffered, for they all reprised themselves for the haste with which they had judged and their readiness to think evil of human nature instead of good. Friends, honors and money came freely to him.

"What's better than gude luck, now?" said Old Gesla sarcastically; "here's a lad winnin, siller an' fame by the same gate as wouid hae taen anither to the gallow's tree. It's a gran' thing to be i' prosperity—the dominie says that prosperity is the blessing o' the Auld Testament. Weel, it's a vera gude blessing, and I aye like that part o' my Bible; it's vera comfortable to read."

But envy only punishes itself, and no one else grudged Hacon the spice and scent of his bruised youth. It was noticeable, too, that Hacon took this surprising deliverance

pretty much as his father had done. Great joys, as well as great griefs, are dumb. He was very quiet, and far more humble than he had been when all Kirkwall and Stromness doubted and scorned him.

It was now the very last days of the Peerie (Indian) Summer, and any hope of John's visit this season had been almost abandoned. Hacon had persuaded his father and mother to remove their household goods and cattle across the "race" to Stromness, where it was decided they should in future live; for Hacon could not bear to leave them alone during the long, dreary winter months, and the engagements he had assumed rendered it impossible for him to quit Stromness.

The old people had taken a cottage near Saxa and Auloer, and on Hallowe'en night the housewarming supper was given. Hacon was so wildly hilarious that he infected the whole company with a sort of uncanny mirth, all but Auloer, who sat silent and thoughtful in the chimney corner, gazing steadily into the fire. Suddenly he looked round and said anxiously, "Alas! why have not men understanding? Hacon, what ailest thee? Art thou *sey*?"

"Auloer," answered old Marcus, with unusual anger, "why on this night dost thou use such an ill word? I take it very unkind of thee."

"There is naught ill said, my father, if it is not ill taken," said Saxa, soothingly, and the subject was dropped. But the one ominous word had thrown a cold shadow over every one, and the little festival ended almost drearily.

In the morning the summer was quite gone. The hoarfrost had stiffened the sedgy grass; over the misty moorlands there brooded a mournful light, like that which covers nature during an eclipse; and the bleak, black sea muffled and moaned uneasily on the rocky shore.

"There is going to be a great storm," said Hacon to himself, searching with his keen, far-sighted eyes the horizon. He saw there what caused him to go back to the house and fetch his glass, and then his fears were confirmed. There was a little craft of some kind far out at sea, and yet not far enough out to please Hacon.

If she would only keep away from those dangerous shores! But no, she seemed endeavoring with all sail to make the harbor of Stromness. The wind and tide were both against her and she made little headway; by noon it was evident that she would have to brave the storm in the very midst of the dangerous channel. She had come near enough now for Hacon to perceive that she was neither a trader nor a mail packet. But she appeared to be well handled, and some of the oldest sailors thought that the storm might break away with the next tide.

Anxious groups watched her until dark, and then large fires were built along the coast to warn her of its dangerous proximity. About midnight Hacon woke up in a strange terror. He insisted that he had heard John Darrel calling him. He got up, replenished the fire and walked restlessly about, frequently going to the door to look out. The storm was still rising. At four o'clock he woke old Marcus. "Father," he said, "I am going to get Wedder and Snackoll, and what men I can, and go down to the shore. John Darrel has called me again. There is naught for thee or any other man to say now, I must answer yet voice."

"Then God go with thee, Hacon; and when the day breaks, I am not too old, I hope, to lend a hand, if need be."

So when Marcus had eaten his breakfast, and wrapped himself well in his sheep-skin suit, he went to the beach. There was now a great crowd there. The pretty little craft had lost all her masts, and was tossed from wave to wave perfectly helpless. Unless the wind suddenly changed she must ere long be flung upon the sunken rocks a few hundred yards from the shore.

Hacon was quite sure that John was in her. He had made up his mind that this was Lord Derwent's yacht, and that John had borrowed her from his friend because her crew were somewhat at home in the Northern seas. And though he had not the slightest natural evidence in favor of such an opinion, he was nevertheless quite right. About noon the calamity all feared took place, but it had been provided for as well as possible. There were large fires, stimulants, blankets and seal-skins prepared, and Hacon—the best swimmer on the island—stood ready with a rope round his waist to help those who drifted at all within the reach of mortal help.

John was also a good swimmer, for he was Hacon's own pupil, and he knew well when and how to take the strongest wave. He was the first whom Hacon reached, and, though he was almost worn out with his exertions on the ship, he was, by Hacon's help, placed safely in Nicol Vedder's arms. There was little opportunity on that passage for any words between the friends; it was "My dear Hacon!" and "Oh, John!" and the two hearts were at one again.

Backward and forward the brave young man went, to and from the reef; while old Marcus walked excitedly up and down, sometimes watching his son with eyes that saw nothing else, and sometimes raising them toward heaven in agonizing prayer. But at length it was evident that Hacon was very much exhausted, and his father looked into his face in a way which Hacon found it impossible to resist entirely.

"Father, may I go once more?"

"Hacon! Hacon! why dost thou put me in such a sair strait? How can I stand between thee and thy conscience?"

Then the young man looked seaward, and saw a little lad striving to keep himself above water by the aid of some part of the broken vessel. "I must go this once, father; see, he is but a child."

But either his confidence and strength forsook him, or else he was embarrassed by the helplessness of the boy, for he miscalculated for the first time the power and distance of the waves, and was caught in the trough of the sea by a tremendous breaker. When it had passed Hacon did not rise to the surface, and the lad floated away alone and apparently dead. Then the men on shore pulled gently at the rope, and there was no kind of response. There never would be response again. The strong arms had done their last duty; the great heart had spent its last throb.

He was taken to Saxa's house, for John Darrel had been carried to Marcus Bork's and was in a very dangerous condition. Consciousness had scarcely been restored before he had become delirious, with all the symptoms of severe brain-fever. *The friends had met, and been almost instantly sundered by a space unthinkable to human minds.*

After ten days all that remained of Hacon Bork was buried. It was quite winter then. There had been a heavy fall of snow, but the roughly-clad, sad-faced peasants gathered in great numbers on the white earth around his grave. At its head stood Dominic Thorburn. He had come prepared to say much, but at the last could find no words of comfort like those from God's own Book.

"I am the Resurrection and the Life," saith the Lord, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."

Then one of the elders answered to him solemnly, "We know that our Redeemer liveth, and that he shall stand at the latter day upon the earth."

In a few moments another voice, and another, and another broke the solemn silence—"Lord, thou hast been our refuge from one generation to another!"—"Now is Christ risen from the dead and become the first fruits of them that slept."—"I heard a voice from heaven saying unto me, 'Write: from henceforth blessed are the dead who die in the Lord'—and thus the peaceful utterances fell, until all who had a word of comfort to say had spoken it.

Then every eye turned to Hacon's relatives, and Auloer first answered the appeal, saying:

"The Word went forth from heaven, from Him in whose hands are all things.

"Come hither, I will make thee my friend!

"Leave the seat of sorrow behind thee; enough hast thou suffered, the tears thou hast shed are sufficient; the hour of thy deliverance is come.

"Thou art set free from evil days; peace hasteneth to meet thee; there is release from grief to come.

"Thus Hacon went out to his Maker; he hastened to meet extreme bliss, he quitted a life of sorrow; he left the habitations of the earth."

"I asked for Hacon two things," said old Marcus, reverently lifting his bonnet from his white head, and raising his wet eyes and his aged hands towards heaven; "first, that God would restore to him his good name; and he brought forth his righteousness as the light, and his judgment as the noonday; and second, that the dear lad might have length of days; and lo! God hath given him Life—even Life Eternal!"

Thus after all Hacon was laid in his grave to a note of triumph. It was, however, a bitter home-going, and it was well for all his friends that John Darrel lay in their hands a senseless, helpless claimant of their human care and kindness. If there had been a hard thought towards him, it vanished before the sight of his sufferings and his constant agonizing cry of "Hacon! Hacon!" So the old men and the women nursed him until they grew to love him, for John was too ill to be moved for weeks, and the winter was far over before he was able to bear the journey to England again.

And to this day the tenderest ties knit these two houses together, and in neither of them is Hacon Bork's name forgotten, for two noble young fellows still bear it: one trails his lire in the simmering beck and sunny lakes of Cumberland, and will be the future lord of Howatson and Dalswinton; the other throws his nets over his shoulders and sails away to the deep sea fishing, or takes his harpoon in his hand and chases the seal and the ca'ing whales on the rocky shores of Orkney and Zetland. He was called after Hacon in the darkest days of Hacon's troubles, and none of Auloer's children are so dear to him as this son.

Few people remembered poor Margaret Bewis's sorrow, for few had known how tenderly she loved and was beloved; and when all her hopes were shattered she made her moan very quietly. But I do not think she ever married, because one day, during the war between Russia, England and France, I saw her name again. I was "nooning" at a lonely ranche on the Medina, forty miles beyond San Antonio, and lifted an English paper that had been sent to my host by his friends. There, among the roll of that noble army of women led by Florence Nightingale, I saw the name of Margaret Bewis.

If I had been "making up" a story I should have married Hacon and Margaret and given them riches and happiness and many good days. But God's ways are better than our ways, and who would dare to prefer the pleasures of earth, which last only for a season, to those eternal felicities which God has prepared for those whom He loves? Doubtless He chose for Hacon the better lot.

THE END.

LORD DUFFERIN.

Lord Dufferin's brilliant career in Canada has virtually come to an end. He only awaits the arrival of his successor to bid a long farewell to the sphere of his many labors and many triumphs. The task he undertook was a difficult one. At the time he entered upon the government of Canada there were difficulties, both local and imperial, which, it was believed, would tax all his energies. But, by his tact, energy, and eloquence, he made all the crooked places straight and the rough places smooth. He visited the most interesting of our colonies from one corner to the other, strewing everywhere in his path the choicest flowers of eloquence, the richest promises of hope. He won the hearts of the complex races which make up the sum of the Canadian population. Saxon or Celt, French or Indian, all yielded to the charm of his eloquence, the fascination of his manner, and that ineffable tact without which the greatest talents may be rendered valueless. He fired the patriotism of the Canadians, and inspired them with a love of their towns and rivers, their industries and education, their exhaustless woods and trackless wastes. He roused their courage, he stimulated their enthusiasm, he spurred on their ambition, and dazzled their imaginations by his gorgeous pictures of Canada's great possibilities. He cemented friendships, silenced

jealousies, and softened asperities, and animated the entire nation with one universal feeling of patriotism and pride. But he did more. In strengthening and developing the self love of the daughter, he never forgot what was due to the mother. England and England's Queen had always a high place in his mind, a foremost place in his eloquence, and by some happy turn of thought or expression he always succeeded in enforcing respect, homage, attachment and love to the mother country. If it be true of him that no Viceroy ever did more to flatter the self-love of the Canadians, it is also true that none did more to strengthen the bonds which bind Canadians to England. He made them see and feel that, however great they might be in themselves, they shared in addition in the overshadowing influence of Britain, and, as a part of that great Empire, might laugh to scorn the proudest or the bitterest foe. And he did even more. He allayed the jealousies and soothed the susceptibilities of the great Republic over the borders. He laughed, and chaffed, and flattered, and praised until he effaced almost all trace of bitterness which was rankling in the breast of Brother Jonathan, and made him feel ashamed of himself where he did wrong, proud where he did right, and, amid it all, cemented his friendship both with Canada and England. It is no wonder that the man who did all this leaves Canada amid a shower of regrets and a perfect storm of praise. It is no wonder that representatives of all classes and all creeds should meet to bid him farewell, and to acknowledge his brilliant services and unprecedented popularity. It is no wonder that Irishmen are proud to number among her sons one so highly gifted, so richly endowed, so brilliantly successful as an orator and administrator.—*Belfast Witness*.

SIMON SHORT'S SORROW.

Shrewd Simon Short sewed shoes. Seventeen summers' speeding storms, spreading sunshine, saw Simon's small, shabby shop still standing staunch; saw Simon's self-same squeaking sign still swinging swiftly, specifying, "Simon Short, Smithfield's sole surviving shoemaker. Shoes soled, sewed superfinely." Simon's sedulous spouse, Sally Short, sewed shirts, stitched sheets, stuffed sofas. Simon's six stout, sturdy sons, Seth, Samuel, Stephen, Saul, Silas, Shadrach, sold sundries. Sober Seth sold saddles, stirrups; sagacious Stephen sold silks, satins, shawls; skeptical Saul sold silver salvers; selfish Shadrach sold salves, shoe-strings, soaps, saws, skates; slack Silas sold Sally Short's stuffed sofas.

Some seven summers since, Simon's second son Samuel saw Sophia Sophonia Spriggs, somewhere—sweet, sensible, smart Sophonia Spriggs. Sam soon showed strange symptoms. Sam seldom stood selling saddles. Sam sighed sorrowfully, sought Sophia Sophonia Spriggs' society, sung several serenades slyly. Simon stormed, scowled severely, said Sam seemed so silly singing such senseless songs, strutting spendthrift, scatter-brained simpleton. "Softly, sire," said sweet Sally, "Sam's smitten—Sam's spied some sweet-heart." "Sentimental, silly school-boy," snarled Simon. "Smitten!" stop such stuff. Simon sent Sally's snuff-box spinning, seized Sally's scissors, smashed Sally's spectacles, scattered several spoons. "Sneaking scoundrel!" Simon stopped speaking, started shopward swiftly.

Sally sighed sadly. Summoning Sam, she spoke sympathizingly. "Sam," said she, "sire seems singularly snappish, so, sonny, stop strolling streets, stop smoking, stop spending specie superfluously, stop singing serenades slyly, stop short, sell saddles sensibly; see Sophia Sophonia Spriggs speedily, Sam." "So soon?" said Sam, standing still. "So soon, surely," said Sally, smiling, "specially since sire shows such spirits." So Sam, somewhat scared, sauntered slowly, shaking stupendously; Sam soliloquizes: "Sophia Sophonia Short, Sam Short's spouse, sounds splendid! Suppose she should say she shan't?" Sam soon spied Sophia starching shirts, singing softly; seeing Sam she stopped, saluting Sam smilingly. Sam stammered shockingly—"Spl—spl—splendid summer season, Sophia." "Somewhat sultry," suggested Sophia. "Sar—sar—sartain," said Sam—(silence seventeen seconds). "Selling saddles still, Sam?" "Sar—sartain," said Sam, starting suddenly. "Sire shot sixty snipe, Saturday," said Sophia. "Sho!" said Sam—(silence seventy-seven seconds). "See sister Sue's sunflowers," said Sophia, socially silencing such stiff silence. Such sprightly sauciness stimulated Sam strangely: so suddenly speaking, sentimentally, Samuel said, "Sophia, Susan's sunflowers seem saying, 'Samuel Short, Sophonia Spriggs, stroll serenely, seek some sequestered spot, some sylvan shade—sparkling streams shall sing some soul-stirring strains, sweet songsters silence secret sighings, sylphs shall'—Sophia snickered, so Sam stopped. "Sophia," said Sam, solemnly. "Sam," said she. "Sophia, stop smiling, Sam Short's sincere. Sam's seeking some sweet spouse." She stood silently. "Speak! Sophia; speak! Such silence speculates sorrow." "Seek Sue, Sam," said Sophia. So Sam sought Sue Spriggs. Sue Spriggs said, "Sartain."—*Selected*.

SCIENTIFIC BLUNDERS.

Scientific men are not infallible, though their confident tone often implies that it is impossible for them to make mistakes. So long as they are content to observe patiently, and gather facts slowly, they are on safe ground, and do excellent service. The world is indebted to careful observers, for much of the progress of our age is due to their patient labors. But when scientists go beyond facts, and frame theories or utter prophecies, they are as likely to blunder as are other men.

Dr. Dionysius Lardner wrote an able article to prove that, on scientific principles, it was impossible for a steamship to cross the Atlantic. Before the article was published, the Atlantic had been crossed by a steamship. Isaac Newton predicted that great telescopes could never be made, because it was impossible to make a large achromatic or colorless lens. But a humble experimenter, combining two kinds of glass, made an achromatic lens, and the difficulty was removed. More recently, the most eminent scientific men have said there is no life at the bottom of the ocean, for life

is impossible under such pressure, and in the absence of light. But the dredging-machines of the "Challenger" found living things on all ocean beds, and that, too, at the depth of a thousand fathoms. Scientists are entitled to little credit when they undertake to say what cannot be, and their frequent blunders should make them cautious.—*Youth's Companion*.

THE EPOCH OF TRAVEL.

Each age of history has its distinctive characteristics; sometimes more marked and manifest, sometimes less so. Our own epoch is no exception in that regard. Indeed, one might not go far wrong if he were to say that, if exceptional at all, it is for the number and piquancy of its salient traits. When we have said that it is the age of steam, the age of telegraphs, the age of invention, the age of the newspaper and the novel, the age of free thought and free speech, abused often to the extreme of license, the age of the politician and the defaulter, we have surely catalogued special features enough to make it notable in history. But one, at least, may be added: our age is, pre-eminently, the age of travel.

Has the reader ever thought what a restless race, in this respect, the race of man has become? When Captain Cook made his voyage around the world, just about one hundred years ago, it was a miracle. We seem to be near the time when a man will be regarded as a miracle of laziness who has not been round the world. Dr. Whewell has recorded the fact that Sir Isaac Newton resided in Trinity College, Cambridge, "for thirty-five years, without the interruption of a month." There is a prospect that in a little time more, the man who resides a month in one place will be thought to have done a thing no less extraordinary than this of Newton. Gibbon, while working at his "Decline and Fall," was wont to say: "Sufficient for the summer is the evil thereof, viz.: one distant country excursion." The "vacation," now so universally indispensable, was submitted to by him as a physical necessity, to be taken as he might take a dose of medicine. Americans, especially, are in this respect now considered a marvel to the rest of the world. We shall not soon forget the expression of face and voice with which a man in Leicester, England—one of those who seem to have a genius for staying at home—said to us, as we stood on his threshold introducing ourself as from America: "What on earth are you running around the world at this rate for?" And we are, as a traveller, a mere pigmy compared to the typical American.

A recent writer, touching upon some phases of the general fact to which we here refer, says: "There is an extraordinary difference in this respect between the present age and those which went before it; restlessness and change of scene have become almost a necessity of life with us, whereas our ancestors could continue healthy and happy for months and years without stirring from home. What is there to explain the change? We must not pretend that we work harder than they did. Quite probably a chief reason of the change is found in the very common-place fact that facility of locomotion promotes locomotion. It is likely that Gibbon would have found his summer touring much less a tax, and much more a delight, if the journey he actually took days for, pounded and bedusted in a stage-coach, he could have performed in a luxurious railway carriage in twenty-four hours, at the longest. And as to circumnavigating the globe, that is now simply a question of money to pay fares. Railways and steamships have made the mere journeying part a sort of holiday excursion. Then the spirit of travel, as every one knows, grows by indulgence. And it is contagious. So that reasons for the change noticed are not very far to seek."—*The Standard*.

TWO NOTED GRAVE ROBBERS.

Our readers will remember the account given of the robbing of the grave of the Hon. Scott Harrison, in Ohio, last May, the body being found in the dissecting-room of the Ohio Medical College. Public indignation justly brands any man as a scoundrel who will rob the grave of the dead. But there are two noted grave robbers in the country, which, so far from being the subjects of the people's wrath, are universally lauded for their virtues. The reason is plain. While the former class steal the dead bodies of our loved ones to submit them to the dissecting knife, these only rob the graves to restore the living victims to our hearts and homes. Their names—Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets—are household words the world over. The Golden Medical Discovery cures consumption, in its early stages, and all bronchial, throat, and lung affections; Pleasant Purgative Pellets are the most valuable laxative and cathartic.

CONSUMPTION CURED.

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

WHEN ye are come to the other side of the water, and have set down your foot on the shore of glorious eternity, and look back again to the waters, and to your wearisome journey, and shall see in that clear glass of endless glory, nearer to the bottom of God's wisdom, ye shall then be forced to say, "If God had done otherwise with me than He hath done, I had never come to the enjoying of this crown of glory."—*Rutherford*.

BRITISH AND FOREIGN ITEMS.

THE city of Frankfort has thrown open all its charities to the Jews equally with its other inhabitants.

FOUR new bishoprics have been established in England, Liverpool, Newcastle, Wakefield, and Southwell.

A DECREE has been issued by the Viceroy of Nankin ordering the confiscation of every house rented for opium smoking.

IT is proposed to restore the old Elstow Church, where John Bunyan used to attend in his youth, and whose bells he used to ring.

THE American Board has recently sent out 19 missionaries to its fields in Turkey, India, Japan, and China, 10 of whom return to their old stations.

THE death is announced at Bombay of an eminent Parsee banker who gave away during his life-time more than a million dollars in public benefactions.

MR. JOAN B. GOUGH will begin his temperance campaign in England about Christmas time. He will hold his first meeting in Mr. Spurgeon's Tabernacle.

THE "Baptist Weekly" says that a Methodist Church in New York city advertised that its pulpit would be occupied by a preacher of "marked peculiarities."

ST. LOUIS has 176 churches, of which 42 are Catholic, 26 Presbyterian, 26 Methodist, 13 Baptist, 16 Episcopal, 13 Lutheran, 4 Congregational and 3 Unitarian.

THE American Board closed its financial year, Sept. 1, with the small deficit of \$4,568. It will not need Mr. Kimball to extinguish that debt at Milwaukee.

A COLORED Methodist Church in Norwalk has abandoned Methodism and gone over to Congregationalism, on account of weakness partly, and partly of the itinerancy.

REV. EZEKIEL ROBINSON, the oldest minister in Maine, who recently died in the eightieth year of his age and the 56th of his ministry, had read the Bible through 166 times.

THE venerable Rev. Dr. Ingram of Unst Free Church, Scotland, the oldest minister in the world, having recently celebrated his 103d birthday, has never tasted intoxicating drink.

THE "Sunday School Times" intimates that when Mr. Moody has prepared the new sermons on which he is now engaged, he may return to England to join Mr. Sankey in revival labors.

THE "Christian Signal" states that a "desperate war" has broken out at Rotumah in the South Seas, between the Wesleyan and Roman Catholic natives, and great numbers have been killed.

A CONFERENCE of laymen and ministers of all denominations is to be held October 30 and 31, in the Church of the Holy Trinity, New York, to discuss the question of the second coming of Christ.

A GENTLEMAN in Boston has an ancient Roll of the Law which he picked up at a cheap price at a second-hand bookstore, that a Rabbi from Jerusalem pronounces to be at least 5,500 years old, and the most ancient relic of the kind in existence.

THE Milwaukee "Christian Statesman" says that the retail price of the beer and whiskey manufactured in that city during the year ending July 1, 1878, was \$21,336,900. Its taxable property, real and personal, is assessed at \$55,250,000.

THE Evangelical Association (Albright Methodists) report 846 itinerant and 563 local preachers, 107,732 members, an increase of 2,719 and 1,422 churches. The missionary contributions for the year amount to \$79,104, an increase of \$11,656.

CONDON AND MELODY, the Fenians who were pardoned on condition of leaving Great Britain, were on the 17th inst., placed on board a steamer bound from Southampton for New York, and as the vessel was on the point of sailing, their pardons were handed to them.

THE Constantinople correspondent of the "Cologne Gazette" says that something like a religious "revival" is taking place at Constantinople. Sermons by popular preachers are more than ordinarily well attended, and religious conferences, presided over by the Sheik-ul-Islam, and attended by the Sultan and his Ministers, have been held. The approaching end of the world is much insisted on.

A ROME despatch states that Cardinal Nina, Papal Secretary of State, has sent a circular to the Nuncios, asking them to ascertain how the Governments would view extreme measures which the Vatican may possibly be obliged to take to preserve the authority of the Pope against the hostile attitude of Italy, which is chiefly observable in the exercise of the royal prerogative relative to the nomination of Bishops.

THE subject of begging by nuns in Glasgow was brought under consideration of the Lord Provost and Magistrates by a deputation appointed at a meeting on the Green some weeks ago, but as the memorial laid before their honours contained an allegation to the effect that they "apparently connived" at the practice complained of, it was not received. The magistrates, however, advised its reconstruction, and the deputation intend to approach the authorities again on the subject.

SOME signs of an incipient reaction against Ultramontanism are apparent among the English Roman Catholics. The "Catholic Gazette" is an anti-Jesuit organ, recently established. It says:—"We thank God, Englishmen are not likely to approve of the Jesuit system of education, and feel the force of the old saying of the man who declared that he thanked God he was a Catholic, but he also thanked God that he was born and brought up in a Protestant country." Is it not a fact that a certain percentage of Jesuit-constructed youths invariably go to the bad, and, what is more, are far worse than bad Protestants? We appeal to men of the world for a reply. In France it is notorious that from Voltaire downwards the worst infidels and most immoral men have been ex-Jesuit students."

MINISTERS AND CHURCHES.

THE congregation of Amherst Island have given a call to the Rev. A. McLennan, probationer.

AN adjourned meeting of the Presbytery of Kingston is to be held on the 15th inst., at 3 o'clock p.m., in St. Andrew's Hall, Kingston, to dispose of the call from Picton and other competent business.

REV. W. MEIKLE was to have started from Liverpool on the 3rd inst., by the steamship "Quebec," and is expected to arrive at Oakville by the 15th. He is very much improved in health and strength by his trip abroad.

THE new Presbyterian Church at Mount Pleasant is now finished, and will be opened for public worship next Sabbath. A supper will be given on the Monday evening following. The church is a very neat and handsome structure.

THE Rev. B. J. Brown having filled an appointment of six months in the congregation of Sunderland and Vroomanton faithfully and satisfactorily, the congregation held a meeting with a view to call him to settle amongst them as their pastor. Mr. Brown, however, having made up his mind not to settle there, but to go out as a probationer to the vacancies, kindly and honorably informed the people of his intention, so as to prevent them the trouble of calling him and the discouragement of a refusal.

THE Presbytery of Toronto met at Laskey on the 18th ult., for the purpose of ordaining Rev. Samuel R. Warrender over the united congregations of Laskey and East King. His trials for ordination were heard at the morning sederunt, and were cordially sustained. Presbytery met again in the afternoon to proceed with ordination. Rev. Mr. Dick, of Richmond Hill, presided, and offered up the ordination prayer. Rev. Wm. Frizzell, Newmarket, preached the sermon; Rev. John Smith, Toronto, addressed the newly ordained minister, and Rev. Peter Nicol, Vaughan, the congregation. There was a good representation from both congregations, who seemed deeply interested in all the services. At the close Mr. Warrender was conducted to the door of the church, where he received a cordial welcome from his people.

ON Saturday evening, the 28th ult., a large representation of the congregation of Temple Hill Church (Presbyterian), Euphrasia, assembled in the church for the purpose of presenting a purse of \$30 to Mr. William McKinley, before his departure for Knox College. After the meeting was organized, James Paterson, Esq., who occupied the chair, addressed Mr. McKinley in a very flattering manner, assuring him of the kindly feelings entertained towards him by the congregation, and presented him with the purse as a slight token of their appreciation of his services among them. Mr. McKinley made a suitable reply, after which the Rev. A. Stevenson, of Knox Church, St. Vincent, addressed the meeting. Mr. McKinley, who has labored here for the past two summers, has been very successful, especially this summer, there being added to the above church sixteen new members, and fourteen to the Holland Church, of which he also had charge.

THE Presbytery of Whitby met at Enniskillen on the 1st inst. to ordain and induct the Rev. J. Atkinson over the united congregation of Enniskillen and Cartwright. Rev. Mr. Carmichael preached an excellent sermon on Acts viii. 35. Rev. A. Spencer ordained and addressed the minister, and Rev. J. Hogg addressed the people. A very successful festival was held immediately after the service. A very large number sat down and partook of the choice provisions which the ladies of the congregation had provided in great abundance, and thereafter the congregation again assembled in the church and listened to some capital addresses from Messrs. McConnell, Atkinson, Wilson, Little, Hogg, Fairbairn, Howard, and Cuthbertson. Mr. Drummond ably filled the chair, and the choir discoursed sweet music. Mr. Atkinson's prospects are bright. The congregation was never more united, and everything bids fair for a happy and useful pastorate.

PRESBYTERY OF BRUCE.—This Presbytery met at Kincardine, on the 24th ult. There was a good attendance of ministers and elders present. Drs. Cochrane and Grant being present, were asked to sit and deliberate. Messrs. Millar and Lean, commissioners from Riversdale and Enniskillen, were heard

in relation to that congregation; setting forth their earnest desire for an immediate settlement, and their ability to give at least \$450 with manse, towards the support of a settled pastor. It was resolved to report Riversdale and Enniskillen as a vacant congregation, and to give it a share of the services of all the Probationers in the bounds. The following appointments were made for the following vacancies for the current quarter, viz.: for Riversdale and Enniskillen, Messrs. Currie, Wardrope, Davidson, and Forbes; for Pine River, Messrs. Stewart, Wm. Anderson, Sutherland, McQueen, and Taylor; and for Salem, Messrs. Scott, Tolmie, Gourlay, Blain, and Straith. West Brant and Pinkerton were united into one pastoral charge, under the care of this Presbytery, subject to the approval of the General Assembly; and Dr. Bell was appointed moderator of its Kirk Session. Mr. Wm. Anderson, on behalf of the committee appointed to prepare a minute anent Mr. Graham's resignation, read the following, which was adopted, viz.: "In accepting Mr. Graham's resignation of the pastoral charge of Pine River congregation, in accordance with the resolution of the General Assembly, granting him leave to retire from the active duties of the ministry, the Presbytery would hereby desire to place on record a sense of their high regard for Mr. Graham as a member of court and a faithful minister of the Gospel of Christ. Mr. Graham has been an active minister for more than thirty-four years, being first ordained by the Presbytery of London, over the congregation of Egmondville, in which he laboured for the period of thirty years with profit and acceptance to the people under his pastoral care. While minister of Egmondville, Mr. Graham did a large amount of mission work throughout the district now constituting the Presbyteries of Huron and Bruce, being for some time the only minister of the Presbyterian Church of Canada in these parts. There are few congregations in the foregoing Presbyteries in which Mr. Graham has not proclaimed the gospel with his usual clearness and unction. In parting with Mr. Graham, as a member of this Court, the Presbytery earnestly pray, that in the evening of his active and useful life he and his family may abundantly enjoy the consolation and support of the gospel which he has for so many years preached to others with so much power and acceptance, and that at last when his work is done here he may enjoy the reward of those who have been successful in turning many from sin to righteousness." Mr. Gourlay, minister, and Messrs. Rowand and McKinnon, elders, were appointed assessors to sit in the Session of Chesley. Messrs. Coley and Blue, commissioners from Pine River, were heard in relation to that congregation, setting forth that they were in debt to the amount of one thousand dollars. Still they were anxious to receive whatever supply the Presbytery could obtain for them, and pay for it. Mr. John Mordy, after undergoing the usual examination and delivering the prescribed discourses in a creditable manner, was licensed to preach the gospel. Mr. J. Anderson reported that he had received and forwarded to the treasurer of the Gore Bay mission station in aid of their church edifice, the sum of \$115. The report was received and thanks tendered to Mr. Anderson for his diligence. It was resolved to recommend those congregations who have not forwarded their contributions towards the Gore Bay building fund, to forward them to aid the people of Manitowaning, Manitoulin, in the erection of a place of worship, said contributions to be sent to Rev. A. Tolmie, Saugeen. Mr. Straith read a very interesting report of his mission to Sault Ste. Marie, St. Joseph's Island, and Manitoulin Island. The report was received and thanks tendered to Mr. Straith for his diligence. Dr. Cochrane stated that the Home Mission Committee had appointed Mr. Johnston to labour on Silver Islet subject to the approval of this court. On motion of Mr. Straith the Presbytery cordially approved of the appointment. On motion of Mr. Scott it was resolved as follows: "The Presbytery having heard an address from the Rev. Dr. Cochrane on the Home Mission operations of the Church, and, having also had his assistance in considering the mission work of the Presbytery, agrees to record its satisfaction at his presence and its thanks for his address and deliberative assistance." Dr. Bell and Messrs. Tolmie and Straith were appointed a committee to confer with the Presbytery of Saugeen anent the readjustment of its bounds, pursuant to the deliverance of the General Assembly. There was read a paper of reference from the Session of Knox's Church, Paisley. After hearing parties, it

was resolved as follows: "The Presbytery, having fully considered the reference, agrees, that there being a want of evidence in regard to the circumstances which led to Mr. J. Hay's separation from his former wife, it would not be proper for the session to admit the parties to the fellowship of the Church until satisfactory evidence on that point be obtained." Dr. Bell and Messrs. Scott, Blain, Straith, and Gourlay, ministers, and Messrs. McBride and McKinnon, elders, were appointed a committee on Sabbath Schools to report at the March meeting of Presbytery. Messrs. Cameron, Davidson and Taylor, ministers, and Messrs. Hamilton and Anderson, elders, were appointed a committee on Statistics to report at next meeting of Presbytery. Messrs. J. Anderson, Stewart, Wm. Anderson, Murray and Forbes, ministers, and Messrs. Dewar, Bone and Richardson, elders, were appointed a committee to prepare a plan of visiting the congregations of the bounds, Presbyterially. It was resolved to hold the usual annual missionary meetings, and that each session be allowed to arrange for its own meeting, and to report to first meeting of Presbytery in the new year. Mr. James A. Anderson was certified to the Board of Montreal College. A very interesting and profitable conference on Sabbath School work was held, in which members of Court and Sabbath School teachers took a part. It was agreed to hold an annual meeting of the same kind in connection with the Presbytery. The next meeting of Presbytery was appointed to be held in the Presbyterian Church, Port Elgin, on Tuesday, 17th December, at 2 o'clock p.m.—A. G. FORBES, Pres. Clerk.

FOREIGN MISSION COMMITTEE.

The Assembly's Foreign Mission Committee (Western Section) met in Toronto on the 2nd and 3rd inst. There were fifteen ministers and five elders present, and also three ministers of the Assembly as corresponding members. Respecting the mission in Central India, the Committee learned that, at present, it was very difficult, if not impossible, to obtain anything like a satisfactory title to property on which to erect missionary premises at Indore, chiefly arising out of the circumstance of the State in which Indore is situated being a Native State. Further correspondence with the brethren in Central India was directed, in which information should be asked not only on matters referred to in former correspondence, but also on the advisability of sending to Central India, at an early date, an additional number of lady missionaries, and also on the subject of salaries to missionaries. The Committee had reason to fear that the late sickness with which some of our missionaries had been visited, especially those first sent out, had not only considerably impaired their health, but had also required them to draw largely on their salaries. For the information of the Church generally it may be stated, that at its meeting in June last, the Committee accepted the offer of two ladies, one in Prince Edward Island, the other in Toronto, to become missionaries in the foreign field. Respecting the mission in China, interesting letters were read from Mr. Junor, giving a pretty full account of his labors and experience since his arrival in Formosa, and also from Mr. G. L. McKay, showing that he was continuing to prosecute his labors with energy and zeal. In one of his letters, Mr. McKay states his fears that one of the buildings connected with the mission premises at Tamsui had been attacked by white ants, the fearfully destructive foe of buildings in some countries. Respecting the mission to the Indians in the North-West Territory, steps were taken to continue the education and training of Donald McVicar, one of the orphan children taken up by the late Mr. Nesbit, with a view to his future usefulness. Correspondence was directed to be had with proper parties, seeking for additional information respecting the locations or reserves on which Indians may be settled, so that the Committee may decide as to the propriety of erecting additional houses as residences for missionaries to the Indians in the North-West.—T. L.

AN old Highland clergyman, who had received several calls, asked his servant where he should go. The servant said: "Go where there is most sin, sir." The preacher concluded that was good advice, and went where there was most money.

TWENTY-FIVE ministers, including twelve Roman Catholic priests, have died in the cities of the South-west since the beginning of the yellow fever epidemic. All Protestant Churches—Methodist, Baptist, Lutheran, Episcopal, Presbyterian—are represented in the list.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

THE PRODIGAL SON.

Oct. 20, } Luke xv. 11-24.
1878. }

GOLDEN TEXT.—“I am poor and needy; yet the Lord thinketh upon me.”—Ps. xl. 17.

HOME STUDIES.

- M. Luke xiv. 25-35 Forsaking all for Christ.
- T. Luke xv. 1-10 Joy in heaven.
- W. Luke xv. 11-24 The Prodigal Son.
- Th. Luke xv. 25-32 The Elder Son.
- F. Ps. xl. 1-17 The Helper of the needy.
- S. Eph. ii. 1-22 The far-off made near.
- S. Ps. ciii. 1-22 The pitying Father.

HELPS TO STUDY.

The Pharisees had unwittingly become preachers of the Glad Tidings. Filled with indignation because they saw those whom they had cast out gathered around Jesus, whose compassionate love had drawn them to Himself, they murmured—**This man receiveth sinners.** Jesus makes the word of their self-righteous blindness and jealousy the text of a gracious discourse, in which He repeats and illustrates the truth which they had ignorantly spoken.

Of the three parables contained in this chapter, the first two form a pair, presenting the same idea under two different aspects. The grand thought common to both is the *grace* of God, His solicitude and love for the sinner. The difference is this: The first under the figure of a lost sheep represents the sinner in his *misery*, the object of the divine compassion; the second under the figure of a lost coin represents the sinner as one *precious* to God. It brings into prominence this idea of the value which God attaches to a lost soul.

But the third parable rises far above these. It also brings before us the sinner both as a wretched being and a being unspeakably precious to God. But it is no longer a lost sheep; or a lost coin, but a lost son.

But it goes even beyond this. For it discloses the workings of a sinner's own heart, the self-will and misery of his sin, the contrition and the joy of his penitence and recovery. While in its latter portions it returns to the point from which the discourse of Jesus started, and in the elder brother sets before the Pharisees the image of their own discontent and self-righteousness. It is with the description of the younger son that our lesson has chiefly to do. The parable describes his wandering and his return. But in each of these there are two stages. So that in all there are set before us four phases in the repentant prodigal's life, his *sin*, his *misery*, his *conversion*, and his *restoration*.

I. **SIN—vers. 11-13.** The prodigal had evidently a kind father and a happy home. But he is discontented. He wanted his own way. His father's presence has become a restraint to him. Besides, the untried world without attracts him. It is the old longing for the tree whose fruit seemed pleasant to look upon, and the desire to “be as gods”—Gen. iii. 5. It is thus that the sinner turns to his own way—Isa. liii. 6—and deceives himself with the expectation of an unreal liberty, which proves the bitterest bondage.

It is in this spirit that the prodigal demands “the portion of goods that falleth to him. This would be one-half of what the elder brother would receive—Deut. xxi. 17. He wanted his father's possessions, but not his father's presence and love. So we prefer the creature to the Creator: snatch at the gifts, while we forget or despise the giver. Self-will and selfishness—these are the sources of all sin. How desirable, we think, it is to have our own way, to please ourselves. But Christ “pleased not Himself.” He “came not to do His own will, but the will of Him who sent Him.”

Then, as the prodigal went into a far country, and as Adam hid himself from God, we try to get as far away from Him as we can. God is not in all the thoughts of the sinner.

There he wasted his substance with riotous living. The sinner is a great waster. He squanders away all God's gifts, abuses all that is entrusted to him. He is a spendthrift. Even where he does not plunge into gross sensuality, in the midst of more refined selfishness, he is a spiritual bankrupt.

But in this, and every case, sooner or later sin is followed by

II. **MISERY—verses 14-16.** The coveted liberty of self-enjoyment soon finds its limits. These limits are twofold. The first arises within the prodigal himself. **He had spent all.** His resources are exhausted. He is satiated. This feeling of satiety, disappointment and remorse, may arise even while outward circumstances are still favorable. But it will be hastened and intensified when troubles and calamities overtake the transgressor. So it was with him in the parable. There arose a **mighty famine.** “The two causes of misery coincide, and wretchedness is at its height.” But his pride is still unsubdued. He still has confidence in his own resources—Isa. ix. 10; Jer. v. 3; Isa. lviii. 10. He joins himself to a citizen of the far country. This represents a deeper plunge into sin. He sells himself to the world. He has no pleasure in sin; but he goes on sinning. He cannot break off. He has become a slave to it—John viii. 34; 2 Pet. ii. 19. Observe the extremity of his wretchedness as set forth in the parable. To serve a foreigner and to feed swine, was a double degradation to a Jew. He even craved the swine's food, so great was his destitution. But the husks (Note 1) cannot satisfy him. Yet he had been compelled to turn to these, for of nobler food no man gave unto him. Such are the tender mercies of the wicked. Even his boon companions forsake the sinner. The world tramples on him in his misery, who once served it.

Thus we have followed the prodigal in a way that has been leading him farther and farther from God. But God has not

forgotten. What seemed the expression of the divine anger proves to be divine mercy. God hedged up his way with thorns that he may not pursue it to his own destruction—Hos. ii. 6. He has made his sin bitter to him that he may forsake it. We have now reached the turning-point.

III. **CONVERSION—verses 17-20.** The wanderer came to himself. It is the first moment of self-recollection, after a life of dissipation. The sinner is beside himself. Madness is in his heart—Eccles. ix. 3. Only when man turns to God does he find his true self. He compares himself with the hired servants. These have enough, while the son is starving. This may refer to the happiness and peace he sees in nature, or, perhaps, it is simply a general reference to God's providential care. He resolves to return to his Father. That he is his father he cannot forget. This draws him. He realizes the greatness of his offence. He has sinned against Heaven. Every sin is a sin against God—Ps. li. 4. He is humbled, feels his unworthiness. Then only does he become truly worthy. Willing now to take a servant's place, he will be a son indeed. He cares now more for his father's favor and love than for any place in his household. He is not going back for the sake of bread, or ambition. So he arose and came to his father. He carried out his resolution. Such is faith, an actual going to God. It is not merely desire, but that act which brings into contact the man in his guilt and need, and God in His forgiving mercy and the riches of His grace.

IV. **RESTORATION—verses 20-24.** How tender and gracious are these words of Jesus as He describes the reception of the prodigal. His father had been watching and longing for him; and now, when he was yet a great way off, he saw him and ran to meet him. God receives the penitent just as he is, and He not only forgives, He restores. The confession indeed is uttered, but it is interpreted. He cannot ask to be made as a hired servant; he has been received at once into all the privileges of sonship. The shoes, the signet ring, the long white robe (Note 2) were worn only by free men. The restoration is complete into all the privileges of a son. God hath not given to us the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, “Abba Father.” What joy there was in that household; joy for the prodigal's sake, for he has returned from his misery; joy for the father's sake, for the son whom he loved better than life, has returned. Such a reception awaits every penitent; such joy is awakened by the return of every sinner.

EXPLANATORY NOTES.

1. **Husks.**—The pods of the carob-tree (*Ceratonia siliqua*). “This tree is common in Syria; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp, and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the East, and swine are commonly fed with them.”—*Robinson*. “Horace alludes to living upon husks, as upon vile food”—Ep. II. i. 23). Pliny calls them the food of pigs (*N. H.* xxiii. 79). They are still used in Spain, etc., as food for cattle, and were often given to horses by British soldiers in the peninsular war. They are imported into Britain, and called locust-beans by the farmers.—*Biblical Museum*.

2. **The best robe.**—The original is emphatic, “a robe, the best one.” The garment was the upper garment worn by the higher classes among the Jews. It was not his old one, but a new one of honour. There may be an illusion to the robe of righteousness provided for us by Christ—Isa. lxi. 10; Rev. iii. 18. A ring; a seal ring, worn only by free men. Shoes. Slaves went barefoot. The sense of the whole verse is plain, even if we do not interpret each detail (the “ring,” the seal of the Spirit; the “shoes,” the preparation of the gospel of peace—Eph. vi. 15). When God receives and pardons, He does so fully; He gives the penitent all that can mark him as a son.

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO GARMORE, Lock-box 905, Covington, Ky.

It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and lies girdled by the mountains, sheltered from storms, the pebbles on the beach are rough, not beautiful. It is where long white lines of breakers roar, and the rattling shingle is rolled along the strand, that its pebbles are rounded and polished. As in nature, as in heart, so in grace. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, their God has no end in view but to perfect his people.—*Dr. Guthrie*.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Lindsay, on the last Tuesday of November.
LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.

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

SAUGEEN.—In Knox Church, Harrison, on Tuesday the 17th Dec., at 2 o'clock p.m.

TORONTO.—In the usual place, on the first Tuesday of November, at 11 a.m.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m.

BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m. Adjourned meeting, to dispose of call from Knox Church, Oro, and of unfinished business, at Barrie, Tuesday, 15th Oct., at 11 a.m.

BRUCE.—In the Presbyterian Church, Port Elgin, on Tuesday, 17th December, at 2 o'clock p.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

On the morning of the 30th inst., at 527 Sherbourne St., the wife of D. Gunn, Esq., of a son.

WORDS OF THE WISE.

THERE are many men whose tongues might govern multitudes if they could govern their tongues.—*Prentice*.

AFFLICTION is the divine school of virtue; it corrects levity, interrupts the confidence of sinning, and softens and purifies the heart.—*Atterbury*.

THE body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, we must labor for all that we ask.—*Jeremy Taylor*.

IN a watch, when we observe springs and wheels, great and small, each so fitted as to concur in an orderly motion, we acknowledge the skill of an artificer.

IT is much easier to meet with error than to find truth; error is on the surface, truth is hidden in great depths; and the way to seek does not appear to all the world.—*Goethe*.

SUSTAIN and comfort yourself in the Lord; and be strong in His power if you are under the Lord's crosses, for you are in the beaten and common way to heaven!—*Rutherford*.

THE infinity of God is not mysterious, it is only unfaithomable; not concealed, but incomprehensible. It is a clear infinity—the darkness of the pure, unsearchable sea.—*Ruskin*.

HE who learns and makes no use of his learning is a beast of burden, with a load of books. Comprehendeth the ass whether he carries on his back a library or a bundle of fagots?—*Saadi*.

I VENERATE old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow*.

IT ought to be the great care of every one of us to follow the Lord fully. We must follow him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following him fully.—*M. Henry*.

THE British Empire has not been built up by conquest. It has grown by colonization and the accidents of colonization. It is no extravagant assertion that, if the resources of Great Britain, in men and money, had been devoted to purposes of conquest as the resources of France were devoted to conquest by Napoleon, we might have conquered the world.—*Christian World, London*.

Is there anything better than the tongue? Is it not the bond of society, the organ of truth, the expression of reason, the instrument of kindness to man, and of praise and adoration to God? Is there anything worse than the tongue? Is it not the instrument of strife, the means of contention, the source of division and wars, the organ of error, of lies, of calumny, of blasphemies?—*Esop*.

GOD's treasury is absolutely inexhaustible. He can never fail a trusting heart. Let us remember this. God delights to be used. He never grows weary of ministering to the need of His people. If this were ever kept in the remembrance of the thoughts of our hearts, we should hear less of the accents of impatience and discontent, and more of the sweet language of thankfulness and praise.

ALMOST sweet is unsavory; almost hot is lukewarm. Almost a Christian is like the Ephraimites who could not pronounce Shibboleth but Sibboleth. Almost a Christian is like Ananias, who brought a part but left a part behind. Almost a Christian is like the virgins, who carried lamps without oil; like the willing-unwilling son, who said he would come, and would not.—*Henry Smith*.

DYING, yet giving life; nailed to the cross, yet holding the key of death and heaven; covered with every badge of contumely and scorn, yet crowning others with immortal diadems; robbed of all things, yet giving all His native right. No event of moral grandeur like this can ever be imagined. Truly Christ was the Wonderful, joining in His own person the strangest contrasts, the most inexplicable mysteries.

ABRAHAM really thought that his beloved Isaac must suffer, and was obliged to consent to it; but God would only have Isaac offered, and the ram burnt. And thus the Lord knows how to preserve that which is his own in you. Everything, however, must be offered up—life and health, body and soul, enjoyment, relish, gifts, and virtues, and even the darling image of holiness itself.—*Gerhard Tersteegen. 1720*.

As the tremulous needle, however easily it may be affected by foreign influences, never ceases to vibrate till it finds rest in the centre of attraction, so the sensitive soul of the Christian, too easily disturbed by external forces, finds no rest but in God. If for a moment the enemy is permitted to harass with accusations of guilt, in Him it finds pardon and peace. In weakness it turns to Him for strength; in darkness, for light; in trials, for direction. Under all circumstances, it never fails to find in God an all-sufficient, and sustaining portion.

BE TRUE.—Perhaps you are poor, but trying to seem rich; or with little culture, seeking to be thought learned; or being a “plain person,” impressive, or polished. Give over the effort. It is most wearisome. It gets you into many difficulties. It takes all ease out of your life. Be real. Have one aim, not two or three. Let your eye be single. Do not look one way and pull another, as rowers must do. Let your eyes look on. Live a simple, natural, true life, with one main purpose, “that men may glorify your Father which is in heaven.”—*Dr. John Hall*.

CHRISTIAN faith is, then, not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us, and living in us. It is a sure confidence which a man hath in God, that, through the merits of Christ, his sins are forgiven, and he reconciled to the favor of God; and, in consequence thereof, a closing with him, and cleaving to Him, as our “Wisdom, Righteousness, Sanctification and Redemption;” or in one word, our Salvation.—*Rev. John Wesley*.

OUR YOUNG FOLKS.

GOOD LUCK FOR ALL THE WEEK.

IT was early on Monday morning that Carrie received a bundle from the teamster passing by the house, which her aunt had sent her from town. It was just the very thing she wanted most—a neat little suit of silver gray and blue all made up, and in the band-box a hat with a wreath of forget-me-nots, which just matched the dress. The little girl's eyes and feet both danced for joy, for mother's eye-sight had not been strong all winter, and so her spring dress had been greatly delayed.

"Mother," said Carrie after awhile, when she had fairly settled to work again, "Norah says if you have good luck on Monday morning before breakfast you will be sure to have it all the week."

"I don't think of much of Norah's fortune-telling, Carrie," said mother, "but I will tell you something in a similar line that I have almost always noticed come true."

"Please tell me, mother," said the little girl, who had a child's interest in signs and fortune-telling generally.

"I have noticed this," said Mrs. Neal, "that I generally had a good or bad week according as I spent the Sabbath that begun it. If I honored God as I ought, by strictly keeping his holy day, shutting out as far as I could worldly thoughts of all kinds, and avoiding as much as possible all week-day work, the week has gone well with me. If I have been careless in these matters, I had troubles and difficulties enough through the week to keep me well in mind of my Sabbath breaking all through the days. The best way to insure good success through the week is to begin it right. A celebrated lawyer said that he could commonly estimate his success or failures through the week by observing how he spent the Sabbath that preceded it. It is the same with all of us, I think. We may spend the day very strictly outwardly, and yet break it all the time in our hearts. If we sit in church and take sharp notice of all the clothes in sight, and in our minds trim over and fashion our own the same way, we have just as really sewed and trimmed as if we took out our work-box and scissors and went to work at the goods. Heart-worship is what God requires of us all, and heart-sins are what we must avoid if we would be acceptable in his sight. Heart-communion with God and our loving Saviour, who is like an elder brother to us, is the right way in which to spend the holy Sabbath, so as to bring down God's blessing upon the whole week."—*Standard of the Cross.*

JOHNNY'S OWN WAY.

JOHNNY wanted very much to "help" his mother bake pies one morning. So she gave him a piece of dough, the cover of a starch box for a pastry board, and a clothes' pin for a rolling pin. When he had rolled so hard that his face was very red, he put his little pie on the stove-hearth to bake; and then he saw the pretty, soft steam puffing out of the kettle. He tried to catch it in his hand, but it flew away. Then he put his fingers near the nose of the kettle. His mother saw him, and cried, "O Johnny, take

care, or you'll burn your fingers, my dear!" "Steam can't burn!" cried wise Johnny; "only fire burns."

"You must not try it. Believe me, it will burn you. Do stop, Johnny!"

"O dear," cried Johnny, "why can't I have my own way sometimes? I do like my own way! When I'm a big man I mean to thtand and poke my forefinger in the tea-kettle all day, thometime, and have my own way, and—"

Poor Johnny did not wait till he was a big man to do this; a scream of pain told that he had had his own way already.

The dear little white fingers were sadly burned, and for hours Johnny screamed and jumped about so that his mother could hardly hold him on her lap.

"O! O! O! what shall I do! O dear mamma, I'll never have my own way again ath long ath I live! When I'm a great man I'll never put my fingers in the tea-kettle. O dear, dear, dear!"

Take care, little folks, how you take your own way; there are worse foes in the world than Johnny's steam. Your parents are wiser than you, and they love you too well to deny you any harmless pleasure.—*Watchman.*

BAD WAGES.

"I HAVE left my place, mother," said a poor boy when he returned from his work.

"Why have you left?" said the mother. "Was your master unkind to you?"

"No, mother, he was kind enough," said the boy.

"Didn't you like the work?" asked the mother.

"It was the wages I did'nt like," said the boy solemnly; "my master wanted me to sin, and the wages of sin is death."

His master had expected him to lie about the goods, and deceive and cheat the customers; but the boy said. "No sir; I can't do such things; I will leave your service first.

And he did leave it, and he was right, too. Such boys will make mothers' hearts glad, and will find that the Lord takes care of those who trust in Him, and will not work for Satan, nor earn the wages of sin.

Such trials do the faithful good. It may seem hard to suffer because we will not sin, but the rough sea makes the sailor, the hot furnace makes the gold, the strongest faith comes from the hardest trials, and they who suffer for Christ's and conscience' sake shall be blessed here and crowned with joy hereafter.

RETALIATION.

A LADY once, when she was a girl, learned a good lesson, which she tells for the benefit of whom it may concern:

One frosty morning I was looking out of the window into my father's farmyard, where stood many cows, oxen and horses waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said:

"See what comes of kicking when you are

hit. Just so I have seen one cross word set a whole family by the ears some frosty morning."

Afterward, if my brothers or myself were a little irritable she would say, "Take care, my children. Remember how the fight in the farm-yard began. Never give back a kick for a hit, and you will save yourselves and others a great deal of trouble."—*Youth's Companion.*

GLUES HIMSELF IN.

THERE'S a curious little creature living on the rocks in the sea, who not being able to shut his house and lock the door, is obliged to use other means to keep out intruders, and to stay where he chooses. His way is simply to glue himself by the foot on to a rock! He makes for himself, in the softer rocks, a home, which is merely a hollow, perhaps an eighth of an inch deep, but is all he needs, for he carries his roof on his back. His shell is round and sloping on every side like a roof, so that when he is glucd into his little pit, it is almost impossible to get him out. The glue he makes himself, and it is always ready in his foot. When he wants to let go his hold, he pours out of another reservoir in the useful foot, a few drops of water, which dissolves the glue and lets him go. All day he stays at home and rests, and at night he unglues himself and walks out to get something to eat. He's a limpet, and he has only one foot. That's no matter, though—he wouldn't know what to do with two.

A DIFFERENCE IN TONGUES.

"WHAT'S the matter" cried a blue-bottle fly to an angry wasp, as it flew furiously about, hardly knowing what to attack first.

"Matter?" retorted the wasp; "why is it that I can not be seen or heard on a window-pane without the whole room trying to kill me, or at least turn me out; while you who make twice the noise I do, may fly about and buzz with impunity?"

"Why is it?" replied the blue-bottle, "I'll tell you: when people hear your voice they tremble for your sting, but they are indifferent to my buzzing, because they know the worst I do is to sing and tickle. I don't sting."—*Child's Companion.*

AN ACCOMPLISHED BIRD.

CANARY birds may be taught to whistle tunes quite easily. A friend of ours had a canary bird that, as soon as it was old enough to pick up a living, was put in a room apart from all others, and a music box placed in the apartment and kept perpetually going, repeating one tune over and over again, so that the singular pupil had no other master to learn from but that. After four months of such apprenticeship the owner was rewarded by hearing his little favorite render "A Life on the Ocean Wave" as naturally and as perfectly as if that was the song of his ancestors.

As the sun does not wait for prayers and incantations that he may rise, but shines at once, and is greeted by all; so neither wait thou for applause, and shouts, and eulogies, that thou may'st do well; but be a spontaneous benefactor, and thou shalt be beloved like the sun.

Market Reports.

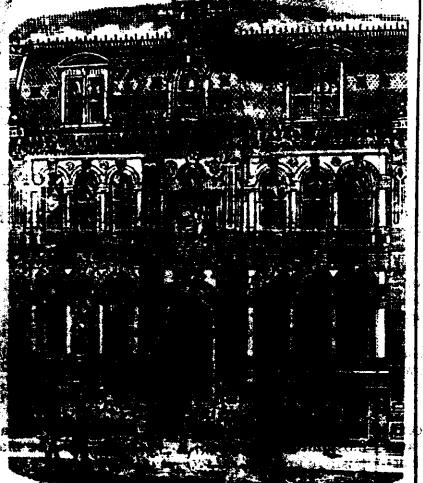
TORONTO, Oct. 9.

STREET PRICES.—Wheat, all, per bush., \$0 90 @ \$1 00.—Wheat, spring, per bush., \$0 80 @ \$0 94.—Barley, per bush., 60c @ \$1 00.—Oats, per bush., 30c @ 33c.—Peas, per bush., 63c @ 66c.—Rye, per bush., 50c @ 52c.—Dressed Hogs, per 100 lbs., \$5 50 @ \$6 00.—Beef, hind quarters, \$0 00 @ \$0 00.—Beef, fore quarter, \$0 00 @ \$0 00.—Mutton, per 100 lbs., \$0 00 @ \$0 00.—Chickens, per pair, 35c @ 45c.—Ducks, per brace, 45c @ 55c.—Geese, each, 00c @ 00c.—Turkeys, 75c @ \$1 00.—Butter, large rolls, 15c @ 20c.—Butter, tub dairy, 13c @ 16c.—Eggs, fresh, per dozen, 14c @ 15c.—Eggs, packed, 11c @ 12c.—Apples, per brl., \$0 80 @ \$1 25.—Potatoes, per bag, 65c @ \$1 00.—Onions, per bag, \$1 00 to \$1 10.—Hay, \$9 00 to \$13 00.—Straw, \$9 00 to \$13 00.

WHOLESALE PRICES.—Flour, L.C. Superior Extra, \$4 30 to \$4 50; Extra, \$4 10 to \$4 25; Fancy \$4 00 to \$4 10; Spring Wheat, extra, \$3 90 to \$4 00; No 1 Superfine, \$0 00 to \$0 00.—Oats, \$3 75 to \$3 90.—Cornmeal, small lots, \$2 40 to \$2 50. Cheese, in lots, 8c to 9c; Cheese, in small lots, 8 1/2c to 10c.—Pork, mess, per brl., \$12 50 to \$13 00; Extra prime, per brl., \$00 00 to \$00 00.—Bacon, long clear, 6 1/2c to 7c; Bacon, Cumberland cut, 5 1/2c to 7c; Bacon, smoked, 7 1/2c to 8c; Bacon, speck roll, 9c to 10c.—Hams, smoked, 10 to 11; Hams, sugar cured and canvassed, 11c to 13c; Hams, in pickle 10c to 00c.—Lard, in tins, 8 1/2c to 9c; Lard, in tierces, 8c to 9c.—Eggs, fresh, 11c @ 12c.—Dressed Hogs, \$4 50 to \$5 00; Live Hogs, \$0 00.—Dried Apples, 6 1/2 to 6 3/4.—Salt, Liverpool, coarse, 70c to \$0 00. Liverpool, fine, \$1 80 to \$0 00.—Goderich, per brl., \$1 00 to \$0 00; Goderich, coarse, per bag, \$0 00 to \$0 00; Cagliari Salt, per ton, \$15 00 to \$0 00.

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invites inspection of his Autumn & Winter Importations, now largely to hand The Dress Department, The Mantle Department, The Corset Department, The Glove & Hosiery Department, The Staple Department,

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CATARRH CANNOT BE CURED by Snuff, Washes or Local applications. It is a weakness of the constitution, developing itself in the nasal organs first, afterwards extending to the throat and lungs, ending generally in Consumption, if not checked by proper remedies. Pains in the head, back, limbs, and weakness in the kidneys, are its attendant diseases. More people have Catarrh than any other disease, children as well as adults. It is easily cured. Thousands of cases, some of 100 years standing, have been entirely cured by using the GREAT CONSTITUTIONAL CATARRH REMEDY. Price, \$1.00 per bottle. For sale by all Druggists and Medicine Dealers. Send stamp for Treatise on Catarrh and Certificates to back the above, to T. J. B. HARDING, Brookville, Ont., Agent for the Dominion and Provinces.

ASSEMBLY MINUTES.

Copies of the Minutes have been sent by mail to all Ministers, and parcels to all Presbyteries for the congregations within their bounds. If, in any case, they are not received, word should be sent to DR. REID, Toronto.

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