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THE PRESBYTERIAN

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NOTES OF THE WEEK.

WE beg to acknowledge the receipt of \$1, for the Canadian Children's Cot in the Toronto Hospital, from "M. ...," Dunbarton, Ont.

WE see that the Provincial Sunday School Convention of Ontario is to be held in this city on the 7th, 8th, and 9th of October next.

MR. CHARLES SPURGEON, the elder of Mr. C. H. Spurgeon's twin sons, has just been recognized as pastor of the South street Baptist Church, Greenwich.

ACKNOWLEDGMENT. Rev. Dr. Reid begs to acknowledge the receipt of \$4.50 from an anonymous friend, in a letter signed "yours in Christ Jesus." The money is given to Home Missions.

GEORGE MACDONALD, the novelist, seems to be in great demand as a preacher just now. He appears nearly every Sunday in some London pulpit. He is ready for work anywhere and everywhere.

WE are pleased to notice that Mr. J. W. Reid, son of Rev. Dr. Reid of this city, has been appointed assistant teacher in the Bradford High School. There were fifty-four applications for the position; and the Board are to be congratulated on the wisdom of their choice.

REV. NEWMAN HALL, the noted independent preacher of London, is suffering a grievous affliction in the infidelity of his wife, from whom he has just obtained a divorce. Mr. Hall stands very high on both sides of the water, as a pure and devout man, an honour to the Christian ministry. He is entitled to deep sympathy.

ADVICES from Australia and the Sandwich Islands have been received in San Francisco. Heavy floods have occurred in portions of New South Wales. The beach near Palliser Bay, New Zealand, has been strewn with the wreckage of a large vessel, and all on board are supposed to be lost. The volcano of Kilauea, in Hawaii, is in eruption.

THERE is truth in this paragraph, which we clip from one of our exchanges. We hope some men will lay it to heart. "When a preacher goes astray, men who have been all their years of manhood covered with the same slime of wickedness, will roll their hypocritical eyes and swear preachers are the worst men in the world."

MISS JENNIE ANDERSON, organist of Knox Church, St. Thomas, was presented with a purse containing \$65, as an expression of good will from the congregation, prior to her departure to British Columbia. The presentation took place at the residence of Mrs. Ruthven, on Elgin street, being made by Miss Flora Campbell, while Miss Jennie Burns read an address on behalf of the church choir.

THE wife of Rev. Mr. Mirkle, of Chester, Nova Scotia, who was badly burned recently while in a carriage with her husband, has since died. Mr. Mirkle was smoking a pipe, and a spark from it ignited her dress. His hands were so badly burned while trying to extinguish the fire that the flesh has been cut from them with scissors. This is a solemn warning to smokers and especially to smoking ministers.

FATHER HYACINTHE publicly announces that he neither seeks to found a new religion, nor to introduce Protestantism into Catholicism. He seeks only to purify the Catholic Church from its corruptions. He thus formulates the reforms which he desires to be made: 1. Rejection of the infallibility of the Pope. 2. Election of bishops by the clergy and believers. 3. Preaching of the Bible and general services in the national language. 4. Liberty of marriage to the priest. 5. Liberty and morality in the confessional.

"THE SALVATION ARMY" is the title of an organization that is making some stir in England just now. It is under the leadership of a man calling himself "General Booth." It has its stations in all parts of the country. The members of this army give themselves to evangelistic work, chiefly among the ignorant and degraded classes. Their literature and methods are of a very peculiar character. They could not well be otherwise, for the men engaged in the work are "converted" clowns and fighters and so on. It would not be right, however, to say that they are doing no good. They may benefit men and women who cannot be reached very easily by other means.

DEAN STANLEY's permission to erect a monument in Westminster Abbey in memory of the late Prince Imperial meets with considerable protest. The London "News" has this to say: "On what possible ground can the son of Napoleon III. claim a place among our illustrious dead? He was but a guest in our country, was in no way personally distinguished, except for his misfortunes, and his accidental death while in the field with British troops, cannot entitle him to be ranked side by side with the late Lord Lawrence. Let the army, with which the Prince Imperial was personally connected, erect a monument to his memory; but let the English nation be satisfied with that respectful pity with which so sad a death must inspire. Anything more is but an ostentatious display, which has no deep feeling to sustain it."

IN Rome a movement has been originated in favour of cessation from labour on the Lord's day. The Press Association has nominated a commission to see if it is possible to prevent any newspaper from being published on that day. And Professor Chienci has given a lecture before a numerous audience, proving that the weekly day of rest is the right of all, needful alike for body and mind, for the moral interests of families and of society. Several of the Protestant Italian pastors in Rome have also been calling the attention of their people to this very important subject. It

will thus be seen that while in other parts of the world efforts are being made to conserve the sanctity of the Sabbath, many in Canada are doing all they can to degrade it below the level of the other days of the week. Christian people in all the denominations must see to it that they are not successful in the attempts they are so boldly making in this direction.

THE "N. Y. Evangelist" says, "Some people get an idea that if a young preacher is not likely to achieve success in this country, he is sent abroad to teach the heathen. The fact is the reverse. The best men are sent as missionaries. And foreign fields do not prove obscure corners where zealous men and women are buried from sight. Nay, it is probable that not a few of our honoured missionaries would never have occupied as high positions, or become as widely known, had they remained at home. 'Judson was a very remarkable man,' said one who had just read the life of this missionary. 'What a man he would have become had he remained at home!' The gentleman to whom this remark was made, replied: 'What a man he became because he did not stay in this country!' Carey might have cobbled to the day of his death, but his name is a watchword because the burden of missions to the heathen was laid on him."

At a meeting of the English Church Union, held at Bristol July 25th, resolutions were adopted protesting against "any interference with the text or the rubrics of the Book of Common Prayer," and calling the attention of the Convocation of York "to the grave danger likely to result from the proposed changes in the Book of Common Prayer." The meeting, by a further resolution, pledged itself "to oppose to the utmost the submitting the working of the Ornaments Rubric to the will of individual bishops." Archdeacon Denison was the principal speaker, and declared, in the course of his address, that "they would not allow the Prayer Book of the Church of England to be, in any shape or under any pretext, carried into Parliament." The English Church Union is the stronghold of the Ritualists, and the resolutions adopted at this meeting show that the recent action of the Canterbury Convocation has only intensified the conflict, and that every movement looking to a reform will be bitterly opposed.

THE Whitby "Chronicle" of a recent date contains a paragraph which may not be without a note of warning to readers of the PRESBYTERIAN living in rural districts. Here it is. "Shoddy peddlers, we are told, are now working most industriously amongst the farmers of the country—or rather, amongst the farmers' wives. They present their samples to the good lady of the house, tell a plausible story of how they can afford to sell the goods cheap, and by misrepresentation and persistence, induce a purchase. No money they say will be asked for, take the goods and if you like them you can pay for them any time; if you don't like them they need not be paid for at all. As a matter of form, however, as they say, they will take an acknowledgment. This the farmer is persuaded to give, through the influence of the wife and daughters. And, in due time, this assumes the shape of a note, sent for collection, through the bank or express office. In this way the shoddy goods are disposed of and the farmer pays two prices for a bad article, when a really good article could be obtained for one half the money from the reputable merchant in his neighbourhood."

PASTOR AND PEOPLE.

ESTHER AND RUTH.

There are two books in the Bible which bear women's names—Esther and Ruth. Different in their cast and their scenery, they possess in common one striking peculiarity, in teaching the most important religious lessons without any profession of doing so.

The peculiarity of the book of Esther in omitting all mention even of the name of God, has been suggested to my mind in looking over the map of North America. Wherever the Spaniards settled, we find such names as *Vera Cruz*, or *True Cross*, *Trinidad*, or *Trinity*, *Santa Fe*, or *Holy Faith*, *Santa Maria*, or "Holy Mary; and a multitude of saints names, as *San Francisco*, or "Saint Francis." Wherever the English settled, on the contrary, we find mostly only unconsecrated names, secular, or of heathen origin, only here and there a name like *Salem* or *Providence*. But when we look for religion, we do not find it chiefly where the religious names are found. The *thing*, as contrasted with the name, we find not in Spanish but in English America.

The Jews, for reasons of their own, hold the book of Esther in high esteem, according to an old saying of the rabbis, that when all their other sacred writings have perished the book of Esther will remain.

May we not also accord a high rank to this book in the sacred volume for its teaching a lesson so needful at all times, and still as needful as ever, against that tendency to be influenced by names more than things, which is the bane of religious life? It strikingly illustrates God's control of events without mention of His commandments, or even His name. It is held by theologians to be an inspired book, while looking precisely like any piece of secular history. In fact, Luther condemned it as full of "heathen unnaturalities." It carries none of those phrase-marks by which it would now-a-days get into the "religious department" of a denominational newspaper, rather than the "secular department." And yet it is a part of Holy Scripture.

Such a book reads us the lesson to depend less on labels and more on conscience; to read the lessons of religion in all history and all science as well as in manuals of devotion; to recognize religious truth outside of the catchwords of our own creed. . . .

In the light of this book the common distinction between "sacred" and "secular" is worth remarking on. This is a proper enough distinction, if properly used. "The law is good, if a man use it lawfully." But in the nature of things this distinction is accidental and temporary, serving merely to educate our thought to penetrate the profounder realities, where all secular things become sacred, as all controlled by God, working under His providence towards ends divine, and sanctified in the regard of religious souls. And yet how easy to forget the educational intent of this distinction, and to use it for a permanent mark between what is God's and what is not God's. So men give the name of "divine service" to stated exercises of worship, but not to their daily calling. They put religion apart from business and recreation, in a way that makes heathen through six days, and hypocrites on the seventh. They regard the church as consecrated by and for stated public worship only, and desecrated by the admission of any innocent and wholesome entertainment; making curious distinctions between the degrees of sacredness which belong respectively to the lecture-room and the main auditory, as formerly to the Holy Place and the Holy of Holies in the Jewish Temple. . . .

Against this false discrimination, against the human tendency to place the distinction between sacred and secular in forms, phrases and names, the book of Esther utters so strong a protest, that we might well pronounce it, on that account alone, worthy of its place in the Bible.

The main lesson of the book of Ruth chords well with this key-note of the book of Esther.

In Ruth we see the closest constancy of affection beautifying a relation against which the satirist often directs his bitterest jibes. We see the hardest times brightened by the flowers of the purest love. We see a virtuous self-help sensibly accepting a trying situation, and honestly winning its due recognition and reward. We see the providence which feeds the sparrows aiding the pious and industrious poor. This is just such a story of common life as would instruct a

rude people in some of the primary lessons of morals and religion; just such a story as a divinely guided prophet might have written for such a purpose. In the primitive age it was a lesson which the divine teaching of the race could hardly have failed to give in some form or other. Common as is the lesson now, it is not yet well learned. It is common life, domestic life, not among rude Hebrews merely, but in all times, that needs just such sanctifying as an example like Ruth's. This world, our homes, our daily work, make the circle where just such examples need to shine.

. . . The book of Ruth is a standing protest against the besetting error of putting religion only in doctrines, institutions, ceremonies. Ruth insists on its being put into the life, the home life, the work life, the social life, in all pure and sweet morality. In view of the fatal facility with which men forget this, we may well believe that our divine teacher, the Spirit of God, secured such a book its place in the glorious company of prophecy, gospels and revelation. For so we are taught that the sublime doctrines of an incarnate God and an opened heaven are of no avail except we embody the spirit of religion in the fitting form of moral beauty, amid whatever burdens and trials God calls us to glorify Him by well doing.

In such lessons these two books, however diverse in special colouring, blend in impressive harmony. We find their details in similar accord, in exhibiting the spirit of piety in practical and moral forms, rather than devotional and religious.

Compare, for instance, the dutifulness of Esther toward Mordecai, even after she became queen, and the dutifulness of Ruth toward Naomi. Compare again, the combined energy and prudence of each in her time of need, Esther employing all of woman's tact in conducting her perilous and delicate part with the king and with Haman, Ruth in concert with Naomi, declining the privilege of the law of inheritance until she had established her character by industry and final piety.

Compare each again in her relation to those unknown elements in the hands of providence which are the remnant of the righteous and the dread of the wicked. Of Ruth, as she went to glean, we read that "her *hap* was" to light on the field of Boaz. Concerning Esther we read, in combination, the singular postponement of the fatal day by her adversary's superstitious use of the lot, and the unexpected blasting of Haman by the sudden disclosure of the fact that his revenge had ignorantly struck at the queen.

Especially intense in colouring is the picture of providential control as it appears in Esther's record. Wrath fell on Haman as a thunderbolt from a clear sky, when Esther in her supreme moment simply said, "The adversary and enemy is this wicked Haman." The fact, to him before unknown, that the queen was of the race he had struck at, saved them and destroyed him. How striking this suggestion of the unknown elements by which providence operating through law destroys the wicked and delivers the Godly! The success of any selfish scheme depends on an indefinite number of particulars, some of which he cannot know, and any of which, when reckoned in, may change the whole result. Hence he is ever at the mercy of the unknown elements by which the omniscient disposer of events controls the issue. The unknown elements in human calculations! Never forget them. These are the avenging and recording angels by which every soul is made, sooner or later, to realize that the supreme power works for righteousness.

The very position which these books respectively occupy in the Bible between those which precede and follow carries the analogy between them still further. It is singular to find the book of Esther, so intensely secular in its form and its phraseology, inserted between books so intensely religious in external expression as the books of Ezra and Nehemiah preceding it, and the book of Job which follows. Equally singular, though in another point of view, is it to find that peaceful scene of rural innocence and piety, which the book of Ruth depicts, between the book of Judges and the books of Samuel, so full of bloodshed and mourning, and fierce struggles and wild cries of victory. It intervenes like the even-song of shepherds in a lull of battle-drums and trumpets. It teaches us the comforting belief that even in calamitous times earth's happiness has not all been spoiled. The world's past is not so dark as history pretends. Our thoughts may always turn from that record of strife and crime and

suffering, which it often seems the chief task of the daily newspaper to spread before us, to contemplate those unpublished ministries of virtue and goodness which are covered from the eye of the reporter to smile in the sight of the recording angel.

In exhibiting the analogy between these two books this feature ought not to be omitted, that each is the story of a good woman in a hard place. Less need be said of that here, because that seems to be a characteristic of most Bible biographies, stories of good people in hard places, the moral victories of constancy and faith amid sore trials. In this respect the account of Esther demands especial notice. She held only the rank of the best loved one in a polygamous household, whose arrangements were as repugnant to our moral sense as is the odious peculiarity of Mormonism. To Esther's moral sense confessedly noble as was her character it can hardly have been thus repugnant, with the polygamous precedents set in her own nation by sovereigns from David's time, and equally common in the foreign land of her birth. Such is the revelation of moral progress which the Bible history gives, by incorporating such usages of the best men and women of earlier times, in the same record with the teachings of Him who made known to later times the divine intention of the fact, that the first family consisted of a wedded pair.

To conclude, the lesson of *inclusiveness* which Esther gives by ignoring the outside distinction between "sacred" and "secular," Ruth gives in another way by ignoring the distinction elsewhere recognized between the chosen people and the heathen. Moses had pronounced a curse on the race of Moab, which after a thousand years Nehemiah kept in force. From this accursed race, and against the prohibition of intermarriage with them, came Ruth the Moabitess.

The Jewish Church, as narrow and exclusive as any church that ever existed, was obliged by the necessities of its position to be such. The feeble light amid fierce winds must be within a lantern. Something was needed to offset this, and to show that this was not the divine ideal, but a temporary arrangement for an exigency. Hence, in remarkable contrast with the exclusiveness of the people and their institutions, the repeated testimonies of the prophets to the truth which we find embodied here in the living example of this woman. The name of the foreigner from the accursed race is here inscribed in the national record beside the names of Moses and Samuel, as a silent testimony that God is the God of all mankind, and that all have an inheritance in Him. Thus, side by side with the exclusiveness of temporary religious forms, the Old Testament places the inclusiveness of the abiding spirit of religion. When the Moabite was debarred from the national sanctuary, the Moabitess is enrolled in the holy volume which that sanctuary enshrined. And so long as creeds and sects and religious forms estrange men's sympathies, so long will her story repeat the timely lesson, to seek in the religious spirit the inclusive bond, the essential unity.

It is not unworthy of notice that the two books of the Bible which bear women's names are wholly occupied with present duties, and things near at hand in a narrow range, while over all there plays the light that comes from afar and from above. Nowhere is the great consequence of some little things more impressively displayed than in the incidents of these books—the king's sleepless night saving Mordecai from the gallows; Ruth's casual entrance of Boaz's field conducting her to the place in history which is hers. Nowhere is the supreme worthiness of uprightly, dutifully, and bravely living the lot which providence assigns more persuasively set forth. What worthier lessons could women, or men, teach mankind than the lessons of these books, in which the distinction between royal Esther and humble Ruth is lost sight of amid the light that glows in the simple goodness of both?

"Honour and shame from no condition rise;
Act well thy part; there all the honour lies."

"What shall I do to be forever known?
Thy duty ever."

—Sunday Afternoon.

FENCED CITIES FOR THE LITTLE ONES.

What will we do with the children? This was the question under consideration one day in the tribes of Reuben and Gad. These two tribes had decided to ask as their inheritance a portion of the country east of the Jordan. It had already been conquered, but before they could settle down in it for good, all of them

who could carry arms must go over Jordan to aid their brethren in the conquest of Canaan. They knew it would not do for them to leave the children unprotected, and what to do with them in the circumstances was a serious question. They finally came to this conclusion: "Our little ones shall dwell in the fenced cities because of the inhabitants of the land."

What will we do with the children? is a question that is always turning up. Fathers and mothers have often wept over it and carried it on benedict knees to a throne of grace. Sabbath school conventions and institutes, ministers and church courts, boards of education and State Legislatures have had it before them again and again as a subject for grave consideration, and the answers that have been given to it are as varied as the circumstances which call the question up. But where will we find a more suggestive answer than this one given by the men of Reuben and Gad: "Let the little ones dwell in the fenced cities." The cities in which the children are kept ought to be "fenced" or rather "walled" cities.

The home should be a fenced city. Around it should be the strong wall of parental authority—a wall so real, so good, so strong that when it is tried by those within or by those without it will stand the test. It is not necessary to have it unsightly and forbidding. No, let every stone in the wall from the top to the bottom be covered over with the flowers and fruits of an honest, undoubted affection. Let prayer and faith bind stone to stone with the power and presence and blessing of God. Within such a walled city the children should dwell. Getting out from behind the home walls, breaking away from the wholesome restraints of parental authority too soon, has resulted in the ruin of thousands. These walls should not only keep the little ones in, but they should keep the "inhabitants of the land" out. These foes come sometimes as "friends of the family," sometimes as playmates, sometimes in the shape of books, papers and magazines, and sometimes in the garb of fashion. Oh, parents, keep the door closed against folly and sin. By the love ye bear to these young immortals, by the awful dangers to which they are exposed, do your very best by God's help to have your home and theirs walled on every side, and covered over by the sheltering shield of an almighty Saviour.

So too, the school should be fenced—the public school and the Sabbath school. The first should be fenced or walled by the State, and the second by the Church. Around the great public school system should be a good strong wall of common law, so good and so strong that opposers could not get their fingers in to meddle with it. We thought we had the wall strong enough, but it seems we have been mistaken. It is natural for Rome to be trying to take care of her own interests, but we must give her to understand that we have rights that must and shall be preserved.

The walls round about the Sabbath school are not strong enough. It is the only fenced city that many of the little ones know anything about. The inhabitants of the land in many cases break through and snatch away the precious souls which Christian men and women are trying to save. By God's help the walls of truth, love, faith and prayer must be made higher and firmer.

The Church should be a fenced city for the little ones to dwell in. It is heartrending to see the world reaching into the sacred enclosure and taking the young captive at will. Let the house of God be made an attractive place for them. Let them be brought to it early in life, and let them have a place of their own in the family pew. Let those who are older show their appreciation of it by dwelling within it themselves, and above all let the prayer of all be "Build Thou the walls of our Jerusalem."

Let us watch carefully the walls—the walls about the home, the school and the Church. Instead of weakening or lowering them, let us aim at making them higher and stronger, so that our precious little ones may be safe. Let us teach them early in life their need of the Saviour, and labour to have them "in Christ." With Him for a habitation for ourselves and for them, all will be well. None shall be able to pluck the lambs out of His bosom. Then when we are called to go over Jordan with our brethren, we can leave the little ones behind us with the confident hope of seeing them again.—*Central Presbyterian.*

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

INDIVIDUAL RESPONSIBILITY OF CHRISTIANS.

Never have there been such wide spread opportunities for Christian usefulness as at present. Christians need scarcely ask, "Lord, what wouldst thou have me to do?" for the work lies all around, and presses upon them and claims their active zeal. Sad it is that so many are found negligent or forgetful of their individual responsibility to be co-labourers in hastening on the triumphs of the Redeemer's kingdom. The whole world is now the gospel field, and already "white to the harvest." India and Japan, the islands of the South Seas and of the far off Western Pacific, are having the gospel preached to them, and Ethiopia and the partially explored African continent stretch forth their hands for the Christian labourer. Yet many, even in our own Zion, are ignorant of the fact that thousands all over these heathen lands have heard the Word of Life and rejoice in a risen Saviour, and, as gleams of light shining in dark places, show so sadly the millions who are passing from time to eternity in worse than Egyptian bondage, because the coffers of the Lord's house are not overflowing with the free-will offerings of every individual Christian.

Our home work suffers, too, from the lack of this individual responsibility. How many waste places might "bloom and blossom as the rose," if in sparsely settled parts of our country, individual Christians would gather themselves weekly in the Sabbath school and prayer meeting! God would soon bless such efforts by sending them an under shepherd.

Even in our towns and cities with their beautiful churches and softly cushioned seats, where the Pauls and Apolloses in the pulpit tempt the passers by how many professing Christians are satisfied to be in their places only on pleasant Sabbath mornings. How many vacant seats, at the evening service and prayer meetings, to pain the heart of the faithful minister, instead of each and every professor being Aarons and Hurs to hold up the hands of the pastor in his labourious work!

Is not this a true picture of too many in all the churches of this Christian land? What is the secret of this sad apathy? Is it not found in the individual inner life? Christian reader, do you appreciate the high privileges of your calling? Your Christian life is called a race, and you are enjoined to "so run that you may obtain;" "to press toward the mark for the prize of the high calling of God in Christ Jesus." You are called to be a soldier of Christ, and to "gird yourself with all the panoply of the gospel armour" and then "fight the good fight of faith." The Saviour says to you, "Go, work in my vineyard." Will you go, or leave others to do the work? Christ is King in Zion. He has "girded on his sword, and in His glory and His majesty he rides prosperously." Would you, Christian reader, share the triumphs of Christ's kingdom? Then work; and whether ten talents, or five talents, or only one talent have been committed to you, let not your Lord, when he comes, find yours laid away in a napkin. Would you wear an incorruptible crown, and shine as the stars for ever and ever? Then labour in faith to "turn many to righteousness." It is the grandest work that human hands can do; and the reward is on high.—*Christian Observer.*

"TWENTY MINUTES FOR SERMONS."

The recent announcement by a Chicago preacher, that henceforth he shall take but twenty minutes for sermons, has a sound like the notice given by express train conductors at certain stopping places along the route "twenty minutes for refreshments," and the motive which has to do with fixing the limit in both cases seems very much of a piece; namely, to give as short a time as possible to a necessary but rather irksome duty, which at best is an interference with one's plans, and must be done up with despatch. In connection with the twenty-minute sermons in this case, we are informed, the other services are not to be abridged. The organist will take his usual indulgence at his key-board; the choir will sing to their uttermost, and the long prayer will continue long. Expenses (in time) must be cut down, and a beginning is to be made with the sermon. Such a considerate attention to the preferences of the average church-goer is expected, no doubt, to stimulate church-going; and this ecclesiastical conductor who is henceforth going to compel his people to stop only "twenty minutes for

sermons" evidently counts upon a large increase of passengers.

A good sermon may be preached in twenty minutes, but that does not justify the use of any such device as this to attract men to church. We do not know how the exact announcement may have sounded under what may have been peculiar circumstances, but, judged abstractly, the fisher of men who baits his hook with "twenty minute sermons" will next be advertising two minute prayer. Such expedients are undignified, unmanly, unbecoming. They tend to lower the name of religion, to cheapen the instrumentalities of the church, to put the Gospel before the world in the attitude of a beggar instead of the messenger of it. Let a minister preach twenty minute sermons if he wants to and can, but not attempt to make capital out of the practice by advertising it.

It is very doubtful whether this preacher, whose name we do not even know, will succeed in making his sermons short by confining them within twenty minutes. Some sermons would be long even at twenty minutes, while others are short even at an hour. Some subjects demand longer treatment than others; some occasions allow it, and for a preacher to measure out his "meat" in due season "in portions of uniform size, is sometimes to over feed his flock and sometimes to starve them." Old Dr. Emmons used to say "No conversions after the half hour," and he rigidly regulated the length of his famous theological essays called sermons according to this maxim, but we venture the opinion that a good many conversions have attended the last part of sermons which have stretched a good deal beyond the half hour. We know of a minister who, when he sits down to the composition of a sermon, takes so many sheets of paper no matter what the subject and no matter what the occasion, and writes till he has filled them out. Then his sermon is done. Nothing could be more fatal to the best preaching than any such mechanical ways of sermon measuring. Not the yardstick, nor the hour glass, should be the preacher's guide, but common sense. When his sermon's length begins to exceed its breadth and its depth, then it is getting too long, and it is time for him to put a stop to it.

A good motto for preachers is, Stop when you have finished. It is one also which applies to editorial writers.

Enough said. *Christian Union.*

MANY WAYS OF DENYING CHRIST.

It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny His name, or to burn incense to an idol. We deny our Lord whenever, like that Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular and fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction and refuse to give countenance, encouragement and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slander.—*Bishop Heber.*

THE humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.—*Thomas A' Kempis.*

A THANKFUL spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.—*Romaine.*

SOFT words do more than hard speeches; as the sunbeam without any noise will make the traveller throw off his coat, which all the blustering wind could not do, but make him only bind it closer to him.

MANY a one is worn out in body, embarrassed financially, and discouraged in spirit, because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

THERE may be furlough from our customary work; there can never be any lawful vacation from doing good. There may be a change of place and scene and fellowship; there must be none in the spirit of self-sacrificing beneficence.—*A. L. Stone, D.D.*

OUR CONTRIBUTORS.

ANGLO-ISRAEL NO. V.

As promised in my last article, I now give you "The Historical, Ethnic, and Philological Arguments in proof of British Identity with the Lost Ten Tribes of Israel."

The following is its dedication, "To those who want a few simple arguments to confirm them in their belief that the British folk are the lost Israel, as regards their history, race, and language, Philo Israel, in his Master's name, and invoking His blessing, dedicates this little pamphlet"

THE INTRODUCTION

Our opponents contend that the British folk, as we see them to day, being a mongrel, cosmopolitan race, derived from many various nationalities, cannot be of the stock of Israel, who were one and homogeneous throughout their tribes, as a racial fact. We ask from what various races are the British derived? The answer of course is 1, From the Celtic Britons whoever they may have been; 2, From the Romans, 3, From the Picts and Scots, 4, From the Angles, 5, From the Saxons, 6, From the Frisians, 7, From the Danes, 8, From the Normans; and 9, From a "great admixture" since, of all the different nations of the earth who are continually joining us for various reasons.

These component elements, say our opponents, were derived from the four quarters of the earth, had no ethnic relationship among themselves, and therefore could not possibly be Israel of the Lost House.

On the other hand, we affirm that, putting aside the Romans who never mingled with the British, were encamped in the island as we encamp in India, and left it finally, after 400 years occupation, in A.D. 418, the rest, saving the "great mixture" last mentioned,* and the Celtic immigration from Spain, whose case we will not enter on just at present, were the very lost tribes of Israel of whom we are now in search. We undertake therefore, to show that the Welsh Cymri, the Celtic "ancient Britons," the Picts and Scots, the Scythian Angles, the Teutonic or Gothic Saxons, and the Frisians, the Danes, and the Normans or Northmen, were all, very possibly brethren, portions of the ten tribes converging to these islands from their various dispersions "among the Gentiles" as "wanderers," thus exactly fulfilling Hosea ix. 17; Ezek xi. 16, 17, xxxvii. 1, 14, Amos ix. 9, and other passages of God's Word speaking of Israel's "wanderings" and their "gathering in the West." We say "very possibly" because this part of our subject does not admit of mathematical demonstration, and we must adduce that evidence which the nature of the case only renders possible (Hosea. ii. 6).

It is manifest that when the Anglo-Saxons were settled in this land, before their union in Egbert's reign, A.D. 827, there were eight tribes or kingdoms located in force in these islands, called by historians the Octarchy." Prior to that date one tribe the Tuatha de Danaans, had occupied North-west Ireland followed by another, the Milesians. These made ten tribes. The last, or eleventh, to join the main body in these "Isles of the West," was that of the Northmen or Normans, whom we connect with the tribe of Benjamin. These last in A.D. 1066, obtained by one victory the battle of Hastings the entry into these dominions, where the Anglo Saxons were already masters. They fell upon the spoil, and ever since, like the "ravens wolf" (under which standard they fought), they have been in enjoyment of the same (Gen. xlix. 27), having given our nation kings, from William the Conqueror, till David's scion, as we believe, in the person of James I., united England and Scotland under one sceptre.

*The "mixed multitude" or "great mixtures" of Gentiles, who have always allied themselves with Israel are a feature in the case we need not regard as an objection. There was just such a "gathering" of the tribes when they left Egypt (Exod. xiii. 17, 28), but they did not thereby vitiate the unity of God's people! That "mixture" in time was absorbed by the tribes. So Joseph married a gentile princess of the Egyptian race, and Ephraim and Manasseh, the heads of the House of Israel, were the fruits of that mixed marriage (Gen. xli. 45, 50, 51). Our Lord's lineage was twice crossed by Gentile blood; once by Rahab the harlot, a woman of Gentile Jewish, and again by Ruth the Moabitess (Matt. i. 6) Doubtless there was a "great mingling" of Israelite with Gentile blood during the wanderings of the tribes through Europe, but God kept the race distinct as He promised, all through (Amos ix. 9). The Gentiles who have joined themselves to the "outcasts of Israel" have a chapter to themselves of gracious promises in Isaiah lvi. 3-8.

How can we then prove first that the early Celtic settlers in Great Britain, the Welsh and the ancient Britons, were probably of Israelite origin? We proceed to show it in this wise:

THE CELTS.

1. The Word of God says, that the Isles of the Gentiles were divided in their lands by the sons of Japheth (Gen. x. 1, 5). But we need not conclude that because the lands of the European continent, supposed to be meant by the "Isles of the Gentiles" were first occupied by the descendants of Japheth, the latter always remained there. Certainly not! History shows us that Europe was divided after its very early occupation by the sons of Japheth, among three distinct races, namely, 1, among the Celtic nations, 2, the Teutonic; 3, the Slavs.

2. Professor Rawlinson, whose authority is always admitted to be very high, says that the Celts, who were the first to arrive in Europe from Asia, their birth place, "pushed out" the sons of Japheth "into holes and corners" "so that only a few stragglers were left in the extreme north." The Teutons following pressed on the Celts, drove them westwards, and occupied mid Europe themselves (Deut. xxxiii. 17). But the Slavs seized on the East and made the steppes of Russia and Poland their own.

3. The incursions of the Celts were of such magnitude that they caused all Central Europe to be named Celtic.

4. But the Celts were preceded by a branch of their own race, who were called the Cimmerians. They were also distinctly immigrants into Europe from Asia.

"THE CYMRY."

5. Of the Celtic or Cimmerian portion of the immigrants into Europe from Asia, two sections call for our particular notice. The first are the Cymry, the second the Gael. Rawlinson identifies both these people as Celts, and it appears from history that about B.C. 650 to 630 the Cimmerii, with whom they were joined, were first heard of in the east of Europe.

6. The Cymry, who driven by the Scythians are thus recognized as forced into Europe from Asia, about the seventh century before Christ, are traced to the Crimea; then to the Cimbric Chersonese, or Jutland, about B.C. 200; to Cumberland in Britain, and finally to Wales, to which they gave their own name "Cymbria."

7. Professor Rawlinson, following Sharon Turner, admits that the identity of the Cymry of Wales with the Cimbri of the Romans "seems worthy of being accepted as an historical fact upon the grounds stated by Neibuhr and Arnold."

THE CIMMERII.

8. But these Cymry of Wales, or Cimbri of the Romans, were the same people the Greeks knew by the name of Cimmerii. Homer and Herodotus mention them as having an antiquity now reaching to 2,500 years, and they are traced from Asia to the Crimea (or Cimmerian Chersonesus), to which land they gave its name, derived from their own (Hist. Anglo-Saxons, Sharon Turner, vol. i. bk. 1., chap. ii. p. 16.)

"THE GIMIRI AND KHUMRI."

9. But we can follow this people further back still. The Cymry, the Cimbri, and the Cimmerii, re-appear in Assyria as the "Gimiri" of the Assyrian inscriptions. Sir Henry Rawlinson says, "The ethnic name of Gimiri" (the equivalent of Cimmerii, or Gomerin, according to his brother Professor Rawlinson) "occurs in the Cuneiform records." "The Gimiri" (The Tribes?) "first appear in the Cuneiform inscriptions as a substantive people under Esarhaddon? This trace of connection between the Gimiri and the Cimmerii occurs in the seventh century before Christ, which the reader will note is just about the time when Ten Tribed Israel was finally cast away in B.C. 678 (Isa vii. 8; 2 Kings xvii. 23).

10. But who were these Cymry, Cimmerii, and Gimiri, whose racial identity we trace from the mountains of Wales and from Cumberland, through Europe, north and east, to the scene and time of the exile of the Ten Tribes of Israel?

11. The Nimroud obelisk, found by Mr. Layard thirty years ago in the ruins of ancient Nineveh, and now in the British museum, tells us. There the very name "Khumri" occurs as the designation of the King of Israel Jehu the inscriptions being of the date of B.C. 858 823! The inscription runs thus: "The tribute of Jehu, the son of Khumri" (Omri), "silver, gold, bowls, vessels, goblets and pitchers of

gold, with sceptres for the king's hand; all these have I received." The recipient was Shalmaneser II., the king who paid tribute was Jehu, of the house of Omri; and the people the latter ruled the Khumri, whose capital and country many other inscriptions term "Beth Khumri" (Samaria). Dr. Hincks was the decipherer of this inscription, and Sir H. Rawlinson explains how the foreign conqueror would describe Jehu as having Omri for his ancestor.

In our own Bible Jehu is called the son of Nimshi (2 Kings ix. 20). He was really the grandson of Nimshi and the son of Jehoshaphat (2 Kings ix. 20).

The "Khumry" of Wales and Cumberland; the Cimbri of Jutland, known to the Romans; the Cimmerii of the Greeks; the Gimiri of the Assyrian inscriptions, and the "Khumri" of the Nimroud obelisk, are thus traced back to the land of Omri, the founder of Samaria (1 Kings xvi. 23, 24), the ruler over the rebellious "outcast" House of the ten tribes of Israel.

12. Finally, the name Gimiri occurs at the present date as a Russian fortress termed "Gumri" on the banks of the Araxes, just where Israel was once carried captive; and it is identical with the figurative name of the prophet Hosea's harlot wife, Japhetic "Gomer" the daughter of Diblail (Gen. x. 2), whose mysterious children "Jezebel," "Lo-Ruhamah," and "Lo-Ammi," pictured so graphically and so terribly the fate of the rebellious Kingdom of Israel, out-casted, uprooted, deprived of God's mercy, and pronounced by the decree of the Almighty Jehovah Himself, to be "no more His people," He now "not their God" (Hosea i. 1-9).

13. We thus connect, ethnically and historically, the Celtic Welsh, the Gaels, the Picts and Scots, all of whom belonged to the same great wave of Asiatics who entered these islands from the east, with a race sprung from Samaria, and who were none other than now lost Israel, the Hebrew ten-tribed nation.

THE SCYTHIANS.

14. But if the Celtic tribes who occupied these British Islands were probably Israelites of the House of Beth Khumri, or Samaria, how can we connect the Gothic or Scythian Anglo-Saxons, the Danes and Normans, with these Asiatics who thus formed the original inhabitants of what their traditions describe as our once desolate "wilderness" land? (Hosea ii. 14).

15. Our task is easy; Sir Henry Rawlinson supplies the link. "The ethnic name of Gimiri," he says, "occurs in the cuneiform records as the semitic equivalent of the Aryan name Saka or Sakai." "The Sacæ or Scythians, were termed the Gimiri by their Semitic neighbours." Professor Rawlinson* says on this point, "It is very remarkable that in the Achaemenian inscriptions the Sacæ or Scythic population which was widely spread over the Persian Empire, receives in the Babylonian transcripts the name of Gimiri; which looks as if this were the Semitic equivalent for the Aryan name of Saka or Scyths" (Herodotus Append. bk. IV., Essay I., § 1. 3, 5).

16. It comes therefore to this, that by the testimony of our best ethnographical writers, the Cymri of Wales traced back through their migrations through Europe as the Cimbri to the Cimbric Chersonese; as the Cimmerii to the Crimea; as the Gimiri to Mesopotamia and Assyria, were there the same people originally known by an Aryan name Saka; while in Western Asia their Semitic designation was Khumri, the very name the Welsh bear to-day. The Sacæ or Saxons, therefore, were identically the same race called by their Assyrian name Khumry by the Semitic tribes, but Saka by the Aryans. Here is ethnic identity established by a very reasonable chain of induction.

THE ANGLO-SAXONS.

17. But who were these Sacæ who we find are

* Sir Henry Rawlinson, probably the first Semitic scholar of the day, gives his testimony in his brother's very valuable edition of Herodotus, as follows: "The term Scyth or Sacæ is probably not a real ethnic name, but merely a title given to all nomades like the *Hyaf* of modern Persia. From the mere term Scyth, therefore, we cannot conclude anything as to the ethnic character of a people. In the Babylonian transcripts of the Achaemenian inscriptions, the term which replaces the Saka of the Persian and Scythic columns is *Gimiri*, a term which always elsewhere means "the tribes." The ethnic name of *Gimiri* first occurs in the cuneiform records of the time of Darius Hystaspes, as the Semitic equivalent of the Aryan name Saka. . . . The Babylonian title of *Gimiri* as applied to the Sacæ, is not a vernacular, but a foreign title. . . . The Sacæ or Scythians, who were termed *Gimiri* by their Semitic neighbours first appear in the cuneiform inscriptions as a substantive people under Esarhaddon about B.C. 684." (Rawlinson's Herodotus I., 196; III., 150; IV., 170).

deemed to have been the same people originally as the Cymri, Cimbr and Khumry of Wales, of the Crimea and Assyria? Let us hear what their historian, Sharon Turner, tells us of them. It is recorded that they appeared in Europe from Asia as a Gothic or Scythian race: "They were German or Teutonic, that is a Gothic or Scythian tribe" (writes Sharon Turner, the historian of the Saxons or Sacæ, p. 59, bk. II., vol. I., history), "of the various (so-called Scythic) nations which have been recorded, the Sakai or Sacæ are the people from whom the descent of the Saxons may be inferred with the least violation of probability. They seized Bactriana and the most fertile part of Armenia, which from them derived the name of *Sakusma*." "That some of the divisions of this people were really called Sakasuni (or sons of the Sakai), is obvious from Pliny; for he says that the Sakai who settled in Armenia, were named *Sacassani* which is but *Sacassuni*; and the name which they gave to that part of Armenia which they occupied is nearly the same sound as *Saxonia*." It is also important to remark that Ptolemy mentions a Gothic or Scythian people sprung from the Sakai by the name of Saxons.

18. Thus Sharon Turner declares that the progenitors of the Anglo-Saxons came to the British Islands in guise, or under the name of a German, Teutonic, Scythic or Gothic race. These were, after all, those Sacæ who, in the land of Media (where Israel was cast out), were known then, as we have seen above, by a Semitic or Assyrian appellation (Khumry), which name directly allies them with the ten tribes of *Beth, Khumry* or *Samaria* on the one hand, and with the present inhabitants of the mountains of Wales on the other.

19. Strabo tells us (says Sharon Turner) that it was the eighth century before Christ, while "the decisive authority" of Herodotus mentions the seventh as the period of the first appearance of these "Scythian ancestors of the British people in Europe" (vol. I., bk. II., chap. i. page 57, History of Anglo-Saxons).

The eighth century was just the time the ten tribes were cast away into Media. The historian of the Anglo-Saxons brings these ancestors of the British from the east of the Araxes into Europe (just where Israel was outcasted) soon after the period they were banished from their own land. Herodotus agrees with the Word of God that Media was not the cradle of these races.

THE JUTES AND ANGLES.

20. The Jutes arrived in England A.D. 449 from Jutland; then followed the Angles in A.D. 547, the Saxon or German invaders, including the Frisians, arrived in great waves of immigration between A.D. 450 and 547. In A.D. 787 the Danes began to arrive. Who were they?

21. They were of the same stock and with precisely the same ancestry and pedigree as the Angles, the Saxons, the Jutes, and the Frisians. Nay, more; the Normans or Northmen, who only arrived in Great Britain in the time of William the Conqueror in A.D. 1066, were also blood-relations of the Anglo-Saxons and one with them and the Danes.

THE DANES AND THE NORMANS.

22. Thierry, in his history of the Norman Conquest (book ii.) tells us this. He says, "Such was the first appearance in England of the northern pirates called *Danes* or *Normans*, according as they came from the islands of the Baltic Sea or from the coast of Norway. They were descended from the same primitive race as the Anglo-Saxons." Pritchard in vol. iii., page 383, in his great work says, "that the Northmen were a people allied to the *German* race, is sufficiently testified by the affinity of language."

GENERAL CONCLUSIONS.

23. Thus we are driven to the conclusion that the Khumry of Media of the seventh century B.C., were the same people as the Sacæ; that the Sacæ were the ancestors or kinsmen of the Anglo-Saxons, the Danes, the Jutes, the Frisians, and the Normans—our Scythian forefathers. While following the other Semitic pedigree, these same people, called by their Assyrian name of "Khumry," were the Celtic ancestors of the present inhabitants of Wales, of the Gael, of the Picts and Scots (of north Britain), and are identical with the Cimbr of the Romans, who were in alliance with the Celtic Cimberioi of the Greeks, and have left their name, with their *Israelite* graves in the Crimea.

24. It appears then that the Celtic: ancestors of the

British folk were blood-relations or kinsmen of their Gothic or Scythian conquerors, though they were themselves all ignorant of the fact. That the whole were Israelites of the ten tribes, that they were long "wanderers" among the Gentile Celts and among the Gentile Goths or Scythians too, comes out also clearly by the affinity of language.

Let "Enquirer" as well as your general readers, ponder over these facts for a fortnight, and by that time I hope to have the "Philological" arguments ready for their perusal. "ALWAYS READY."

QUESTIONINGS

MR. EDITOR, - As the Presbytery of Stratford meets in a few days I would like, for the information of self and the guidance of others, to put thereto a few questions in connection with a recent settlement within their bounds.

I. - Is it in accordance with the laws of the Church for a Presbytery to entertain a call from a congregation to a minister, who has never had any connection with the Church, and cannot have, without an act of the Assembly?

II. - Is it in accordance with the laws of the Church for a Presbytery to send back a call to a congregation with an injunction to obtain more signatures thereto, when, after its having been with them, and all diligence used, for three successive Sabbaths, it is found by the Presbytery, that but comparatively few of the elders had signed it and that considerably over one half of the members had refused to do so?

III. - Is it in accordance with the laws of the Church when a call under such circumstances is returned after it had been with the congregation for other four successive Sabbaths and then found to be signed by about one half of the members in one station and by about two-thirds in the other and by only a part of the elders, to let such a call lie on the Presbytery's table until the party called be again sent for and heard again, and this hearing to be immediately followed by a commission of Presbytery to meet with the congregation, manage matters, and report?

IV. - Is it in accordance with the laws of the Church to sustain such a call to such an individual under such circumstances?

V. - Is it in accordance with the laws of the Church to bind a congregation by the sustaining of such a call so as thereby to compel them to remain vacant for well nigh a whole year, to await the decision of the Assembly?

VI. - Is it in accordance with the laws of the Church to appoint such an individual as "stated supply" in such a congregation in the face of a very largely signed petition against such appointment?

VII. - Is it in accordance with the laws of the Church to set aside a petition "on the ground that its prayer referred to a matter which had, previous to its presentation, been settled and could not without injury be reconsidered?"

VIII. - Is it in accordance with the laws of the Church that such deeds should be done by any Presbytery and recorded by its clerk and thereafter the minute book be examined and reported on to the Synod, and said Synod to pass all over under the somewhat stereotyped formula "carefully and correctly kept?"

True indeed, I am not unaware that one of our own poets has said that "laws were never made for men of honour," still the unprecedented singularity of the whole circumstances has prompted the above queries, which I trust will be answered to the satisfaction of others as well as

AN INQUIRER.

August 25th, 1879.

"PRINCIPISSA LOUISA."

MR. EDITOR, - In your last issue "T. F." objects to the word "Principissa" in the inscription on the foundation stone of the new building for Queen's College laid by H. R. H. the Princess Louisa.

"T. F." gives as his authority Ainsworth's Dictionary. This work may have been an authority twenty-five years ago. It is no longer regarded as such.

"T. F." gives as an illustration in support of his contention. "Dearum princeps" (chief of the Goddesses). I fail to see the bearing of this illustration on the point at issue. "T. F." has undertaken more than he intended. He must include in his strictures the authorities of the University of Cambridge. Among the subjects for the Greek ode offered annu-

ally in competition for the Browne medal I find the following: -

- (1) "In obitum Illustrissima Principissa Amelie."
- (2) "In obitum Illustrissime Principissæ Carolettæ Augustæ."

August 19th, 1879.

SABBATH DESECRATION.

"The practice of running excursion trains and pleasure boats on Sunday," says the "Spectator," "as is the case in the neighbourhood of Hamilton just now, called forth some very pointed remarks from the Rev. Dr. James, at Knox Church last Sabbath morning. The text chosen for the discourse was the passage, 'The Sabbath was made for man, and not man for the Sabbath.' Mark ii. 27. The rev. gentleman in the course of his sermon, condemned in strong terms the manner in which many people observed the Sabbath, or rather the almost total disregard that was evinced for the sacred day. He expressed his deep sorrow that this feature was becoming so marked in Hamilton, where Sunday trains and Sunday steamers were so largely patronized. He was shocked to hear when he went from home a short time ago that our fair city was becoming notorious for Sabbath desecration. Every means of conveyance was used as freely as on other days. As a spiritual teacher he felt it his duty to teach the truth of God on the subject. After that the blood of each should be on his or her own head. If society had made the day society could amend it, but God made it and none but God can change it. He did change it from the seventh to the first day of the week; but of this he would treat another time. Man's nature required one day of rest in seven. If he robbed God of that day, he would surely suffer for that violation. Anti-Sabbatarians contended that Luther, Calvin, Knox and others tried to do away with the Sabbath, and quoted passages such as these in defence of their statements: Luther - 'I will work, sing and dance on the Sabbath,' and 'I will join in your sports on the Sabbath.' - Calvin. This was a very unfair way of quoting an author, taking out particular passages without giving the connection. He could find in the Bible the statement, 'There is no God.' He explained the circumstances which gave rise to those statements of the Reformers. The Church of Rome had instituted so many fast days, saints days and feast days, and enforced the observance of them by penance, that the people were ground down so far that many of them could scarcely gain a livelihood. Luther, in his eagerness to free the masses from the bondage under which they were held and to show them that the day was nothing in itself, did make use of the above statement. The day was sanctified as the medium through which the blessing was to flow, and they were to keep it holy, not from any virtue in itself, but because God had ordained it. France did away with the Sabbath at the time of the Revolution. In clearing away the whole mass of fast-days they fail to discern the beautiful gem, the Sabbath, but swept it away with the rubbish. Dr. James closed his remarks with a solemn warning to his congregation to discountenance every form of Sabbath desecration."

[The above remarks, we regret to say, will apply with equal truth to Toronto. Here the Evangelical Alliance Association is taking steps to test the legality of the running of trains and steamers on the Lord's day, with what result will likely soon be known. - ED. CANADA PRESBYTERIAN.]

THE final decision of the German Government on the religious questions at issue with the Vatican has been communicated to the latter. It is that all of the exiled clergy who ask permission will be allowed to return to Germany; the May laws will be tacitly suspended, provided the clergy obey the common law; and all fresh nominations are to be submitted to the Government. The Pope is satisfied with these terms.

THE sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself. - Edward Bickersteth.

YOU are guilty, and only Christ can forgive, sinful, and only Christ can cleanse; weak, and only Christ can strengthen, wandering, and only Christ can safely guide. There is wrath, and only Christ can deliver. You are lost, and only Christ can save. Come to Him just as you are, poor, needy, naked, empty, wretched; only come, and He will receive you, and be your portion forever. - Mason.

BOOKS AND MAGAZINES.

The International Review.

New York: A. S. Barnes & Co.

The first article in the "International" for September is in the department of Art criticism. The writer is Philip Gilbert Hamerton, and the subject "Rubens." In the department of biography there is a paper on "Albert Gallatin," by Henry Cabot Lodge, and one on "Recent Criticism of Lord Byron," by Thomas Sergeant Perry. The remaining articles are "Bibliomania in France," by Andrew Lang; "A Murdered Nation," (the Circassians) by Felix L. Oswald; "England and Turkey," by George Washburn; contemporary literature; Recent English Books.

Miller & Co.'s Educational Series: Goldsmith's Traveller, and Gray's Elegy.

Toronto: Adam Miller & Co.

The volume now before us is got up in a substantial and convenient shape for use as a class book. It contains two celebrated poems—"The Traveller," by Oliver Goldsmith, and "An Elegy written in a Country Churchyard," by Thomas Gray; with the lives of both poets and copious notes, on the former by C. Sankey, M.A., assistant master at Marlborough College, and on the latter by Francis Storr, M.A., Chief Master of Modern Subjects at Merchant Tailors' School. The serviceableness of the volume is much increased by its being interleaved throughout with blank paper intended for the preservation of the student's own notes.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The September number of the "Atlantic Monthly" opens with an interesting article on "Caesar's Art of War and of Writing," which ranks him among the greatest of captains and of writers. Prof. Shaler has an engaging essay on "The Use of Numbers in Society." John Watts Kearny, of Kentucky, contributes the second paper on "American Finances from 1789 to 1835." Wilson Flagg discourses both wisely and pleasantly of "Songs and Eccentricities of Birds." Rev. J. H. Ward, under the title "A Tennysonian Retrospect," gives a sketch of the laureate's remarkable poetical career. Richard Grant White, in continuation of his papers on England, writes of the "Nobility and Gentry," defining who belong to each class and the proper titles of each division of the class. T. S. Perry gathers, from wide reading, interesting facts in regard to "Mountains in Literature." These, with the usual allowance of stories, poetry, etc., and reviews of some important new books, make up a good average number of this excellent magazine.

Witnessing for the Truth; or the Overthrow of the Papacy.

A Lecture by Justin D. Fulton, D.D. New York: The Religious Newspaper Agency.

Fragmentary, disconnected, and deficient in rhetorical arrangement as Dr. Fulton's lecture may be, it is replete with passages of impassioned eloquence which may well rouse the Protestants of his country to action in bearing testimony to the truth, and in defending their political rights from the encroachments of an insidious foe. The undercurrent of thought running through the whole of it is that the overthrow of the Papacy has been so far helped forward, and will be finally accomplished, by a fearless "witnessing for the truth" on the part of those who know that truth; that silence means danger; and that it is when the testimony becomes weak or entirely ceases that the enemy shall have most power to destroy. Thus he interprets Rev. xi. 7, 8: "And when they shall have finished their testimony the beast that comes up out of the abyss will make war with them and kill them." And he calls upon those who are afraid to witness for the truth to remember that "they are bringing peril upon themselves and upon their children by their cowardice." He rejoices that the temporal power is broken—that "the Pope is dependent upon the toleration born of truth for a place to shelter his person and from which he may fulminate his decrees; but," he continues, "the spiritual power remains. This is to be destroyed by the proclamation of the truth. Children of God, be true. Things of deep interest are pending. Let soul touch soul. Let truth front error, and the people of the Lord, beautiful as Tirzah and comely as Jerusalem, shall be terrible as an army with banners.

Witness for the truth, and the words of the Lord shall be our evangel. For now as in the past, the King of kings says to those who believe on Him, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

The North American Review.

New York: D. Appleton & Co.

In the September number of the "North American" Anthony Trollope writes an article on "The Genius of Nathaniel Hawthorne" which shows that a novelist whose own writings are matter-of-fact enough, and altogether within the range of every-day life, can thoroughly appreciate the weird and romantic fancies of one who lives in a world of his own creation. The second paper is on "The Standard of Value," by Simon Newcomb. Then we have the promised continuation of Richard Wagner's "Work and Mission of my Life." In this, he continues the description of his art life to the present time, gives the reasons and motives which led him to write each of his operas, and tells the story of the great festival performance at Baireuth, in 1876. With the result of the last, it appears that he was far from satisfied. What he desired was to establish there an institution for the training of musicians for the production of all the master pieces of their art. This part of his plan he now desires to carry out with the aid of friends. The next article is the second part of "The Diary of a Public Man." In this is given the secret history of events at Washington during the week next preceding President Lincoln's inauguration, and of the intrigues in regard to the formation of a new Cabinet, and the estimate which public men at that time made of Mr. Lincoln's character. It throws into strong light the immense difficulties with which the latter had to deal, even among those who were most friendly to the new administration. The "Confession of an Agnostic," which follows, is an anonymous paper, and professes to be written by a follower of "An Evolutionist," who advertised for a new religion in July, 1878. The two remaining papers are "Intrigues at the Paris Canal Congress," and a review of "Three Important Publications," viz.: "Findlay's History of Greece," Pattison's "Renaissance of Art in France," and Cox's "Aryan Mythology."

A Magnificent Reply to Col. Robert G. Ingersoll's Attack on the Bible.

By S. V. Leech, D.D. New York: The Religious Newspaper Agency.

This pamphlet contains, in full, a sermon which has attracted much attention, and no wonder, for it excels in strength as in beauty—in usefulness as in elegance. Severe and unanswerable in logic, forcible in rhetoric, chaste and scholarly in composition, manly and courteous in tone, it may well serve as a model in controversial literature. It were a small thing that Dr. Leech should answer Robert Ingersoll; he has done so; but it is not in this that we find the great value of the sermon, but in the masterly exposition that it gives of the unparalleled work that the Bible has accomplished in the world in those very respects in which Ingersoll has found fault with it. For example, in answer to the accusation that the Bible is the arch-adversary of civilization, Dr. Leech says:

"History overwhelmingly proves that the Bible has been the avant-courier of true social and national refinement. Without alluding to the Divine work it has pioneered in millions of human hearts, what has it not done for society at large? When Paul hurried with the Gospel to Antioch there was not a benevolent institution in the Roman empire, in the Grecian cities, or in any known Pagan province. In no one of the great capitals of heathen pride could there be found an asylum for the orphan, the blind, the dumb, the deaf, the insane, the aged, the poor, the inebriate or the magdalen. Read the descriptions of the splendid metropolis of antiquity, and your vision is greeted by no reference to a house of mercy. Walk among the excavated streets of Nineveh, Pompeii and Herculaneum and no fragment of stone can be found that ever had known connection with benevolence. The Bible has prompted its readers to erect humane institutions until they stud the earth as thickly as the stars spangle the heavens. Christians are almost invariably their founders and chief supporters.

"To outline what the Bible has done for the promotion of civilization in a discourse would be like attempting to teach all known science in a lecture. Civilizing agencies are to be tested by their fruits. The Gospel entered Europe when Paul preached at Philippi. For more than a thousand years antecedent to the discovery of the art of printing it was practically chained by the civil and ecclesiastical powers. Yet it early shut up the vast Roman edifice where forty thousand applauding spectators watched the doomed slaves as they fought with wild beasts and more desperate men. It soon chiseled off the vases, lamps and tables of Roman

homes licentious carvings. It quickly closed the Pagan temples of the 'Eternal City.' It promptly threw from their pedestals the countless gods of Greece. Gradually it has planted Western Europe with almost numberless institutions, both beneficent and educational. It has organized in its cities and villages associations for the relief of every phase of distress. Volumes could be written descriptive of its work in England alone since the days of Wickliffe. Perchance Edward VI., the boy king, saw with prophetic eye its relation to his country's greatness when he demanded that the Scriptures should be laid on the three swords in the ceremony of his coronation. What the Bible has done for Scotland, the most moral and Bible-loving State on the map of the world; for Prussia since the days of Luther; for the heroic Waldenses, amid the fastnesses of their mountain homes; for the Indian tribes when taught by men like Elliott and Hainaut; for the moral transformation of the West India Islands; for Madagascar since the accession of Radama II.; and even recently for the three great heathen empires, the doors of whose sealed cities were opened by Morrison, Judson and Goble with the golden key of the Gospel, and for other lands, has won the praise of impartial historians. It has entered no wilderness that under its magic wand has not blossomed as the rose. Appealing to eternal relationships for its motives; overshadowing temporal consequences with the fact that 'the wages of sin is death, but the gift of God is eternal life,' with its pages glittering with admonitions against every form of personal, social and national wrong, and with encouragements to the pursuit of all that tends toward the universal reign of peace, purity, justice and love, the Bible has marched on, winning a long series of conquests before which the victories of renowned generals fade into nothingness. The universal practice of Bible principles would inaugurate the millennium and transform earth immediately into a paradise. Innumerable are they who have said with David from a happy experience, 'The law of the Lord is perfect converting the soul—the testimony of the Lord is sure making wise the simple.' What it can do for the individual, Paul delineates as in gratitude he sings, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.' What it can do for the individual it can do for the world. In recognition of the supreme place held by the Bible in literature as a Divinely-inspired book from whose principles there can be no valid appeal, jurisprudence sparkles with its gems, political economy builds on its precepts, and legislators sink its jewels into the rim of enlightened laws. An infinite mind only can comprehend what it has accomplished for the educational, social and moral uplifting of the nations."

In like manner the assaults upon the Bible, as being unnecessary; as supporting slavery, concubinage, and polygamy; as being unfriendly to high intellectual culture; as ignoring reason; as containing obscure statements of doctrine and duty; as losing its ancient influence in the light of modern infidelity, are all answered and more than answered; and then comes the following passage, impassioned but truthful, triumphant but not exaggerated:

"This Bible! It has stood as impregnable amidst hostility and surrounding disaster as the fabled pillars of Seth. Crucial tests have not impaired a chapter or invalidated a verse. The tears of silver-haired patriarchs continue to bedew its pages. The widow amid her poverty still reads its precious promises to her fatherless children. The troubled heart and sorrow-bowed head find its Divine covenants softer than the pillows of down on which wearied kings have rested their aching foreheads. The sick yet touch their spirit-lips to the crystal current of this 'river of the water of life.' Its pledges of a coming resurrection keep the graves of loved ones green, and have made the cemetery magnetic to surviving friends. The dying turn their closing eyes to it as their only lamp through the 'valley of the shadow of death,' and clasp it as their last treasure while their fingers stiffen in the final ordeal. Old Sun! Twin brother of Time! Thou wilt cease to shine. Empress of the evening! Thy form will disappear from the night-draped sky. Lamps of Ether! Ye will drop into the emptiness of destined darkness. Old Bible! Thou wilt survive infidelity, outlive criticism, and stand immortal, indestructible, imperishable."

"MODERN UNIVERSALISM AND MATERIALISM."

To the favourable notices which we have already published of the Rev. E. Softley's book with title as above, we add the following: "MY DEAR MR. SOFTLEY, I have carefully read your book on 'Modern Universalism and Materialism.' I consider the arguments in it, sound, scriptural and logical, and a valuable addition to Christian literature. Your book is calculated to do much good among our reading and intelligent classes. I am greatly pleased with the book, and I feel sure that it will meet a want long felt among our clergy who are anxious to circulate publications to counteract the evils which you have so successfully exposed. May your efforts be owned and blessed of God, and may your book have a wide circulation, which it so richly deserves. Believe me yours sincerely,
"J. HURON.
"London, Ont., August 14th, 1879."

A MAN in antagonism with himself can have victory only in Jesus Christ. The tempted soul can find safety only at the cross.—Alex. Clark.

Scientific and Useful.

FILLING. One pound sweet almonds; whites of four eggs, whisked stiff; a heaping cup powdered sugar, a teaspoonful rose-water. Blanch the almonds; let them get cold and dry; then pound in a Wedgewood mortar, adding rosewater as you go on; save about two dozen to shred for the top; stir the paste into the icing after it is made; spread between the cooled cakes; make that for the top a trifle thicker, and lay it on heavily; when it has stiffened somewhat, stick the shred almonds closely over it; set in the oven to harden, but do not let it scorch. You will like this cake.

ENGLISH MIXED PICKLES. One-half peck of small green tomatoes; three dozen small cucumbers; two heads of cauliflower; one-half peck of tender string beans; six bunches of celery; six green peppers, and a quart of small white onions. Chop the vegetables quite fine, sprinkle with salt and let stand over night. To six or seven quarts of vinegar add an ounce each of ground cloves, allspice and pepper, two ounces of turmeric and one-fourth pound of mustard seed. Let the vinegar and spice come to a boil, put in the vegetables, and scald until tender and a little yellow.

THE EYES. Take care of the eyes. Looking into a bright fire, especially a coal fire, is very injurious to the eyes. Looking at molten iron will soon destroy sight. Reading in the twilight is injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that, if the pupil of one is dilated, by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight, should preserve their general health by correct habits, and give their eyes just work enough, with a due degree of light.

A CHEAP COLOGNE WATER. The only perfume which never seems to offend any and leaves no unpleasant twang behind it is that of cologne water, which stimulates while it soothes the senses, and suggests a pleasant wholesomeness instead of any sickish sweetness, as the best of the extracts and essences and bouquets are apt to do. One can readily make in her own store-room a better article of cologne than that which is usually bought, by thoroughly dissolving a fluid dram of the oil of bergamot, orange and rosemary each, with half a dram of neroli and a pint of rectified spirit. As good as can be made out of Cologne itself, however, is also quite as comfortably prepared at home as at the chemist's—at so much less than the chemist's prices that one feels warranted in using it freely—simply by mixing with one pint of rectified spirit two fluid drams each of the oils of orange and lemon, one of the oil of orange, and half as much of that rosemary, together with three quarters of a dram of neroli and four drops each of the essences of ambergris and musk. If this be subsequently distilled, it makes what may be called a perfect cologne; but it becomes exceedingly fine by being kept tightly stoppered for two or three months, to ripen and mellow before use.—*Harper's Bazaar.*

WONDERS IN MUSHROOM GROWTH. Mushrooms are very prolific, and are eaten largely in Paris. A French baron cultivated them, in large quantities, in his cellars, his apartments, and his attics. He grew them in caves underground made expressly, in long trenches; and for large products he preferred this last method. He grew them on the staircase of his hotel, in his handsomely furnished vestibule, in a boudoir, whose elegant jardiniere, filled with plants in full flower, concealed under them precious collections of mushrooms in growth. He grew them in his stables in the form of a gastronomic library, in his offices and kitchens of his hotel, under the tables on which his cooks prepared them for the sauceman. It was sufficient to intrust to him a broom for him to return it with a magnificent crop of mushrooms in full growth. He asserts that one day a friend doubted the success of the skillful grower of mushrooms, when he bet him that he would grow them under the bed of the doubter, and while he slept, a plentiful crop of mushrooms, and that, too, during a whole season without any smell, without any inconvenience, and without any of those disagreeable effects that one would fear to produce in a well-kept household. All of which goes to prove the extreme facility of generating the mycelium or mushroom spawn, and its development into mushrooms.



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TORONTO, FRIDAY, AUGUST 29, 1879.

The death is announced of the Rev. M. Willis, D.D., LL.D., so long and so intimately connected with the interests of Presbyterianism in Canada, which event took place at Edinburgh, Scotland, on the 19th inst., in the eightieth year of his age. A full notice from the pen of one who knew Dr. Willis well, will appear in next week's issue.

PRESBYTERIAN CHURCH IN IRELAND—MINUTES OF GENERAL ASSEMBLY.

THE minutes of the meeting of Assembly held in June last have been received, a veritable blue book as it always has been. It is a respectable and good looking blue book of some 230 pages. There are none of the mission reports here, they are printed in the "Herald," a number of which is enlarged to three times the usual size for that purpose. The statistical tables constitute all the appendix that there is. The reports on the colleges, on sustentation, on statistics, on education both collegiate and elementary, and some others, are printed as part of the minutes.

The following are the chief items in statistics and finance:—

Synods	5
Presbyteries	37
Congregations	559
Ministers	635
Families	79,632
Communicants	106,776
Added during year	6,282
Stipends paid	\$227,623
Sustentation Fund	117,120
Foreign Missions	73,755
All purposes	771,889

One of the Presbyteries is in India, composed of the missionaries in the field there. One of the congregations is in Nassau, Bahama Islands. It will be seen that the ministers number seventy-six more than the congregations. These are made up of eighteen missions outside of the count, itself, professors, chaplains, home missionaries, retired ministers, etc. etc.

Turning to finance, we follow in the main the report on statistics as presented to the General Assembly. The stipends paid as given above are in the aggregate very little more than half the income of the ministers. The stipends average over \$450, and each minister receives almost an equal sum from the Sustentation and Commutation Funds combined, hence the average income is over \$900. Eleven years ago the average income was no more than \$685. The report says that if the increase continues to go on at the

same rate the income of ministers will double itself in twenty-two years. Considering the depression of the times the givings of the people have been sustained in a wonderful way. Some of the funds have suffered somewhat, but not more than might be expected. The Sustentation Fund has fallen behind somewhat, but the dividend of some years past has been paid. It promises well that one-fifth of the whole sum given to missions came from the Sabbath schools.

The Assembly is not representative. In all other cases where the Supreme Court of a Presbyterian Church is called an Assembly, so far as we know with the exception of that of Victoria, Australia, it is representative. A Church Court with a possible membership of 1,200 is an anomaly that cannot long be continued. At the last meeting there were over 300 present. Of course there would not have been so many but for the feeling with regard to hymns and organs. In looking over the roll of those present any one acquainted with the past can see representative elders from country congregations that never thought of sending an elder before. In the eyes of multitudes in the rural districts the proposal to sing hymns in public worship or to allow an organ to be used was the entrance of the thin end of the wedge, and must be resisted at all hazards. It was nothing less than waving the red rag of popery in the faces of the people and it was not to be borne. Hence a motion, which was no more than really a notice of motion, with regard to hymns would not be allowed to lie on the table for a year. It is significant, however, that a majority of ministers voted for liberty in the organ question. It must now be evident to any one gifted with a measure of foresight that it is a question of time, that the wave whether for good or for evil, will not be kept back much longer.

Altogether the state of things as seen in the minutes and statistics is very encouraging.

ROMANISM IN TASMANIA.

WHAT! so far away from Rome, so far away from Dublin, so far away from Montreal? Yes, it is even so, Romanism is rampant even in Van Dieman's Land. Wherever the British flag waves, the Romish hierarchy are taking undue advantage of the civil and religious liberty whereof that flag is the recognized emblem. While entertaining principles utterly inimical to freedom, civil or ecclesiastical, they highly appreciate liberal institutions as an open door to conquest, and as a stepping stone to that absolute domination which is the goal and consummation of their system. In Ontario, in the United States, in Britain, and wherever else they find themselves in the minority, they cringe and fawn for place and power under the name of crumbs of civil right, and beg no more than toleration for their religion; whereas in Spain, in South America—yes, and in the Province of Quebec—they proclaim their creed supreme and exclusive, and scruple not to trample the natural and undeniable rights of man under the iron heel of the most cruel despotism with which this fallen world has ever been cursed.

The supplicant's position is most unpleasant and galling to this proud caste, but with a patience and perservance worthy of a better cause, they await the time when instead of supplicating they can dictate, and when instead of the humble mein of the alien they can assume the haughty bearing of the lord of the soil. Astute, crafty, well instructed in their chosen pursuit, and utterly unscrupulous as to the means employed to accomplish their ends, they emulate the character of that being in whom intellect dissociated from principle is to be found in the greatest perfection; but he sometimes miscalculates his position, and we need not wonder if they should occasionally make a similar mistake. Such a blunder they seem to have perpetrated in the remote colony indicated in the heading of this article, as will appear from the following particulars condensed from the columns of Hobart Town papers of recent date.

On Saturday, the 21st of June, the Rev. C. Chiniquy, well known to our readers, entered Hobart Town in the island of Tasmania, perhaps as yet better known as Van Dieman's Land. On the Sabbath he preached in two of the churches (Presbyterian and Methodist) and during the week following he proceeded to deliver a course of lectures under the auspices of a committee which was organized for the purpose, as has been done in all the places visited by him in his travels in the Southern Hemisphere, of which travels and of the great success which attended them we have hitherto been able to supply only a few detached and fragmentary notices. The Canadian ex-priest's exposures of their false religion as usual roused the ire of the papists; and their leaders, unable to answer him, and fancying themselves powerful enough to put down freedom of speech, demanded that the civic authorities should close the door of the town hall against him. Failing of success in this quarter, they held meetings—one a very large assemblage in the open air—and, by inflammatory speeches, incited their followers to put to silence by main force the intrepid witness whose truthful testimony was so damaging to their cause. Telegrams were sent to neighbouring towns and villages calling the Roman Catholic population to the assistance of their co-religionists in the city, and negotiations were opened with railway officials with the view of having large bodies of men conveyed to town at reduced rates. Surging crowds thronged the streets, cursing Chiniquy and expressing their determination to die for their religion.

In this crisis the Mayor of Hobart town and the Premier of the Tasmanian Government both acted with a promptitude and decision well worthy of imitation—the former by organizing a strong force of special constables composed of respectable citizens who readily responded to his call, and the latter by calling out the volunteers, consisting of a rifle regiment and a corps of artillery, which were marched through the streets and stationed in the barracks with arms piled and with orders to fall in at the sound of a bugle from the town hall. The government also

used means to get the priests clearly to understand that Mr. Chiniquy should be protected at all hazards in the exercise of the right of free speech. Finding their scheme thus frustrated, the Romanist leaders made discretion the better part of valour, went among their flock, and appealed to their magnanimity and forbearance. This had not the desired effect; it only fanned the flame; so the priests relinquished the vain attempt to make a virtue of necessity, and told their "lambs" plainly that if they interfered with the lecturer or his audience they would assuredly be shot down. This piece of wholesome information acted like a charm; they humbly asked permission to follow Bishop Murphy's carriage on his way to his residence, and they were graciously allowed to do so on condition that when they came to a certain street they would disperse and betake themselves to their homes. That night "Father Chiniquy" quietly entered the town-hall of Mart Town between two lines of stalwart special constables, took his stand on a platform occupied by the *elite* of the city, including Municipal and Parliamentary magnates, and with two regiments of soldiers within bugle call and two buglers stationed on the premises, delivered, before a crowded and sympathetic audience, a rousing lecture on "Liberty of Conscience."

WORTHY OF IMITATION.

DALHOUSIE College is to be congratulated. Mr. George Munro, now a New York Publisher, but a native of Pictou, N.S., has offered a sum sufficient to endow a new chair, the Professor's salary to be \$2,000 a year. We are pleased to notice that a brilliant young Canadian, Dr. J. Gordon MacGregor, has been appointed to the position; and in the opinion of those best fitted to judge, a better selection could not have been made. The new Professor is a son of the Rev. Dr. MacGregor, the esteemed eastern agent of our Church.

The Halifax "Witness" says: "Mr. Munro's munificence is without precedent in the history of this Province. We have wealthy men amongst us whose patriotism and public spirit cannot be questioned; but none of them have seen their way clear to devote \$20,000, or \$50,000 to education. Our endowments, slim as they are, have been rolled up by the slow accumulation of units, tens, hundreds. To be sure we have had donations of *thousands*; but these have been very few. Men have accumulated large fortunes in this country and have taken away all they could to other climes. But here we have a Nova Scotian making his money in another country and quietly devoting a munificent sum to educational purposes in Halifax. An example is thus set which we trust will not be without imitators. We have in this city men of great wealth who will not allow themselves to be surpassed in patriotism by a gentleman who only spends amongst us a week or a fortnight in course of the year,—men too who are quite as well able as Mr. Munro to spare their money for purposes of public usefulness. We are very confident that this act of splendid liberality will not be unfruitful in calling forth similar acts."

Who shall be the first wealthy man in Canada to step forward and justify our contemporary's reasonable expectations?

CHURCH GRUMBLERS.

Our subject is not a very inviting one. We would almost as soon lay our hands on a porcupine as write about it. And then, it has been taken up so often in religious newspapers that nothing very new can be said on it. Still, we believe that it needs a word or two pretty often.

Is there a church in Christendom that has

not its grumbler? This we know, we have never seen a church that did not have one member of the far-renowned family. Of course, there are differences between Church Grumbler and Church Grumbler. One shows the family features more clearly than another.

We once thought that the Church Grumbler was nothing but a pest. We classed him with the mosquito and such creatures, and held him to be a useless annoyance. But we have learned that the mosquito is good for something. And we have learned that the Church Grumbler sometimes answers some end.

Many of our churches need a tongue-lashing now and then. Pastors, elders, deacons and people are all the better for a little scolding. They need something other than a bag of sugar-plums or a jar of preserves. Most Reformers have something of the grumbler in them. Garrison could growl. So can Wendell Phillips, some think, a little too well. So can Goldwin Smith, according to the "Globe." And we ought to be thankful now and then for the Church Grumbler. He often sets us right where we are wrong. He often wakes us up where we are sleeping. He often arouses us to earnestness when we are careless.

But the mischief lies here. When men of a certain temperament begin to grumble, they never leave off. They acquire a habit of grumbling. Grumbling becomes a second nature with them. They keep at it morning, noon and night. There is nothing as it should be. There is nothing that is said or done in the proper way. The pastor never preaches, never prays, never reads as he ought to do. Why, he can't even talk or laugh or weep or walk, or wear his hat or coat, after a thoroughly orthodox, saintly fashion. The deacons are a set of useless, good-for-nothing men. They don't understand their duties, or, if they do, they never attend to them. The Sunday school is mismanaged. The choir is a disgrace. The finances of the church are in a deplorable condition. The members are destitute of all spiritual life. Everything is in a sad, woeful state. It was not so in the years that have passed away. Then everything was fair and flourishing. Then everything promised well. We have met with many men to whom this description applies. They grumble all the while. It looks as if they had discovered the secret of perpetual motion and had applied it to their grumbling.

Does the Church Grumbler know that he is a nuisance? Does he know that he is a pest to his brethren,—just as much as the potato-bug is to the farmer? We would kindly and gently insinuate this to him—give him an Irishman's broad hint of the fact. Does he know that he makes other folk uncomfortable? Probably he imagines that a mild purgatory here will do them good hereafter. Probably he thinks he is specially commissioned to teach them the virtue of patience. He may as well understand that, as a rule, he does not succeed in doing that. If he could read their minds and hearts at times, he would see something very different from patience there, something not very gracious, either.

And does the Church Grumbler know what is the influence of his conduct on outsiders? Does he know what impression non-religious per-

sons obtain from him of the character and power of religion? He does not help to exalt religion in the estimation of the community. He may depend on that. Complaining, murmuring, finding fault doesn't make men much better in this world. For one unkind, ungentle word that has done good, there are ninety-nine that have been sources of incalculable harm. That is not the method which Christ has ordained for the renewal and elevation of men. You can't lift men up by beating them with clubs. Nor can you improve their appearance by pricking them with needles.

THE GOSPEL OF CLEANLINESS.

THE fever-scurge has again fallen upon the city of Memphis. It was hoped by all that the terrible experiences of a twelve-month ago were exceptional in their character. But with the return of the heated term, the devourer recommences his work of destruction. Every day fresh victims are reported, and the fever has become epidemic. Thousands deserted the smitten city, making their exit as informal and hasty as possible. And now since other cities have in self-protection closed their gates against the fugitives, they must stay and brave the plague.

Our American exchanges have raised the inquiry whether the people of Memphis have sufficiently observed the laws of nature as regards cleanliness. Mr. Keating says that "the soil is reeking with the offal and excreta of ten thousand families," that the city is without any "organized scavenger system," and that "the accumulations of forty years are decaying on the surface." A lady missionary writes to a Boston paper that "filth and vermin reign supreme." The "Christian Union" says that "It may be anticipated as an established fact that any community on low land and in a temperate climate can render itself liable to the fever by want of cleanliness; and, on the other hand, that the yellow fever cannot be taken in a really pure air from persons, clothing, trunks or anything else. The fever is absolutely impossible as an epidemic in a well-drained and cleanly kept community."

It would seem then that Memphis needs to have preached to it the gospel of cleanliness, or it must remain the victim of devastating disease. Nor is it the only place which needs plain talk on this subject. For we are convinced that much of the poor health prevalent may be traced to neglect of the simplest rules of cleanliness. Many are inherently dirty both in their persons and surroundings, and they not only suffer personally, but they bring suffering to others.

In our remembrance of religious duties, we must not forget to be clean. "Cleanliness is next to Godliness," so the proverb runs. A sermon occasionally on the duties we owe to our bodies, to form pure habits of living, to eat and drink without gluttony, and to keep all our surroundings cleanly, would be justifiably seasonable. A western minister, seeing that the civic authorities were neglecting sanitation, preached such a rousing sermon on the subject that the city was cleaned up, and that summer the death-rate was lower than ever before. And who shall say that that sermon was not as justifiable and prudent as it was practical?

CHOICE LITERATURE.

CRIS-CROSS.

Miss Lydia Crane was an old maid, there could be no mistake about that; not in virtue of her age merely, for she was only thirty-five when Mr. Sylver came to Lyndon to preach, and many a woman has become wife and mother after that age; but Miss Lydia was a born old maid. Her parents died during her early childhood, and she passed into the care of three maiden ladies, daughters of old Parson Beach, whose place Mr. Sylver afterward filled in Lyndon church; and the three trained her in true spinster fashion, her inexpressive nature falling readily into their ways.

She had a little money of her own, and a small house with a garden and orchard pertaining to it; and as all three of her guardians died before she came of age, when that period arrived she gave notice to her tenant that she wanted that house herself. And then what a reign of expurgation began within the four walls! All that soap, sand, chloride of lime, hot water, paint and whitewash could do, was done there, by the aid of strong arms and stronger will. The house was much like every other house in Lyndon; white, oblong, bedecked with green blinds, and having a kitchen at the back; but no other house was ever so speckless, so sweet of scent, so fearfully clean.

It was kept dark to be sure; no sunshine allowed on the premises; and it was bare of ornament, for pictures and brackets and vases gathered dust; but it was clean, and Miss Lydia devoted her daily energies to keeping it in this condition.

She had money enough to live on, but her nature was frugal and industrious; so she took in fine sewing, and made shrouds and coffin trimmings for the Lyndon manufactory, till her bank account grew visibly from year to year, and she was more and more respected as a person of "means."

She had but one relative, a half-brother living in Ohio, who had been sent to his mother's relatives when their father died, and was scarcely a memory to her personally; yet they kept up a feeble correspondence, and she cherished a shocking quartet of daguerotypes in her drawer as representatives, in the oldest style of the art, of Joseph and his wife, and their two children, John and Mariette.

With assured comforts, luxuries if she needed them, and no real trouble, Miss Lydia ought to have been a happy woman; even her heart, such as it was, had so long been idle that its capacities for joy or grief seemed dulled forever, and spared her the aching and throbbing that so disturbs the peace of her sex generally; but the very absence of genuine causes of suffering made her take for grievance all the lesser ills of life. There is a curious tendency in human nature to crave sorrow in a hidden and unconscious way, that does not need or find words, but betrays itself in actions. It is like the physical longing for salt; pure joy and peace are savourless without this pungent flavour of tears; there is no relief to sculpture without shadow, no delight to the eye like dawn, and yet dawn implies darkness, inevitably.

So Miss Lydia found her own troubles, and used them well; petted, cherished and made the most of them. Her neighbours had hens, and the first and strongest tendency of hens, as we all know, is communistic; they want to and will share all the property about them; their cackling souls knew no reason why Miss Lydia's garden was not for them to scratch up as well as the rest of creation's attainable face. But this "bloated property-holder" objected, and after years of skirmishes, routs, reiterated charges and fresh repulses, screams of battle and clamours of victory, she defended her rights by a seven-foot paling all about the garden; which cost twice as much as all the hens had destroyed since their earliest trespass, but effectually discomfited them, and added another to the long list of the triumphs of capital over labour.

Then there were boys in Lyndon, as usual; boys are an obstinate fact everywhere; we thank kind Providence that the Indians are exterminated in these regions, and plume ourselves on the fact that the last of the Mohicans pointed a moral and adorned a tale long ago; but do we ever reflect on the host and hordes of boys that are still left? I think Miss Lydia would have preferred the Indians.

However, boys seem to be a necessity in the scheme of man, "mighty maze" as it is, and it seems to be an equal necessity to boys to steal apples. Miss Lydia's orchard was tempting as the Hesperides. Early summer apples bedecked it with great crimson spheres and balls of gold, juicy and fragrant enough to have beguiled a deacon; and when the winter crop bent those gracious boughs with all sorts of fruity splendours, blushing Peck's Pheasants, rick dark gillflowers, the spotted Northern Spy, red as rubies, and enormous yellow pippins, glowing beside Roxbury russets, the Quakers of the tribe, and honest Newtown pippins, better far than their exterior promise; how could any boys resist them? Yet to see one urchin pick up an apple through the bars was agony to Miss Crane; she would have given them pecks for the asking, she was not stingy,—but she knew her rights and wanted them respected. But what fun is there in asking anybody to give you an apple when you can just pick it up? It was almost an adventure to steal "old Lyd's" apples in the face of her watchful eyes and alert ears; the fence went for nothing, boys will

"—find out the way"

to wait, over more obstacles than Love in the old ballad; so here was a good, steady affliction, coming every other year as surely as the apple crop. Then there were the flies. But flies are an exhaustive subject, not for the brief limits of this article; I can only say in passing that if Miss Lydia had pursued Satan with half the energy, truculence, and untiring persistence with which she hunted flies, he would have fled from her atmosphere and left her to peace and saintliness very early in life.

Besides these special and recurrent grievances, there were the daily "happenings," as we call them, of all human experience; times when the soap would not "come," do what you would; when the chimney smoked, the spout leaked, and crockery slipped from her fingers without rhyme or rea-

son—when pork grew rusty in the barrel in defiance of precedent, moths got into the carpets, and mice into the garret;—in short, days when everything, to use her favourite expression, went "cris-cross."

Now Lydia Crane was not naturally inclined to be querulous or selfish; she had been duly converted in the progress of a revival in Lyndon, and joined the church during Parson Beach's life-time. She read her Bible daily; said her prayers I use the phrase advisedly—and was a punctual attendant on all the means of grace. She was the head and front of the church sewing-society, and secretary of the Foreign Mission Circle, yet in the living of her life she had become, at the age of thirty-five, fretful, self-centred, opinionated, and domineering; but perfectly certain she was an exemplary Christian. Charity, sympathy, tenderness, do not grow in such solitude as hers; it is not good for man or woman to be alone; and if to be a Christian is to wear the image of Christ, as the gospel seems to imply, there was very little obvious likeness in Miss Lydia to the Master whose name she wore.

Yet she was a thoroughly honest woman, anxious above all things to do right; ready to give to every "olyee!" that impelled the long-handled contribution boxes, with deacons at the other end, through every slip on every other Sunday, though she had not even a kind word for the beggar at her door; for begging implied "shuffleness" and that was unpardonable.

But just before Mr. Sylver was settled in Lyndon Miss Lydia received a letter from her niece that amazed and disgusted her. It ran this wise:

"Dear aunt

"If you see me some of these days walk in at your door don't you be surprised. If pa don't stop I shall run away. I certainly shall, and I haven't got anywhere else to go. You see I want to marry Alf. Peck, just the nicest fellow you ever saw. I don't care if he is poor, he's awfully smart; but pa has got a kind of a prejudice against him; he won't let me see him, if he can help it; but you better believe he can't lock me up if he tries! So anyway, if he gets too mighty I'm going to run for it, and I know you are real good, everybody says so. Just write a line to say you've got this and direct it to Alf. Peck for me. Don't for anything let pa know, but I don't believe you will. Goodbye.

"Your affectionate niece,

"MARIETTE"

The impudence of the thing took away Miss Lydia's breath. She gave shelter to a runaway girl! the idea was monstrous. She had a great mind to inclose the letter directly to her brother; but the bell rang for preparatory lecture just then, so she tied on her bonnet and went to church, and after she had slept that night on the matter, she resolved to delay any action at present. A dim sort of sympathy made her unwilling to betray Mariette to her father; an *esprit du corps*, that she would not have acknowledged to herself, for Lydia never had a real lover; two or three elderly widowers had made prudent advances to her in vain; but no tender sentiment had ever stirred her chilly heart. Yet after all she was a woman, and shrank from violating this girl's confidence, however she disapproved of it. Several weeks passed and her fears vanished; she took no notice of the letter, determined neither to "make nor meddle" in the matter. In the meantime Mr. Sylver had been ordained to the church, moved his family into the parsonage, and commenced a round of pastoral visits. It was one of the loveliest of all June afternoons that he stood at Miss Lydia's door knocking for admittance. The white roses that clambered up to the chamber windows were thick set with bloom in every stage of beauty, from the swelling bud folded in green wrappings to the full-blown trembling blossom in whose glowing heart a dew drop quivered; sure token that the night wind had parted the pure leaves and dropped a tear of foreboding over their certain fading. Beds of pinks scented the fresh air with spice, and the early cinnamon roses were dull with half-finished and half-dead flowers, sending a sickly oriental odour of attar across the perfume and honey that freighted every breeze.

Miss Lydia herself came to the door; her usually calm and rigid face was flushed with some trouble evidently, and in her hand she held the yellow cover of a telegram; but she was glad to see Mr. Sylver; he was the minister and the new minister; it was a duty to be glad to see him. As he seated himself in the prim, cold parlour, he opened the conversation with a remark on the weather, that sure and safe first step.

"Yes, it's good weather," allowed Miss Lydia. "We generally do have the best of weather in June. I wish sometimes 't would last right along through the year."

"Perhaps we should not enjoy it as much if we had it all the time," quietly answered the minister.

"Mebbe not; but I can't say I like cold weather; it makes such a sight of dirty work. Wood is trying enough; always droppin' everywhere specks and slivers; but coal—coal is a heap worse."

Mr. Sylver smiled. "But June is dusty."

"Yes; there's trouble every where. Seems sometimes as though you couldn't pass a day without it."

"Yet one would think, Miss Crane, that you had very little, you have a lovely home here, and no family cares or sorrows."

"Well everybody has their own troubles,"—her mind reverted here to the list we have already chronicled, and she felt rather unwilling to confide them to the minister, so she wound up with a glittering generality. "I have mine as well as other folks; there's a good many days when everything under the canopy seems to go cris-cross with me."

"Then you ought to be blessed indeed," gravely answered Mr. Sylver.

Miss Lydia stared, but he went on. "I mean if you fully entertain the meaning of that word; it is only a contraction of 'Christ's cross. Surely if you bear His cross daily, you are an unusually privileged woman."

"I don't know what you mean," she answered, with rude honesty.

"You are a Christian, Miss Lydia?"

"Well I should hope so! I've been a professor near about twenty years."

"But I mean a Christian," insisted Mr. Sylver.

Miss Lydia darted a keen glance at him, but it sank before the clear, cool, penetrating look of his gray eyes. She moved uneasily on her chair.

"Why, I suppose I am. I mean to be."

"Then if things go with you according to Christ's cross every day, it is well with you, certainly."

"I didn't know as anybody liked crosses."

"No; but there is a wide difference between the cross we carry for ourselves and that we bear for Christ; there was Simon of Cyrene, you know; 'him they compelled to bear the cross.' It was harder for him, no doubt, than it would have been for John, who loved the Master, and would have rejoiced to save Him from even that burden."

Miss Lydia's face grew interested; intelligence and honesty quickened its worn lines; she did not understand, but she began to suspect there was something in the gospel she had never understood, and desired to know now.

"I don't believe I sense you yet," she said, more gently.

"It is very simple, my friend, if you look at it; it is merely taking Christ's cross instead of your own; that is, taking the troubles He sends and bearing them as He bore His own, because we want to be like Him. Cris-cross ought to be the great blessing of our daily life."

"I don't know as I ever, well, yes; I do know I never thought on't in that light before," said Miss Lydia gravely; "and I don't think I know how just exactly to work it."

"I can tell you how I have tried," answered Mr. Sylver; "and it has been a mighty help to me. Take the Bible and study the gospels; read them over and over. You know already what Christ endured; hunger, cold, thirst, temptation, the loss and desertion of friends; can you find one place where He fretted or complained over these troubles? He does not even allude to His crucifixion as a thing terrible to Himself. He did not go about telling all men how dreadful His sufferings were and would be; what little we know of them is recorded for our benefit only, for our instruction in the way of life. Did you ever think, Miss Lydia, why Christ chose to be poor and lonely, when He might just as well have been a temporal king and still undergone death for us?"

"Well, I never did. I never thought on't much. I read the Bible, too, considerable; but seems to me somehow as if it wasn't like other reading."

Mr. Sylver understood; formalism was his special dread in dealing with just such people; people who "say" their prayers and read their Bible daily and dutifully, but simply as a duty, without apprehension of the divine depth and sweetness in either practice, if only it be done with the heart, not with the head.

It is this which makes the conversion of the heathen an apparently easier matter than the conversion of many church members; the gospel is new, fresh, living, to the ear that has never heard its tender appeals and loving promises before; but where it is simply a ceremony to read the Word of God, and done ceremonially day after day, the pathetic words of the prophet become the modern preacher's adopted utterance, "And lo! thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not." For it is not the poetry, the splendid images, the lofty moral tone of the Scripture that makes it a two-edged sword; but its living truth, and its practical application.

Mr. Sylver went on: "I don't think you are alone in that feeling, Miss Lydia; but think a moment. How could Christ have given in any other way such abundant force and help to us as by suffering all things that we suffer, even the lowest and the poorest of us, so that we can never say 'I cannot carry daily troubles to God; He is too great to understand them.' You know what Paul says to the Hebrews: 'For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are; and this for the very purpose of making known to us his sympathy and power to help in all things. This was part of His cross; the cross on which He lived; perhaps as hard to endure as that on which He died.'

Miss Lydia looked strangely moved; her religion had been that of form and routine; a "desire to be as good as she knew how to be," and a very honest desire, but so far it had not led her, as every such intent will lead sooner or later, to the foot of the cross.

"It's as good as three sermons to hear you talk, Mr. Sylver," she said. "I see how blind-like I have read the Scripture along back; but it does seem, nevertheless, as though there was some things that pester you amazingly, that are too small to talk about in that solemn kind of way."

"Then they are too small to be troubles at all," said the minister, smiling; "anything that is a real trouble can be borne cheerfully, silently, bravely, because Christ sends it to us to bear, will certainly turn into a blessing to ourselves or somebody else; it will be Christ's cross instead of cris-cross."

Miss Lydia's mind had been dwelling on the hens, the flies, and all her minor troubles before, but while these last words dropped from the minister's lips her eye fell on the yellow telegram.

"Well," she said, "I thank you kindly, Mr. Sylver, for your talk. I'd thank you a good deal more if you would just give me a word about some trouble that came this morning. I'll fetch the letter first."

While she bustled away the minister looked at his watch; it was late; he was tired; he had much to do that morning; he did not know how to spare Miss Lydia another moment; but he was a man who had learned to be afraid to preach without practising, and for a long time it had been his habit in any doubtful matter to ask himself, "What would Christ have done in this place and these circumstances?" and act accordingly. Not that he could always certainly know, but he read the gospel so much that it seemed to him he could generally tell what would have been the Lord's course of action, and being naturally a considerate, just, and deliberate man, not blinded by impulse or passion, and one who prayed fervently for divine guidance, it is to be presumed that the result of his judgment was as near as humanity can achieve to the Master's example.

This was the secret of Mr. Sylver's great usefulness; he was not a very brilliant or eloquent preacher, but he believed the Word of God with all his heart and acted on it in all his

life; and nobody who knew him doubted or cavilled at his religion, for it was his daily living.

Miss Lydia came back directly with the letter from Mariette, and in her hand also the telegram whose yellow envelope still lay on the table.

"There," said she "read them if you're a mind to. I think that is nigh about a real trouble, Mr. Sylver."

"I think it is," he said, as he glanced over them.

"Well, what had I ought to do about it?"

An unconscious sharpness toned her voice as she asked the question.

"What do you think the Master would do, Miss Lydia? Here is a young girl, headstrong, evidently, regardless of her duty to her parents, and 'in love' as she would call it, with a young man probably quite unfit for her."

Miss Crane looked disgusted.

"But see here; she throws herself on to your protection; you are her only relative, and she has heard you are 'real good.' You have a character to keep up, my friend, a Christian character. It may be the turning point of this child's life,—the way in which you receive her; as you act she will judge your religion. Should you like to bring reproach on the gospel?"

An indignant warmth, strangely sweet and novel, seemed to elate the good woman's heart.

"Why you know I wouldn't!" she exclaimed.

Mr. Sylver's cool eyes glowed. "I thought not. Then comes in the first consideration, what would Christ do with her? We need not seek that knowledge far; think of the patience, the forbearance, the tenderness with which He treated individual sinners; worse sinners a great deal than this silly, wilful girl. Here is a real cross, coming right into your house; may it prove Christ's cross to you truly!"

"You'll come again, won't you," said Miss Lydia, a strange dimness in her dark eyes; "come and see Mariette."

"Yes, indeed I will!" And so the good man departed, having done his good work.

Miss Lydia took up the telegram again. "Coming on four o'clock train," it said, over Mariette's signature. She looked round at her neat and orderly house, and groaned in spirit; habit was strong and the words sprang to her lips, "How things do go criss-cross!" but scarcely had they been uttered when she checked herself with a feeling of shame.

Like many lonely people she had a habit of talking aloud to herself, and now she went on: "I never did! I've forgot already! If I had something or another to kind of remind me. I'm as dumb as a child about learning. I had ought to be ashamed of myself. I wonder what there is to sort of jog me when I forget?"

She hunted up an old-fashioned ring, but hard work and rheumatism had swollen and knotted her joints; the ring would not go on any finger. Then a bright thought came to her. She went out of the door and cut the crossed end of a fir twig from the great green tower of a Norway fir that guarded the north door; she tied the cross pieces straight to a bit of wire and hung the symbol above her mantelpiece; a simple reminder of her duty, touching enough had any spectator seen it gathered and placed there; but to her humble, simple soul just the help she needed.

Years after, when grace had ripened and softened her still more, Miss Lydia would never allow any scorn or ridicule to be poured upon symbols of other sects before her.

"Mebbe it helps them greatly," she always said. "Such things do sometimes; I've been helped by 'em myself."

After this was pinned and tacked safely, she went about her preparations for dinner, and when that was over made up a bed for her guest in the spare chamber, and then tying on her bonnet went to the cars. Lyndon Station was a lonely platform, half a mile from the small village, and she was the only waiting woman; so when the train stopped no wonder that Mariette at a glance threw herself into Miss Lydia's arms crying:

"You are Aunt Lyddy, ain't you? Oh you dear, dear thing!"

Miss Lydia was taken by storm; never in her life had she seen anything like this pretty child, for Mariette was small of her age and only seventeen at that; her face was pure red and white as the fragile petals of a sweet pea, and the hazel eyes and red-brown hair curling in countless rings and waves about her pretty head, betrayed an excitable temperament that the clinging arms and chattering tongue did not belie. Miss Lydia could not help folding her arms about the little thing and giving her a kiss that was almost motherly; there was something so bright and sweet and childlike in the girl's aspect nobody could help petting her, and Miss Lydia conveyed her home in a state of shame-faced triumph that surprised herself.

This however was the beginning; a hundred times a day the tiny green cross helped Miss Lydia to bear the daily annoyance that this pretty spoiled child brought into her quiet home; yet as often as she looked at it, and remembered for whose sake she must be patient and gentle with this burden that had come on her, just so often she took a step forward in the divine life, and learned to know the Lord who led her. For "if any man will know of the doctrine" let him first put it to the test of practice; the work that Christ reveals to us, also reveals Him; if we love Him we keep His commandments, and in keeping them learn to love Him more and more. It is true that the habit of a life-time was not at once broken; day after day when Mariette's disorderly, careless, idle habits manifested themselves, Miss Lydia did more than once snap at her, and more than once the old word of "criss-cross" rose to her lips, but that worked its own remedy; the primitive meaning of her favourite expression rose up and confronted her every time, and she had again to bow her head in shame and ask grace to help her.

Yet with all the minor trials of her presence, Etty, as she learned to call her niece, grew dearer daily; youth and beauty and gaiety seemed to illuminate the formal house like an incarnate summer; and though at first Miss Lydia even rebelled at the flowers which were gathered to deck the parlour shelf and the sitting-room table every day, she opened her heart to them before long, as she had to Etty.

For a few weeks Mariette was restless and expectant; evidently she wondered and grieved because her lover neither

followed nor wrote to her. "Aunt Lydia" had let her parents know of her safe arrival in Lyndon, but even from home no answer came. At last the poor child's reticence gave way; she leaned her aching head on the spinster's shoulder, and poured out her girlish sorrows and profuse tears together. It was a strange office to Miss Lydia, that of comforter; but she did as well as she could, and perhaps better than she knew, by assuring Etty that no doubt Mr. Peck was a great scamp and had never loved her at all. This naturally made Mariette angry, so angry that she forgot to cry, and called Aunt Lydia a heartless old maid, in good set terms; so arousing the ancient Adam in that good lady's breast that she scarce refrained from boxing Etty's ears, and did call her a "little minx" on the spot.

But the next day's mail brought a letter from Mariette's father which vindicated Miss Lydia's penetration into character. He had gone at once to young Peck when Mariette could not be found, and demanded his daughter, but the fellow denied all knowledge of her, and after a time, under threat of personal chastisement, and warned in the most impressive way that Etty never would have a cent of her father's money if she married him, he had promised solemnly to let her alone for the future and even left town and gone West.

Till he had disappeared Mr. Crane resolved Mariette should not come home, and therefore did not write; now he was ready to receive and forgive her if she was ready to repent and return. But Etty did not want to go. She loved Aunt Lydia, and she had become attached to Mr. Sylver who had kept his promise to her aunt, and helped her guide and guard the wayward girl. Besides she did not like to go home and face the gossip of the village, and the end of the matter was that Aunt Lydia asked her brother to leave Etty with her for the next year at least. It was surprising, even to Mr. Sylver, to see how Miss Lydia took his words to heart, and lived up to them. He had not reckoned on the extreme honesty and simplicity of her real character, or the readiness of the good ground to receive and fertilize the truths sown in it, but they did indeed bear fruit a hundred fold.

It was her aunt's life that proved a living epistle to Etty; when a few years after some one asked her under whose preaching she had been converted, she smiled and said, "Under Aunt Lydia's practising."

For Etty never left Lyndon. Before her year's visit was over she had formed a very intimate acquaintance with a well-to-do young man who kept the village store, to whose character and principles even her father could not object; so it turned out that she came to live close by Miss Lydia, who blessed the day many a time that she had so dreaded,—the day of Etty's arrival at her house.

The boys profited by Miss Lydia's reconversion; grace, like sunshine, warms even the corners of life.

She let them freely now into her orchard to pick up the abundant windfalls, and when they were so free to come there was no fun in coming. So this, like many other of her minor trials faded utterly away; for when our eyes are fixed on the mountain tops we do not see the pebbles under our feet, or if now and then they cause us to stumble, we are hardly conscious of it in the absorbing splendour of those radiant heights where our home is.

As years went by patience became a habit, and peace an abiding guest; she forgot to say that things went "criss-cross" and she entered more and more into the meaning and service of Christ's cross. Old age came, and decrepitude; but the Master she had served cared for her still; as she had grown into His image friends had also grown up about her, and were glad to make her last days easy with affection and sympathy; her life was hid in the deepest sense, with Christ in God; and when it passed away from this world it was only to be found in another and a better, redeemed and glorified. If she had lived an eventless and quiet life, at least she left behind her one lesson that is the greatest any of us can learn—that "criss-cross" means, and is, Christ's cross.—*Rose Terry Cooke.*

PRESERVING CLEOPATRA'S NEEDLE.

The London Metropolitan Board of Works recently took in hand the subject of preserving their Cleopatra's Needle which had caused so much trouble to float to its destination. After consultation with experts, it was decided to grant to one Henry Browning the job of cleaning and coating the monolith with a solution of his own invention. The effect, says the "Times," has exceeded the most sanguine expectations. In operating upon the granite, Mr. Browning first gave it a thorough cleansing, removing all the sooty and greasy matters from the surface, and indurated it with his invisible preservative solution. The effect has been to give a freshness to the granite as if only just chiseled from the rock, retaining the original colour, disclosing the several veins, the white spar shining in the sun's rays like crystals, and exhibiting the polished portions as they formerly existed. More than this, the "Intaglios," or the hieroglyphic engravings, come out far more pointedly than before, and the injuries the stone has received are now plainly distinguishable from the hieroglyphics. The solution soaks well into the pores of the granite, and the best authorities consider that it will have the effect of thoroughly preserving the monolith for centuries yet to come.

"LAUGH AND GROW FAT."

This ancient bit of advice is well enough for "spare" people, but how about those who are already too fat? What is to become of them? Sit still, and I'll tell you. After many experiments, extending through months of investigation and toil, the celebrated analytical chemist, J. C. Allan, has perfected and given to the world Allan's Anti-Fat. Thus far in several hundred cases this great remedy has never failed to reduce a corpulent person from three to six pounds per week. It is perfectly harmless and positively efficient. Sold by druggists.

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

BRITISH AND FOREIGN ITEMS.

During the Afghan campaign disease sadly ravaged the British troops, no fewer than twenty officers and 400 men having, it is stated, died therefrom. The total number killed in fighting was not over 100.

DEAN STANLEY in a recent sermon represented that a great improvement has taken place in the morals of British seamen. Profanity and debauchery are almost as rare as reverence and sobriety were years ago.

Two venerable buildings on Aldersgate street, London, have just been demolished, one once the residence of the Countess of Sydney—"Sydney's sister, Pembroke's mother"—and the other that of John Milton.

DANISH newspapers state that a terrific thunder-storm occurred in that kingdom on the 4th inst. More than one hundred farm houses were destroyed, and fifty persons were killed. The damage to the crops is incalculable.

FRIDAY, July 25th, Dr. How, Dr. Barclay, Dr. Speechly and Dr. Ridley knelt at the altar of St. Paul's, London, before Archbishop Tait, and rose Bishops of Bedford, Jerusalem, Travancore, and Cochin and New Caledonia.

DISTURBANCES in Belfast and Lurgan, Ireland, have taken place the last week by which several lives have been lost and a large number wounded. The trouble is said to have been caused by Romish attacks on Protestants.

THE Moderator of the Irish Presbyterian General Assembly has issued a call for lunulation and prayer on account of the unpropitious weather which has so long prevailed in the island. The Belfast "Witness" says that "if ever such a summons was needed, it is now."

THE harvest in the southeast of France is nearly gathered, and the southwest is in the midst of the same work. The quality is reported better than last year, but the quantity is less than was expected, and at the utmost will barely reach the average. The reports from other parts of France are contradictory.

SIR HENRY BESSEMER, the inventor of Bessemer steel, who was knighted a few months ago and made Sir Henry, has contracted for the construction of a gigantic telescope, to cost about \$220,000. It is claimed that it will be the largest in the world. It will be mounted in a monster observatory which Sir Henry is building on Champion-hill, near the Crystal Palace, London.

THE British Parliament was prorogued August 15. The speech from the throne referred to the faithful execution of the principal clauses of the Treaty of Berlin and the near realization of the remainder. On the subject of reforms in Turkey, the Queen spoke of the calamities of the war as explaining the delay, but declared her purpose to insist upon the Porte's compliance with its engagements.

REV. R. W. ENRAGHT, Vicar at Birmingham, was charged, before Lord Penzance, at Westminster on Saturday, with various Ritualistic practices, including the use of lighted candles, wearing unlawful vestments, mixing water with wine, and having a cross on the communion table. The offences were found proved, and the defendant was admonished to discontinue them. The removal of the cross was ordered.

MR. TAYLOR INNES, who is the great church lawyer of Scotland, has lately pronounced in favour of Disestablishment. He declared, with great earnestness, "that Establishment in Scotland was sheer injustice—simple wrongdoing. That was what they meant to say to every Parliament, at every election, to every party in power, and to every party out of power." Mr. Innes' name is a tower of strength to those who are striving for Disestablishment.

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

A FEW weeks since a Roman Catholic priest at Chicago publicly announced that he had left the Roman Church to join the Episcopal. Now he comes out with the following card: "The sympathy expressed on all sides by my old friends is so true and heartfelt that I find myself unable to resist. I retract what I have said against the Church of Rome, and I am resolved to return to the church that opens its arms to receive an erring child.—THEOPHILUS VANDEMOORTEL."

It is well known that Wick is one of the great centres of the herring fishing enterprise in Scotland. As many as 1,200 boats have been employed at this port during one season, although from want of success in recent years that number has been reduced by one-half. Each boat is manned by five or six hands, forming a total of several thousands of additional population in the fishing season. Last week many hundred of these hardy toilers of the sea landed at Scrabster Pier, Thurso, from Stornoway, en route for the Wick and east coast fishing. An interesting scene was presented on Sabbath in a field at the back of the Royal Hotel, Thurso. Several hundreds were landed on that morning, and it appears that veneration for the Sabbath prevented these men from proceeding further on their journey, and they made the roadsides or any better place of shelter their home until Monday dawned. A short religious service was held by the men amongst themselves, reading from the Gaelic Scriptures, and prayer and praise from the Gaelic psalms. Seated on the grass, with heads uncovered, and a reverential expression on every face, the proceedings were very impressive.

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MINISTERS AND CHURCHES.

WE are indebted to Dr. Cochrane for late Scotch papers. The rev. gentleman has been preaching in Paisley, Edinburgh, etc.

REV. F. W. FARRIES of Ottawa, has returned from the sea-side. He visited Manhattan beach, Rockaway, and other favourite resorts.

REV. D. H. FLETCHER, of the MacNab street Presbyterian Church, Hamilton, has returned from Exeter, looking much improved by his vacation.

REV. MR. LOCHHEAD, minister of Lonsboro, preaches every second Sabbath evening in the Temperance Hall, Kinburn; and the large hall is crowded so that it is difficult to find seat room.

AMONGST the departures yesterday, says the Winnipeg "Free Press" of Aug. 15th, were Rev. Professor McLaren and Rev. Mr. Laidlaw, who, with Professor Bryce, will visit Pembina Mountain before their return east.

AT the recent celebration of the Lord's Supper at Dundalk—Rev. Donald Fraser officiating—sixty-five communicants partook of the ordinance. Mr. P. McGregor has been ordained one of the elders of this congregation.

MR. TAIT, M.A., has been filling the pulpit of St. Andrew's Church, Berlin, for a couple of Sabbaths; and he is represented by the local paper as presenting "the truth to his hearers in an able, forcible and pleasing manner."

WHILE the repairs are being made in the Central Presbyterian Church, Hamilton, divine service will be held in the Mechanics' Hall at the usual hours of eleven a.m. and seven p.m. The Rev. Mr. Lyle occupied the pulpit on Sabbath last.

THE congregation of Burns' Church and Moore Line have determined to erect a new manse for their pastor elect, Rev. Mr. McAlmon; and have purchased a site near the former church. The building is to be brick; and already \$500 have been subscribed. The matter is in the hands of an energetic committee.

WE regret exceedingly to learn of the serious loss sustained by the Rev. Joseph Elliot, of Cannington, by the burning of his furniture, clothing, library, and other articles of value, in the recent fire at that place. Mr. Elliot was only settled at Cannington a few weeks ago and he had no insurance. His loss will be over \$1,000.

THE new Presbyterian church at Cannington is rapidly approaching completion and will be ready for the formal opening in a few weeks. It is a beautiful little church, occupying a good site on the main street, and is creditable alike to the liberality and good taste of the people. When the building is opened we shall publish a more extended notice.

AT the last meeting of the Prince Edward Island Presbytery leave of absence for a few weeks was granted to the Rev. K. McLennan, M.A., on account of ill health, and supply appointed for his pulpit. We sincerely trust that rest from work and change of air may soon enable Mr. McLennan to return to his congregation completely restored to health.

AT a meeting of the congregation in Rev. Dr. Proudfoot's church, London, last Saturday night, the worthy pastor was surprised by the presentation to him of a beautiful silk gown, specially brought from England, and a purse of \$100 to Mrs. Proudfoot. The proceedings on the occasion were eminently cordial; and bore eloquent testimony to the high esteem in which Dr. and Mrs. Proudfoot are held by the Clarence street Church people.

ST. PAUL'S Presbyterian Church, Warton, was formally opened and dedicated on Sabbath the 10th inst., by the Rev. G. M. Milligan, M.A., of Toronto, who preached suitable discourses to large congregations morning and evening. Mr. Milligan lectured on Monday evening, his subject being "The contented Man, Who is he?" The attendance at the lecture was very large and all were delighted. Perhaps never before have we had such an eloquent lecturer or such a popular preacher on the Saugeen Indian Peninsula, and the day will long be remembered by the people of Warton and neighbourhood.—COM.

THE new building which is being erected by Knox Church congregation, Kincardine, is drawing near completion. It is to be dedicated to the service of Almighty God (D. V.) on the 7th of September next.

Rev. Dr. Gregg, Rev. J. Smith of Erskine Church, Toronto, and Rev. J. Anderson of Tiverton, will officiate. The building is about 100 feet in length, has a splendid gallery, and is seated to accommodate 1,000. It is frescoed throughout, has stained glass windows of the most expensive quality, a lofty ceiling in which the main timbers are visible, and is pronounced by all who see it to be second to none in Western Ontario.

AT a meeting of the Presbytery of Whitby held in Bowmanville, on the 19th Aug., a call from the congregation of Pickering to the Rev. J. J. Cameron, North Easthope, was sustained. The stipend promised is \$900 and a manse. Mr. Drummond was appointed to prosecute the call at the first meeting of Stratford Presbytery. Leave was granted to Duffin's Creek congregation to sell their manse and glebe, in order to build another manse in a more convenient place. Mr. Abraham accepted the call to Whitby, and his induction was appointed for Tuesday, September 9th, at three o'clock p.m. Mr. Crozier to preach, Mr. Roger to induct and address the minister, and Mr. Little to address the people.

THE Presbytery of Ottawa held an adjourned meeting in Manotick, on the 19th inst., for the ordination and induction of the Rev. John Monro, B.A., into the pastoral charge of the congregation of Manotick and Gloucester. There was a fair attendance of members of Presbytery present. The Rev. H. J. McDiarmid of Gloucester, presided; the Rev. Wm. Armstrong of Daly street, Ottawa, preached; the Rev. Wm. Caven of Buckingham addressed the pastor, and the Rev. J. A. G. Calder of Osgoode, the people. At the close Mr. Monro received a most cordial welcome from the people of his charge. The congregation was large, numbering between three and four hundred. The field of labour upon which Mr. Monro enters is inviting and interesting. This congregation made great progress under the brief ministry of its late pastor, the Rev. James Whyte. In his time they built a handsome brick church (capable of seating 400 persons), as well as a neat brick manse. Here the saying is true, "one soweth and another reapeth." With the same united energy in time to come as in the past, we shall be greatly mistaken if this congregation does not soon become a great power in helping forward the work of the Church of Christ in the world. A pleasing feature at the conclusion of the services of the day was the fact that the managers paid Mr. Monro a portion of his salary in advance. This was thoughtful and encouraging to their pastor whom we wish all success and all blessing in his field of labour.

REV. ALEXANDER ROSS, M.A., now pastor of the Presbyterian congregation at Woodville, was, previous to his departure from his former charge (Knox Church, Pictou, N.S.), presented with a number of valuable and useful articles from the ladies of the congregation, the young men of the Bible class, and several individual members in town and country. The gifts included a beautiful silver tea service, a handsome gold watch and chain for Mrs. Ross, Bagster's Bible bound in Morocco, an elegant gold pencil case, etc. The following tribute to the worth and usefulness of Mr. and Mrs. Ross is from a local paper. "Mr. Ross's departure leaves a blank in the community where he laboured for over nineteen years, not easily filled. His late congregation cannot regard the separation otherwise than as a bereavement, the pain of which can only be effaced by time—the recollection never. Besides his pastoral duties—which he performed after the manner of the kindest and most faithful natural parent—he was closely identified with every movement having for its object the social, moral or spiritual elevation of the community. As a lucid expounder of the Scriptures he was the peer of the ablest in his denomination, while as a preacher of righteousness he was forcible, earnest and faithful in an eminent degree. The departure of Mrs. Ross will create a vacancy as marked in the circle of her late sphere of usefulness and influence, as that created by her husband's in his own. She had lived in Pictou town for twenty-six years. Her first husband, Rev. Murdoch Sutherland, pastor of Knox Church previous to Mr. Ross's incumbency, was also the first minister occupying the pulpit in that church. She has ever been highly esteemed by all who enjoyed her friendship and acquaintance, both in Knox congregation and out of it, for her kind and amiable disposition. The departure of herself and her beloved family makes the grief of her husband's late charge double, for the sundering of their relations as pastor and people."

OPENING OF KNOX CHURCH, WINNIPEG.

The new building commenced a year ago by the Presbyterian congregation of Winnipeg, Manitoba, was formally opened for divine worship on Sabbath the 10th inst.—an event which, judging from the very full accounts given by the local papers and from the large attendance reported, awakened considerable interest and attention amongst the inhabitants; and even from a secular point of view such events are important, especially in the history of such a new city, both as indicating material progress already made, and as among the best guarantees of success and stability in the future. Presbyterians throughout the Dominion will also take a deep interest in such an event as this; for it is a more important item in the history of the Presbyterian Church in Canada, and will affect its future prosperity and enlargement to a greater extent, than the opening of ten churches twenty years after this.

We understand that at the morning service about 1,100 persons were present, and that the audiences at the other services were also very large, at the evening service especially the aisles and vacant space about the pulpit being filled with temporary seats. The morning service was conducted by Rev. Professor McLaren of Knox College, Toronto, who gave out the 100th Psalm, read 2 Chron. vii., offered up the dedication prayer, and preached from Matt. vi. 18-22. Rev. Dr. Black of Kildonan, the pioneer Presbyterian missionary of the north-west, preached in the afternoon from Psalm xlviii. 9. In the evening the Rev. R. J. Laidlaw, of St. Paul's (Presbyterian) Church, Hamilton, preached, taking for his text Gen. xxxv. 3. The collections for the day amounted to \$367.93.

We copy the following description of the edifice from the "Manitoba Free Press": "The building is 102 feet long by 56 feet wide, with a tower and spire 115 feet high at the north-east angle. The style is Gothic, of as pure a type as the nature of the materials and the amount of funds available would allow. The total cost of the building, including organ, etc., will be in the neighbourhood of \$25,000. The basement walls are of native stone up to the level of the window sills, above which they are of brick, with an air space of two inches. The basement is eleven feet in the clear, and contains, besides three ample staircases, a fine Sabbath school room 48 feet square, a Bible class room, 24 x 21, an infant-school room, 20 x 11, minister's vestry, 21 x 12, and two furnace rooms. A corridor ten feet wide runs across the west end, connecting the two rear staircases with the various rooms. The entire basement is thoroughly well lighted and very conveniently arranged. The woodwork throughout the building is grained, and a dado three feet high is run round all rooms and corridors. The dado is painted in Indian red; the walls are tinted a white sage green, and the ceilings very pale blue. The string courses, beams, and columns in the nave are painted very pale cerise, and the effect of the whole is light and cheerful without being gaudy. The audience room is 73 x 51, and thirty-eight feet in clear under the nave ceiling; the side aisles under the galleries are ten feet wide, lighted by twelve double mullion windows glazed with lead quarries and tinted glass with coloured border. The nave is thirty-one feet wide, and is lighted by large windows in the clerestory besides three lofty lancet windows in the east end. There are three entrances to the basement and four each to the principal floor and galleries, with staircases of solid oak with balustering of a novel and very pretty design. The east end, under the gallery, is occupied by a roomy vestibule twelve feet wide connecting the principal entrances and leading into the audience room. The west end contains two staircases leading from basement to galleries, with landings at various levels giving access to rear entrance, principal floor and choir. The choir, which is 24 x 14, and occupies the central space between the staircases, allows ample room for the organ and a numerous choir.

From the same paper we condense the following historical notice:

In the winter of 1858-9 the Rev. John Black (now D.D.) of Kildonan, who had been ministering to the old Red River settlers from 1851, began to preach in the Court House within the walls of Fort Garry—then separate and distinct from the Winnipeg of that day—and continued to do so until the summer of 1868, when a small building was erected on the site of the present magnificent edifice. "But before its erection,

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVI.

Sept. 7. } THE COMING OF THE LORD. { Thess iv
1879. } 13-18.

GOLDEN TEXT.—“And so shall we ever be with the Lord.”—1 Thess. iv. 17.

HOME STUDIES.

- M. Matt. xxiv 29-42 The elect gathered.
- T. Matt. xxv 31-46....The last judgment.
- W. Acts i. 1-11....Christ's second coming.
- Th. 1 Thess. i. 1-12....Glorified in His saints.
- F. 1 Thess iv 13 18. The coming of the Lord.
- S. John xiv. 1-13.... Many mansions.
- S. 1 John iii. 1-5.....“We shall see Him as He is.

HELPS TO STUDY.

Few of the places to which the epistles of Paul were sent are now in existence. Thessalonica, to the church at which the epistle that contains our lesson was sent, not only exists but is at the present day one of the most important cities in the Turkish Empire. Even its name—Salonica—is nearly the same as it was in Paul's time. He visited the city twice, first in company with Silas and Timothy on his second missionary tour (Acts xvii. 1-12), again on his third missionary journey (Acts xx. 1-3), perhaps also after his release from his first imprisonment at Rome, Phil. i. 25, 26; ii. 24; 1 Tim. i. 3; 2 Tim. iv. 13; Titus iii. 12. Jason, Gaius (Acts xix. 29), Secundus (Acts xx. 4), Aristarchus (Col. iv. 10; Philemon 24; Acts xix. 29), were natives of this city, and among Paul's most efficient helpers. In Acts xvii. 1-9 we find an account of the founding of the Thessalonian church by Paul in company with Silas and Timothy. The message of Paul was joyfully received by a great multitude of devout Greeks, and by chief women not a few. The majority of the Jews, however, rejected his message, and very soon compelled its deliverer to fly for his life. They also prevented his return to the city to finish the work which he had begun, ii. 18. He afterwards learned that the believers there had dwelt too much upon the speedy coming of Christ, had even neglected their business (2 Th. ii. 1; iii. 6, 11, 12), and were in distress of mind lest their Christian friends who had already fallen asleep in the Lord should fail to share in the blessings of the advent, and in the passage before us he puts them right on these points. The topics of the lesson are, (1) *Asleep in Jesus*, (2) *Alive with Jesus*.

I. ASLEEP IN JESUS.—vers. 13-14. The Thessalonian Christians and others are here taught that there is no occasion for hopeless sorrow regarding them which are asleep in Jesus, or for any fear that they shall not participate in the benefits and advantages of the Lord's coming just as fully as those who may happen to be alive when He comes. The believer may sorrow over the death of Christian friends but not as others who have no hope—not as the heathen or the infidel, or the sceptic. To the Christian death is but a sleep—a state from which there shall be an awakening—and even this refers only to the body; the soul of the departed believer is not dead nor even asleep, but fully alive, awake, and in the enjoyment of happiness. At the resurrection the body shall be raised—a glorified body—and reunited to the happy soul. And what is the foundation of the Christian's hope in this respect? It is the fact that Jesus died and rose again, the “first fruits of them which slept,” the promise and earnest of a universal resurrection; for even so them also which sleep in Jesus will God bring with Him. Their souls are not in the grave; they are in heaven; and when He comes He will bring them with Him. If we believe in the resurrection of Christ, we must also believe in the resurrection of those who are Christ's. “If there be no resurrection of the dead, then is Christ not risen,” (1 Cor. xv. 13). Because He lives we shall live also. All comfort concerning departed friends, and concerning the future for ourselves, rests upon our belief in a resurrection through Christ.

II. ALIVE WITH JESUS.—vers. 15-18. It is supposed by some, from the use of the word *we* in the fifteenth verse, that Paul expected to be alive at the coming of Christ. But it does not necessarily so indicate. It does show, perhaps, that he thought there was a possibility of such a thing, but nothing more. The fact that it was taught by him that the Saviour might come at any time, rather sustains this view. And yet, from his second letter to them (ii. 3), it is plain that he did not regard that event as immediate. Whether he thought that it might happen before he was taken to be with Christ through death does not appear. The time of His coming was one of the things that was not revealed to him, not to any one of the inspired writers. One commentator says that this “we” was an affectionate identification of himself with the Christians of all ages. It is equivalent to saying: “Whoever of us are alive.” Shall not prevent: The word *prevent* literally means *come before or precede*, and it was so used by English writers at the time that the Bible was translated. The Psalmist, in Psalm cxix. 147, says “I prevented [came before or preceded] the dawning of the morning and cried.” In the lesson it evidently means that those who are alive at the second coming shall have no precedence or advantage over those who may have fallen asleep in Jesus before that event takes place. For the Lord Himself shall descend from heaven with a shout: *Himself*—not a deputy, not a phantasm—“This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven” (Acts i. 11). The word here translated “shout” occurs but once in the New Testament, though it is frequently met with in classical Greek where it denotes the command or signal given by a general or admiral or captain of rowers. “The hour is coming in the which all that are in their graves shall hear His voice and shall come forth” (John v. 28). The last clause of verse 16 reads along with the first clause of

verse 17: And the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds. The apostle's argument is that the living believers shall have no advantage over the dead in Christ, for before the former are caught up the latter shall rise, and they shall all be caught up together. There may or there may not be two separate resurrections—one for the righteous and one for the wicked—but this passage says nothing whatever about the matter; though, when the last clause of the sixteenth verse is improperly read out of its connection, it may appear to do so. And so we shall ever be with the Lord: The anticipation of that fact is the believer's greatest joy now, as the actual enjoyment of it will crown his happiness then. Many questions arise in connection with these great events the answers to which have not been revealed to us because it is not needful for us to know them, but enough has been revealed to teach us how to live for Christ now so that we may meet Him with joy when He comes, whenever that may be, and be with Him where He is, wherever that may be. This is the time for work. Let us work like those who expect the Master—nay, let us work like those upon whom the Master's eye is now fixed.

THE English people do not like the idea of a statue of the late Prince Imperial, as he was called, in Westminster Abbey. It is difficult to see why that young man should have any claim to such distinguished honour.

THE Archbishop of Canterbury asks for two young clergymen to send to Kurdistan, to give instruction to the Nestorians, who desire to revive their Church.

JUVENILE crime is largely increasing in Paris. On an average five children are arrested every day, and twenty-five per cent. are convicted.

MEETINGS OF PRESBYTERY.

GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.

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

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

STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9:30 a.m.

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.

SALGEE.—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.

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

CHATHAM.—This Presbytery will meet at Windsor, on September 16th, at ten o'clock a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At Tamsui, Formosa, on May 24, the wife of Rev. G. L. Mackay, Foreign Missionary of the Presbyterian Church in Canada, of a daughter.

At Lindsay, Ont., on Monday, the 25th inst., the wife of S. A. McMurtry, Esq., of twin sons.

MARRIED.

On the 20th August, in the Presbyterian Church, Oscoda, Mich., by the Rev. A. McAnnon, Rev. D. L. Munro, B.A., of Lansing, Mich., formerly of Glencoe, Ont., to Miss Lucy E., only daughter of Mr. E. A. Brakenbridge, Oscoda, Mich.

At 5 Fingal Place, Edinburgh, on the 12th August, by the Rev. Wm. Bruce, D.D., assisted by the Rev. J. M. King, M.A., of Toronto, Mr. John Burn, merchant, Edinburgh, to Annie Burn Walker, only surviving child of the late Rev. David Walker, minister of St. Andrew's Church, Sarnia.

At the residence of the bride's father, on the 20th August, by the Rev. Hugh Taylor, assisted by the Rev. A. Rowat, brother of the bridegroom, Mr. Isaac Sterling Rowat, of Farmersville, to Barbara Elizabeth, second daughter of Alexander Farlinger, Esq., of Morrisburg.

DIED.

At Toronto, on Saturday evening, August 23rd, after a long and painful illness, borne with much patience, Mrs. Ann Mathison Kipp, mother of Mr. R. Mathison, Bursar and Manager Central Prison Industries, aged 58 years.

At Lachine, on the 25th inst., Jeannie, aged three years and five months, youngest child of Rev. R. H. Warden of Montreal.

the settlement was visited by Rev. John McTavish, then of Woodville, Ontario, later of Woodstock, and now of Inverness, Scotland, who with a prophetic eye foresaw Winnipeg's future, and called attention to the advisability of establishing a station in the town—the future capital of the North-west. Dr. Black, at the earliest opportunity, collected money in Canada, Kildonan and Winnipeg to carry out Mr. McTavish's suggestion—and the result was that before the summer had passed, a small but suitable edifice was erected. Its dimensions were 45 x 25 feet. On this building a small debt remained till 1871 when it was wiped off. The worthy Doctor continued his ministrations in Winnipeg as frequently as was consistent with his onerous duties in other parts of his extensive field of labour; but during the rebellion the services were sadly interrupted. Dr. Black, Rev. Mr. McNabb and Mr. Whimster, a student of divinity, however, officiated in the pulpit in turn as frequently as circumstances would permit. Winnipeg at this time was connected with Kildonan, but on January 2nd, 1872, it withdrew, and a separate congregation was established. In the summer of 1871 Rev. Prof. Bryce was appointed by the General Assembly's Home Mission Committee to take charge of the Winnipeg station, and reaching here in October, 1871, was received into the Presbytery of Manitoba, which had been organized on 16th June, 1870, and immediately entered upon his duties as Presbyterian minister, and Professor of Manitoba College, then located at Kildonan—which institution he had been sent up to organize, in addition to his other work. The Presbytery at that time, it may be interesting to know, consisted of four members—now it has twenty-two. In the summer of 1872, Prof. Bryce visited the General Assembly then in session at Hamilton, and the Assembly of the Church of Scotland, sitting at Kingston, and having brought the matter before the two bodies, it was arranged that the latter should send the Rev. Prof. Hart to Manitoba to co-operate with the Presbytery here in both ministerial and collegiate work. Mr. Hart was received by the Presbytery at its September meeting as a corresponding member, and during the winter of 1872-3 co-operated with Prof. Bryce both in the college at Kildonan and in the church at Winnipeg.” In 1873 the Session was formed consisting of Prof. Bryce (Moderator), and three elders, viz.: Messrs. D. MacArthur, D. McVicar, and R. D. Paterson. The present pastor, Rev. James Robertson, having been sent from Ontario by the Home Mission Committee of the Presbyterian Church in Canada, received a call from the congregation, and was inducted into the charge thereof on the 14th October, 1874. “By the summer of 1875, the congregation had so increased that it was found necessary once more to add to the size of the original structure. As the building was already long enough, the only alternative left was to add to its breadth. The result was the lateral addition at the western side, which, taken in connection with the several previous additions, forms a somewhat peculiar specimen of composite architecture. The progress of the congregation was further indicated this year (1875) by the addition of six new members to the session. The addition was considered necessary by the session, to quote the records, ‘Since the union of the Presbyterian Churches has been so happily consummated, and also in view of the increase of the membership of the Church.’ The election of the additional elders was held on the last Sabbath of October. The following are the names of the persons chosen: the Hon. A. Morris, Lieut.-Governor, D. U. Campbell, Walter Laidlaw, Rev. Prof. Hart, Gilbert McMicken, and the Rev. Prof. Bryce. These were all duly added to the session roll on the last Sabbath of the year. The steady growth of the congregation continuing, and the consequent want of accommodation being increasingly felt, at the annual meeting of the congregation held on the 28th of March, 1877, a committee was appointed ‘to mature a scheme and devise means for the building of a new church.’ The results of the labours of that committee are manifest. Liberal subscriptions poured in, and the work was at once undertaken. The old church was removed to the lot on the South, and on the 8th August, 1878, the corner stone was laid, on that occasion nearly every denomination in the city being represented by the clergy.” The contrast presented by the appearance of the magnificent edifice, described above, and the humble little old church still standing a few paces from it, furnishes striking evidence of the progress of Winnipeg and the prosperity of Presbyterianism.

OUR YOUNG FOLKS.

CHRIST PLEADING WITH THE SOUL.

"Behold, I stand at the door and knock."—Rev. III. 20.

"Lo! I am waiting, waiting,
And patient evermore;
I knock, and still I suppliant stand
Before thy fast-closed door;
Knocking with a wounded hand,
Hauds wounded by thy sin.
Child of My unchanging love,
Fain would I enter in."

"No room, no room have I for Thee,
My soul is full of care—
A weary life of toil and strife
Is mine—no rest, no prayer,
There is no silence in my heart;
Amid its strife and din
I could not hear Thy gentle voice,
Thou canst not enter in."

"O weary one! dost thou not know
The soul that harbours Me
Hath rest in toil and peace in strife,
From care not wholly free?
It still can feel the burden light,
And washed from guilt and sin,
The heart hath joy. Child of My love,
Wilt thou not let Me in?"

"I will, and will not: doubts and fears
Are struggling in my heart,
I cannot bid Thee welcome yet,
I will not say depart.
The shades of night are deepening round,
But darker yet within
My sinful soul. All fair and pure,
How canst Thou enter in?"

"O doubting heart! I am 'the Light,'
Where'er I enter in,
My presence makes it pure and bright,
Though red as blood thy sin;
Though stain'd with deepest guilt thy soul,
Pure as the drifted snow
My blood can wash it. Child of My love,
Thou wilt not let Me go?"

THE TWO PETS.

"POLL! Poll!" cried the spaniel, Fidele, to the new favourite of the family. "How every one likes you, and pets you!"

"No wonder," replied the parrot, cocking her hat on one side with a very conceited air; "just see how pretty I am! With your rough, hairy coat, and your turned up nose, who would look at you beside me? Just observe my plumage of crimson and green, and the fine feather head-dress which I wear!"

"I know that you are a beauty," said Fidele, "and that I am only an ugly little dog."

"Then how clever I am!" continued Miss Parrot, after a nibble at her biscuit. "No human being is likely to care for you, for you can't speak a single word of their language."

"I wish that I could learn it," said Fidele.

"You've only to copy me." And then, in a harsh, grating, unmusical voice, the parrot cried, "What's o'clock?"

"Bow-wow!" barked Fidele.

"Do your duty!" screamed the bird.

"Bow-wow!" barked the dog.

"There's not a chance that any one will ever care for you, you ugly, stupid spaniel!" cried Miss Poll. "You may just creep off to your kennel; you are not fit company for a learned beauty like me!" said the parrot disdainfully.

Poor Fidele made no complaint, but he felt sad as he trotted off to his corner. Before Poll's arrival at the Hall, the spaniel had been the favourite playmate of all Mrs. Donathorn's children. They had taught him to fetch and carry, to toss up a biscuit placed on his nose and catch it cleverly in his mouth, or to jump into the water and bring a stick that had been flung to ever so great a distance. But as soon

as pretty Poll came, no one seemed to care for Fidele any more.

To teach the parrot to speak, was the great delight of the children. They shouted and clapped their hands when she screamed out. "Pretty Poll," "What's o'clock?" or "Do your duty." Stupid Fidele could not be taught to speak! Ugly Fidele! who could for a moment compare him to a beautiful parrot? So all the kind words, and soft pats, and sweet biscuits were given to Poll. It is true that she made little Tommy once cry out with pain from a bite from her sharp beak—and that the least thing that displeased her would make her ruffle up her feathers in a very ill-tempered way—but still she was petted and praised for her cleverness and her beauty; and she quite despised poor Fidele, who was nothing but an ugly, hairy, and worthless-looking dog.

One fine summer's day, the children carried the stand of their favourite to the bank of the pretty little river which flowed through their mother's beautiful grounds. Bessie and Jennie amused themselves by feeding and chatting with the parrot, while little Tommy gathered daisies and buttercups, or rolled about on the grass. No one cared for Fidele; no one noticed what he was doing.

Presently, Bessie and Jennie were startled by a scream, and then a sudden splashing noise in the water. Poor little Tommy, eager to pull some blue forget-me-nots which grew quite close to the brink, had overbalanced himself, and tumbled right into the stream! Oh, what was the terror of the children when they heard the splash and saw the wide circle on the water where their poor little brother was sinking!

"Do your duty!" screamed the parrot, merely talking by rote, and not caring a feather for the danger of the child, or the distress of his sisters.

At that moment there was heard another splash in the water, and then the brown nose and the hairy back of Fidele was seen in the stream, as the dog swam with all his might to save the drowning boy. He caught little Tommy by his clothes; he pulled and tugged, and dragged him towards the shore, just within reach of the eagerly stretched-out hand of frightened Jennie.

"Oh, he is saved! he is saved!" cried Bessie, as Tommy was dragged out of the river, dripping, choking, sputtering, and crying, but not seriously hurt. He was instantly carried back to the house, undressed and put into a warm bed, and the little one was none the worse for his terrible ducking and fright.

"Oh, you dear, you darling dog!" cried Bessie, as she caught up Fidele, all wet as he was, and hugged him with grateful affection. "I will always love you and care for you, for you were a true friend in need."

"Pretty Poll!" screamed the parrot, who didn't like any one to be noticed but herself.

"Fidele is better than pretty; he is brave, and useful, and good!" cried Bessie.

"Do your duty!" screamed out Miss Poll.

"Ah! Poll, it is one thing to prate about duty, and another thing to do it!" said Bessie.

"Fine words are good, to be sure, but fine actions are a great deal better."

WHO WAS HE?

WHAT man was guilty of arrogance and presumption, and punished in a most unusual manner?

2. He complained of a servant of God.

3. He led many into sin and two others perished with him.

4. They came suddenly to their end; but neither by fire, flood, nor the sword, nor by famine nor pestilence. They were neither hung nor shot. How did they die?

5. His children were spared, but most of his confederates punished, though in a way different from himself.

6. His fate is cited as a warning, in the New Testament.

7. A whole chapter is given to this narration.

A HAPPY SEASON.

AN intelligent, pious teacher, is a great blessing. Young people and children so favored, should resolve to make the best of their special advantages, and improve them, ere they pass away. Study the lesson at home, and, provided there are many points in which you feel interested, but which have not been brought out by your teacher, call attention thereto. Your teacher will be pleased and greatly encouraged, and the class will be benefited by the answers to your questions. Every scholar should strive to make the school session a good, happy season. The following will be a great help:

1. Be sure you are in your place before the exercises commence.

2. Heartily join in the singing exercises, and conduct yourself with all seriousness during prayer.

3. Be ready to recite your verses correctly.

4. During the time allowed for the study of the lesson, show constant attention, and promptly answer any questions proposed.

5. By your example, teach others the good and the right way.

Thus doing, you will show that you appreciate the kindness of your teacher and the officers of the school, and you will also have the testimony of an approving conscience, without which there can be no real happiness.

LOVE God, and He will dwell with you. Obey God, and He will reveal to you the truth of His deepest teachings.

A BEAUTIFUL answer was once given by a little girl in one of the London Homes for the Destitute. The question was asked, why Jesus is called an "unspeakable gift." There was silence for awhile, and then, with trembling voice, this dear child said, "Because He is so precious that no one can tell all His preciousness."

A GENTLEMAN visited an unhappy man in jail awaiting his trial. "Sir," said the prisoner, "I had a good education. My street education ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer and to do all evil. O, sir, it is in the street that the devil lurks to work the ruin of the young."

Words of the Wise.

FANCY runs most furiously when a guilty conscience drives it.—*Thomas Fuller.*
LET friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath.—*Fuller.*

UPRIGHT simplicity is the deepest wisdom, and perverse craft the merest shallowness.—*Barrow.*

THE great ends of life are best gained by him who in all his conduct is animated by the love of Christ.—*McLeod.*

THE most beautiful thing in human life is attainment to a resemblance of the Divine.—*Quintilian.*

THERE are some men so exquisitely selfish, that they go through life not only without ever being loved, but without even wishing to be.—*Richter.*

GOD'S laws were never designed to be like cobwebs which catch the little flies, but suffer the large ones to break through.—*Matthew Henry.*

WHEN bad men combine, the good must associate; else they will fall, one by one, an unpitied sacrifice, in a contemptible struggle.—*Edmund Burke.*

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people.—*Dr. Guthrie.*

SALVATION by faith is a grand doctrine, provided the word "faith" be properly defined; but if a man who wilfully cheats can hope to be saved by faith, then he is wrapping himself in a covering too short and narrow to envelope his soul. His faith will prove inadequate.—*D. Swing.*

MOST of the recent popular reasoning against Sabbath and Temperance laws grounds itself on the assumption that the State is pagan, anti-Christian, and atheistic, oblivious of the fundamental fact that it is a Christian people who constitute this State and make the laws.—*Interior.*

THOSE churches and the ministers of our times and of our own land who have deliberately and habitually lowered the standard, and have introduced sensational and irreverent novelties into their methods of church work and into their pulpits, have set bad examples and done irreparable mischief.

I HAVE found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—*Dr. J. W. Alexander.*

HOW much better were it that thou shouldst even lose something for thyself, and win others thereby, than thou shouldst remain on thy height, and let thy brother perish! Like the servant who hid his Lord's talent, though thou fastest, sleepest on the earth, strewest thyself with ashes and ever mournest, if thou art of no use to others, thou doest nothing great.—*Chrysostom.*

WANT of self-control is usually the result of lack of effort. Men say they cannot repress their anger, bridle their tongues, restrain their appetites, but the reason is they do not honestly try. A thorough exercise in personal discipline will, in nearly all cases, result in excellent self-control.—*United Presbyterian.*

ENLIGHTENED people laugh at the heathen who twirls a revolving plate on which his prayer is written, and fancies that he has thus done his duty to his god. But thousands of our comfortable, well-fed, and benevolently-inclined citizens are doing all their charity by machinery. And that is one reason why the silent poor are not reached.—*Times.*

GIVING to the Church is not only a means of grace in the sanctifying work it does, but also in securing interest in the Church and the cause of religion. One of the first things to do in seeking to reclaim a man is to get him to identify his life with the work of the Lord by giving it practical help. When one has invested in an enterprise he will be attached to it.

WE are continually forgetting the benefits of God, and not reflecting on His goodness and loving kindness, and its manifestations and fruits. This is our disposition to forget the benefits of God. The contemplation and remembrance of them is the source of thankfulness, of praise to God, of cheerfulness. So the Psalmist combines praising the Lord and remembrance of His benefits. This is the road, the way, to thankfulness.

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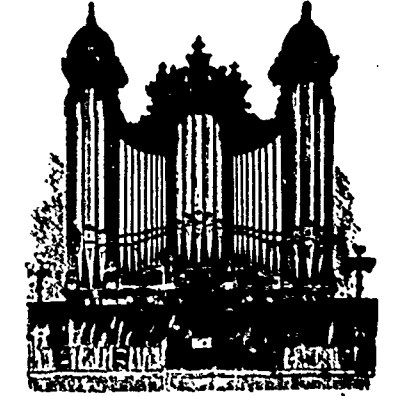
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