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NOTES OF THE WEEK.

THE monument to John Knox, to be erected in Edinburgh, will be in the shape of a bronze statue on a granite pedestal, and will cost \$15,000. The subscription lists are to be circulated throughout the British dominions, at home and abroad.

THE New Testament Company of Revisers held their ninety-first session in the Jerusalem Chamber on July 8th, and proceeded with the review of their second and final revision, taking under consideration the suggestions transmitted by the American Committee.

THE Jesuits are said to be quite prepared to be turned out of the colleges, and even out of France; and they have in anticipation purchased three establishments—one at Jersey, another at Fribourg, and a third at Monaco, where they will have a wide field for religious operations.

MR. DAVID MORRICE has generously founded a gold medal to be annually competed for in the Montreal Presbyterian College. This is the third medal founded in connection with the college in addition to a large number of scholarships ranging in value from \$100 down. We hope Mr. Morrice's example will be followed by many others.

NOT many weeks ago we had to notice that a Protestant school-house in the County of Donegal, Ireland, was sacked by Roman Catholics; since then we find, from a memorial sent to the Lord-Lieutenant, that parents and children who favour the Protestant schools are frequently assailed and beaten when quietly walking along the roads. Romanism is *semper eadem*.

THE Jefferson Park Presbyterian Church of Chicago have voted to call Professor Francis L. Patton to be their pastor, at a salary of \$3,000 a year. Professor Patton has heretofore been the stated supply of the church. The assumption of pastoral relations will not interfere with the discharge of his duties at the Theological Seminary.

THE average annual income of Presbyterian ministers in Ireland is now \$950. This is admitted to be above the average for the United States, and we are sorry to say that it is also above the average for Canada. Lest our meaning should be misapprehended, will we be allowed to say that the cause of our sorrow

is not that Ireland pays so much but that Canada pays so little?

THE Scottish Disestablishment Association recently held a breakfast and conference at Edinburgh, when Principal Cairns expressed the belief that disestablishment would ultimately be followed by a union of that which was best and most Scottish and most truly Presbyterian in the old Church with the other great Presbyterian sections, these all forming one grand and truly national Church.

ON Thursday evening, 31st ult., while a prayer meeting was being held in the basement of the new French Episcopal Church on Chatham street, Montreal, a lot of Roman Catholic rowdies congregated in front and rear of the church, yelling and shouting with the full intention of breaking up the meeting. The police being sent for soon put an end to the disturbance for that evening, but it is expected the same will be repeated unless the police take strict measures to prevent it.

AN elder writes us to say that he will be one of a hundred persons to subscribe \$100 to raise the sum of \$10,000, to wipe off the indebtedness resting on the Home Mission Fund of our Church. A number of the ministers have already done nobly in subscribing from their too often scanty incomes, the sum of two thousand dollars, or thereabouts; but if "An Elder's" liberal offer is taken up in the right spirit, the elders and members of the Church are not going to be behind in helping to place this important scheme on a sound financial basis.

THERE were thirteen new cases of yellow fever, and two deaths at Memphis on Monday, the 28th ult. There was one death at New Orleans on Monday, and there was another at Louisville. So far there have been 164 cases and 55 deaths in Memphis; 1 death in New Orleans; 1 in Mississippi City, and 1 at Water Valley. Of the refugees, 3 have died at Louisville, 2 at Nashville, and 2 at New York, making 65 deaths in all. Southern cities are quarantining against New Orleans. A census of Memphis shows that 8,743 people there have had the fever, and that 7,367 are susceptible to it.

WE regret to learn that in consequence of the injunction restraining the Board of Temporalities from administering the fund pending the settlement of the suit instituted by Rev. R. Dobie, etc., the Board have been prevented paying the beneficiaries their grants for the past half year. It is reported in the Montreal papers that the Board owned considerable stock in the Consolidated Bank which they were prevented selling on account of the injunction above referred to. The hearing of evidence in the suit has been closed, and the case is to be argued this month. It is expected that it will be decided in the course of a few weeks.

UNDER the rule of a magistrate who regards all excursionists and Sunday pleasure-seekers as *bona fide* travellers, the city of Hamilton will not have much of a Sabbath left in a short time. Encouraged by the recent decision in favour of Sunday trains between Hamilton and Dundas, the North-western Railway Company have commenced to carry loads of Sabbath-breakers to the beach. They will not stand long there gazing at the water. Steamers will soon be at their

service. Then some other step will be taken towards entire secularization, which is the not very distant goal of this movement. If, instead of the Christian Sabbath, people prefer Sunday as a holiday, then they cannot have that either. It will inevitably degenerate into a working day.

OF Rev. Dr. T. De Witt Talmage, a London religious paper of the second week of July says: "This reverend gentleman preached last Sabbath afternoon at the Agricultural Hall. The smaller hall, where the service was held, which holds about 2,000 persons, was filled long before the hour when the service commenced. A large crowd assembled outside the Hall, who very noisily expressed their disappointment at not being admitted. Once or twice something like a riot occurred, as some one more desperate than his fellows forced his way in. Pretty well all through the service there was shouting and screaming outside the entrance to the Hall, which was only abated when Dr. Talmage promised to address them after the service in the open air. Owing to the heavy rain, this after service was held in the Great Hall, Dr. Talmage speaking from the gallery."

A CONSIDERABLE quantity of paper and ink has been used up during the last few weeks, on both sides of the Atlantic, in the expression of editorial opinion regarding the case of the Rev. David Macrae of Gourrock. The justice of the verdict could scarcely be impugned, but a good deal of vague and desultory scolding was indulged in, regarding "persecution," "illiberalism," "a blind adherence to antiquated standards," etc. In sharp contrast to such rant, stands the clear and definite utterance of the Belfast "Witness" comprised in the few sentences following, and at the same time, we think, exhausting the subject: "The United Presbyterian Church has vindicated its own authority and that of the Westminster Confession by suspending the Rev. David Macrae, of Gourrock, from the office of the ministry for his heretical views on the subject of eternal punishment. Mr. Macrae almost courted the fate that he has received and merited. His proper course when he found himself out of harmony with the doctrines of the Church was to voluntarily secede from it, and not to get up an agitation in order to bring the standards of the Church into harmony with his own views. There appears to be a popular desire on the part of a large class of preachers and teachers in the country to strive to present God in a different light from that in which he presents himself in His word. However pleasant and popular this proceeding may be, it has not Revelation to sanction it, and we think the God of the Bible is preferable to the god of human fancies, no matter how elevating or comforting that fancy might be. Mr. Macrae has become imbued with this spirit, and because eternal punishment appears inconsistent with his notion of God, he seeks to have it eliminated from the standards of the Church, apparently forgetful that, as a preliminary step, it must be taken out of the Bible. If the plain and obvious teaching of Scripture is, that the punishment of the lost is everlasting, it is futile to attempt, either by sophistries or otherwise, to prophesy smoother things. There was no course open to the United Presbyterian Church other than that which it adopted. If Mr. Macrae wants to air his own fancies he must do so outside the pale of a denomination which holds to the Westminster Standards as founded upon, and agreeable to the Word of God."

PASTOR AND PEOPLE.

A TRUE HISTORY.

Henry C. was born in an obscure farm-house in the north of Ireland, but though in humble circumstances, he was blessed with the example and training of good, honest, industrious and religious parents. He was fond of knowledge, and from his very infancy showed a strong desire to understand everything and to investigate every subject.

The instruction of his nursery years consisted in "ballads, songs, legends, tales of border warfare and Celtic fanaticism," with such solid and more important instruction of a religious nature as a child of his years could receive. Like other proper children, Henry went to school. The school-house was a thatched cabin, with black oak sticks for seats, which were furnished by a neighbouring bog, and a fire of Irish peat smouldered in the middle of the room, sending out by a hole in the roof whatever smoke was not required to half-suffocate the children. This academy stood just a mile from Henry's home, far enough for a little child to walk every day. His teacher is described as a man with "an enormous nose, a tow wig, a long coat of rusty black, leather tights (close fitting pants), gray stockings, brogues (coarse shoes), and a formidable hazel rod." On state occasions he wore "a huge pair of black horn spectacles," with the hazel rod raised to his shoulder like the awful sceptre of an Oriental despot. He was a faithful teacher, nevertheless, and did not neglect to deal out to his appreciative pupils such lessons as the Lord's Prayer, the Apostles' Creed, the Ten Commandments, the Psalms of David, the Shorter Catechism, and, when necessary, sealed home the instruction with the heavy end of his hazel rod! Our little hero, however, was too fond of study to require much oil of the hazel, and though naturally delicate, was quick in his movements and could learn easily, and also furnish entertainment in amusing and tragic stories to the other children, who looked upon him as their unrivalled leader.

Henry was sent from one school to another in pursuit of better instruction, till at length, at the tender age of eleven, he found his place in a classical school, five miles from his home. The chief difficulty in this new institution of learning was the want of a house in which to study. At length a house was secured, with two window frames, but no glass to let the light in and exclude the rain and snow. One of these openings they filled up with sods, but the other had to be left open for the sake of light. A table was the furniture and stones served as seats. Henry seems to have been the aristocratic pupil, for he had a stool to sit on; but the teacher generally borrowed it, because it was considerably softer than a cold stone. For more than two years Henry walked these ten miles daily to attend this cheerless school. He committed to memory the Odes of Horace and parts of Virgil, but he delighted most in Cicero and Demosthenes. The walking exercise proved most beneficial, and the boy grew in physical strength, could outrun all his school-fellows, lead in all games, walk on stilts as high as the eaves of the houses, and read more Latin and Greek than the best of them.

At the age of fourteen Henry set out on foot for the University of Glasgow. Walking sixty miles, he arrived at the seaport, where he embarked for Portpatrick in Scotland, where he resumed his walk, and in due time reached Glasgow, a distance of eighty miles. He was not alone, however, in these walks. Other Irish students, in similar circumstances, accompanied him, enlivening their wearisome journey with anecdotes, flashes of Irish wit and debate. Even the people who lived along the roads which these young men so often travelled on foot in their thirst for knowledge, knew them well and made them welcome at their table and fireside, asking no better reward than to hear their merry laugh and be enlivened by their good humour. Their sleeping accommodations might not be considered by the children of these days as very comfortable; but to sleep in an old arm-chair in the kitchen, or on a piece of carpet on the floor, was considered a great luxury by these foot-sore students. On one occasion, when this party "were trudging along the road to Ayr, one of them became suddenly ill. It was late at night; the town was some miles distant, and the poor young man was unable to proceed. His companions carried him to the nearest farm-house. The people were in bed, but the students

opened the door, entered the kitchen and kindled a fire. The good man of the house hearing a noise, popped his head out of the half-opened door of his room and calmly surveyed the scene. 'What's that, Jock?' cried his wife, half asleep. 'Ow, it's jist naethin ava but a wheen Irish collogioners.' Then, telling them where they would get milk and bread, and handing out 'a drap o' whisky for the sick laddie,' he shut his door and went to sleep." I have some fears that the students of our days are not so well behaved always as to entitle them to such consideration. And yet all boys may practise politeness and good conduct to deserve the respect and welcome of strangers.

He left the University in due time, studied theology, and at the age of twenty was licensed to preach the gospel. But with all his college training he never forgot the training of his early childhood, and looked upon the teaching of his mother, in the Shorter Catechism, the Confession of Faith and the Holy Bible, as the final and sole standard of appeal, as the best course in theology which he had ever taken. As a boy of twenty, dressed in a blue coat, drab vest and white cord trousers, he presented himself before the Presbytery and was licensed to preach. But surely a child so interesting, a boy so industrious and a student so successful, must become something great. Yes, and so he must. He became known to the world as Henry Cooke, D.D., LL.D., President of Assembly's College, Belfast, Ireland—a great preacher, a powerful orator, and the leading minister of the Presbyterian Church in Ireland. Without knowing it, he described his own character a few days before his death in 1868, when he said to a friend: "Be faithful to your country, to your religion, and to your God."

"The lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.
Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

—A. J. C. QUINCY.

SCIENCE AND RELIGION.

PARADAY'S IDEAS ON THEIR RECONCILIATION.

Faraday's religion was of the life rather than of the lips. "In my mind religious conversation is generally in vain," he said, yet he was never ashamed to express his religious belief. "I am," he wrote in answer to a lady who wished to study science with a view to its bearing on religion, "of the very small and despised sect of Christians known, if known at all, as Sandemanians, and our hope is founded on the faith that is in Christ." Again he wrote, "The Christian is taught of God, by His Word and the Holy Spirit, to trust in the promises of salvation through the work of Jesus Christ. He finds his guide in the Word of God and commits the keeping of his soul into the hands of God. He looks for no assurance beyond what the Word can give him; and if his mind is troubled by the cares and fears which may assail him, he can go nowhere but in prayer to the throne of grace and to Scripture." "The Christian religion is a revelation. The natural man cannot know it. . . . There is no philosophy in my religion! . . . But though the natural works of God can never by any possibility come in contradiction with the higher things that belong to our future existence, and must with everything concerning Him ever glorify Him, still I do not think it at all necessary to tie the study of the natural sciences and religion together, and in my intercourse with my fellow creatures that which is religious and that which is philosophical have ever been two distinct things."

In 1854 he delivered a course of afternoon lectures at the Institution, Prince Albert in the chair. In the opening sentences of the lecture on deficiency of judgment Faraday said: "I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the highest; I am content to bear the reproach. Yet even in earthly matters I believe 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head,' and I have never seen anything incompatible between those things of man which can be known by the spirit of man which is within him, and those higher things concerning his future, which he cannot know by that spirit."

Faraday came to the study of the laws by which

God governs the forces of nature, fully convinced that there could be no more noble subject for the exercise of man's intellect. But he approached the Deity in his rule over man now and forever saying, "The Lord is in His holy temple, let all the earth keep silence before Him." In that sense the devout philosopher did keep his religion and science apart, but he could not, and probably had no wish to keep them absolutely separate. Take for instance the following extract: "When I consider the multitude of associated forces which are diffused through nature—when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence and grandeur, beyond our language to express, of the Great Disposer of us all. *Sunday Afternoon.*"

CHRIST IN THE PSALMS.

There are many who profess to expel Christ from the Psalms in the interest of the Psalms themselves. But the Psalter as a living thing, and the association with it of our Incarnate Lord, stand together. "Those were memorable words which Mr. Coleridge wrote upon the margin of his Prayer Book, 'As a transparency on some night of public rejoicing, seen by common day, with the lamps from within removed, even such would the Psalms be to me, uninterpreted by the gospel.'" A living statesman has spoken in language of transcendent truth and beauty, of the Psalter in one of its aspects, as "the whole music of the human heart, swept by the hands of its Maker." But not all the human universality of the Psalter; not all its unquestionable pathos, and cries from the depths; not all the mystic elevation of the "Songs of Degrees," not all the ringing bells of its Hallelujahs, can alone preserve for it its present place. A learned Brahmin Pundit has lately become a convert to the gospel. From his acknowledged eminence as a Sanscrit scholar, it was expected that he would first study the Greek of the New Testament as its cognate language. But his love for the Psalter is so deep that he had first devoted himself to Hebrew. For in the Psalter he finds Christ and the gospel; and, without that, he would no doubt prefer the ancient hymns of his race and country. Without an intense conviction in the hearts of God's children that Christ is in the Psalter, that it is in sympathy with His Passion and His Glory, its words would, after a brief season of deference to ancient custom, be almost unheard in our churches and cathedrals. They would be comparatively silent, for the future in sick rooms, and unbreathed by the lips of dying saints. The voice of millions of Christians about them would be like the pathetic cry of a simple old man, who said, when the photographs of his grandchildren, in a distant land, were presented to him, "It is they, and it is not they; take them away." The Psalms for the future might no doubt remain and be read in a book, of which successive editions might be called for; but the fitting symbol for the frontispiece of that book would be a broken lyre dropped from a dead man's hand.—*Bishop of Derry, Bampton Lectures, 1876.*

ATTRACTIVE PREACHING.

There is a manifest difference between attractive and sensational preaching. Attractive preaching appeals to our affections and confidence—sensational to our admiration and wonder. The one improves the heart by the sweetness of its spirit—the other startles by its novelty and abruptness. The attractive fixes our minds upon the theme discussed—the sensational inspires our regard for the speaker. In the one case the truth appears in its most winning form—in the other it is covered up and lost in the meretricious ornament of a gaudy fancy. We yield a cheerful and willing faith and obedience to the one—while the other excites a momentary impulse that passes away with the allusion. When a minister adopts the sensational rather than the attractive, he tacitly confesses his incapacity for the higher service of his calling, and descends to the ignoble plane of seeking the praise of men rather than the honour of God. The true minister of Christ only wants Moses and the prophets and the teachings of Christ and the Apostles as the sum and substance of his preaching—while your sensational ministers would join in the request of the rich man to Abraham, to "send Lazarus," or some other

spirit from heaven or perdition to startle, without convincing. It is as true to-day as it was in the days of Christ that if people will not hear Moses and the prophets, "they would not be persuaded though one should rise from the dead." If Divine truth cannot convince, what can men or even angels do? *Presbyterian Banner*.

DISESTABLISHMENT.

The conflict thickens around the venerable Church of Scotland by law established. Undoubtedly this will be the next of the British Churches to hear the blow of the axe which will sever it from all connection with the State, and when it ceases to be the State Church of the northern part of the Island the stately Church of England may gather her garments about her and await in patience the fate which will surely overtake her. Presbyterianism and Episcopacy will have to learn together how to live without the supporting arm, or rather supporting purse, of the civil power. The history of the Free Church of Scotland is proof that this lesson is one that any earnest church can thoroughly comprehend and effectually put in practice.

The late Assembly of the Church of Scotland made no deliverance, of course, on the subject of disestablishment. Its strength is to sit still. With the endowments in its hand it can be quiet until the roar of the populace is heard more distinctly and more threateningly. A defence will be made, and a sturdy one, but at present it rests on its arms. The United Presbyterian Church stands where it has stood for many years—inflexibly opposed to all Establishments. The Free Church, beginning with the assertion of an ideal establishment, a union of Church and State in which the rights of all parties might be preserved, has come round to a position where the majority of her members and ministers are in opposition to the continuance of the present Establishment, and are doubtful whether the ideal Establishment can ever be set up.

The agitation is going on, and the debate has been made much warmer by a letter of the Hon. Mr. Gladstone, addressed to Professor Rainey, of the New College in Edinburgh, which has just been made public. Mr. Gladstone is before a constituency for election to the British Parliament, and this and his high public position in the nation gives interest and importance to his words. The general interpretation put on his letter is that it "is an intimation that he leaves the subject in the hands of the Scottish people

that while he is not disposed, in the present state of public affairs, to regard it as occupying the first place, he has no objection to its being pressed as an electoral question in Scotland, and that what he chiefly desires is, that the Scottish people should pronounce an 'intelligible and distinct' judgment respecting it."

This is not very definite, but it is a fair inference that if they do give an intelligible and distinct judgment against the Church, he will not be unwilling to do unto the Presbyterian Establishment of Scotland as he did to the Episcopal Establishment of Ireland—free it from all alliance with the State. — *Philadelphia Presbyterian*.

AUGUSTINE ON THE THEATRE.

His testimony with reference to theatre-going is very explicit. While a student at Carthage he was particularly attracted by the theatre, the spectacles at which were of unusual magnificence. The Christian Church, as it has been said, "abhorred the pagan theatre. The idolatrous rites, the lascivious attitudes, the shows, which were its inseparable accompaniments, were equally opposed to the dogmatic monotheism, to the piety, and to the mercy of the gospel." One of the most significant signs of a man having become a Christian was his habitual absence from the theatre; and no one was more emphatic on this point afterwards than Augustine himself. In his Confessions he goes to the root of the matter. Supposing obscenity and idolatry to be banished from the stage, and taking it at its best estate, are its effects morally wholesome? Is it good that the passive emotions should be excited, when no active exertion is intended to follow? Augustine, as the result of his own experience, very decidedly pronounces against theatre-going even under its most favourable condition.

EVERY burden of sorrow seems like a stone hung around our neck, yet they are often like the stones used by the pearl divers, which enables them to reach the prize and to rise enriched.

OUR CONTRIBUTORS.

ANGLO-ISRAEL—NO. III.

Your correspondent "Enquirer" seems inclined to treat me very much in the same way as the magistrates of Jedburgh were accustomed to do in ancient times when business was brisk in their line, viz.: "Hang first and try afterwards."

At the beginning of his letter, he, "after looking into the subject," as he says, classifies it among "plausible absurdities;" then asks questions which show that he himself does not think the subject so absurd as he would have us believe, then states four propositions for solution which demonstrates to me that if he looked into the subject at all, he did it in the most superficial manner, and ends by demanding proofs.

For the benefit of those who have not looked into the subject, as well as for "Enquirer," I will submit the following as answers to his queries:

He demands first Ethnological and Philological evidence, and states dogmatically that the origin of all the races forming our nation is well known, and it is well known that we are not descended from the House of Israel at all. I do not wish to be dogmatic. I will not assert anything without giving what I consider, and what others skilled in this line of study believe to be sufficient evidence for the conclusions arrived at. I should, however, like exceedingly to hear his proofs for our "well known descent." Perhaps he is a believer in our Hamitic origin as affirmed by Pinkerton the historian; but, "who was charged by an able historian in England with coming to the most rash conclusions, and being altogether chronologically wrong. If he is, does he acknowledge his resemblance in the following passage of Scripture, "And Noah said cursed be Ham the father of Canaan, a servant of servants shall he be to his brethren; and he said blessed be Jehovah the God of Shem, and Canaan shall be their servant, God shall expand Japheth and he shall dwell in the tents of Shem, and Canaan shall be their servant," (Arabic version). For my part when I find such men as Sharon Turner the historian, and Dr. Margolionth the philologist men acknowledged by our opponents to be reliable authorities testifying to the fact of our having come (about 50 to 100 years after the captivity) from the very place into which we had been led as captives, and bringing with us numerous traces, both in our historical traditions and language, of our Hebrew connection, I am inclined to accept their evidence before the dogmatic assertion of even such students as "Enquirer." But if "Enquirer" or any other person is desirous to look into our descent more at large, I would refer them to the following works:

"Israel in Britain: the collected papers on the Ethnic and Philological Argument," by Cockburn Muir, price 4d. "Israelitish Origin of the Anglo-Saxon, Irish, Scotch and Welsh, an historical proof," by T. C. Balmer, price 6d. The "Anglo-Israel Post-Bag," by Canon (now Bishop) Titcomb, price 1s. 6d. The "Banner of Israel," (published weekly, price 1d.), No. 47, 21st Nov., 1877, containing an article by Dr. Margolionth, extracted from the "Jewish Chronicle." "Are the English People the Lost Ten Tribes of Israel?" by Philo-Israel, price 4d. All these are works within the reach of "Enquirer," or the poorest reader of the CANADA PRESBYTERIAN, and may be had of Messrs. Wm. Drysdale & Co., Montreal.

But "Enquirer" professes that he will be satisfied with another kind of proof—and I am glad he has so expressed himself—for the historical and philological arguments are such as would occupy great time and large space in your paper, which can ill be spared, and the Word of God ought to be evidence sufficient to any person professing to be a Christian, even if opposed by men of learning and science.

His proposition is this, "Suppose it could be shown (1) that certain blessings were promised to God's Israel; (2) that the Anglo-Saxon race enjoyed these blessings; (3) that only God's Israel could enjoy them, then it would follow that the Anglo-Saxon race is God's Israel." Still, what is meant by God's Israel? Does it mean "Israel according to the flesh?" His first proposition is similar, viz.: "What constitutes identity in this question? Is it lineal and natural descent?" I reply: Certainly it is, for to Abraham's seed were the promises given (not his seed according to the flesh). Read the passage he has quoted in Rom. ii. 28; ix. 6, 8; Gal. iii. 9, 14, 29, with their contexts, and you

will find that the seed according to the flesh consisted of Ishmael and his descendants, the children of Keturah and their descendants, and Esau and his descendants; but to the seed of the promise, "For in Isaac shall thy seed be called," read the first thirteen verses of Rom. ix., and while the promise runs, "In thee and in thy seed shall all the families of the earth be blessed." The fact that "all families" shall be blessed does not prevent the literal seed from being blessed, being as they are the conveyors of that blessing from God, through Christ, to all the families of mankind, and nowhere can "Enquirer" produce a solitary text to show that any of the temporal blessings promised to Israel were promised to any other people whatever. Here are some of them: Israel was to become a strong power in the north and west, and occupying the islands of the sea. A nation never defeated by Gentile foes and never by them successfully invaded. Its own ports always inviolate. Mistress of the seas because possessing the "gates of its enemies." The chief of nations, having an immense heathen empire. Possessing immense wealth, lending to all nations and borrowing from none, with possessions forming a girdle round the Gentile nations and thus owning the ends, the sides, and the uttermost parts of the earth, all these the British have and no other nation has them.

Here are a few more. They were to push nations in corners, Deut. xxxiii. 17. The aborigines of their colonies must be dying out, Jer. xxx. 11. They must be a strong war power, Jer. li. 20. Their armies in the field, though fewer in number than their enemies' armies, will be victorious, Lev. xxvi. 8. They must have abolished the slave trade, Isa. lviii. 6. They must be a missionary people, Isa. xxvii. 6, 43, 21. Unlike Judah, they must be known upon the earth by another name, Isa. lxxv. 15. They must be rapidly increasing, Hos. i. 10. They must have a nation springing from them but entirely independent of them, Gen. xlviii. 19; Isa. xlix. 20. Their islands must have been too small for them more than once, Isa. xlix. 20.

Plenty more can be given, but these may for the present suffice. All these promises ("Enquirer" would find it hard to spiritualize) were promised to Abraham's seed, the children of Jacob or Israel, and to no other people under the sun, and that there should be no mistaking of them in their after history, he gave them and them only titles corresponding to their character and the work they should perform. "God's witnesses" (or Protestants), Isa. xliii. 10. "His light bearers," Isa. xlix. 6. "His servants," Isa. xliii. 10. "His salvation to the ends of the earth," Isa. xliii. 10. "His inheritance," Deut. ix. 26, 29; xxxii. 9; 1 Sam. x. 1. 2 Sam. xxi. 3; Isa. xix. 25; Jer. x. 16. "His peculiar people which He chose for Himself out of all nations of the earth." "To be for a name and a praise unto Him in all the earth," Isa. xliii. 21; xlii. 10; Jer. xliii. 11; Zeph. iii. 20.

I leave it to any unbiassed mind whether we, as a nation, do not bear the features here represented. Even "Enquirer" himself acknowledges the resemblance, for he says, "the Anglo-Saxon race was obedient, became God's people, and obtained the promises." Therefore, (I say in almost "Enquirer's" own words) the Christian Anglo-Saxon race is Israel, was formerly and is now the people of God, and are enjoying Abraham's blessings, Isa. liv. 7, 8, "For a small moment have I forsaken thee," etc. While the Jews who are also the descendants of Abraham (but in St. Paul's day counted as the children of the bond-woman because of their unbelief, Gal. iv. 25) will when they look on him whom they have pierced, be again brought in and made heirs with us of all the blessings by becoming one nation with us, Ezek. xxxvii. 22.

"Enquirer" adds, "but it cannot be shown that only the natural descendants of Jacob are to enjoy the spiritual blessings promised to the seed of Abraham," to this I reply that it was very far from my thoughts to even suggest such a preposterous idea, for how could all families of the earth be blessed if it were so. "Enquirer" should be honest and not invent ideas for me. He asks what I would say to the following statement? "Certain promises were made to Israel, if obedient; Israel was disobedient, therefore failed to obtain them." "Enquirer" when he wrote this letter had not seen my second paper, otherwise I think he would not have asked me this question. But, lest my last paper did not go far enough to show that God's oath, and therefore his honour and glory, is concerned in the literal fulfilling of all the promises made to the literal seed of Abraham, allow me to add to the proofs

already given, the following, which I think ought to satisfy him—I only give a few of the words in the passages, let him read them all. Deut. vii. 6 to 9: "But because the Lord God loved you and because *he would keep the oath* he had sworn unto your fathers." Deut. ix. 5, 6: "And that he may *perform* the word which the Lord swore unto thy fathers." Psalm cv. 6 to 10: "He hath remembered *his covenant* forever, the word he commanded to a *thousand generations*." Also read Heb. vi. 13, to the end of the chapter.

I am well aware that when Moses spake all the words of the curses and blessings which were to be delivered at the Mountains of Ebal and Gerizim, conditions were attached to the Israelites being put into immediate possession of the blessings. But these conditions did not in any way vitiate the promises made to the patriarchs. The curses, as you will find, were but temporary though severe; the blessings afterwards, when obedient, were to be permanent. Read the whole passages in Deut. xxvii. to xxix. inclusive, also the blessings to come upon them after the curses had spent their forces upon them in Deut. xxx. also xxxii. 43. Compare with the curses Solomon's prayer at the dedication of the temple, 2 Chron. vi. from the 13th verse, and God's answer and acceptance of its terms, by fire consuming the sacrifice, by His glory filling the house and by His audible voice, chapter vii. 1, 2, 3, 12 to 14.

If "Enquirer" demands still further proof that God's oath to "Abraham's lineal, natural descendants" was to be permanent, and that the blessings promised to them should never be taken from them and given to any nation because of their obedience, let him read farther, Deut. iv. 25 to 31, where all the backslidings and idolatries of the nation as well as all the evils to come upon them on account of their sins, are clearly foretold, coupled however, with this distinct promise, "But if from thence (the land of their captivity or wanderings) thou shalt seek the Lord thy God, *thou shalt find Him*, if thou seek Him with all thy heart and with all thy soul." "When thou art in tribulation *and all these things are come upon thee even in the latter days* (or Christian dispensation), if thou turn to the Lord thy God and shalt be obedient unto His voice (for the Lord thy God is a merciful God) *He will not forsake thee, nor destroy thee, nor forget the covenant of thy fathers which He swore unto them.*" I would further submit for "Enquirer's" consideration these questions. Is it natural to suppose that God would pass by His own children whom he foreknew? "Thus saith the Lord, Israel is my son even my first born," Exod. iv. 22. "Is Ephraim *my dear son*? Is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore, my bowels are troubled for him; *I will surely have mercy on him* saith the Lord," Hosea xi. 1. "When Israel was a child I loved him, and called *my son* out of Egypt." Is it natural, I ask, to suppose that God would pass by His own children whom he foreknew (and to whom he gave so many promises, which have not yet in their plenitude been fulfilled) because they became heathen in their practices, and send and convert another people every whit as wicked as they were and to whom He made no promises? Were the seed of Israel the less heirs of the promises because they were wayward children? "Enquirer's" mercy and compassion must be of a very different kind from God's. Did Christ himself not say, "I am not come, but to the lost sheep of the House of Israel?" He came unto His own (Judah) but His own received Him not. Did He not command His apostles not to go in the way of the Gentiles, "and into the cities of the Samaritans enter ye not," but go rather to the lost sheep of the House of Israel. Did Christ's atonement not satisfy for the sins of all His own people Israel who should accept Him, and did it not take effect upon over 3,000 Israelites of the dispersion who were in Jerusalem at the Pentecost from all parts where the tribes were then in their migrations located, and did not the good news reach even to those of Dan, Asher and others who were already at that time located in the Islands of Britain, (see the authorities already named) and take root even in the first century (Eusebius says St. Paul preached the gospel in Britain) where it has remained ever since. And because Israel was cast out of Palestine, and lost to the world as *Israel* for so many centuries, was he therefore lost sight of by God? Was ever such pleading heard of or read, as that in the Book of Hosea, where anger and pity, judgment and mercy, hatred of sin and love of the sinner, is wonderfully displayed, yet after all the judgments are pronounced, the closing

words of the prophet are "O Israel return unto the Lord thy God for thou hast fallen by thy iniquity * * * I will heal thy backslidings, I will love them freely, for mine anger is turned away from him;" and then follows an exact description of our nation, "I will be as the dew unto Israel, he shall grow as the lily"—Beautiful and productive, fifty bulbs have been frequently produced from one root—"And cast forth his roots like Lebanon." He shall take possession and keep it, and none shall be able to pull him up. "His branches shall spread," or his children shall be so numerous that they will emigrate and form colonies all over the earth. Joseph was to be a fruitful bough whose branches should shoot over the wall, Ephraim was to become a multitude of nations. "And his beauty shall be as the olive tree," which is always green. Paul speaking of Israel, Rom. xi. 11 to 25, speaks of him as the good olive tree, and the Gentile believers as the grafts. Let "Enquirer" answer this question, whether is the tree itself (which has the root, stem and branches) or the graftings (which by nature are wild, and as such useless) the greatest? And coupled with this question add this other, what proportion do the Christian converts of all other nations put together bear to the Anglo-Saxons who have sent and taken them the gospel? And if he can produce evidence to show that they bear any other proportion to that race than the graftings do to a tree, I shall be very glad to hear it.

"They that dwell under his shadow." Israel was to rule over all nations, we have colonies of all nations dwelling under our shadow. "Shall return," their drooping spirits shall return and they shall be refreshed and comforted (Matt. Henry). "They shall revive as the corn," and both the corn and the lily must abide under the ground, buried out of sight, lost for a season, and when they do spring up they resemble very much the common grass among which they grow, and many for a time do not know the difference, compare Ezekiel's vision of the dry bones, xxxvii., and God says of Israel, "I will cause the remembrance of them to cease from among men, Deut. xxxii. 26. Also, I will sow them among the nations, and sowing suggests reaping in vastly greater abundance than was sowed. Balaam says, "They shall not be reckoned among the nations, and we being Israel have not been acknowledged as such by the nations, though the time is at hand.

"Enquirer" closes by asking some silly questions, viz.: In making out the *lost ten tribes*—

1st. Why is not Levi included. I reply, because being with Judah he never was lost—unfortunately for himself—but formed part of the House of Judah, else how could the temple service have been conducted, and to-day the Jews include Judah and Levi only.

2nd. Why is Benjamin included and not Judah? Because Benjamin was one of the ten tribes of the "House of Israel" at the disruption of the kingdom, but loaned back to the House of Judah to be a light before God in Jerusalem for David His servant's sake, 1 Kings xi. 13, 32 to 36; 2 Chron. xi. 1, 13. Consequently Rehoboam's kingdom comprised Judah, Levi, and Benjamin. But Benjamin was not always to remain there, Jer. vi. 1. Christ's Apostles, we have reason to believe, were principally of that tribe, and most of the early Christians in Palestine are believed also to have been Benjamites, and we know that when Jerusalem was besieged the Christians following Christ's command fled out of the midst, "when the evil appeared out of the north and great destruction."

3rd. Were not the promises made to Judah? Certainly, but for many centuries they were promises of woe and judgment. They were to be a hissing and a reproach among all nations, they were to be few and bereft of children, even the show of their countenances should be a witness against them. All these promises have been fulfilled to the letter, and are now being fulfilled in Bulgaria, Roumania, Persia, Russia and elsewhere.

4th. Do we know anything more about Judah and Levi as *tribes* than about the others? A frivolous question indeed, which the merest child in our Sabbath or day schools (aside from the identity question) could answer, and this question with the three preceding, convinces me that "Enquirer" in stating that he looked into the subject, must have done so with his eyes shut, for these evidences given would have stared him in the face in nearly every page of identity literature, and apparently "no accumulation of evidence" will convince *him* who will not be convinced, let the evidences be never so many or never so strong.

ALWAYS READY.

ERRATA IN NO. II.—The following errors occurred in preparation of manuscript: 1st column, 17th line from bottom, read *Joseph* instead of *Jacob*. 2nd column, 32nd line from bottom, read *come up* to their. 1st column last line from bottom, read this had *not* been fulfilled. 1st column, page 612, third line from top, read and will *set* my. 2nd column page 612, last line of all, read that the *world* may.

THE SUPPLY OF CANDIDATES FOR THE MINISTRY.

MR. EDITOR,—I have read with great interest your judicious article on "the supply of candidates for the ministry," and agree with it heartily as far as it goes; but there are elements and hindrances at work preventing the youth of our Church from giving themselves to the ministry of the Word, which have not been touched or even hinted at in your remarks, but which have long been a burden and a grief to me as a Christian parent, counteracting and undermining all my efforts to influence my children towards Christ and spiritual life in Him, and as a consequence leading them to turn away from His easy yoke, whether as private believers or public teachers, with an impatience and dislike that has filled my heart with inexpressible sadness. You will ask, in what do these elements and hindrances consist, where are they to be found? and I answer without hesitation, within the Church itself, by reason of "the world in the Church," to be found connected with every congregation in this large city. "The world in the church?" you ask, the two things are incompatible. True, in one sense, but not in another, for it is a melancholy fact that the Church has dropped the love of Christ as an object of attraction to the young of the flock, and has called to its aid elements of a purely worldly nature the natural and inevitable result being deadness and indifference to purely spiritual services, like the Wednesday evening prayer meeting, but fostering an eager rush, an overflowing attendance, on the Thursday or Friday "performances" called "church social," "young people's social," "temperance social," etc., etc. My children know they need not ask me to allow them to go to the "Academy of Music," or the "Theatre Royal," but it does not so much matter, say they, seeing we get first class operatic music—amateur, certainly, but good of its kind. All the new songs as they come out, no matter how worldly or amatory, and the readings from Dickens and kindred authors, are "just splendid;" and you know that it is not at all necessary that the readers or singers, or performers be what are called "religious people;" and then it costs nothing, the Church provides it all *gratis*; so "never mind father and mother's old-fashioned ideas; they can keep to the prayer meeting, we will go in for the social!" and they do. There are ten or twelve Presbyterian congregations in Montreal; how many students for the ministry are studying theology from out of these congregations? I believe Dr. McVicar would reply *not one*. I may be wrong, but as far as I know there is not one young man in the Montreal College belonging to Montreal, and the reason, as I have above indicated, is not far to seek. As we sow we reap. The Church throughout the congregations in this city has been sowing to the flesh, and she need not lament when the crop agrees thereto. Now look for a moment at that (I will allow) unique congregation presided over by Charles Spurgeon. I pass over hundreds of orphans and widows whom they support and educate, the small army of evangelists and colporteurs sent by them broadcast over the counties of England, but look at the pastor's college, wholly the out-come of that one congregation. Is there any scarcity of supply as regards candidates for the ministry? Not at all, not at all. Mr. Spurgeon has to weed out from amongst those pressing forward to enter the high and truly blessed office, those he thinks best qualified. Would to God Dr. McVicar had the chance or opportunity of doing so, his muster-roll would exhibit a different showing; as it is, "all are fish for his creel." But in all the wonderful activity and aggressive energy of that remarkable congregation, I find no mention of such entertainments, for they are nothing else, as prevail throughout the winter and spring in Montreal. Gatherings they have in abundance for both old and young, joyous gatherings, where song and praise alternate with prayer and thanksgiving, but *one* presides over them whose name they expect one day to bear on their foreheads, as they believe theirs are now on His heart, and so they crave no mere worldly admixture to their gladness, "For the joy of the Lord is their strength." As bearing upon my own lads, I have brought this matter before the church I attend, at its week-day prayer meeting, but it seemed to fall flat; now I take the liberty of asking for it a wider as well as a prayerful hearing from the readers of "THE PRESBYTERIAN."

A FATHER.

Montreal, 28th July, 1879.

MR. EDITOR,—I read with pleasure your article of

last week under the above heading and also Dr. Patton's views on the subject, and while I concur with some of them I ask to be allowed to give my opinion on the subject.

Does it follow that if a student carries off the highest prizes and honours in our universities, he will make the most useful and godly minister? Or does it follow that because a man rises to the highest pinnacle of fame as a lawyer, politician, physician or teacher he would have shone as bright or risen as high in the pulpit. Again, it is not from the higher stratum of society we get our foremost men and, why look to it for our ministers? Nor will we have to go to Great Britain and Ireland for ministers of intellectual power as Dr. Patton suggests. True, we were obliged to do so in times past, but not so now. Indeed, we get few if any of their foremost ministers, and these, how soon they are recalled! but on the contrary great inducements are held out to our talented men to go to the mother country. The first chairs and pulpits are offered them. And as to parents urging their most talented sons to become ministers, God has His own way of utilizing His material, and it is not often the brightest. He calls to the office of the ministry. No, give us more piety and zeal in the cause of Christ and less looking to intellectuality, and the cause will not suffer, for are we not told: "For you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, etc.?"

MRS. A. MACLENNAN.

STEALING SERMONS.

MR. EDITOR, One Sabbath not very long ago there was communion in the Presbyterian church in a town not one hundred miles from Toronto. A minister from a distant part of the Dominion preached the "Action Sermon." The sermon was a first-rate one; still the preaching of that sermon by him was a very mean action. It was *word for word* a sermon by the Rev. C. Vince of England, and may be found on page 241, vol. 2, of the "Christian World Pulpit."

It was delivered on Sabbath, of course. I don't think he was keeping the Sabbath day holy when he was all the while breaking that other commandment, "Thou shalt not steal."

The occasion was, as I said, the commemoration of our Lord's sufferings and death. Professedly this minister was remembering what Christ *did* for him. I wonder if he is a believer in Christ at all? or, if he is, does he believe He is omniscient? He tried to fool the congregation; but "all things are naked and opened unto the eyes of Him with whom we have to do." Well, I was just saying he was remembering what Christ *did* for him. But he was all the time offering to the blessed Redeemer what never cost him a thought—except, perhaps, the thought of how much easier it is to steal than to make.

He had the audacity to ask the Holy Ghost to bless the Word. Surely he knew his prayer was nothing but a mockery. David said, "If I regard iniquity in my heart the Lord will not hear me." It is bad enough to lie to men, especially for ministers to do so, but when they lie to heaven *God help them* God requireth truth in the inward parts. The Lord is against ministers who do such things. Read in Jeremiah "I am against the prophets, saith the Lord, *that steal my words every one from his neighbour.*"

He was in a strange pulpit. If he were hard run at home, if sick, or anything of that sort, it would be all right for him to take another man's sermon but give it as another's and not his own take the *book* into the pulpit and read it like a man. But here, where he was preaching only a passing sermon, he gave that of another as *his own*. Surely there was no excuse for it, unless he had none of his own to give, or they were too poor to be delivered abroad. We don't want such men with us.

Another thing—he presumed upon the ignorance of the people. Perhaps away in that distant part of the Dominion people don't read much, but I'd just whisper to that plagiaristic brother not to presume upon the ignorance of people away from home. CRITIC.

OBITUARY.

[The following obituary notice of the late Rev. Dr. Barrie is from the "Bruce Herald."]

On Monday, the 28th ult., the Rev. Dr. Barrie, late of Eramosa, passed from among men at the ripe age of four score. As Dr. Barrie was very widely known among the early settlers of Bruce and Grey, none of

them will grudge us the honour of laying one stone upon his grave cairn. Having known him intimately for many years, and having the great privilege of studying under him in his own manse, and often heard him in all departments of his work, we may speak with confidence of the patriarch, his life and his work. Leaving for others to write a fuller biographic memoir, we briefly sketch the outline.

Coming to Canada he did noble work for the Master, in the early days of Guelph, Elora, and many other widely scattered localities. Settling in Eramosa and enduring joyfully the many privations of a new settlement, he remained there until he retired, utterly worn out, from the ministry. One pastoral charge for life—how suggestive amid incessant change, restlessness, emptiness and failure.

As a man he had not a few eccentricities. But hear him at a death-bed, meet with him in his own study at midnight, and you forget all these in the soul earnestness of the man. As a student, whatever he threw his whole soul into he mastered thoroughly. For a thorough mastery of the great doctrines of the Bible we never met his superior in the land. Living in the quiet of Eramosa, and nothing specially to rouse him, he never took the place in Canada he easily could have taken. Yet, as it was, he had few superiors in pulpit power. In sustained eloquence, Dr. Bayne of Galt far excelled him, yet we have more than once heard Dr. Barrie reach heights of massive eloquence, when discoursing upon the attributes of God, that even Dr. Bayne could never touch. Although often unequal, yet when grasping some rich juicy text, and thoroughly warming to his subject, he was truly "the old man eloquent." Although his preaching was perhaps too often strongly doctrinal, yet there never was pulpit dulness, and certainly never pulpit weakness. And such preaching left its mark upon his congregation. In few congregations could you find so many men of intelligence, stability and sturdy independence, as were to be found in Eramosa, when Dr. Barrie retired from its pulpit. "Like priest, like people." And it was only what we would expect from such a people, that they gave him a handsome retiring allowance for life. Alas, it has not been long needed.

In scholarship broad and deep, in piety unquestioned, in self-sacrifice undoubted, in pulpit power pre-eminent, yet he has gone gone, honoured, revered, respected and beloved as few men are. And as we take our last look, it is with the feeling that he was a king among men. Many a patriarch may honestly pray

"So let me steal away, gently and lovingly,
Or remembered by what I have done."

And so of William Barrie. We can gratefully and lovingly say with our whole heart, "His memory is very dear and helpful." ROBERT C. MOFFAT.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Knox Church, Owen Sound, on the 15th ult. The Rev. A. Stevenson was elected Moderator for the next six months. Session Records were examined, and those not presented were ordered to be laid on the table at the next meeting of Presbytery. The Treasurer's accounts were audited and found correct. Mr. Johnston appeared in behalf of the sessions of Johnston and Daywood, asking that those congregations be not supplied by a student during the remainder of the summer. A deputation, consisting of Messrs. Mordy, Colter and Rodgers was appointed to enquire into the whole circumstances of the congregations and report at the next meeting. Mr. Mordy read a paper on the "Training of the Young," as requested at last meeting. After the paper had been fully considered, Mr. Cameron moved, seconded by Mr. Rodgers, "That the Presbytery thanks Mr. Mordy for his excellent paper on the 'Instruction of the Young;' the Presbytery further takes this opportunity of affirming the important truth that the great business of teaching and training the young is best done at the fireside and under the eye of the parents, and in the Sabbath schools of our Church under the care of Sessions; but at the same time the Presbytery would here strongly assert that the Bible should have that place secured for it in our Public and High Schools, which is accorded to it in our excellent Education Act, and that ministers, elders and members of the Presbyterian Church within our bounds be hereby urged to do all they can legitimately to help forward the movement now on foot, which aims at having the Bible read at least once a day in all our Public Schools." The motion was unanimously agreed to.

The Moderator enquired in what congregations collections had been taken up for defraying expenses of delegates to the General Assembly. It was found that most of the congregations had taken up collections and that the rest would do so. Papers were read intimating that the Rev. Wm. Forrest was allowed to retire from the active work of the ministry by the Assembly, but that the Assembly had delayed action in reference to application of Mr. Morrison until such time as evidence is furnished as to the age or infirmity of the applicant. According to permission of the General Assembly, Mr. D. Bannerman, a student who has finished his course of study in Knox College, was taken on trial for license. He was examined in the subjects prescribed, and the examination being satisfactory he was licensed by the Presbytery to preach the Gospel wherever in the Providence of God his lot might be cast. Mr. Currie presented his scheme for Presbyterial visitation, which with a few amendments was adopted by the Presbytery. Mr. Somerville read his Home Mission Report, the recommendations of which were adopted. Mr. Colter was appointed to correspond with ministers within the bounds in reference to collections for the various schemes of the Church. Presbytery adjourned to meet in Knox Church, on Tuesday, Sept. 16th, at half-past one p.m. — J. SOMERVILLE, M.A., Pres. Clerk.

PRESBYTERY OF MANITOBA. This Presbytery met in Knox Church, Winnipeg, when the following were present. Rev. Mr. McKellar, Moderator; Dr. Black, Rev. Messrs. Scott, W. R. Ross, Campbell, Matheson, Donaldson, McKellar, Bryce, Bell, Smith, Cameron and Robertson, and Messrs. A. Polson, R. Sutherland, Burnside, and D. U. Campbell. The Rev. Mr. Patterson and Messrs. S. Polson, Lawrence, McGregor and Goldie, missionaries, were also present. The following officers were elected. Moderator, Rev. Allen Bell; treasurer, Rev. Prof. Bryce; clerk, Rev. Mr. Robertson. The following Committees were appointed.—Home Mission Committee, Foreign Mission Committee, Finance and Statistics, Sabbath Schools, Church Property, Temperance, State of Religion, Sabbath Observance. The Presbytery appointed deputations to visit the several stations in connection with the support of ordinances. Rev. Mr. Smith gave a very interesting account of the Little Saskatchewan district, and of his labours there. Mr. Goldie spoke of the Big Plain and Beautiful Plain district. The Presbyterian population in these districts appears to be very large, and the Presbytery felt the importance of doing more at once to supply the people with services. The Presbytery expressed satisfaction with the work done by this gentleman. A letter from Rev. Mr. Roddick, accompanied by a Presbyterial certificate, was read, and action in the meantime was deferred, owing to the state of the mission fund. Certain cases of Sabbath desecration having been brought before the Presbytery, the matter was remitted to the Committee on Sabbath Observance to take such action as the circumstances may require. The Home Mission Committee was instructed to secure another missionary at once for the C.P.R., and that until such missionary is appointed, the Home Mission Committee be instructed to arrange with Rev. Mr. Cameron for the supply of the west end of Contract 42. The Home Mission report was read and dealt with. It was agreed that all congregations and mission stations connected with the Presbytery be requested to take up a collection in aid of the Presbytery fund on the first Sabbath of September or the first convenient Sabbath thereafter. Owing to the expense connected with the work of the Presbytery, a minimum rate of fifteen cents per member was agreed on, and all congregations and mission stations were instructed to remit to the Treasurer of the Presbytery, Prof. Bryce. The necessary arrangements for the opening of the Roseau mission school were entrusted to the Finance Committee of Presbytery. On motion of Dr. Black, seconded by Mr. Cameron, the clerk was instructed to give the Rev. Mr. Patterson a letter commending him to such members of the Presbyterian Church as he may visit on his way across the continent to the Pacific coast. Mr. Patterson bears a letter of regular dismissal from the English Presbyterian Church. It was agreed to hold the next meeting of the Presbytery in Knox Church, Winnipeg, on the third Wednesday of September and at the hour of ten a.m. Mr. McKellar and western ministers were anxious to have the meeting at High Bluff, but owing to the very important business coming up at the September meeting and Winnipeg being more central, the majority favoured the capital.

BOOKS AND MAGAZINES.

Littell's Living Age.

Boston: Littell & Co.

The "Living Age," published weekly, is occupied with articles from the current numbers of the most prominent English periodicals, with serial tales from the authors' advance sheets. It thus supplies its readers with a great variety of choice literature, at little cost.

The Canadian Methodist Magazine.

Toronto: W. Briggs.

The opening article in the "Methodist Magazine" for August, on "The Canyons of the Colorado," and that on "Wesleyan Missions in the West Indies" are beautifully illustrated. Besides these the number contains a large quantity of very readable and instructive matter.

Johnston's Penny Test Maps.

London and Edinburgh: W. & A. K. Johnston.

The size of these maps is fourteen and a half by eleven and a half inches. They present the outline of a country, its physical features, the position of the cities, towns, etc., but no names. They can be made very useful in schools and in private education, for by using them alternately with the ordinary maps the knowledge of the pupil can be easily tested, and he will prepare his lesson much more thoroughly when he knows that he will be subjected to such a test.

A New Map of Western Asia.

By Prof. H. S. Osborn, LL.D. Oxford, Ohio: University Publishing Co.

This map is on a very large scale, distinctly marked, and corrected from the latest explorations and surveys. It includes Mesopotamia, Assyria, Media, Armenia, and Asia Minor. The agricultural and geological features, the heights of plains and mountains, the population of villages and towns, the trades and manufactures, mission stations, ancient and present mines of gold, silver, copper, alum, naphtha, etc., are all indicated. The map is a little over six feet wide and four and a half feet high.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The August number of the "Canadian Monthly" contains: "The Seat of the War in South America," by J. Douglas, jr.; "In my Garden," by Frances J. Moore; "Some Irish Minor Poets of the Century," by Rev. C. P. Mulvany; "Forest Destruction," by P. S. H.; "An Old Story," by G. G.; "Under one Roof," by James Payn; "Woman as a Nurse," by Mrs. Francis Rye; "Neptune's Address to Hanlan," by Robert Aude; "The Fallen Leaves," by Wilkie Collins; "Ab Initio," by Isabella Sinclair; "The One who loved Him," by Mrs. Frances J. Moore; "Say When Every Zephyr Sips," by R. Marvin Seaton; "Newfangle and its Opinions," by *A Non-resident of the Same*; Papers by a Bystander; Round the Table; Book Reviews. The writer of the article on "Forest Destruction" has happened on a subject which belongs to the hearth and home of every resident of the Dominion. In those parts of the country that are well fitted for cultivation, the timber disappears as a matter of course, but the destruction goes on also in many extensive tracts which can probably never be cultivated. By fires arising from accident or from wanton incendiarism many square miles of valuable timber are destroyed every summer. This occasions great loss, not only by depriving the inhabitants of the use of the timber but by rendering the climate more inclined to long periods of drought through the denuding of the country and the want of high points to attract a rain-fall. We agree with the writer of this article when he says: "It should be everybody's business to insist that at least these portions of the country [the portions not fit for cultivation] shall continue, for all time, to be covered with growing timber, ever replenishing it by cultivation as it become depleted through accidental causes, or from being removed for use. Looking even to the not very remote future, this is a policy which the prospective welfare of the country imperatively demands."

We know not what evils we have been preserved from; for dazzling prospects do not always bring the cheer and comfort we expect, and promise of future good often results in disappointment and sorrow. There are blessings and privileges in every life; let us be thankful for those which fall to our lot.

DANIEL QUORM'S NOTIONS ABOUT PREACHING.

It was as he cobbled away one Monday morning that a talk of the previous day's sermon with young Cap'n Joe gave an opportunity of expressing his opinion on this matter.

"Well, Cap'n Joe, my advice to everybody is this: Don't you preach if you can help it. 'Tisn't enough for a man to want to preach. Nor yet for a man to fancy that he could preach. If that was all, good preachers would be as common as blackberries. An' 'tisn't enough for other folks to think that a man's got a call to preach either; though there is something in that. No; afore ever a man have got any business in the pulpit, he must feel like it was 'long with Jeremiah the prophet. You know, he thought he'd give up preachin', an' take his name off the plan. 'I will not make mention of Him, nor speak any more in His name:' that is what he said. An' if a man can hold his tongue an' be comfortable about it, 'tis the best thing he can do; there's gabble an' cackle enough in the world a'ready, what with geese and other folks. But, bless 'ee, Jeremiah could no more hold his tongue than he could fly: 'His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' There; when a man do feel like that, he'll preach somehow; he must. An' if a man have never felt like that, well the heavenly Father may have meant him for a decent shoemaker, Cap'n Joe, or a carpenter, or somethin' o' that sort; but he was never meant for a preacher 't all, an' nobody could ever make a preacher out of him either.

"Why, you can tell 'em in a minute—a'most before they do open their mouths; for there's nothing in this world that's farther off from each other than them two: the preacher that men do make and the preacher that is sent by God. I've noticed that the old prophets always had 'a burden' afore they spoke. Like as if the message o' the Lord laid heavy upon 'em, an' pressed them day an' night. That's the difference, Cap'n Joe, between men that can preach an' men that can't. The prophet that is come from the Lord do feel the truth all over him. It do take up all his thoughts, an' do press 'pon his heart, givin' him a thrill o' joy in it his own self, or else makin' him tremble at it with very fear. It'll be ringin' in his ears day an' night, a-followin' him wherever he goes, an' whatever he's a-doin' of. Why, when the word of the Lord comes 'upon me like that, I can't help hammerin' my shoes to the text that I got runnin' in my mind, an' stitchin' 'em with it, like as if it was the application. The very clock will keep tickin' it in my ears, and a'most everything that I see do come to be mixed up with it. There 'tis, seemin' to me: the word must be a burnin' fire shut up in the man's bones; an' then he'll preach, then he'll preach." and old Dan'el tapped away at the sole as if that settled the matter. Cap'n Joe was turning the notion quietly over in his mind, without saying a word. Presently Dan'el looked up again, the little eye twinkling merrily:

"An' talkin' o' bones do put me in mind of another thing. I've heard tell about 'Skeleton Sermons.' Now, seemin' to me, Cap'n Joe, that there's only one way for a sermon not to be a skeleton. It must come out of a man's own heart, wrapt up in his own flesh an' blood, an' breathin' with the man's own life. If it don't, then there'll be bones; dead bones; nothing but bones. Put together all in order, I dare say, but bones only, Cap'n Joe, for all that. No naturalness about 'em—I do mean no life an' no realness, but a sort of a ghostly thing that you can see through. All varnished an' shinin', may be, but dead bones still. Why, I should every bit so soon expect for to see a passle o' skeletons a-walkin' about, as to meet them there kind o' good people that yoo hear about sometimes from the pulpit, or them there dreadful sinners. I should so soon expect for to see a skeleton standin' up to young Polsue's smithy a-pullin' the bellows, or to see a couple of 'em sittin' down here alongside o' me, mendin' shoes, as to see them there kind o' sermons anywhere out o' the pulpit. They'm skeletons, Cap'n Joe; an' all they're good for is to be kept locked up in a box, and brought out every two or three years, so dead as dust an' so proper as nothin'. There's no life in 'em; no kind o' brotherliness for to shake hands with 'e an' for to wish anybody brave speed. I've very often thought when I've been listenin' to them that these here kind o' skeleton sermons would do very well perhaps for a lot o' skeletons to listen to if

you could only get 'em together; very good for them that aren't troubled with any flesh an' blood, an' so haven't got to work for their bread an' cheese, an' never need a new suit o' clothes, much less a button put on or a pair o' stockin's for to be mended. You see, Cap'n Joe, if you happen for to step 'pon their corns, why, they can't feel it, an' that makes a deal o' difference; so 'tis no wonder that they do stand all the day long smilin' with such a lovely smile, like as if nothing couldn't put 'em out.

"Though, there—it won't do for me to set myself up for knowing how to do it better than other folks; but I have learnt this here lesson: a man may think about his text so much as ever he mind to, an' get ever so much light 'pon it; but when he've made his cake, he must take an' bake it down by the fire o' his own heart: and that do mean that he've got some fire down there. Skeletons haven't; they'm all head and ribs. There 'tis, Cap'n Joe, depend 'pon it. A man must take the text down to his own heart an' find out what 'tis to his own self; then he can talk about it. He must get the blessed Lord to be to his own soul what he is tellin' about to other people; then it will come for to have some real flesh an' blood an' life about it. Never mind what a man do think or what he do see; my belief is that he can't preach any more o' the gospel than he have got in his own heart."

THE NEW REVISION PREPARED FOR.

In a year, at farthest, the Revision of the New Testament will be finished. Publication will probably speedily follow. Those who have been for so many years devoting a large share of their time to this work naturally begin to consider the result of such publication. Criticism, wise and unwise, honest and prejudiced, may certainly be expected. In many cases the perusal will be a test of the real submission of the reader to God's word; in others, hasty judgment, mainly the result of ignorance, will find expression in words of praise or blame, alike indiscriminating.

There can be no doubt that many circumstances have combined to prepare the way for a favourable reception of the Revision. That the work was begun at all; that it has been unchecked, in its beginnings and progress alike, by ecclesiastical deliberations; that such harmony has prevailed among those engaged in the task, and that consequently there has been such remarkable unanimity in results,—all these things are propitious.

But for the circulation among the mass of Bible readers, nothing has been a better preparation than the seven years' study of the Scriptures brought about by the International series of Sabbath-school Lessons. The faults of this method of Bible study have been frequently noted, and this closing year of the series has naturally called for special attention to the obvious objections. But nothing has ever accomplished more for the study of the Bible in America. The Reformation, perhaps, did more for Europe, but no method has succeeded more fully in directing a mass of minds to the exact words and meaning of the Scriptures. With all the defects in the helps published, it has been possible to circulate large editions of notes by competent scholars, which have presented to the Sabbath-school teacher facts that were unknown, twenty-five years ago, to the average pastor. The Revision seeks to present, in the emendations adopted, the same facts already emphasised in commentaries, notes, etc. Furthermore, the methods adopted have encouraged a desire to know the exact thoughts, and to value exactness in words because it leads to exactness in thought. The habit of mind thus cultivated is exceedingly favourable to an unbiassed reception of the Revision. As we now rejoice in the providential orderings which led the way to the universal acceptance of King James' version, so our descendants may mark the many circumstances which paved the way for success of this last monument of patient labour "in the word." The uniform lessons for Sabbath schools will doubtless be regarded as not the least potent pioneer in the pathway of its triumph.—*Prof. M. B. Riddle, D.D., of the Bible Revision Committee.*

It is one of the proofs of the indestructible religious nature of man that it is easier to rob him of his liberty than of his conscience, even though it be a superstitious one; easier to despoil him of his goods than of his gods, though he would so often gain by the loss; easier to enslave his body than to coerce his mind.—*Henry Rogers.*

Scientific and Useful.

HAM TOAST.—Grate or pound the cold ham; toast and butter a slice of bread; mix the ham with the yolk of an egg and a little cream until it is thick and rich; warm it over the fire, and serve it very hot upon the toast. Tongue may be employed the same way.

OATMEAL CRACKNELS AND SCOTCH BANNOCKS.—Take the finest quality of oatmeal and stir in barely enough water to wet it through; and a pinch of salt; let it stand for ten minutes to swell; then roll it out a quarter of an inch in thickness, first flouring the board and rolling pin with wheaten flour; cut it with a biscuit cutter, and bake in a moderate oven, as these cakes will burn quickly, and only require to be of the lightest brown. If put in a jar, they will keep for several months. In the Highlands they preserve these bannocks in the barrels of oatmeal, and keep them a year or so.

INSPECT THE CELLARS.—Many of our farmers who have no special place built for wintering vegetables and fruit store them in the cellar of the dwelling-house. In order to keep them from freezing there the cellars are banked up tightly in the fall. No ventilation is provided for, and the only way for the escape of the noxious gases arising from decaying vegetables is through the openings in the floor into the living rooms above, where it is dealing disease and perchance death to the occupants. Is it surprising that diphtheria and scarlet fever and every other fever result from such total disregard of the laws of health? A person will pay this inattention to sanitary measures, and then if his children sicken and die he blames the weather, or murmurs and grumbles at the dispensation of Providence; cannot conceive why God should afflict him thus severely. The Almighty is not to be blamed at all in such instances; the fault lies at the man's own door, or rather in his cellar, and he ought to condemn himself, and mourn over his own neglect of duty instead.—*Exchange.*

UNWASHED VEGETABLE FOOD.—Whatever advantages, real or imaginary, may attend the consumption of raw vegetables, it is abundantly evident that peril must beset the use of this description of food, unless the articles eaten are most thoroughly cleansed. For example, water-cresses grow in shallow streams and ditches, and are apt to be fouled by dogs, which are known to be commonly infested with intestinal vermin. If the cresses so produced are not scrupulously washed—and nothing less than the most painstaking brushing under water can cleanse them—they are more than likely to convey into the stomach, entangled in their leaves or attached to the stems, the ova of tapeworms and other parasites. This is a distasteful, disgusting reflection, but it is one that needs to be made, because there cannot be any reasonable doubt that cresses, salads and fruit growing low on the ground are exposed to every form of contamination, and some, at least, of the impurities with which they may be defiled will probably act as vehicles for the transmission of parasitic diseases not merely disgusting but dangerous.

PHOSPHATIC FOOD.—The "Manufacturer" has the following plea for the special feeding of the brain: "Man is being perpetually renewed; the old and used-up particles are removed from the system, and their place is supplied with the same element newly presented to the organism. Motion destroys a portion of the integrity of a muscle, sight a something from the retina of the eye, and thoughts which breathe and words which burn, literally burn and change into another chemical formula a certain portion of the phosphorous of the brain. Hence arises the necessity of supplying the system with an element on which the mental functions depend more than any other organic ingredient. Experience shows that highly phosphatic and easily digested food, such as soft-boiled eggs, the flesh of fowls, oysters and kale food (phosphorized more than other grains and vegetables) is especially suitable to persons whose minds are overtaxed by intellectual duties, and in purely nervous affections it is recommended by physicians who understand their business. Very recommendable for this purpose is the liquid acid phosphate, because it contains the phosphorous in a condition in which it is most easily assimilated. The idea of partaking of particular kind of food or beverages to nourish the nervous system is rapidly gaining ground, or theoretically accepted as correct. Said a physician lately to us, with whom we conversed on this subject, 'What a fool was I in my ignorance to laugh at the idea of brain food! Why, sir, it is the most valuable one I ever put in practice. I thank you chemists for it.'"



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TORONTO, FRIDAY, AUGUST 8, 1879.

AGED AND INFIRM MINISTERS' FUND.

BY the appointment of the General Assembly the annual collection on behalf of this fund falls to be made on Sabbath week, the 17th inst. Heretofore it has been customary to have this collection conjoined with that on behalf of the Widows' and Orphans' Fund, the amount being divided between the two schemes. Owing, however, to the increased number of annuitants and to the fact that the small capital has had to be drawn upon of late, the Assembly, in June last, resolved that the full amount of the collection this year should be devoted to the Aged and Infirm Ministers' Fund.

Though not of equal importance with the great missionary schemes of the Church, this Fund is one that presents strong claims upon the sympathies of our people and deserves hearty and liberal support. Small as are the salaries of many of our ministers at present, they were much smaller in the earlier history of the country, so that it was with great difficulty the pioneer ministers of our Church could support themselves and their families in comfort, not to speak of saving a little for old age. Many of these labourers after bearing the burden and heat of the day have been laid aside by infirmity from active work, and it is manifestly the duty of the Church to provide for them a comfortable maintenance in old age. We know that many will regard it not merely a Christian duty but a privilege to aid in supporting in the decline of life those who faithfully served the Church in laying solid the foundations of Presbyterianism throughout the Dominion.

Hitherto the amount received has been very small, not yielding in any case, we believe, over \$250 per annum. The committee in charge of the fund aim at being able to give every retired minister an annuity of \$400—by no means an extravagant sum—and there ought to be no difficulty in accomplishing this. We trust that the ministers of the Church will so present the claims of this fund to their congregations that the committee may be in a position *this year* to increase all the annuities to at least \$400. This is a scheme in support of which special bequests and donations from the wealthier members of the Church are most appropriate, and we hope that from these sources the capital of the fund will from time to time be largely augmented.

DEFAULTING CONGREGATIONS.

EVERY year many of our congregations fail to contribute to some of the Schemes of the Church. To each of the Schemes last year there were fully one hundred defaulting congregations, causing serious loss to the revenues of the Church and, as we believe, serious injury to the non-contributing congregations. As we pointed out in a recent issue, the fault lies largely with the ministers and sessions of these congregations. From indifference or other inexcusable cause they fail to carry out the instructions of the Assembly by not giving their people the opportunity of contributing to every one of the great Mission Schemes of the Church. To say that the people are too poor to contribute is never a valid excuse in our Church. The poverty of a congregation may be a good reason for their contributions being small, but it is no excuse for their not contributing at all, far less is it an excuse for ministers and sessions declining to give them the opportunity to contribute as God has prospered them. The apostle Paul testifies of the churches of Macedonia "how that the abundance of their joy and their DEEP POVERTY abounded unto the riches of their liberality. For," he says, "to their power I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift." When a minister or session decline to give the people an opportunity to contribute to all the Schemes, or when they neglect to show them the duty and privilege of *liberally* supporting these schemes, on the plea that money contributed towards these is just so much taken from the minister's salary or from the current expenses of the church, they not only fail in loyalty to the Assembly and do grievous injury to their people, but they adopt the worst possible policy to accomplish their own selfish ends. The congregation that gives most largely for missionary operations almost invariably gives most liberally for its own minister's support.

We believe that the time has come not only for plain speaking but also for faithful dealing with the ministers and sessions of non-contributing congregations. At the recent meeting, in Edinburgh, of the General Assembly of the Church of Scotland, days were appointed for taking up collections for the several schemes, of which there were ten, from June 15, 1879, to April 18, 1880, and the following resolution adopted:

"The General Assembly enjoin the several Presbyteries to require of all the ministers within their bounds a distinct report whether the aforesaid collections have been made by them, and on separate days, and to record the said report in their Presbytery Books; and to wise ordain the several Synods to take a similar account annually of the diligence of their respective Presbyteries in this matter and to enter the same in their Synod Records, and the Committees appointed to revise the said Synod Books to take special notice whether the said Synod have obeyed this instruction. Further, the General Assembly instruct the several Committees for which collections have been appointed to bring up to next General Assembly a list of the several parishes from which no collections or parochial contributions have been received, in order that next General Assembly may, if it see fit, adopt such means as to its wisdom may appear suitable for dealing with any ministers who may disobey the General Assembly by refusing to give their people an opportunity of complying with the injunctions of the Supreme Court of the Church."

Similar action might be taken by the Assembly of our own Church with most beneficial results. It is not necessary, however, to

wait till the Assembly meets. Presbyteries can do much to remedy the evil of which we speak.

Had each Presbytery (what some of them have) a statistical committee, whose duty it would be to collect and compile annually from the Assembly Committee's report on Statistics, and other sources, a report showing, among other things, the names of the congregations within the bounds, that have not contributed to all the schemes, and were Presbyteries faithfully to deal with the office-bearers of such congregations, we are convinced that the interests of true religion would be served thereby, and the revenues of the Church's Schemes considerably increased. Not only might Presbyteries in this way accomplish much, but the members of our churches have a duty in connection with this matter. We refer not simply to the duty of giving for the support of the Church's Schemes, but more particularly to the duty each member owes to the congregation to which he belongs. It is not good for any congregation to be selfishly wrapped up in themselves so as to manifest no interest in what the Church is doing at home or abroad. Their own spiritual life will grow weak if they have no interest in fostering spiritual life in others. It is, therefore, the duty of every member to encourage his minister to put forth systematic efforts to enlist the sympathy and liberality of the whole congregation on behalf of all the Schemes of the Church.

OUR SISTER CITY.

HAMILTON suffered immense loss by fire on Friday last. During the afternoon of that day fire was discovered in one of the large mercantile houses, which quickly communicated its flames to neighbouring properties. As it was, about a million of property was speedily consumed. But it might have been otherwise. With an inadequate supply of water, the heroic exertions of the men might have proved of no avail. The wind in this neighbourhood was high at the time, and might well have spread the dangerous sparks all over Hamilton, and created many separate conflagrations that would have divided the force of firemen and proved too great a strain upon the existing supply of water. Such was the danger that despatches were sent to this city calling for engines and additional men, and had not word come at an early hour to the effect that the fire was subdued, these would have been sent forward to aid the firemen of Hamilton in their conflict with the devouring element. It is pleasing to know that a calamity which might have laid our fair sister city in ruins, fearful as it proved itself to be was thus restrained in its destructive course.

It is evident that there is peculiar danger arising from fire at this time of the year. These huge conflagrations generally occur during the heated terms. Chicago was laid waste in the month of October when every green thing was dry as tinder. The St. John fire took place in June, when the rays of the sun were pouring fiercely down. During such a year as the present there is peculiar danger arising

from the intense heat through which we are passing. It would be well that every city should be in readiness. Let careful inspection be made of the water supply, of the engines, of the hose, of everything pertaining to the work of the firemen. To be forewarned is to be forearmed. The fire at Hamilton surely points a lesson to every city in the Dominion.

PEACE AT LAST.

AFTER a period of severe and uncertain conflict both in Afghanistan and Zululand, it is pleasant to have before us the prospect of peace with these nations. Such wars were felt to be a great strain upon the British army. They necessarily broke the forces into fragmentary parts. The soldiers were compelled to fight at great odds. Especially was this the case in Zululand, where they had to contend with savages who knew the art of war, and were familiar with the guerilla method of bursting upon the enemy with fierce and sudden attacks. The cost of these wars is so great that the Chancellor of the Exchequer finds himself compelled to meet a large deficiency and the promised surplus melts away into sublime nothingness.

While the Afghan trouble seemed to be at an end, there was little or no prospect of peace in Zululand. But Lord Chelmsford and his forces were not idle. They were following up a well-laid plan. Gradually were they driving the Zulus into narrower quarters. The moment at last came for a decisive blow. And just when loud cries were heard for the recall of the commander of the army, Lord Chelmsford by a signal victory turned the tide of war. Cetewayo found himself literally hemmed in, without any hope of making up his loss, and utterly helpless even to defend himself from the enemy. It is evident that Chelmsford is both an able and successful commander. But had victory been longer delayed, he would probably have been recalled, and thus been denied the opportunity of distinguishing himself.

It is gratifying to find there is now an assured prospect of peace. The English people cannot look upon such warfare with any feelings of satisfaction or pride. They have sufficient territory already, one upon which it is said the sun never sets, and which makes incessant demands for its defence upon the public purse. For practised soldiers, who have at command all the modern scientific improvements, it is ignominious to be fighting with a lot of skirmishing savages. In every point of view, such wars cannot wake enthusiasm on the part of those who have to pay for them. Every one will therefore breathe freely now that there is the prospect of peace. We trust that it will prove to be a lasting peace. Let us hope that the war has been made the highway for the entrance of missionaries, the soldiers of Jesus Christ, who will plant the banner of the cross in these heathen lands. Above the peace which results from the cessation of war will be written in golden letters the peace which passeth all understanding. Then in place of savage kings holding despotic sway over these ignorant hordes, will be found the Prince of Peace, ruling benignly in their hearts and lives.

THE YELLOW FEVER.

IT is impossible that we should ever forget the terrible inroads made last year in the cities of the South by this fearful pestilence. The loss of human life which was then caused by this scourge was beyond calculation. Cities such as Memphis and Atlanta were almost entirely depopulated. The people fled in large numbers from these pestilential centres, glad to leave behind them their all to secure a safe retreat from such a ruthless foe.

There was reason to hope that such a visitation of the dreaded fever would not take place for years to come. It is seldom that we find two years ever nearly alike in any point of view. The wet season is generally followed by a dry one. Cold summers seem to be followed in turn by fierce solstices. A plentiful crop of fruit in one year is generally the precursor of scarcity in another. And so we firmly believed that during this year, at all events, the fated cities of the south would be spared from the noisome pestilence.

But it is otherwise. There is as yet, of course, nothing like the ravages of last year. But that is for the very good reason that there is not the same extent of population upon which the fever can do its destructive work. It is, however, a patent fact that this heated season is favourable to the pestilence. In Memphis alone many are its daily victims, while already those who have succumbed must be numbered by hundreds. Cases have even occurred as far north as New York, and quarantine laws are now being rigorously observed in every place to which the infected may be fleeing for their lives.

Let praying Christians raise their voices to the throne of grace, crying that the Divine mercy may restrain the advance of this destructive foe. And remembering the noble benevolence which was evoked last year, let us be ready with our gifts of love, so that the sufferers may early have the benefit of skilful attendance, of plentiful supplies of medicine, and of abundance of nourishing food.

CAREY.

CONSIDERABLE interest has gathered around the name of Lieutenant Carey. The part he played, when the youthful Napoleon became the victim of the Zulu attack, has brought him to the surface. At first the news which reached us seemed to suggest the idea of the Imperial Prince having been shamelessly deserted by his companions in arms. The picture was presented to us of a young man, the only son of the widowed Empress, the probable Emperor of France, being left to perish because his comrades sought their own safety from the cruel assegais of the enemy and forgot the honour of British soldiers. That made a painful impression upon the mind of every one. The very thought of it appealed to the conscience of England. John Bull has blundered before now in the disposition of his troops, but he could always pride himself in the thought of his soldiers being true as steel. Through an error, the six hundred might have to ride to death, but by no accident was it

possible for one of the six hundred to prove traitorous to his officer's commands. The true British soldier was never known to turn his back to the enemy.

It is pleasant, therefore, that the case of Lieutenant Carey is not so bad as it was believed to be. The broken-hearted mother of the slain prince was evidently among the first to feel there were extenuating circumstances in Carey's conduct. Here is indeed a touching episode in the shocking tragedy,—the woman's heart of the Empress pleading with the Queen to spare the young soldier's life. It was also in favour of the lieutenant that, while youthful, he had already distinguished himself for bravery. Cowardice was no part of his nature. As a reward of his faithfulness, he and the Prince were associated together in an important service. Had Carey been convicted by the court-martial as unworthy to bear the Queen's commission, we are satisfied that nothing would have saved him from a traitor's death. All that could be proved against him was indiscretion. And it is almost certain, had the Prince lived to give evidence on the point of his companion's conduct, that he would have freed his name of even the least taint of treachery.

While it is vexing to think of the sad fate which befel the young Frenchman, it is gratifying to know that Carey was not wholly responsible for it. He might have done otherwise it is true, and, by his presence of mind, saved his companion from an awful death, or by sharing the enemy's attack have had his name added to the noble army of martyrs. But it would be ten thousand pities to have him condemned as the worst of men, when the charge of indiscretion was all that could be laid at his door. It may be that with the warning which has been read to him by a terrible experience, he may yet come to the front as a British officer, and at some future time distinguish himself in military service. At all events, we are not amongst those who would entirely lay him aside, and compel him to lead a life of miserable inactivity, because he was unfortunately associated with the tragical end of the Imperial Prince. Let him have the opportunity of redeeming the past. Let him show by his bravery and skill in other circumstances that he is not the man that he is alleged to be.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following additional sums in aid of this society are gratefully acknowledged:—Per John Mutch: North Seguin, \$6.75; Spence, \$5.85; Maganetawan, \$58.78; Croft, \$9.50; Strong, \$6.90. Per Angus McKay: West Zorra and Nissouri East, \$27.25; Tekummah and Sandfield, \$39.50; Michael's Bay, \$12; Mindemoya, \$13.55; Providence Bay, \$15.25. Per David Findlay: Ridgeway and Stevensville, \$3.50; Parkdale, \$5.73. Per Mrs. Wilkie and Mrs. Berry: Friends in Guelph, \$30; Sturgeon Bay, \$16; Katrine, \$2.50. Per D. Bickell: North Hastings, \$20. Per A. B. Baird: Sutton, \$18.25.

A. B. DOBSON, Treasurer.
Eden Mills, 1st August, 1879.

A DEPUTATION from the London and Belfast Associations of Graduates of the Queen's University in Ireland had an interview with the Chancellor of the Exchequer and the Chief Secretary for Ireland on the 25th ult. The members of the deputation spoke strongly in opposition to the proposed dissolution of the Queen's University.

CHOICE LITERATURE.

THE BRASS ANDIRONS.

(Concluded.)

Poor Farwell stood looking down in angry mortification. If she had told him plainly the truth of her motives, that it was himself she feared, she would have done less harm. Deep resentment towards his mother as the cause of this disappointment was rising in his mind. In spite of a strong natural feeling of loyalty to her, he wanted to make some plea for himself as not involved in her action.

"Because my mother—" he began; but Mrs. Lovell again interrupted him.

"I do not wish to talk with you about your mother," she said. "I feel no unkindness toward her. I hope you will grow up a good boy, and be a comfort to her. But I have said now all I want to say, and it would be useless for us to talk any more." And with that she bade him good night.

Farwell walked away with bitterness in his heart. He was not a happy boy, being so often in disgrace with himself and the world, and knowing less and less as he grew older what to do with his wilful, moody temper. Only with Clara, who was so gentle and kind, he had been conscious lately of none but noble and amiable feelings; therefore with her he had been self-respecting and happy, and he felt now as if an inalienable right had been denied him in her companionship. He laid the blame wholly upon his father and mother. It was their quarrel in which he had been hurt. It was his mother's rash and wrong act that had now deprived him of the pleasantest thing in his life.

He said nothing of his special grievance on his arrival home. But one glance at his clouded face advised all of the temper he was in. His brothers, who would have reminded him of certain tasks that belonged to him, shrank away to perform these themselves. His mother very gently and timidly called him to his supper. He made no response whatever to her call. His father felt outraged by his disrespectful manner.

"Come here this instant and sit down at the table," he cried.

Farwell obeyed so far as to seat himself as directed, and with an indifference more irritating than refusal would have been, and sat sullenly refusing to eat. His father eyed him with increasing anger.

"I will not bear this!" he cried at last. "Go upstairs this instant. You are not fit to be about among us, and I will look you up till you can use better manners."

Now the place of solitary confinement in that house since Farwell could remember had been the spare-chamber. Many a time he had sulked himself to sleep on the floor of that cold, clean, dark room, or idled away the unrepentant hours following with his eye upon the wall-paper, or counting the diamonds of the carpet pattern. He cared little to be shut up there now. He would as lief be there as anywhere. He knew not what he wanted. Certainly it was not the company of his family. He opened the window-blinds and looked over the meadows that lay toward the east of the house. They were still, empty, misty with the evening damp. The twilight faded more and more while he leaned there, fretting, and dreaming and arguing between the good and evil impulses in his soul. At last the moon rose, and her beams stole over the window-sill, across Farwell's idle hands, across the carpet, into the dark fire-place, where they made of the burnished andirons two columns of silver light. It seemed to Farwell that the moon designedly pointed them out to him, and how he hated them as he gazed at them. They stood upon the hearthstone with straddling legs and big heads, wearing an air of ugly possession and of conscious malice.

"How could my mother take them?" thought Farwell. "No wonder I am looked down upon, belonging to those who could do such a thing! It is a shame for us to have them here—a shame! I wish I could rid the house of them; I wish they had been buried in my great-grandmother's grave!"

Suddenly a new thought seized the restless boy. It was past ten o'clock now and the house and grounds were quiet. One after the other he hurled the andirons from the window. They fell each with a dull thud into the soft grass of the meadow below. Then Farwell reached out for the lightning rod which ran a foot or two from the window, and thereby he let himself to the ground. A minute later he might have been seen hastening away across the fields, bearing one of the glittering andirons over each shoulder.

That night was a sleepless one to Farwell's mother. She loved her oldest son above all her other children. There was often something winsome in his moody ways. Sometimes they were gay and affectionate, and when they were rough and passionate the very anxiety they caused intensified her regard for him.

But to-night his ungoverned temper seemed more alarming to her than it had ever done before, though she had often seen it in fiercer outbreaks. She had then tried to soothe away her anxiety for him. She had refused to look it fairly in the face. Now it had taken a new hold upon her mind. As she reviewed all the elements of evil and disaster at work in Farwell's nature, his future looked hopelessly dark to her; his peril seemed to wring her soul with anguish. All night long she lay weeping and pleading with God for him. She arose in the morning still in darkness as to what might best be done for him.

She glanced at him when he came down to breakfast, and saw that his angry mood had passed away; his face was quiet. She wished then to try and say to him something more serious than she had ever spoken before, and she gently asked him to come to the spare chamber for a moment, where she could talk with him undisturbed.

A derisive smile flickered over his face, but he consented, and led the way for her with an alacrity she did not understand. Once inside the door he pointed to the hearth empty of its glittering ornaments.

"Look there, mother," he cried, "I've rid the house of them! You'll never see them again. You brought them

here to please yourself; I've taken them away to please myself. I hated them; they were a disgrace to us."

A sudden light, like a sharp sword, shot through his mother's mind. She stood looking at the hearth, trembling, pale, thoughtful. This was what was needed then; the roots of her child's distemper must be plucked out of her own heart. Hurt and shamed by this rebuke she opened her penitent soul to receive it. Oh how mean, how hateful to her, were now the trifles she had coveted, and for which she had paid so much; even her child's soul it might be, dowered with indulged passions like her own, and degraded by her example.

As she stood silent tears of an infinite sorrow stole down her face. The boy watched her keenly, full of surprise at her gentleness and her grief. At last she put her arm about his shoulder, and drew him to sit down with her upon the bedside. There was a sweet, meek dignity in her manner he had never observed in her before.

"They were a disgrace to us, Farwell," she said; "though it was not for you to try to take it away. Try to understand me when I tell you I am glad you have seen it and felt it. I want you to see it all. I yielded to one moment's angry, injured feeling, and see what came of it; shame to me and mine, shame such as my own boy could not bear; a long unhappiness and discomfort in my own mind, and the loss of the dearest and pleasantest friends I had. Oh, Farwell, I want you to see it. That is what it is to be wilful; we do ourselves and others harm; we bring ourselves some great regret; I want you to see."

She paused, perceiving the boy was not yet ready to be diverted from her to himself.

The keen, hard look was again in his face.

"What are you going to do about it?" he asked.

Here was another step of the way pointed out to her. She hesitated but a moment, then took it meekly and steadily.

"I am going to Mrs. Lovell to say to her that I did wrong, and to ask her to forgive me. And we must take them back to her, Farwell. Whatever you have done with them, you must find them and take them back to her."

"Will she take them?" he asked.

"I do not know," cried the poor mother. "I may have made them hateful to us both. But oh, Farwell, I will ask her to forgive me as earnestly as I know how."

She did not know, being unconscious of the hurt he had received from Mrs. Lovell last night, what hope it was that now filled the lad's heart with gratitude and love to her. She did not know she was offering to take away the personal injury he thought the alienation had inflicted upon himself. His face lighted with gratitude and joyous affection.

"If you will do it, mother," he cried, "I will love you and listen to you always!"

Then was she more than repaid for what the repentance had cost her.

"Will you listen to me, Farwell?" she said. "Oh, listen now, dear boy. See what dear things, what priceless things we put in peril—love and honour and heaven—when we do not govern ourselves! It is always so. You have a wilful temper like mine, and it frightens me to think of it. If I only knew you would take the lesson to heart! Will you Farwell?"

"I said I would listen to you," he answered, "and I will."

He did not want to be driven too far from his boyish coolness and nonchalance, but she trusted that his words held a true promise.

Farwell had sunk the andirons in the deepest hole he knew of in the river that bordered his father's fields. But he brought them up with grappling hooks that afternoon, and at evening he and his mother set off with them for Mrs. Lovell's. Lois had not spared to tell her husband and children what she meant to do, and the whole family with serious faces, watched the two from the doorway as they departed.

It was not without some stirring of her old natural pride and resentment that Lois found herself approaching again her cousin's door. But with Farwell by her side, whose soul she seemed to herself to be trying to redeem, her repentance did not waver. And as her mind went back to the days before their quarrel, more than the old affection she had felt for Sarah revived in her heart.

Not so was it with the latter when she perceived who were her visitors, and saw from the andirons which Farwell held what was their errand. So great was her consternation that she would willingly have shut the door in their faces. She could not do that. Even if she had been quite ready to do it the tender, eager look upon Lois' face would have prevented her. There was a few moments' silence before Lois could speak, and when she did so the tears were raining down her face.

"I have come to ask your forgiveness, Sarah," she said. "I did so wrong you, and I have known it and hated it this long time. I want to undo it; I want you to forgive me!"

Sarah answered gently, but she drew back slightly as she spoke.

"I have long ago forgiven you, Lois," she said.

There was silence then till Lois made another effort.

"But won't you give me back your friendship, Sarah? I know I do not deserve it; I have been so wicked and caused such a long separation between us. But I did love you, Sarah, and I love you now. Won't you forgive me wholly?"

It was a searching question, and Mrs. Lovell quailed before it. But it seemed as if Farwell's presence paralyzed the good emotions struggling in her soul.

"I told you I had forgiven you," she said. "I feel no unkindness toward you. I could surely have no excuse for it after the way in which you have spoken to-night. But—I feel—that we have lived so long apart it would be difficult for us to resume any pleasant intercourse. The attempt would always be attended with constraint and difficulty. I think it had better not be made. You can feel yourself that our ways have parted."

"But I hoped it was not for always," cried Lois, sorrowfully; "though I know I deserve nothing else. It is my own fault. You see," she said to Farwell, anxious that he should not lose the warning, "I cannot undo it all!"

These words, so innocently said, confirmed Sarah in her suspicion that Lois' repentance, however genuine, had been now expressed for the sake of gratifying Farwell, and removing her restrictions from his intercourse with Clara; and her fear and dislike of him hardened her heart still more. Lois would have pleaded more with her for kindness for their old affection's sake, but she was exhausted with all the emotion and effort of the day, and she seemed to have no more words at command. Only she pointed to the andirons, saying humbly:

"We brought them because they are yours, Sarah. I am afraid I have made them hateful to you; but won't you take them, just to show that you forgive me?"

But Sarah shook her head. "I do not wish for them," she said. "You have had them so long, and valued them so much, I would on no account take them. They would only revive unpleasant thoughts."

Then as Mrs. Hewitt rose to go, the meekness of her manner, together with the look of weariness in her face, kindled into flame the gathering indignation with which Farwell had listened to Mrs. Lovell. He turned upon her, his cheeks burning and his eyes dark with passion.

"I can see through you!" he cried. "You pretend to be good and pious, and you are—"

But his mother had suddenly stepped between him and her cousin. "Hush!" she cried, and Farwell saw in her face the great terror and pain none but himself had ever brought there. "You shall not be angry!" she entreated. "You promised me that you would not. Remember, Farwell, remember! Trouble will come if you do not."

Farwell's face turned from red to pale; his clenched fists relaxed. Suddenly he knew that it was Clara's mother whom he had been ready to revile. He turned and lifted the rejected andirons as if they had been talismans, and so left the house.

"What shall we do with these, mother?" he asked, after they had walked some way in silence.

"We will keep them for a warning," she said.

From that day a change passed over Farwell. It was not that he grew less moody, but instead of giving vent to the wild exhilaration or strange vexation that might be reigning in his heart, he began to keep a check upon both. It seemed as if the keen eyes with which he had been so severe in judging others, were turned now upon his own soul. When his face clouded his brothers and sisters no longer needed to flee from him, for he himself forsook their presence, rambling off into the woods and fields. God has placed within our reach many sweet natural medicines for our spiritual distemper;—the green woods, the brooks, and the wild places of the rocks were such for Farwell. They spoke peace to his soul.

One day when he had returned from such a ramble, he asked his mother if he might return to school, with a view to being sent to college. She was surprised at his request, but she pleaded hard with his father to have it granted, and was rewarded by seeing him grow yearly more manly and diligent. He made the study of natural science his pursuit, and by the end of ten years it was known that he was likely to become a famous man.

Farwell did not seek Clara Lovell's company after the night on which he went with his mother to her house. The improvement in his character soon became known in the village, and reached Mrs. Lovell's ears. For a long time she was incredulous; but Farwell's appearance, as he returned at intervals from school and college, testified too plainly in his favour. She began to regret that she had received Lois with such needless coldness and alarm. And now her changed manner when she met the Hewitts, her lingering to speak with them, her respect and cordiality, told plainly her altered feeling. Lois was too happy in her new hopes for her boy to care for a more explicit repentance from her. Gradually visits began to be exchanged between Clara and Farwell's sisters, and soon all the old barriers between the families had fallen away.

Thus it befell that in course of time the burnished andirons stood upon the hearth of a new home, Clara's and Farwell's. They stood there with no such malicious look as they had once worn to Farwell's boyish eyes. Rather they beamed upon the young couple benignantly and with the conscious yet kindly dignity of age and enduring worth. They seemed the commissioned representatives of the good-will of ancestors long gone. "As long as you are worthy of us, we will support your good cheer," they seemed to say. What more could they be expected to promise?

And Farwell and Clara, as they looked down into the generous fire they had built, promised to themselves that there should be no quarrelling about their hearth-stone. And said Clara, for she knew both of Lois' and of Farwell's self-conquest. "We owe it to your mother, Farwell, that we dare hope for so much happiness and peace."—*M. E. Bennett, in Sunday Magazine.*

THE HUDSON BAY COMPANY.

The supreme control of Hudson Bay affairs is vested, under the charter, in a Governor, Deputy-Governor, and committee of five directors, all annually chosen by the stockholders at a general meeting held each November. These functionaries, residing in London, delegate their authority to an official resident in their American possessions, called the Governor of Rupert Land, who acts as their representative. The authority of the Governor is supreme, except during the session of his Council, which is held once a year, and continues its formal sittings for two or three days.

The other parties to the Council are the members of the "Fur Trade," which constitutes, in its relation to the Hudson Bay Company, the wheel within the wheel. From this the profits of the company may be said to be entirely derived. It constitutes the means by which the Company avails itself of the right to trade, which it possesses in its territories. The members of the Fur Trade reside entirely in the localities where the business is carried on in North America, and are employed in carrying out its actual workings. They are composed of the two highest grades of commissioned officers, called Chief Factors and Chief Traders. These furnish none of the capital stock, and receive their commissions merely as the rewards of long service, seldom

of shorter date than fourteen years, as clocks. No annual election of officials forming anything like the Company's London Board takes place among the partners of the Fur Trade. The only approximation to a common action which exists is afforded by the annual meetings of the Council before referred to, which all Chief Factors and Chief Traders are entitled to attend. Again, the Board in London have a special representative in Rupert Land in the person of the Governor. He is president of the councils of officers held in the country, and there is no instance of his having been outvoted or his action set aside by any such body. On the other hand the Fur Trade has no representative at the house in London.

The partners of the Fur Trade are connected with the Company under such provisions that their incomes fluctuate with the alterations of the annual profits of the trade. A definite number of shares composes their aggregate interest. Of these, a Chief Trader possesses one, and a Chief Factor two. Vacancies in their ranks are immediately filled up as they occur from the death or retirement of the members, the qualification necessary to obtain the commission being a majority of all the votes of all the Chief Factors. The candidates for a factorship are necessarily Traders, while those for a vacant tradership are from the ranks of salaried clerks, seldom of less than fourteen years' standing in the service.

The enormous extent of the territory over which the Hudson Bay Company carries on its trade, and throughout which depôts and posts are established, can scarcely be comprehended at a merely cursory glance. From Pembina, on the Red River, to Fort Anderson, on the Mackenzie, is as great a distance as from London to Mecca; the space between the Company's post at Sault Ste. Marie and Fort Simpson, on the Pacific, measures more than 2,500 geographical miles; from the King's Posts to the Pelley Banks is farther than from Paris to Samarang. The area of country under its immediate influence is about 4,500,000 square miles or more than one-third greater than the whole extent of Europe.

For purposes of trade the original chartered territories of the Company, and the vast outlying circuit of commercial relations, are divided into sections called the Northern, Southern, Montreal, and Western departments. Of these, the Northern Department is situated between Hudson Bay and the Rocky Mountains; the Southern between James' Bay and Canada, including also East Main, on the Eastern shore of Hudson Bay; the Montreal department comprehends the extent of the business in the Canadas; while the Western comprises the regions west of the Rocky Mountains. These four departments are divided into fifty-three smaller portions, called districts, each of which is under the direction of a superintending officer, and has a depôt fort, to which all the supplies for the district are forwarded, and to which all furs and other produce are sent for shipment to England. These districts are again subdivided into numerous minor establishments, forts, posts, and outposts. Over each of these there is an officer and from two to forty men mechanics, labourers and servants. Besides, the Company employs multitudes of men as voyageurs, manning and working the boats and canoes in every part of the territory. The discipline and etiquette maintained are of the strictest kind, and an *esprit du corps* exists between the three thousand of officers—commissioned and non-commissioned voyageurs and servants such as is only to be found in the army, or in an ancient and honourable service.

The forts and trading posts of the Company are scattered over its immense territories at distances apart varying from fifty to three hundred miles. A better idea may, perhaps, be obtained of their relative positions, and of the isolated lives of their garrisons, by imagining the broad State of Ohio planted in the middle of the fur country. In that event the Company would build one trading post in it.—H. M. ROBINSON, in *Harper's Magazine for June*.

THE TWO.

As to the question of the sexes, I think that woman's *l'air de femme* is the stamp of her inferiority. It ends the discussion with me. I can't respect my sex as I do the other while we are such creatures of dress. Here a man and his wife are projecting a journey. The man is equipped in an hour, and his attention is free for the higher considerations of the occasion, but the woman must have a week for her preparations, and starts off fagged out with shopping, and dressmaking, and packing. Go to Wilhelm's concert. The gentlemen performers are not distinguished at all by their dress, unless it is by its simplicity. Wilhelm's black coat is buttoned across his breast up to his collar, and his wrist hands are quite inconspicuous. But the lady singer comes in dragging a peacock's tail unspread, and tattooed from head to foot with colours and frills and embroidery. What is a wedding to a woman? It is a bride's satins and laces and jewels. The sentiment of the circumstance is all smothered in dress. She can neither feel solemn nor gay—she is a spectacle of clothes. You bring me Scripture for her relief: "Can a maid forget her ornaments, or a bride her attire?" I don't say she can any more than a leopard can change his spots: I only say it is something which stamps her inferiority.

If you quote revelation, I will quote nature. According to nature man should be apparelled in brighter colours and with more fanciful decoration than women, and should think more of his appearance. See the peacock and gobbler and rooster, and the male birds generally. The lion cultivates a flowing mane, but the lioness wears her hair as meek as a Methodist. The human female seems to have lost her natural prestige, and is fain to make herself attractive in meretricious ways.

Imagine a man compressing his ribs with stays, or trampling his legs with skirts; let alone swathing them up after the mummy fashion of to-day.

Imagine him spending an hour every morning in fixing his hair for a day-long torment. He will have his dress subservient to health and comfort and freedom of breath and motion. You say he is in bondage to the change of fashion as much as the women are. But he contrives to keep these conditions intact. His new styles are not allowed to in-

trench on his comfort and health and the higher interests of life. If he changes the cut of his hair, he still keeps the sweetness and unconsciousness of short locks: he does not let them grow inconveniently long, or canker his head with a frowsy chignon. If he changes the fashion of his coat, it is almost unnoticeable, and you may be sure it is at no sacrifice of ease. His pantaloons may be cut a little more bagging or a little more statuesque, but never with trails or any impediment to his natural gait. His hat is always the same serviceable sunshade, and his cap the same protection from the weather, no matter what the details of style.

Well, you say that the women dress to please the men, and if women are foolish men make them so. My answer to that is, that men are as fond of pleasing women as women are of pleasing men, and more so; but they have wit enough to accomplish their object without the monstrous sacrifices women make. Whether any amount of education and opportunity will give women this wit, or diminish the advantage man has gained, remains to be seen.—*American Sociologist*.

SWIMMING AND ROWING.

Every one ought to know how to swim. There is not the least art in the simple act of keeping the head above water. Trust the water, and the water will trust you. Keep yourself as far immersed as possible, do not allow even a finger to be above the surface, and you cannot sink if you try. No one knows how hard it is to sink until they have endeavoured to do so. Even in an ordinary bath the water floats the bather to the surface, and much more is it the case in the river or the sea. In fact, most of those who are drowned lose their lives because they drown themselves. They are so terrified with the feeling of having nothing under their feet, that they absolutely try to crawl out of the water upon their hands and knees. Then the water gets into their eyes and blinds them. A swimmer never closes his eyes while under water, and can see well enough to catch a sixpence before it reaches the ground. In fact, a first-rate swimmer can stand on one side of a ship, throw a sixpence over to the other side, dive under the vessel's keel, and catch the sixpence on the other side. There are absurd statements to the effect that if a swimmer dives, and closes his eyes, the pressure of water will prevent him from opening them. This is all nonsense, for it is just as easy to open and close the eyes under water as on land. Now to come to the question of learning to swim and its supposed dangers. There is no danger, and the human being swims as naturally as a frog if only put into the water at a sufficiently early age. Some years ago I saw Beckwith take his little child, only three years of age, drop her into the deep water, and push her into the middle of the bath. The little thing lay quite composedly in the water until her father threw a piece of tape over her, which she grasped, and so was drawn ashore. But the idea of being drowned never entered the mind of her father or herself. It was a similar case with me. I have no recollection of the time when the water was not as familiar to me as the land. My father took me to the river almost as soon as I could walk, and let me shift for myself. I never was taught to swim, because it came as naturally as walking. So here is an example of the great fact that danger when anticipated is practically abolished.

Now we come to say something about rowing, which has its element of danger, even though the rower knows how to swim. The boat may be capsized and he carried under it, and to be earned under a boat is no trifle. You cannot see your way, for the boat creates an impenetrable shadow. Your head and hands are covered with tar, and when you do emerge you are nearly as exhausted as if you had been keel-hauled according to the good old times of the British navy. All of us who have been oarsmen must remember our first efforts. How the sculls would not come out of the water, how feathering was an unapproachable mystery, and how at last the sculls came out of the water unexpectedly, and the unlucky rower was deposited on his back at the bottom of the boat, the sculls flying anywhere. It is not a bad lesson to be forced to understand that we cannot do anything without learning; and, easy as it looks, rowing is as difficult for a beginner as skating or playing the violin. Objections have been made to rowing on the ground that it is injurious to the heart or the lungs, or both. The statement is entirely untrue. Of course a man may be injudicious in rowing as well as in walking, or running, or hunting, but the fault lies with himself and not with the oar. The training of the Oxford and Cambridge boat crews is a sufficient answer to the question. The men are not allowed to put forth their full energies at first, but have their work increased day by day, with an occasional rest, until the race is to be rowed. At the end of the race one crew is sure to be exhausted—the other is in not a much better condition. Yet, so powerful is the effect of judicious training that in a few minutes both crews will be as well as ever, and probably cracking jokes with each other. There is a curious point connected with this race. Men of both universities wear their respective colours until the race is over. Then it is held to be etiquette for those of the winning side to remove their colours, while those of the losing side retain them for the day. The one does not wish to appear exultant in victory, and the other shows that there is no shame in defeat. I have seen and described nearly all the celebrated races, and have found this rule, though unwritten and unspoken, to be invariably carried out. As to the injurious effect of rowing on the after life of the oarsmen, I do not believe them. There are now living many men holding the highest rank in different professions, who are among the strongest and healthiest of their class, and who have been notable members of the university crews. As to the question of training, about which there is such difference of opinion, I propose to revert to it in a future paper. But, putting aside training, there is no doubt that the almost insatiable love of rowing, which is inherent in the British mind, has had a very strong influence on the British character. And, in order to avoid misunderstanding, I wish to state that in the single word British I include Scotch, Irish, Welsh, together with the singular miscellany of races with which England proper is populated.—*J. G. Wood, M.A.*

BRITISH AND FOREIGN ITEMS.

MR. GLADSTONE is expected to read a paper on the Church in Wales at the English Church Congress, next fall.

JOHN B. GOUGH will prolong his stay in Great Britain till October, and will deliver twelve temperance lectures in England and six in Scotland.

IN Italy the Papal party is coming to the front again. At a recent election they elected eleven candidates while the Liberals retained only five.

INFORMATION from Panama says that the revolution in Magdalena is over, and that President Kobles is in prison. About 600 lives were lost in the struggle.

GOV. TAFT, of Massachusetts, forbids the running of excursion trains on the Sabbath through the Hoosac Tunnel and its railroad connections which are owned by the state.

A SITE has been chosen in the north part of Berlin, where a new church is needed, on which to erect a church as a memorial of the preservation of the life of Emperor William.

THE Rivington Street Flower Mission has already distributed over 50,000 nosegays and growing plants among the sick and poor in the tenement-houses on the east side of New York.

A MORE rigid censorship of the press has been established in Russia. The "New York Herald" and a scientific magazine, it is said, are the only American journals allowed to enter.

WE believe that the Italian physicians were not far wrong who, in their Congress at Pisa, expressed the opinion that suicide is much promoted by the newspaper reports of cases that occur.

ROCHESTER UNIVERSITY has secured \$100,000 towards its additional endowment fund by three subscriptions, one of \$50,000 from J. H. Deane, and two of \$25,000 each from J. B. Trevor and J. Millbank.

THE Rev. Dr. Mullens, Secretary of the London Missionary Society, and his two associates have reached Zanzibar. Dr. Mullens's trip is for the purpose of superintending the establishment of the mission at Ujiji.

JOHN B. GOUGH is in his sixty-second year, has travelled about 420,000 miles and delivered nearly 8,000 lectures within the last thirty-seven years, and yet he has not been in bed a whole day from illness since 1846.

THE Moravians, as appears from their statistical report, just published, number in all 30,619. Of these 8,278 are in Europe, 5,705 in Great Britain, and 16,236 in the United States, besides 400 missionaries and their children.

THE reported failure of crops in England, Ireland and France seem to be confirmed, and the outlook, especially for England, is gloomy indeed, on account of the great business depression. The damage already is said to be so great that crops cannot recover.

A COMMISSION has been appointed in St. Petersburg to examine into the question whether the censorship of the press cannot be replaced by some system of supervision which shall allow greater latitude, while at the same time preserving the government's control.

AN encouraging indication of the improvement in business in the reduction of mercantile failures during the past six months, there having been 4,038 in the United States with liabilities amounting to \$65,000,000 against 5,825 a year ago, with liabilities of \$130,000,000.

THE Irish correspondent of the London "Christian World," referring to Dr. John Hall's visit to Ireland, says, "His visits to his native land are welcomed and utilized, too, as the frequent announcement of his name in connection with special services indicate."

PROFESSOR GEIKIE, the distinguished Edinburgh geologist, will give a series of lectures at the Lowell Institute, at the beginning of the next term. He will arrive next month, and after a few weeks of travel will return to Boston in time for the opening of the Institute.

IT is reported that the ex-Khedive of Egypt has arrived at Naples, with his four wives, two sons, and two hundred and twenty-five other members of his household and suite. If he can find a residence at Naples large enough to accommodate him, he will arrange to remain there for the present.

THE Empress Eugenie is about to leave England, and pass the remainder of the summer in the Castle of Salacz, in Croatia, which she lately purchased. On the first day of August it will be nine years since she assumed the regency of France, while Napoleon placed himself at the head of the army.

MR. IRA D. SANKEY arrived on Saturday from Europe, where he spent some months resting and singing. Mr. Moody was in New York to welcome his associate's return, and on Sunday the evangelists accepted Mr. Sawyer's invitation to take charge of the services in Cooper Union. The large room was crowded. Mr. Sankey sang, assisted by a chorus of 300 voices, and Mr. Moody preached a short sermon.

THE first confirmation service in Father Hyacinthe's congregation in Paris is to be administered by the Old Catholic Bishop of Switzerland, Bishop Herzog. The Pèrè applied to the Primus of Scotland, who had promised episcopal supervision; the Primus applied to the Swiss Federal Council for permission. The Council told him he was at liberty to do what he liked, as he was not to act independently, but as a substitute for a brother bishop.

DR. HENRY H. JESSUP, moderator of the recent American Presbyterian Assembly, has at Montrose, Penn., some specimen blocks of fragrant cedar cut from a tree on Mount Lebanon, which is estimated to be not less than 3,000 years old. For the purpose of aiding the female seminary at Tripoli, Syria, Dr. Jessup offers these blocks at \$5 each. He has also twelve boards of this wood, from 3 to 6 feet in length and from 8 to 11 inches in width, which he will also sell for \$25 each.

MINISTERS AND CHURCHES.

THE Rev. G. M. Milligan, M.A., leaves for the sea-side in a few days.

THE Rev. D. L. Munro, M.A., will conduct the services in Old St. Andrew's, Toronto, next Sabbath.

THE Rev. E. D. McLaren, B.D., of Cheltenham, has been unanimously and cordially called by the congregation of Lancaster.

REV. MR. YOUNG, having accepted the position of agent for Knox College, preached his farewell sermon at Picton on the 27th ult.

REV. J. R. BEATTIE, of Port Hope, conducted the services in connection with the communion in the Orillia Presbyterian Church last Friday.

AT the special congregational meeting of the Presbyterian church, Orillia, held on the 30th ult., it was resolved to proceed with the re-seating and other alterations in the church at once.

THE new structure erected by the Leeburn Presbyterian congregation to replace the building destroyed by fire last November was opened with appropriate services on the 27th ult., Rev. J. Sieveright, pastor of the congregation, preaching in the morning, and Rev. Mr. Graham, Egmondville, in the afternoon. The attendance on both occasions was large. The collection in aid of the building fund was \$30.

ON Sabbath evening, 27th ult., the pulpit of Division street Presbyterian Church, Owen Sound (Rev. Mr. Somerville's), was occupied by Mr. McIntyre, Principal of the Ladies' College, Brantford, who preached, says the "Tribune," an earnest sermon from John vii. 37: "If any man thirst let him come unto Me and drink." A large congregation listened very attentively to the sermon, which was excellent in its simplicity of language and earnestness of purpose.

ON Tuesday, the 29th ult., the Rev. D. L. McCrae was inducted to the pastoral charge of St. Matthew's Presbyterian Church, Osnabrock, by the Presbytery of Glengarry. Rev. Mr. Lang, of Lunenburg, preached an eloquent and appropriate sermon from Gen. ix. 37, 38. Rev. Dr. McNish, of Cornwall, conducted the ordination and induction services, thereafter addressing Mr. McCrae in suitable words. Rev. Mr. McGillivray of Lunenburg addressed the congregation in words brimful of kindly Christian advice.

AT a meeting of the Presbytery of Lanark and Renfrew, held in Calvin Church, Pembroke, on Wednesday and Thursday, 30th and 31st ult., Mr. M. H. Scott, M.A., was licensed to preach, having been appointed to a charge in Bristol. On Thursday evening a large congregation was present to witness the ordination of Mr. Taylor, B.A., who has been appointed to the Mattawa District as a missionary. Among the reverend gentlemen who took part in the proceedings were Crombie, of Smith's Falls, Christie, of Beachburg, and Ballantyne, of Pembroke.

THE scholars of the Sabbath school in connection with the Bank street Presbyterian Church, Ottawa, had their annual excursion on the 29th ult. They went down the river, by steamer, as far as Ottawa. The weather was all that could be desired, the trip, both down and up the river, being thoroughly enjoyable, whilst everything possible had been done to ensure the comfort and pleasure of the children during their stay at Buckingham. A little girl named Graham during the day fell from a swing and was severely injured. She was tenderly cared for and is out of danger.

SHORTLY after the settlement of the Rev. M. MacKenzie, formerly of Inverness, Que., as pastor of St. Andrew's Church, Richibucto, N.B., in August last, the ladies of his present charge resolutely and enthusiastically formed themselves into two sewing circles with the view of aiding in raising a fund for the building of a manse. With a perseverance worthy of all praise they met week after week for months, getting up all manner of useful and ornamental articles. It was deemed best to hold two bazaars instead of one for the disposal of the accumulated assortment of varied and beautiful articles, the one in the town of Richibucto, the other in Kingston, the one being the shire-town, the other the centre of the congregation. The bazaar in Richibucto was held first, on the 24th of June, and that at Kingston on the 9th of July. The amount realized after defraying all expenses was at Richibucto \$325, and at Kingston \$935—jointly the very handsome sum of \$1,260; forming a striking

proof of how much may be done, even in hard times, when people are truly earnest in their resolutions. A evidence of the state of peace and goodwill pervading the community here, it should be mentioned the bazaars were generously and liberally patronized and aided by all classes and denominations, Catholic and Protestant. A few days after the bazaar at Kingston a very beautiful lot consisting of one half acre was most generously presented for the proposed manse, by William Bowser Esq., of Kingston. Advertisements for tenders for the building are now published, and, judging from the plan, the manse will be a decided credit to the congregation, and an ornament to Kingston."

PRESBYTERY OF GLENGARRY.—This Court met at Alexandria, on the 1st of July. Dr. McNish was re-appointed Moderator, and Dr. Lamont Clerk. It was agreed to add Mr. Ferguson's name to the Home Mission Committee, and that the regular time for appointing same be at the March meeting. There was produced and read a call and relative documents from the congregation of Martintown and Williamstown in favour of the Rev. Peter McDiarmid, promising a stipend of \$700 with manse and glebe, and the same was sustained and ordered to be transmitted to Mr. McDiarmid. A reference from the session of Indian Lands was duly considered, and on motion of Dr. Lamont, seconded by Mr. Hay, was disposed of as follows. "The Presbytery having heard parties in the case, hereby resolve to send it back to the session, with instructions to deal with the matter in accordance with the laws of the Church." The Rev. Finlay McLennan, Moderator of the Roxborough session, asked leave to moderate in a call, which was granted. The report of the Committee on Statistics was ordered to be forthcoming at next ordinary meeting. The Rev. D. H. McLennan, M.A., gave notice "That inasmuch as certain irregularities in the conducting of religious services within the bounds have come to the Presbytery's notice, the matter will be taken up and fully discussed at next ordinary meeting. The Presbytery met at Cornwall by adjournment on the 17th ult. Dr. McNish reported that he had moderated in a call at Osnabrock in favour of Mr. David L. McCrae. The call was sustained, and Dr. McNish thanked for his diligence in the matter. Mr. McCrae, who was present, signified his acceptance of the same, and the Moderator was authorized to prescribe trials to him, to be heard on the 29th inst. The Presbytery appointed Dr. McNish to preside, the Rev. W. A. Lang, M.A., to preach, Dr. Lamont to address the minister, and the Rev. Alex. McGillivray the people. The edict of ordination was appointed to be served on the two following Sabbaths by the officiating minister. The Clerk reported he had received notice from Mr. Peter McDiarmid intimating his declination of the call from Martintown and Williamstown. The Presbytery again met at St. Matthew's Church, Osnabrock, on the 29th July, for the hearing of Mr. McCrae's trials, with a view to his ordination and induction. After subjecting Mr. McCrae to a rigid examination, his trials were sustained as highly satisfactory, and it was agreed to proceed with Mr. McCrae's ordination and induction at two o'clock p.m. Leave was granted to Rev. John Fraser to moderate in a call at Martintown and Williamstown on an early day. The Rev. Alex. McGillivray reported he had moderated in a call at Lancaster in favour of the Rev. Ebenezer D. McLaren, M.A., B.D., signed by 152 members and thirty-six adherents, and promising a stipend of \$1,000, with manse. The call was sustained, and ordered to be transmitted to the Presbytery of Toronto, and the Rev. Mr. McGillivray of Scarborough was appointed to represent this Presbytery before the Presbytery of Toronto. After the usual notices given to the assembled congregation and the edict having been returned as duly served, the Rev. W. A. Lang, M.A., proceeded to the pulpit and preached an able and appropriate sermon from the text, "The harvest truly is plenteous," etc. After sermon, Dr. McNish put to Mr. McCrae the questions appointed by Assembly, offered the ordination prayer, and addressed the minister on his duties and responsibilities, and the Rev. Mr. McGillivray addressed the congregation in suitable terms. The Presbytery appointed the next ordinary meeting at Martintown, (Burns' Church,) on the third Tuesday of September, at one o'clock p.m.—HUGH LAMONT, Pres. Clerk.

Hats for gentlemen at popular prices. Current styles ready. Fine silk hats \$3.25. Coxwell, hatter, 146 Yonge street, four doors north of Temperance street.

REPORT OF THE PRESBYTERY OF PICTOU ON THE HYMN BOOK.

The Committee appointed to examine the Hymn Book sent down to Presbyteries by the General Assembly, have to report as follows:

1. We regard the draft hymn book submitted to the Assembly as vastly superior to the draft hymn book originally sent down to Presbyteries. We approve generally of the omissions made in it.

2. Whilst, however, we consider the draft hymn book in its amended form a great improvement upon the original draft hymn book, we are far from deeming it as satisfactory. We are strongly of opinion that several omissions and alterations should yet be made in it.

3. The further omissions and alterations which we consider desirable are as follows:

(1) That the following hymns should be omitted: 8, 29, 38, 43, 46, 64, 82, 83, 86, 100, 125, 157, 190, 204, 243, 248, 254, and 258.

We admit that the 86th is a hymn of much grandeur; still inasmuch as it teaches, if not directly at least by implication, that the resurrection of the righteous shall take place before that of the wicked, we cannot approve of retaining it. We have no special objection to the 254th hymn; as it is, however, a version of the 121st Psalm, and as we have already a very excellent version of that Psalm, we see no reason for giving it a place in our hymn book.

(2) That the following verses should be omitted: 105: 3—136: 3—138: 3—148: 2—162: 3—224: 5—229: 4—240: 3—and 250: 3.

136: 3 is omitted in Schaff's "Christ in Song," "Hymns Ancient and Modern" and the Wesleyan Hymn Book. It is not a part of the original hymn. It was composed by Cennick. The last line, however, is not as Cennick left it. It was altered by Madan. 138: 2 is omitted in the English Presbyterian Book. 240: 3 is also omitted in that book.

(3) That certain alterations should be made in the following hymns:

1, 2, 28, 34, 39, 41, 49, 84, 115, 135, 159, 185, 195, 217, 220, 265, and 273.

The alterations which we consider desirable are as follows: That No. 1 be given as in the Free Church Hymn Book. That book omits verses 3, 4, and 5, and gives the first line of the last verse thus,—"Keep Thou Thy Cross before my closing eyes." Hymns "Ancient and Modern" and the U. P. Book also omit verses 3, 4, and 5. We think the 5th verse should at any rate be omitted. The E. P. Book gives the last verse in the same way as the F. C. Book. Instead of "Thy testamental cup I take," it has "Thy cup of blessing I will take."

That in 28 the 3rd verse is omitted and that "Jesus God's exalted Son" be put in the place of "Jesus Christ, your Father's Son." These changes are made in the E. P. Book.

That 34: 2 be given as in the Wesleyan Hymn Book. It reads thus:

"Love's redeeming work is done;
Fought the fight, the battle won;
Lo! the sun's eclipse is o'er,
Lo! He sets in blood no more."

That 39 be given as in Duryea's Presbyterian Hymnal and the Andover Collection. It is given almost in the very same way in the Wesleyan Hymn Book. The first verse runs:

"Come, Holy Spirit, come,
Let Thy bright beams arise;
Dispel the sorrow from our minds,
The darkness from our eyes."

The verses are also given in a different and better order. That the last four lines of 41 be given as in the Andover Collection and the Old U. P. Book, or as in the E. P. Book, or as in "Hymns Ancient and Modern." In the Andover Collection it is given as follows:

"Lord Jesus, be our constant guide,
And when the word is given,
Bid death's cold flood its waves divide,
And land us safe in Heaven."

That 49 be given as in the E. P. Book. The second verse is omitted, and the verse beginning, "Let not conscience make you linger," retained. That 84 be given as in the E. P. Book. That in 115 the last two verses be omitted and the following verse added:

"Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine."

That 135 be given as in Duryea's Book, or else

omitted. That 159 be given as in the E. P. Book. For "I always trust in Thee," it has "I'll always trust in Thee." That 185 be given as in the U. P. Book. For "Nor in unsmple ways ensnared" it has "Nor with deceit our hearts ensnared." It omits the 5th verse. We think that there are good reasons for omitting it. That in 195 the first four lines be given as in the Andover Collection. They run thus.

"O'er the gloomy hills of darkness,
Look my soul!—be still and gaze;
See the promises advancing
To a glorious day of grace."

That in 217 "Hear our solemn litany" be changed as in the Andover Collection to "Hear, O hear our humble cry," and that the 4th verse be omitted. We strongly object to the expression, "By thine hour of dire despair."

That 220 be given as in the F. C. Book. It omits the last four lines of the second verse. The E. P. Book, "Hymns Ancient and Modern," and the Old U. P. Book also omit them. That in 265 the 3rd verse be omitted as in Duryea's Book, and the verse beginning "When sorrowing o'er some stone I bend," added. That 273 be printed in verses of four lines and the last four omitted. It is omitted in the old U. P. Book. The new U. P. Book omits the whole hymn.

4. We are not prepared at this meeting to report concerning the forty-five new hymns which the Committee have added, or to submit a further list of hymns which it is desirable to add.

5. It is desirable that the Presbytery should consider at an early date whether a selection from the Paraphrases should be incorporated in the hymn book.

6. The Assembly's Committee on the Hymn Book state that they have resolved to make verbal alterations in fourteen hymns. It would, we think, be desirable that when the Committee send down to Presbyteries the fifty-five new hymns, they should also send down the amended verses or lines. Presbyteries should have an opportunity of expressing their approval of the alterations resolved upon.

All of which is respectfully submitted.

A. MCLEAN SINCLAIR, *Convenor.*

July 1st, 1879.

The Presbytery, after careful consideration, unanimously approved of the omissions and alterations proposed. It was also agreed to recommend the omission of the verse "Return, O Holy Dove, return" and especially of the hymn "There is a fountain filled with blood." The report as thus amended was adopted.

MEETINGS OF PRESBYTERY.

BROCKVILLE. At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.

OTTAWA.—The next meeting of this Presbytery is to be in Bank street Church, Ottawa, on Tuesday 5th August.

BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.

STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9.30 a.m.

LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.

KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.

MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.

BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

TORONTO.—On first Tuesday of September, at 11 o'clock a.m.

SAUGEEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.

GUELPH. In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.

PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.

LONDON. In the First Presbyterian Church, London, on the third Tuesday of September.

PETERBORO.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.

MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2.30 p.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.

GLENGARRY.—In Burns' Church, Martintown, on the third Tuesday of September, at one o'clock p.m.

PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH.

At Florence, Ont., on Saturday, July 19th, wife of Rev. W. C. Armstrong, of a daughter.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIII.

Aug. 17, 1879. } THE CHRISTIAN ARMOUR. { Eph. vi. 10-20.

GOOD'S TEXT.—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. vi. 11.

HOME STUDIES.

- M. 1 Pet. v. 1-9 The adversary.
- T. Luke xiii. 24-35 Satan's devices.
- W. 2 Cor. x. 1-27 The weapons of our warfare.
- Th. 1 Thess. v. 1-11 Breastplate and helmet.
- F. Eph. vi. 10-20 Christian Armour.
- S. 2 Tim. ii. 1-10 A good soldier.
- S. 2 Tim. iv. 1-8 A good fight.

HELPS TO STUDY.

The Epistle of Paul to the Ephesians was written in Rome, it is supposed during the Apostle's first imprisonment there, about A.D. 62. The Ephesians were the inhabitants of Ephesus, which was the chief city of Ionia, a province in Asia Minor, bordering on the Aegean Sea. This city was the great centre of the worship of Diana, whose temple there was one of the seven wonders of the world, and to whom the inhabitants were fanatically devoted, as we may learn from Acts xix. In this stronghold of idolatry Paul staid three years (A.D. 54-57) and there he founded a Christian Church. The first three chapters of the epistle are doctrinal, setting forth the work of the Father, of the Son, and of the Holy Spirit, in the choosing and redemption of the Church and in its union to Christ; the last three chapters are eminently practical, describing the worthy walk (or conduct) of those who receive the heavenly vocation (chap. iv. 1), in unity (iv. 1-10), in newness of life (iv. 17-32; v. 1-33; vi. 1-9), in the strength of the Lord (vi. 10), in the Christian armour (vi. 11-20). The text of the lesson calls our attention to the enemies, the equipment, and the conflict.

I. THE ENEMIES.—vers. 11, 12. Not flesh and blood: not men like ourselves, but beings much more crafty and powerful—principalities, powers, the rulers of the darkness of this world, spiritual wickedness (or rather wicked spirits) in high places. To meet the superhuman cunning and power of these adversaries the Christian needs Divine wisdom and strength; he needs to be strong, not in himself, but in the Lord and in the power of His might. They are neither myths nor personifications of evil, nor mere abstract qualities; they are real, live personalities, led by a real personal chief called the devil or Satan, and actively, though invisibly, engaged in opposing the cause of God in the world and in the destruction of human souls. A recent writer says:—"The devil is shrewder than the Chinese. He doesn't come at us with gongs and banners when he wants to bring us into submission. He gives no signal of his approach. He even much prefers that we should not suspect his proximity. He is sly and cunning. He watches for our unguarded moments. He looks to see if there are unprotected joints in our armour; if there is but an exposed heel which he can bruise; and the slightest opening he goes for. The devil doesn't commonly propose gross sins to a person of refined nature. He is very careful not to shock the sensibilities of the most fastidious in his temptings. He will try to make uncharitableness seem virtuous indignation; selfishness he will suggest as prudence; unbelief he likes to have called liberalism. He greatly dislikes to have his suggestions known by their right names. And the best reason for our having on all the armour of God at all times, is that we can never know where the devil will strike at us, or when, if we are unprotected or off our guard."

II. THE EQUIPMENT.—vers. 13-17. This equipment or armour, offensive and defensive, is *imperatively necessary*. Verse 11 teaches us, by implication, that if we do not put on the whole armour of God we shall not be able to stand against the wiles of the devil. The defensive armour is *complete and efficient*. It constitutes a full panoply, covering the Christian warrior from head to foot, that is, protecting him from all kinds of evil, come from what direction they may. There is only one offensive weapon mentioned, but it is a good one. David, no doubt, prized it as highly for spiritual warfare as he prized the sword of Goliath for carnal warfare, and would probably have been quite as ready to say of it "There is none like that; give it me." (1 Sam. xxi. 9.) While Paul was writing this epistle (or letter) to the Ephesians, it is very likely that he was constantly guarded by Roman soldiers in complete armour; so he had his illustrations before his eyes. In ancient times, when there was no gunpowder, and almost all the fighting was done "hand to hand and foot to foot," the soldiers protected their bodies with various pieces of defensive armour which have in modern days been cast aside as cumbersome, and as affording little or no protection against the weapons now in use. The modern soldier has no helmet nor breastplate nor shield, but the modern Christian needs his spiritual armour just as much as Paul or the weakest Christian in Ephesus did. The different pieces of this armour, as set before us in the lesson, are:

The Girdle.—Having your loins girt about with truth: The girdle surrounded the waist and kept the clothing and the other parts of the armour in their proper place. It is by coming to a knowledge of the Truth of God, as contained in the Bible, that the Christian is enabled to bind his armour about him. There is also a reference here to the truth or truthfulness of the Christian's own character.

The Breastplate.—Having on the breastplate of Righteousness: This must be an important piece of armour, for it is represented as protecting the heart, a very slight injury to which would be fatal. The primary reference here is to the righteousness of Christ, which not only saves the believer from wrath and constitutes his title to heaven, but is also a source of satisfaction and comfort to

him on his earthly pilgrimage, and of inestimable service in the contest with sin and Satan. Were it not for the knowledge that the righteousness of Christ is his, the Christian would yield to the enemy's temptations and relinquish all hope (on account of his own sinfulness), and thus sink deeper into sin. There may also be a secondary reference to the consciousness of rectitude, on the part of the Christian, in respect to his loyalty and fidelity to Him who has called him to be a soldier.

The Shoes.—And your feet shod with the preparation of the Gospel of peace: The apostle calls upon the Christian soldier to "stand," but he also indicates that he is to be prepared to *march* when the order is given to do so. The ancient warrior might, perhaps, be able to stand and fight without shoes, or sandals, but he could not well march bare-footed. The Christian soldier is to be a messenger, and though engaged in war he is to bear the Gospel of peace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

The Shield.—Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked: The shield most commonly used by the Roman soldiers in Paul's time was of oval form and about four feet long by two and a half feet wide. It was a piece of metal or wood, covered with leather well oiled, to be held before the soldier so that a blow from an enemy's sword or lance might strike the shield instead of the body. Enemies then used to throw darts lighted at the end, to burn as well as wound, and they often flung burning torches against walls and tents. Paul tells Christians to take the shield of faith; when the soldier had a shield before him he felt safe from danger, and so with faith in Jesus the believer is secure.

The Helmet. And take the helmet of salvation: "But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." (1 Thess. v. 8). It is probably the hope of salvation that is meant in our lesson also. The helmet protected the head, and was generally made of brass or some other metal. Like the breastplate, it guarded a vital and very vulnerable part, where even a seemingly slight injury would be apt to prove fatal.

The Sword. And the Sword of the Spirit, which is the Word of God: Being thus fully equipped with defensive armour, the Christian is ready to take the sword in hand. It is a tried weapon. It was this weapon, and no other, that the Saviour Himself used in the conflict with Satan on the occasion of his temptation. His answer to every attack of the adversary began with "It is written."

III. THE CONFLICT.—All this preparation and equipment implies that there is fighting to be done. There are two opposite powers or kingdoms at constant war in this world—the kingdom of God and the kingdom of Satan. The devil is the god of this world, and ever since the fall, men, in their natural, sinful condition, are his subjects. Believers are subjects of the kingdom of God, but they still find the kingdom of evil existing not only around them but within them. There can never be peace between these two powers. The Christian must fight, not only for his King but in his own defence. It is a struggle for life. He must destroy his spiritual enemies or be himself destroyed. But he is not content with mere self-defence. As God enables him he makes inroads on the kingdom of darkness and tries to be the means of setting some captive free. He is not sent on a warfare at his own expense. God has provided the armour; He also provides the strength, and the means of support by the way; but the Christian is directed always to seek God's help, Praying always and watching. John Bunyan's Pilgrim found "all-prayer" effective when all other weapons failed. When Nehemiah's enemies threatened him he prayed and set a watch. He who watches most will need to fight least because not surprised. Praying for others is sure to bring good to the person that prays. It was when Job prayed for his friends that the afflicting hand of God was removed from him and blessings were poured out upon him in abundance. Paul requests the Ephesian Christian to pray for him that utterance might be given him that he might open his mouth boldly, to make known the mystery of the Gospel; and the Christians of the present day are taught by this that they ought to pray in like manner for the ministers and missionaries who are now proclaiming the Gospel.

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REMEMBER always to live in peace. It is a dreadful thing to be at war with those around us. Be kind to everybody. If you cannot live quietly with any one of your companions, withdraw from him. It is a sad sight to see boys or girls engaged in disputes or quarrels. The Lord Jesus never quarrelled with anybody, though He was oftentimes cruelly treated.

Be very kind to the weak, and poor, and the unfortunate around you. God long ago said, "Ye shall not afflict any widow or fatherless child." He also said, "Thou shalt not curse the deaf, nor put a stumbling block before the blind." It is both mean and wicked to take advantage of the infirmities and misfortunes of those around us.

Use your best efforts to become wise. "Wisdom is the principal thing; therefore get wisdom." If you do not know a thing, ask others. This is scriptural. God said to the Jews: "When your children shall say to you, what mean ye by this service? ye shall say, it is the sacrifice of the Lord's Passover." We should think before we speak, and not thoughtlessly ask silly questions. "Better is a poor and wise child than an old and foolish king."

Watch your lips. "Keep your tongue from evil, and your mouth from speaking guile." "Life and death are in the power of the tongue." Ask yourself if it is right for you to say anything; then try to speak kindly and truly and soberly. Childhood and youth spent in sin are a great vanity. Beware of evil speaking.

Be not too fond of play. Life is a serious business. It is right that young people should have their time to play. But some hate work and hate their books, and love their ease and would rather play all the time. Learn to find your joy in doing your duty. It may be hard for you to do some things, but try your best, and by degrees they will become easier.

Obeys your parents. Obeys them promptly, cheerfully, in all things that are lawful. I hope they would not command you to do a wicked thing. "Children, obey your parents in the Lord; for this is right." "Honour thy father and mother; that it may be well with thee, and that thou mayest live long on the earth." It is safe for old or young to do anything that God bids them. It is very unsafe for them not to do what He commands.

Let your conduct towards God be very humble. We are all sinners, and you are no exception. God hates a lofty spirit. We ought all to be humble, and never lift up our heads in pride.

Be thankful to God. He has done a great deal for you. What a mercy it is that He did not let loose the passions of bad men against you, as He did against those children in Bethlehem, when a voice was heard, lamentation, and weeping and great mourning, Rachel weeping for her children and would not be comforted, because they were not.

Be very kind and respectful to old people. Never make fun of them. Their age itself should protect them. You remember the

children that mocked the old prophet, Elisha, crying "Go up, thou bald-head; go up, thou bald-head." And you remember how God sent forth two she bears out of the wood, and tore forty and two young persons. Children may often be gay without any sin; but let them never make merry over the appearance or infirmities of old people, and especially of aged ministers.

Do all you can to be like Jesus Christ. He was the best model that children ever had. He is the best friend they now have. When on earth, He cured sick children just as He cured other people. Oh, that everybody, old and young, would trust the Saviour.

THE LITTLE SWEARER.

ONE day, as I was passing by a school-house, my attention was attracted by a group of children playing together; and among them I noticed a little boy not more than six years old. He was a remarkably handsome little fellow; his hair curled all over his head, and he had the brightest black eyes I ever saw. I stood a few minutes enjoying their frolics; for there is no sight more pleasant to me than a group of children playing in harmony together. The wind was blowing strong; and while I stood there one of the group caught off the little fellow's hat and threw it up into the air. The wind took it and carried it along, and the little fellow had a hard chase after it, he would come almost up to it, and put out his hand to catch it, and then away it would fly again, and he would start off again after it. At last he caught it, and, as he looked around and laughed, and the wind blew back his curls, I thought I had never seen a brighter and more handsome face. But, as he came running back towards the group of little boys, and with the dreadful words which I will not repeat, he cried, "Charley, you had better not try that again!" Oh, how I shuddered at the sound! The little boy was not in the least angry, for he was laughing when he said it; and, if he had been very angry, that would not have been any excuse for him. I sat down on a large stone near by, and called the children to come to me; and, being a great favourite among them, they all came in great haste and gathered around me, and among them the little boy, who was a stranger to me. I took him by the hand, and asked, "Who is this little boy?" "Robbie Brown," said one of the boys. "Well," said I, "I never saw Robbie before, and yet he has made me feel very badly indeed just now. He said something so very wicked to Charley, after he picked up his hat. Do you know what I mean, Robbie?" The little stranger looked up at me, and his eyes filled with tears. "Did you not know that it was wicked to say those words, Robbie?" "No ma'am," said he. "I knew you did not mean any harm to Charley when you said it, because you were playing very pleasantly together, and you did not look as if you were angry; but still you said the same as to wish God would send Charley's soul to that dreadful place that is called in the Bible a lake of fire and brimstone, where he would suffer forever! Now, my lit-

tle friend, if you do not try now and break yourself off this dreadful habit, you will grow up to be a swearer. Never mention the name of the great and holy God lightly, or in play, but learn to pray to Him to forgive you your sins, and make you a good boy."

Oh, for a holy fear
Of every evil way!
That we might never venture near
The path that leads astray!

Wherever it begins,
It ends in death and woe;
And he who suffers little sins,
A sinner's doom shall know.

TIMOTHY AND HIS MOTHER.

IF there be one word more touching and musical than another in our language, I suppose it is that which is first on our lips in infancy, and often last in the hour of death, the word *mother*. For the roughest and the most hardened, as well as for the giddiest and most trilling, *this* word has a spell that belongs to no other, until we learn that there is One who loves us as even a mother never could, then her name yields to that of Jesus. Happy the child who learns to love and honour his Saviour from his mother, and his mother for his Saviour.

There was a Jewish mother, long years ago, who, blessed herself in the knowledge and love of her God, spared no pains to bring up her little son in the same teaching that she had received in her own childhood from her grandmother. She had married, indeed, one who was not formerly of her own religion, and perhaps her husband's early training having been in the follies of the idolatrous Greeks, made her the more anxious to establish her boy in the worship of the God of her forefathers, the Lord Jehovah. Day by day, while he stood at her knee, his dark eyes lifted up to hers with all the trustfulness of childhood, would she unroll before him the parchment records which told in words that could not err the histories of the past, and our wisdom as well as our hopes for the future. It seems that her labours were early crowned with a measure of success; he maintained a stainless character amidst the many temptations which beset the season of early youth; and though he was not yet a believer in Jesus of Nazareth, there was that about him which attracted the great Apostle of the Gentiles, when he passed through Timothy's native city. He seemed at once to take him to his heart as an adopted son; he sowed the good seed of the Gospel on the kindly soil which had been long since prepared by God's blessing on his mother's training; and when he had himself found the pearl of great price, the young Christian desired nothing better than to bring others to share his own joy. Faithfully he stood beside the beloved father of his adoption, amidst sore persecutions, perils by land and by sea and deaths oft, and he lived so far to reap the earthly reward of fidelity, that he received from the Apostle's own hand the important bishopric of Ephesus, and died himself the spiritual father of many souls.

AS LITTLE thieves, being let in at the window, will set open gates for greater thieves to come in at, even so, if we accustom ourselves to commit little sins, and let them reign in us, they will make us the fitter for greater offences to get the advantage of us, and to take hold of us.

Words of the Wise.

THERE is nothing terrible in death but that our life hath made it so.—Matthew Henry.

FAITH is the soul's trust in Jesus as our salvation. It ought to bring a delightful sense of security.

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

THAT was a good prayer of the old deacon: "Lord, make us willing to run on little errands for Thee."

THE infidel Arab said, "I will loose my camel and trust in God." The man of faith says, "I will tie my camel and trust in God."

Let us be content in work, To do the thing we can, and not presume To fret because it's little.

—Mrs. Browning.

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

A HEART divided between God and man, though it may trim the matter so as to appear plausible, will, in the day of its discovery, be found guilty.

It is not sufficient that we have some doctrinal knowledge of Christ, or that we make a profession of faith in Him, but we must hearken to His word and obey Him.

ALL who are savingly converted are called by the grace of God; their conversion is the effect of His good pleasure concerning them, and is effected by His power and grace in them.

JACOB's heart was never so full of joy as when his head lay hardest. God is often most present with us in our greatest dejections, and loves to give comfort to those who are forsaken of their hopes.

THE joys of the world bring sorrow, but the sorrows of repentance are full of joy. If it be bitter anguish to know that we are sinners, is it not unspeakable joy to know that we are saved by grace?

CHRIST is an inhabitant in the soul of every good Christian. Where His Spirit dwells, there He dwells; and He dwells in the heart by faith—by means of the continual exercise of faith upon Him.

It would be of great use for the discovery and confirmation of the truth, if the disciples of Christ would compare their observations and experiences, and communicate to each other what they know and have felt in themselves.

THERE are men in the world who wear a girde of fret, as trying as any friar's to annoy themselves. They fancy that in such experience is to be found the highest fulfilment of religious duty, and the truest expression of this world's probation.—Rev. Stephen H. Tyng.

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.

Little crosses, little cares, Little things that give us pain, As we bear them ill or well, Turn to endless loss or gain.

Little trials now may bring Golden lessons to the heart, Which, perhaps, in after-years, Sinner sorrows must impart.

—Countess of Rothes.

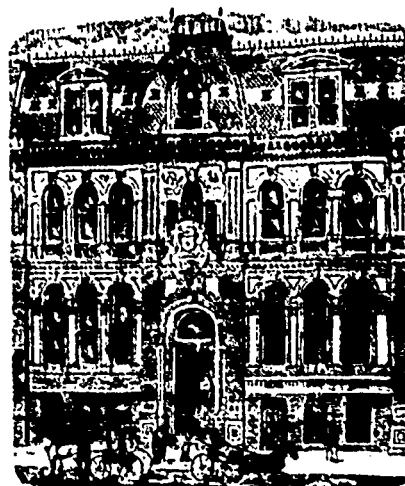
THOSE who have been kept faithful in great trials for the time past, have reason to hope that the same grace will be sufficient to help them still to live by faith, till they receive the end of their faith and patience, even the salvation of their souls. If we live by faith, and die by faith, our souls are safe forever.

EVERY real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the Rock that is higher than ourselves.—W. E. Gladstone.

THE source, or motive, of giving to God, and the purpose to which the money given is to be applied, are entirely distinct. The purpose should never serve as the motive. Men are not to give because money is necessary. They are to give simply because giving is necessary. And giving is necessary for the sake of the giver. It is for the giver's own benefit that God expects him to give.—Churchman.

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Market Reports.

TORONTO, Aug. 6.

MARKET PRICES.—Wheat, fall, per bush, \$0 75 @ \$1 00. —Wheat, spring, per bush, \$0 95 @ \$1 00. —Barley, per bush, 40c @ \$0 50. —Oats, per bush, 30c @ 40c. —Peas, per bush, 35c @ 40c. —Rye, per bush, 30c @ 40c. —Dressed Hogs, per 100 lbs, \$3 50 @ \$6 00. —Beef, hind quarters, \$0 10 @ \$0 20. —Beef, fore quarter, \$0 00 @ \$0 00. —Mutton, per 100 lbs, \$0 00 @ \$0 00. —Chickens, per pair, 35c @ 50c. —Ducks, per brace, 60c @ 85c. —Geese, each, 40c @ 70c. —Turkeys, 75c @ \$1 50. —Butter, 1/2 rolls, 16c @ 18c. —Butter, large rolls, 12c @ 13c. —Butter, tub dairy, 11c @ 12c. —Eggs, fresh, per dozen, 12c @ 14c. —Eggs, packed, 09 @ 10c. —Apples, per brl, \$3 50 @ \$4 00. —Potatoes, per brl, \$1 25 @ \$1 50. —Onions, per brl, \$2 25 to \$2 75. —Hay, \$0 00 to \$08 00. —Straw, \$5 00 to \$6 00.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$5 00 to \$5 10. Extra, \$4 80 to \$4 85. Fancy \$4 80 to \$5 00; Spring Wheat, extra, \$4 75 to \$4 80; No 1 Superfine, \$0 00 to \$0 00. —Oatmeal, \$1 80 to \$1 90. —Cornmeal, small lots, \$0 00 to \$3 00. —Cheese, in lots, 5c to 7c; Cheese, in small lots, 6c to 8c. —Pork, mess, per brl, \$12 50 to \$13 00. Extra prime, per brl, \$00 00 to \$00 00. —Bacon, long clear, 8 1/2c to 7c. —Bacon, Cumberland cut, 6 1/2c to 7c. —Bacon, smoked, 7 1/2c to 8c. —Bacon, spiced roll, 9c to 10c. —Hams, smoked, 10 to 11. —Hams, sugar cured and canvassed, 11c to 13c; Hams, in pickle 10c to 00c. —Lard, in tinnets, 8 1/2c to 8 3/4c; Lard, in tierces, 7 1/2c to 8c. —Eggs, fresh, 10c to 12c. —Dressed Hogs, \$5 00 to \$6 00. —Live Hogs, \$0 00. —Dried Apples, 4 to 4 1/2. —Salt, Liverpool, coarse, 80c to \$0 00. Liverpool, fine, \$1 40 to \$1 65. —Goderich, per brl, \$1 00 to \$00 00; Goderich, per car lot, 95c to \$00; Goderich, coarse, per bag, \$00 00 to \$00 00; Caliali Salt per ton, \$15 00 to \$00 00.

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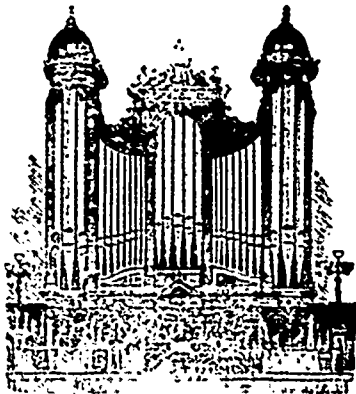
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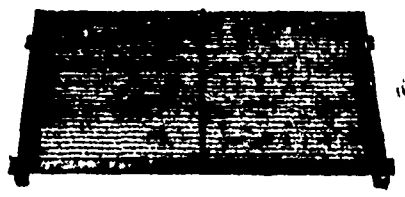
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