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AN EXTRAORDINARY OFFER!

From this date till the 1st of January next, we shall mail THE PRESBYTERIAN, postage prepaid, to any one not already on our list, on receipt of TWENTY-FIVE CENTS. Send this amount in postage stamps or Dominion currency and the paper will at once be forwarded. If our readers know any neighbours who do not subscribe for a religious paper they will do good service by DIRECTING ATTENTION TO THE ABOVE OFFER. Or if they send us names on a postal card we will mail copies as specimens for examination.

NOTES OF THE WEEK.

THE Montreal Presbytery meet in St. Paul's Church Montreal, on Thursday, the 30th inst., to consider the new hymn book and other business.

AT the request of the Senate of the Montreal Presbyterian College, the Rev. A. B. Mackay of the Crescent street Church, has kindly consented to take charge of the Elocution and Sacred Rhetoric department for the present session.

HERE is an indication of the severity of the depression of trade in the old country. It is said that one-third of the householders in Glasgow have failed to pay their poor rates this year, and so have disqualified themselves from voting.

THE following is from a late Scottish paper: "In February next there will be five Sundays. This fact occurs but three times in a century. Thus, after 1880, we will have to wait until 1920 before the shortest month in the year can again boast of five Sundays."

THE American Missionary Association, which directs its attention chiefly to the spiritual welfare of the negroes in the Southern States, will hold its thirty-third annual meeting in the First Church, Chicago, beginning October 28th. We rejoice to learn that this Society is extending its operations.

THE coloured Baptists of Virginia support four missionaries at home and one in Africa. The four home missionaries preached last year 491 sermons, held 337 prayer-meetings, organized 7 churches and 17 Sunday schools, and collected \$255. An appeal is made for money for a chapel and mission building.

THE Pope does not wish the French clergy to fight against the Ferry Education Bill. He thinks, and rightly too, that peace between the Church and the

French Government is desirable just now. France is in danger of drifting away from "Holy Mother Church," and everything must be done to retain her.

MR. DAVID MORRICE of Montreal has generously founded a Scholarship of one hundred dollars per annum in connection with the Presbyterian College of that city, to be known as the Annie Morrice Scholarship. It is, we believe, to be awarded to the first student in Honour and Pass Work of the second theological year.

THE Board of French Evangelization recently opened a preaching station at Chicoutimi on the River Saguenay, Que. The Board have since received a request for a permanent English and French missionary, the people guaranteeing \$700 per annum with free house and fuel, provided the missionary conduct a mission day school in addition to the Sabbath services.

THE Presbyterian Musical Association of Sarnia met on Tuesday, September 30th, and elected the following officers: President, D. N. Morrison; Vice-President, J. D. Stewart; Sec'y-Treas, Wm. Morrison; Conductor, James Watson; Pianist, Mrs. James Watson. The society resumed practice on Thursday of last week, after three months' holidays. The membership has been enlarged by the addition of several new members. They expect to give their first concert this season on the evening of Thanksgiving Day.

IT affords us pleasure to note that the Hon. Edward Blake is again to enter public life. The opportunity is afforded by the resignation of Mr. Burk of West Durham. This announcement must be very gratifying to Canadians altogether irrespective of party politics, as it is very desirable that a man of Mr. Blake's great ability, high personal character, and unsullied reputation as a politician, should have a seat in the Dominion Parliament. The pity is that amongst our politicians on both sides of the Speaker's chair we cannot name a larger number of the same class as Mr. Blake.

THE Lindsay "Post" has the following kindly reference to our "new departure": "Rev. William Inglis, for many years one of the principal leader writers on the 'Globe' staff, has severed his connection with that paper and has become the editor of the CANADA PRESBYTERIAN, published, as most of our readers are aware, by Mr. C. B. Robinson, the former proprietor of this journal. Mr. Inglis is one of the ablest journalists of the country and under his control and with the time he can put to the work we have no doubt the popularity and usefulness of our contemporary will be largely increased. We trust Mr. Inglis may long enjoy the deserved and comparative leisure of weekly paper work."

PREACHING at a recent installation service in Vermont, the Rev. Dr. Bellows of New York, a representative Unitarian, spoke of declining from the "deep and animating faith of the Puritan forefathers." He added: "We try to make science, art, æsthetic culture, and the like, do for us, as a people, what faith in God as a living Spirit and in ourselves as God's children only can do." The tendency to which Dr. Bellows refers is a widespread one. It would be well if all were to consider these words of his: "A lack of faith in God as Jesus represents Him, and a lack of faith in the power and efficacy of prayer, must be

surely followed by spiritual decay and death, and morality will not long survive."

THE Stratford "Beacon," in noticing the change in our editorial staff says: "Mr. Inglis was formerly a popular and talented minister of the Presbyterian church, and has for several years occupied a leading position on the editorial staff of the Toronto 'Globe.' A graceful and trenchant writer, deeply versed in ecclesiastical lore, and thoroughly familiar with the history and progress of the Church in this and other lands, Mr. Inglis will elevate the tone and standing of the CANADA PRESBYTERIAN to the highest rank among denominational journals. While Mr. Robinson is to be congratulated on having secured so able and well-trained a chief of staff, he is also to be commended for his great enterprise. Few journals in Canada could afford to employ a man of Mr. Inglis's shining talents. We hope Presbyterians will rally round their church organ in greater force than ever."

THE ecclesiastical war between the English Church Missionary Society and the Bishop of Colombo in Ceylon is prosecuted with vigour, especially on the part of the Bishop. Ritualism is the cause of the trouble. Bishop Coplestone seems to be an extreme "attitudinarian," and being isolated, and absolute in his diocese, he carries matters with a high hand, and will not permit any clergymen to officiate who will not practise every posture, gesture and grimace which he prescribes. In 1878, it so happened that the Church Missionary Society sent three missionaries to Ceylon of quite a different type from that which the Bishop admires. The Society expected that, as on former occasions, their nominations would be accepted. But when Bishop Coplestone found that these three missionaries would neither receive nor administer the Lord's Supper accompanied with a certain ritual, he flatly refused to grant them license to officiate in his diocese. They humbly submitted to the interdict; but they remained in the island, connecting themselves with educational institutions and making themselves as useful as possible among the coolies, without performing any distinctly ministerial acts. It now appears that the Bishop had expected them to leave, on his refusal to license them, and that he was not at all satisfied with their tenacity; but he waited with what patience he could command until he should find some occasion against them. That occasion was furnished a few months ago by the fact that the names of these three men appeared in the annual report of the Church Missionary Society, as missionaries to Ceylon. No sooner had the report appeared than they received letters from the Bishop, accusing them of exercising the office of the ministry in his diocese without license. They replied mildly but firmly, denying the charge and repeating their request for license. This called forth an angry rejoinder, in which they were told that they ought not to remain in a place in which they could not exercise the proper functions of their calling; that they might go to Tinnevely, where they could find coolies in abundance; and that they only remained in Ceylon under the Bishop's protest. By latest accounts, the missionaries keep their ground, referring the Bishop to the Society which sent them there. The foregoing facts we have gathered from the lengthy correspondence which appears in the Madras "Times" of August 27th. Between that time and this it may be supposed that there have been some particularly "spicy breezes" blowing, not very "soft, o'er Ceylon's isle."

PASTOR AND PEOPLE.

GOD'S UNFOLDINGS.

Sitting to-day in Christ's school (for that is an essential idea of His Church), let me say a few words to my fellow-scholars. The meek and the teachable will He guide in His way. There is room for us all in that spot where Mary sat—at the feet of Jesus. And the encouragement to us is. "Call unto me, and I will answer thee and shew thee great and mighty things which thou knowest not." This does not mean everything, even though our hearts may ache to find out many mysteries. The "secret things belong unto God." Over certain doors the inscription is affixed. "No admittance here." In heaven we may know these things even as we are known, but now they are wisely hidden from our eyes.

Yet our all-wise and loving God is constantly unfolding Himself to His earthly children. All scientific discovery is the passage from the unknown into the known; every truth discovered is a fresh unfolding of the Creator. Very slowly, very gradually is this progress effected. Centuries passed away before Galileo found out the rotation of the earth, and Newton the law of gravitation. Other generations must roll by before man learned enough about God's laws of electro-magnetism to fashion the ocean telegraph. Yet these laws were all in existence in the days of Noah and Abraham, only they had not yet been unfolded. I once spent a night on Mount Righi, and there was nothing visible for a rod from my window. But when the morning broke the icy crowns of the Jungfrau and the Schreckhorn began to glitter in the early beams. They had been there all the night, waiting for the unfoldings of the dawn. Even so have all God's laws of the material universe and all His purposes of redeeming mercy through Jesus Christ been in existence from the beginning. They only waited for the dayspring of discovery. And one of the most delightful occupations of a devout mind is to watch the unfoldings of God, and to drink in new truths as He gradually reveals them.

The more closely I study my Bible, the more I detect a steady progress of divine doctrine, from the first line of Genesis to the closing grandeur of the Apocalypse. That little altar of turf on which Abel lays his lamb points onward to Calvary. The whole Jewish dispensation goes on step by step until the Messiah comes. Then I find four sections of the Book which photograph the life of Jesus to me, each one presenting some particular view of my Saviour's face and footsteps, and miracles and teachings. Calvary and the resurrection only prepare the way for the descent of the Holy Spirit. Then comes the visible manifestation of the Gospel, in the conversion and organization of the Primitive Church. Peter's tongue, and Paul's brain, and John's heart, and Dorcas's needle all get into motion. These new converts require spiritual instruction, and the whole series of inspired epistles are produced. The man or the minister who asserts that the writings of the four evangelists are "Bible enough for him," and that the epistles of Paul are only excellent surplusage, but worthy of small attention, simply writes himself down an ignoramus. There is as veritable an unfolding of heavenly truth in the eighth chapter to the Romans as in the Sermon on the Mount. And when the laws of our spiritual life have been unfolded in the inspired epistles of Paul, John, Peter, and James, then the magnificent panorama of the Apocalypse is unrolled, and we get a glimpse of Christ's final triumphs and the glory of his Celestial Kingdom. After John lays down his pen, History takes up hers, and carries us on through the martyrdoms of saints, and the councils, and the conflicts, and the Reformation period, and the inauguration of modern missions to the nations who sit in darkness. At the foot of every page she writes: "The earth is the Lord's and the fulness thereof."

In no direction do we behold more wonderful unfoldings of God than in what we call his Providence. This is a department of God's school in which we are learning fresh lessons every day. In Providence, divine wisdom is married to divine love. All things work together for good to them who love God and trust Him. The sceptic jeers at this; but the trusting Christian *knows* it from actual experience. It is often a dear-bought experience, for some of God's truths are knocked into us by hard blows, and some lessons are

spelled out through eyes cleansed with tears. Our perverse mistake is that we demand that God shall explain himself at every step, instead of waiting for Him to unfold His intricate purposes at His own time and in His own way. Why A—is set up and good brother B—who seems equally deserving—is cast down; why the only little crib in one Christian home is emptied by death, and the nursery in another home is full of happy voices; why one good enterprise prospers, and another one is wrecked—all such perplexing puzzles shake terribly the faith that is not well-grounded on the Rock.

To all these pitiable outcries the calm answer of our Heavenly Father is: "Be still, and know that I am God." "I lead the blind by a way that they know not." What I do thou knowest not now; but thou shalt know hereafter." These are the voices of love which come to us from behind the cloud. If we wait patiently the cloud will break away or part asunder, and our eyes will behold the rainbow of mercy over-arching the throne. Twenty years ago I ascended Mount Washington by the old bridle-path, on a day of thick fog and storm. Over the slippery boulders we picked our toilsome way, unable to see anything but our sure-footed horse and our guide. A sulky company were we when we reached the "Tip-top House." But presently a strong wind swept away the banks of mist, and revealed the magnificent landscape from the mountain's base to the great wide sea. As the wonderful vision unfolded itself to our delighted eyes, we could mark the pathway by which we had been led up to that mount of discovery. Ten-fold more delightful was the outlook because we had gained it by such hard toil and it had been so long hidden from our sight.

That day's experience was a sermon to my soul. It taught me afresh just how a believer must leave God to order his footsteps, and how he must wait for God to unfold the hidden purposes of his love. Faith's stairways are steep and slippery. They can only be climbed by a sure foot and a steady hold on the Unseen Hand. In the hard clamber, we are often thrown down on our knees. Cry as loudly as we may in the driving mist for "more light," we do not receive any other answer than this: "Fear not! Only trust!" If we unloose our hold on God's hand for an instant, we go over the precipice. But the more tightly we cling, the steadier we walk; the more willing we are to be humbled, the more certain are we to get upward; the more crosses we bear for Christ, the lighter will be our hearts; and by and by we shall reach that gate of pearl the opening of which will unfold to us the everlasting flood of glory. These are among the thoughts which have come into my mind as I have sat to-day in Christ's school, while some of the scholars around me have been singing; but alas! some others are sobbing and weeping. —*Theodore J. Cuyler, D.D.*

"OLD HUNDRED."

If it be true that Luther composed "Old Hundred," and if the worship of immortals is carried on the wings of angels to heaven, how often has he heard the declaration: "They are singing 'Old Hundred' now." The solemn strain carries us back to the time of the reformers, Luther and his devoted band. He, doubtless, was the first to strike the grand old chords in the public sanctuary in his own Germany. From his own stentorian lungs they rolled, vibrating not through vaulted cathedral roof, but along a grander arch—the eternal heavens. Neither men nor angels will let it pass into oblivion. Can you find a tomb in the land where sealed lips lie that have not sung that tune? If they were gray old men they had heard or sung "Old Hundred." If they were babes they smiled as their mothers rocked them to sleep singing "Old Hundred." Sinner and saint have joined with the endless congregation where it has, with and without the pealing organ, sounded on sacred air. The dear little children, looking on this strange world with wondering eyes, have lisped it.

The sweet young girl whose tombstone told of sixteen summers, she whose pure and innocent face haunted you with its mild beauty, loved "Old Hundred," and as she closed her eyes, seemed communing with angels who were so soon to claim her. He whose manhood was devoted to the service of his God, and who, with faltering step, ascended the pulpit stairs with one white hand placed over his labouring breast, loved "Old Hundred." And, though some-

times his lips only moved, away down in his heart, so soon to cease its throbs, the holy melody was sounding. The dear, white-headed father, with his tremulous voice, how he loved "Old Hundred"—his arms crossed over the top of his cane, his silvery locks floating off from his hollow temples, and a tear, perchance, stealing down his furrowed cheeks as the noble strains ring—hallowed by fourscore years in the Master's care, "Old Hundred" sounds indeed to him a sacred melody.

You may fill your churches with choirs, with Sabbath prima donnas whose daring notes emulate the steeple, and cease almost as much; but give us the spirit-stirring tones of the Lutheran hymn, sung by young and old together! Martyrs have hallowed it; it has gone up from the dying beds of saints; the old churches where generation after generation has worshipped, and where many scores of the dear dead have been carried and laid before the altar, seem to breathe of "Old Hundred" from vestibule to tower-top; the very air is haunted with the spirit. Thus, for a moment, of the assembled company who have at different times and in different places joined in the familiar tune—throng upon throng—the stern, the timid, the gentle, the brave, the beautiful—their rapt faces beaming with the inspiration of the heavenly sounds!

"Old Hundred;" king of the sacred bond of ancient airs! Never shall our ears grow weary of hearing, or our tongues of singing thee! And when we get to heaven, who knows but what the first triumphal strain that welcomes us may be—

"Be thou, O God, exalted high!"

—*George H. Munroe, in Musical Record.*

A CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Philip Neri:

A lady presented herself to him one day, accusing herself of being given to slander. "Do you frequently fall into this fault?" inquired the Saint. "Yes, father, very often," replied the penitent. "My dear child," said the Saint, "your fault is great, but the mercy of God is still greater; for your penance do as follows: Go to the nearest market, purchase a chicken just killed and still covered with feathers; you will then walk a certain distance, plucking the bird as you go along; your walk finished, you will return to me."

Great was the astonishment of the lady in receiving so strange a penance; but silencing all human reasoning, she replied, "I will obey you, father, I will obey." Accordingly she repaired to the market, bought the fowl and set out on her journey, plucking it as she went along, as she had been ordered.

In a short time she returned anxious to tell of her exactness in accomplishing her penance, and desirous to receive some explanation of one so singular.

"Ah!" said the Saint, "you have been very faithful to the first part of my orders; now do the second part, and you will be cured. Retrace your steps; pass through all the places you have already traversed, and gather up one by one all the feathers you have scattered."

"But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; the wind carried them in different directions; how can I recover them?"

"Well, my child," replied the Saint, "so it is with your words of slander, like the feathers which the wind has scattered, they have been wasted in many directions; call them back if you can. Go and sin no more."

History does not tell if the lady was converted; but it is probable. It required a Saint to give the lesson; one should be a fool not to profit by it.

JOSEPH COOK writes from San Francisco expressing much satisfaction that he has been able to hear their Christian songs in good English from the lips of Chinese and Japanese converts. At a mission school he saw three Chinamen baptized, and sixty men and twenty women of the same nationality were present to witness the ceremony. Mr. Cook took part in the ceremonies at the meeting by an address of twenty or thirty minutes, and was "deeply impressed" by what he saw. "California," he says, "is one of the gates of Asia, and in the San Francisco Chinese school Christianity stands before gates ajar."

OUR CONTRIBUTORS.

THE PULPIT VS. THE BAR.

BY KNOXONION.

Why don't our ministers drop their stiff, professional style of preaching and speak more like members of the Bar? Why don't they hold the attention of their hearers as counsel do the attention of jurors? The story of King Charles and the egg comes in here. As a matter of fact some lawyers *do* speak in as stiff and stilted a style as ever grated on the ear of a long-suffering pew-holder. As a matter of fact counsel do *not* always hold the attention of jurors. Just the other day a prisoner in one of our courts, when asked to give reasons why sentence should not be passed upon him, complained that two or three of the jurors who had found him guilty were sound asleep during his trial. We have even heard of a learned judge who takes an occasional nap during the delivery of long addresses by counsel.

But supposing it were true that gentlemen of the long robe were able in all their efforts to keep the court and jury spell-bound by their eloquence, it would not even then follow that the oratory of the bar is superior to that of the pulpit. The work of the preacher is so utterly unlike that of the pleader that no analogy will hold. To begin with, the lawyer's audience take a solemn oath to hear all that he has got to say, and to come to some conclusion about the merits of the case immediately after the case has been heard. They have a judge set over them who may rebuke and punish anything like marked inattention on the part of a juror, if noticed. If a congregation could be sworn at the beginning of each service to listen to the sermon and "a true deliverance make" concerning it, probably a very small number of them would be inattentive. There is no precedent, however, for "swearing in" a congregation, and we are not aware that any ecclesiastical reformer is taking steps in that direction. As long as jurors are sworn to attend to a case, and hearers can do as they please about attending to sermons, lawyers will always have the advantage in this regard. There are other circumstances too in favour of the lawyer. The jurors who listen to him do not probably serve more than once or twice in five years. His task is simply to address them at intervals of several years in connection with certain matters which they are sworn to investigate. The preacher often addresses the same people one hundred and fifty times a year, and continues at his work for twenty years. Assuming that he preaches twice every Sabbath and conducts a weekly meeting and remains in his congregation twenty years, he addresses the same people 3,000 times! During these twenty years a barrister practising in the same town would not in all probability address the same jurors more than a dozen times. Let the average lawyer address the same jury three times a week on the same case for twenty years, and both he and they would most likely die of sheer weariness before half the time had expired. Holding the attention of the jurors for 3,000 addresses on the same case, however, is a small matter compared with some other things which must be done to make the work of the preacher and the pleader anything like analagous. The preacher's audience come voluntarily. The lawyer's are summoned by the sheriff and fined if they don't attend. To make both alike in this regard jurors must be allowed to remain away if they wish so to do, or congregations must be fined for not attending church. The preacher's audience have to pay his salary. How would a lawyer get on if he had to "dun" the jury for his fees? The preacher's audience build the church and keep it in repair. What would the gentlemen of the long robe think if in every town they were charged with the duty of collecting money from jurors to build a court house? The preacher's audience are asked to give liberal collections for various objects during the year. Would it not interfere slightly with the effect of the most brilliant effort ever made at the bar if the orator had to close his address by taking up a collection from the jurors on behalf of the Law Society or some other institution? When we find a lawyer whose jury voluntarily attend court, and who addresses them three times a week with a reasonable degree of interest for ten or fifteen years—who induces them to contribute towards his fees with a reasonable amount of liberality—who gets them to build and keep in repair a court house, and

who asks a special collection from them at the close of every court, then we will admit that there is some analogy between the work of *that* lawyer and the work done by many of our ministers.

We have not alluded to the fact that the preacher has often to address his hearers on subjects that are most distasteful to them, while the lawyer is never put to any such serious disadvantage. Nor have we said anything about the fact that the faithful discharge of pastoral duty and the administration of discipline often put the preacher at a great disadvantage with some of his hearers. Enough, however, has been said to convince any reasonable man that the talk which we occasionally hear about superiority of lawyers over clergymen as public speakers is unmitigated rubbish. Law is a noble profession, and some of the most brilliant statesmen and purest patriots the world ever saw have been lawyers; and some of the best citizens Canada ever saw have been members of the bar.

We have no sympathy with the vulgar cry, about the dishonesty of lawyers, often raised by men who never saw as much money in their lives as many a lawyer could make by betraying his trust once. We have just as little sympathy, however, with the thoughtless ignoramus who goes away from listening to a first-class special spread himself for half an hour in good style under the stimulus of a hundred dollar fee, asking "why don't our ministers speak like that?" All lawyers are not "specials." There is only one Blake at the Equity bar, and there is perhaps not a common law lawyer in Ontario who has not his peer in some pulpit within a mile of him. As an effective speaker the average Presbyterian minister is head and shoulders over the average lawyer, and we cannot think of a locality in Ontario in which there is not a Presbyterian minister quite the equal, as a public speaker, if not greatly the superior of the best of his legal neighbours.

THE VIRTUE OF CONCEALING.

BY REV. J. HASTIE, LINDSAY.

'Tis admitted that there are times when duty bids us bring to light the wrong doings of others, and however painful it may be, to mount the housetop and cry from thence the name of some transgressor. Paul "withstood" Peter "to the face" at Antioch, "because he was to be blamed," and he has proclaimed the fact into the ears of eighteen centuries since, (Gal. ii.).

But, the purpose of the present article is to emphasize the fact that there are times also when duty bids us *conceal*.

One of charity's chief purposes is to *hide* faults. Whose faults? The faults of ministers, suppose we say; or, to be more specific, the faults of ministers *without* charge.

It is a mystery to many a minister, and to his friends, why he is so unsuccessful as a candidate in vacancies. A good preacher he is, an earnest Christian, moral character blameless, and one who has already done much good work in the Church; and yet, to the surprise of all, he goes long and far ere he is called to a charge.

The reason why? That is what we want to find out.

Here it is:—The virtue of concealing is wanting. In some past time he offended some one in his congregation. To offend one was to offend a family circle. A relative or intimate of the offended party lives in some other congregation which may be a vacancy meantime. The candidate preaches there and stands not a whit behind any of his competitors, but rather in advance of all. Normally he should be called, and would but for one circumstance. Inquiry is made about him where he may have laboured some time before. The informant, unhappily, is not the voice of the whole congregation, nor the voice of the fifty or the hundred there who with gratitude to God remember the good received through his ministry; but the informant is some one who is smarting under some reproof justly merited, or has taken a dislike to the man in question.

"He's not the man for you at all." "He's —" etc. "He's —" etc. "He's —" etc.

That is enough. He is a spotted man. Let him preach excellently as he may, and be worthy as he may of another charge, he has no chance *there*. No inquiry is made into the grounds of the detraction. No account is taken of all the good features of the man. People are strangely oblivious to the fact that a man may have made some mistakes in one con-

gregation that will never be repeated in another. They forget that out and out fidelity to God may inevitably incur the ill-will of some parishioner. They proceed upon the strange fallacy that when all men speak well of a minister, necessarily *he* must be the best man to call. What then?

A double duty rests upon the readers of these lines: Let vacancies be very chary to believe any flying report unfavourable to a preacher of the Word.

And the offended ones. Let them put into practice the "virtue of concealing."

There is scope for the same virtue in another direction, viz.:—In the publication of the proceedings of Presbyteries.

I avoid all names and dates; but who cannot recall case after case that was given to the public through the press, which only could help Satan's cause. As a rule, things personal and unpleasant, petty quarrels between individuals, and not a few difficulties between pastor, and people, had much better not appear in print. What has the great constituency of a newspaper to do with these local feuds? What can such a jury do in the matter? Who is benefited by the unsavoury tidings?

But, the harm done! It is manifold. The parties exposed in this way are not humbled but hardened the more. A resentful spirit is provoked toward the prosecutor. To the world the Church presents the appearance of a house divided against itself.

It would be much better that only such proceedings of Presbytery should be published as lovers of peace would take pleasure in; while all else be kept out of the papers.

In this age of keen competition for the latest news—this age of interviewing—this age of printing a man's words almost before he has even thought them, there is special need that in the whole range of ministerial and ecclesiastical life the "virtue of concealing" have a prominent place given to it. "He that is of a faithful spirit concealeth the matter."—Proverbs.

ANGLO-ISRAEL.—NO. VIII.

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the *bounds* of the people (*i.e.*, of the Gentile nations) according to the *number* of the children of Israel. For the Lord's portion is *His people*. Jacob is the lot (cord, belt, girdle, or outside circle) of His inheritance." Deut. xxxii. 7-9.

The period at which this division of territory took place, as you are aware, was long anterior to the advent of Israel upon the earth. We read in Gen. x. 5, "By these (the grandsons of Noah) were the Isles of the Gentiles divided in their lands," etc., verse 25, "And unto Eber (the grandson of Shem the son of Noah) were born two sons, the name of the one was Peleg, for in his days was the earth divided." Also in the 32nd verse "These are the families of the sons of Noah, after their generations in their nations, and by these were the nations divided in the earth after the flood," therefore it is perfectly evident that it was the purpose of God long before the days of Abraham, Isaac, and Jacob to choose out of the nations this particular family, and to preserve them and to multiply them exceedingly, even making all the other nations of the world combined, of secondary importance as compared with them, predestinating them (as I hope to be able to show you before these papers are finished) to be the imperial race who should sway the sceptre of the world and fill the whole earth with the blessings of civilization and religion, as well as with its people.

It is not necessary for me to recapitulate by showing you proofs from Scripture, that for their idolatry, Israel of the Ten Tribes was banished from the Land of Palestine and carried by Shalmanezar into the land of Media. Did it ever occur to you that even in His dispensation of woe, and terrible punishment, God was simply weaving out the web of their glorious destiny, causing all things—even the terrible disasters that befel them—to work together for their good, resulting in the end in producing from what was to them, in those days, evil and only evil, to their posterity in these days, the highest of temporal and spiritual blessings? Even in pronouncing blessings upon our fathers Abraham, Isaac, and Jacob, God has clearly revealed to us His purpose of scattering the seed of Israel, and placing them in positions of power and importance in all the divisions of the earth, and though this scattering process when in progress, took the form of punishment for sin, it none the less carried out the in-

tion of Jehovah, and fulfilled the promises to the patriarchs, resulting, as this scattering has done, and as was frequently predicted by the prophets, it should do, in unmitigated blessings to the posterity.

Let us look into those blessings narrowly and we shall see.

To Abraham, Isaac and Jacob, God says: "Thy seed shall be as the stars of heaven," "As the sand by the sea shore," and "As the dust of the earth for multitude." That this is meant for situation as well as for multitude is evident from the promise to Jacob, "and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Here we have an immense progeny (never fulfilled in Palestine). This great multitude was to spread abroad; the west, east, north and south being the boundaries of their habitations; as the sand, on every shore; as the dust, on every continent and every island.

"A nation and a company of nations shall be of thee." A prediction never fulfilled in what are called Israel's palmy days before the captivity, nor in the Jews, who are not even a nation, nor have they been for 1800 years, far less a company of nations. Notice also the word "company;" does it not denote, having interests in common, a co-partnership, governed by its president and directors?

This same blessing of a spawning multitude (see margin Gen. xlviii. 16), of wide dispersion, and of the fulness of nations, was continued in the time of Joseph through his youngest son Ephraim, the spiritual blessings being conferred through the line of Judah, of whom Christ came. "Joseph is a fruitful bough (vine) by a well whose branches (margin daughters) shoot over the wall (i.e. his posterity should become so numerous as to form colonies in distant lands, retaining the love and allegiance of daughters to their parents), the bounds of his heritage to be (not only in the great waters of the world but) the utmost bounds of the everlasting hills. That these colonies should not be the weak-kneed, trembling, down-trodden and despised people that the Jews are to-day, is also evident from the blessing pronounced upon Joseph by "Moses the man of God." "His glory is like the horn of a unicorn, with them he shall push the people together to the ends of the earth" (Deut. xxxiii. 17). Also by Jeremiah. "Thou art my battle axe and weapons of war, for with thee will I break in pieces the nations, etc. (li. 20), also by Micah, "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he go through, both treadeth down and teareth in pieces, and none can deliver. That in the time of their temporal power and prosperity they should also be Christianized is evident from the words of Zechariah, chap. x. 6, 8, and 9: "I will save the house of Joseph . . . and they shall be as though I had not cast them off, for I am the Lord their God and will hear them." "I will hiss for them and gather them, for I have redeemed them; and they shall increase as they have increased." "And I will sow them among the people; and they shall remember me in far countries." And when all these things are accomplished, "the curses and the blessings" Jeremiah tells us (chap. xxxi. 6, 7) what comes next. "There shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye and let us go up to Zion," and from whence are ye to go up? "Thus saith the Lord. Sing with gladness for Jacob and shout among the chief of the nations." And in the 8th verse he says: "Behold I will bring them from the north country and gather them from the coasts (or sides) of the earth."

Having shewn in former papers how closely we compare with Israel in other respects, let us now see whether or not we as a nation comply with the requirements of the foregoing prophecies. In a former paper (article No. 3, page 612) I gave you evidence that we were multiplying five times faster than all the other nations of Europe put together. The points now to be compared are,

1. The wide dispersion.
2. The encirclers of the earth.
3. The company of nations.
4. The chief of the nations.
5. The possessors of the gates.

It is patent to every one of your readers that the first has already taken place. Starting from the place of our captivity we travelled westward, and after receiving and peopling the British Isles as our headquarters, travelled westward to America and Canada. Next we went to the east in India, China and Asia generally; to the north in the Hudson's Bay territories and the Arctic Circle, and to the south in the Island continent of Australia, in Tasmania, New Zealand, the Fijian Islands, the South African settlements, and the Falklands, thus fulfilling the exact order of the prophecy (Gen. xxviii. 13.)

The following will, I trust, prove that *we alone* of all the nations of the earth fulfill the second and third propositions.

Our colonies encircle both hemispheres. "In the eastern hemisphere, the circle, commencing with the British Isles, passes onwards, southwards and eastwards, to Gibraltar, Malta, Cyprus, the west coast African colonies and possessions, St. Helena, the Cape colonies (with Natal), Mauritius, the Seychelles, Perim, Aden, Ceylon, India, Burmah, the Straits Settlements, Labuan, Australia, Tasmania, Hong Kong, and West Canada; these completing the circle. In the western hemisphere, the circle, commencing with the Hudson's Bay Territory, embraces, passing westwards and southwards, Canada, British Columbia, the Fijian Islands, New Zealand, the Falkland Islands, British Guiana, British Honduras, the numerous West India Islands belonging to us, Nova Scotia, Prince Edward's Island, New Brunswick and Newfoundland; the whole of which constitute *fifty-six separate governments* under the British Crown. The United States, who are also of our race, completes the circle of the west.

Surely God is fulfilling his promise: "I will give the heathen to thine inheritance, and the uttermost parts of the earth to thy possession." Psalms ii. 8 (literal translation).

As regards the fourth and fifth propositions, even our enemies themselves shall testify.

Vernadsky, a Russian political writer, a literal hater and fearer of the British, says: "England is a menace to the safety of Europe; she is the most aggressive power of modern times. There is no part of the world where she has not established her garrisons or her colonies. Her fleets dominate every sea. What power is there but has suffered from her insatiable ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China; she has built up by the sword a military despotism in Asia, which denies constitutional government to the two hundred millions who inhabit India. At Aden she holds the *gate* of the Red Sea, at Singapore she commands the road to China. From Fiji she dominates the Pacific Archipelago; her territory is vaster than that of Russia, and greater in extent than all Europe without Russia. Russia annexes no populations except Slavs and a few tribes in Asia; while, of the two hundred and fifty millions of England's subjects, only twenty millions are Englishmen! What nationality has not some of its members under English rule? Italians at Malta, Spaniards at Gibraltar, Arabs at Aden, Germans at Heligoland, Dutch at the Cape, Chinese in Hong Kong, Malays at Malacca, Hindoos in India, Kaffirs in South Africa, Indians in Canada, and Maories in New Zealand.* England is a spider whose web encompasses the world. Within her own dominions she has all the resources of all the continents. Her empire is *stronger and vaster than any coalition of other states*; she is a standing menace to all the other powers, and her increasing strength is destructive of the balance of power. Nevertheless, unsatisfied and insatiable, she is still grasping for more territory. Yesterday she seized Fiji, the day before she took the Diamond Fields; to-day she annexes the Transvaal, and to-morrow she will clutch at Egypt. Is it not only too clear that the power of England is too great to be compatible with the general safety, and that the aggressive empire, unless speedily checked, will *establish a universal dominion* over all the peoples of the earth?" (See Deut. xv. 6, Daniel ii. 44, and vii. 27).

With an extract from a speech made by Mr. W. Hepworth Dixon (a politician of note in England) on Cyprus, I will conclude this paper. He says: "The Chinese minister, eating at my table in Regent's Park, shortly after his arrival in London, told me that a Rus-

*He might also have added, Russians in Manitoba.

sian agent in Peking had shown him a map of the world, in which England, in comparison with Russia, seemed no bigger than a leaf compared against a tree; but on his journey from Canton to Southampton he had learned to understand that what the Muscovite showed him was the land-empire, not the sea-empire, and that the lesson of his map was altogether wrong. In fact, from Canton to London he had never been out of the Queen's dominions, never beyond the sight of her flag, the cover of her guns. At Hong Kong, English ships and English troops; at Singapore, English ships and troops; at Penang, English ships and troops; at Point de Galle, English ships and troops; at Aden, English ships and troops; at Port Said, English ships; at Malta and Gibraltar, English ships and troops; and at Southampton, English ships and troops. In all his journey of 10,000 miles he had never once seen the Russian flag. The tree was nowhere; and the leaf seemed to cover all the earth. By this ubiquity of the flag, men's minds are thoroughly impressed. Ours is an empire on which the flag never droops."

In my next article I will endeavour to show that the promise to the patriarchs—"In thee and in thy seed shall all families of the earth be blessed"—has also found its fulfilment (apart from Christ, the pre-eminent blessing) in our nation, and in our nation (including the United States) only.

"ALWAYS READY."

BISHOP GREGG.

Bishop Gregg, Primate of the British Reformed Episcopal Church, is at present in Montreal, on a visit to the congregations in Canada under his charge. Last week he delivered here a course of three lectures on "The Tabernacle," and one to children on the same subject. I was able to attend only the last one of the course. I enjoyed it very much. It was most interesting and evangelical, illustrating the truth of Augustine's saying,—*"The New Testament lies concealed in the Old; the Old is brought to light in the New."* I need not add that it also expressed the most friendly spirit towards all who love the Lord Jesus, by whatever name they call themselves. Models of the Tabernacle and its furniture, and of the high priest in his garments of "glory and beauty," and in the plain ones which he wore on the great day of atonement, helped greatly to make the lecture easily understood. The attendance was fair, but I understand that at none of the course was it as large as the subject and the manner in which it was treated deserved.

Yesterday he preached both morning and evening. I went in the morning to hear him, intending to go in the evening to the French Methodist church on Craig street. The bishop took for his text the Song of Solomon vi. 1, 2. He began by quoting a remark of "dear old Samuel Rutherford," as he called him, to the effect that this book is, compared with the rest of the Bible, what the holy of holies was, compared to the holy place. He next noticed the place which it has in the Bible. It stands between the books of Ecclesiastes and Isaiah. In the former we have the testimony of one who drank deeply of earthly pleasures, but found all to be vanity and vexation of spirit. The latter is full of the Gospel. The scene of the text is a city. This, he said, represents the Church, whose walls are salvation and whose gates are praise. A city has different streets. So there are different denominations among the followers of Christ. "But," said the preacher, "it matters comparatively little in what street of this city you live, if you be only in the city. For my own part, I prefer the Reformed Episcopal Church. But, to Presbyterians, Methodists, Congregationalists, or Baptists, who may now be hearing me, I say, God bless you. Cling to the Church which you believe to be best, and in it labour with all your might to advance the cause of our common Lord." He spoke of Chalmers and Knox along with several others whom the Lord had raised up to do a great work. He related the anecdote of M'Cheyne once saying to a dying boy, regarding Christ, "His legs are pillars of brass set in sockets of silver." He several times called him "dear M'Cheyne." "Well would it be," he said, "if there were more preaching like his—more of Christ and less of churches." He concluded by saying that as want of time prevented him from taking up the whole of his text, he would continue his discourse in the evening. He spoke nearly twenty-five minutes.

In the evening I went again to hear him. On this

occasion he took up the second verse. He spoke of (1) *The person here referred to*,—"My Beloved;" (2) *His place*—"His garden," "The beds of spices," "The gardens." Several beds of spices, several gardens, yet all making one garden. Several evangelical denominations, yet all in the true Church. (3) *His work*,—"feeding in the gardens," "Gathering lilies." To shew that even those in the lowliest ranks in life can work for Christ, he related the following anecdote: A very poor woman living near Goldsmith's statue, in Dublin, used to distribute tracts. Once a student of Trinity College, "a stranger to grace and to God," though he had been religiously brought up, tried to shun her by passing on the other side of where she was. She, however, came up behind him, and, touching him, said very respectfully, "Please, take a tract." Out of politeness, but very unwillingly, he took the one which she offered him. It was entitled "Pointed Questions." The very first arrested his attention. It was to this effect: "Have you not a soul which shall be happy or miserable for ever?" He went under an archway and read the tract through. God blessed it to his conversion. "That student," the preacher said, in conclusion, "now occupies the pulpit of St. Bartholemew's church, Montreal, to testify of the power of the grace of God." This reference to himself seemed to thrill the whole congregation.

Bishop Gregg is in the prime of life. He is a ready speaker and has a very pleasant voice. As will be readily inferred from what I have already said, he gives no quarter either to High Churchism or to Ritualism. When he is engaged officially he wears the dress of an Anglican bishop on such occasions with academic hood. His ordinary dress, like that of an Anglican bishop, consists in part of knee breeches and leggings, and "the bit apron." I have tried hard to admire the last article of attire, but have failed. It seems to me to make the wearer look like some "Souter Johnnie."

T. F.

Montreal, Oct. 13, 1879.

ANONYMOUS CORRESPONDENTS.

MR. EDITOR,—I beg leave to join most heartily in the demand that anonymous writers give names and proof, in matters affecting individual character. But ought they not to do more? Can they do the right thing without giving their own names also? The mercy of concealing names in such circumstances is by no means unquestionable. Nor is it a valid plea, that such writers are too cowardly to write over their own signatures. "Conscience makes cowards of us all." And, perhaps, it would be nearer the truth to say, that as a rule, they are too criminal and cowardly to act in such an open, honest manner. Be that as it may, in such cases morality and religion demand that it should be done.

I write not because the present controversies about "Plagiarism" and "Colleges" affect me personally in any way. So far as I know they do not. But others are concerned, and the law which bids me respect myself, bids me also do all that I can for the good and protection of my neighbour, be he far off or near. I, therefore, join most heartily in urging the course demanded by Dr. Waters. And should the accuser not adopt that course, then the editor should give the name of the accuser, the Presbytery in whose bounds he is should deal with him, and the mode of dealing should be such as I understand the Presbytery of Bruce lately used in the Paisley case, viz., that when the accuser failed to substantiate his charges against his innocent victim, the Presbytery charged their guilt upon himself and censured him accordingly—not by giving him a certificate of good standing and allowing him to leave, as the manner of some Presbyteries is, but by deposing and suspending him. Let open justice be done to all.

JOHN MACMILLAN.

Mount Forest, October 7, 1879.

A GENERAL SUSTENTATION FUND.

MR. EDITOR,—It is evident that we are to have a spirited discussion on the above subject as opinion is divided somewhat equally thereon. In the "Record" for March there is a good article by "P. McF. McL.," being the first contribution in our papers designed to give information which may be of use in the discussion. This paper is written for the same purpose. I have no wish to be "oracular" in my tone, nor by my "ejaculations" to attempt to guide others, far less to dictate to them. Although I am among those

who think a general sustentation scheme not practicable in our Church, I wish to look at the question calmly and fully. No argument is needed to convince me of the superiority of such a scheme to any other method for sustaining the ministry. So desirous am I to know what plans can be proposed with hope of success that I will not state my difficulties now, lest I may appear to be hostile to such a scheme. If any plan can be found I will heartily fall in with it and try to make it a success.

It is, therefore, in no spirit of indifference that I proceed to look at the plan generally set forth in the "Record," but desiring to ascertain its feasibility. The scheme proposes: (1) the division of all the congregations into two classes, viz., aid-receiving and aid-giving; (2) an equal dividend of \$750; (3) that aid-receiving congregations should send in *all their revenue* to the sustentation fund, except what is required for current expenses; (4) that aid-giving congregations should send "the proceeds of their associations or collections *plus* the amount of equal dividend, \$750; (5) that aid-giving congregations should supplement the stipend of the minister beyond the equal dividend as they may be willing.

The first thing that occurs here may be stated in the following question: If the *whole revenue* of an aid-receiving congregation is sent into the Sustentation Fund, how is the interest on church debt, with which many such churches are burdened, to be met? This at present is often a *first charge* which keeps down the stipend. And unless the debts of all aid-receiving congregations are paid off, it must continue to be a serious drawback. Church debt paralyses the smaller congregations even more hopelessly than it does the large and wealthy.

Let us now look at the proposed plan in the light thrown on the subject by the reports of 1878. According to them we find that in, say, 500 congregations in the Western Section there were 80 receiving supplement. That during the years these congregations contributed \$26,504, and received as supplement \$10,179, making the total stipend \$36,683. This gives an average contribution of \$331, an average grant of \$127, and an average stipend of \$458. Now, according to the proposed plan, with an equal dividend of \$750, the average grant would require to be increased by \$292, or instead of receiving as supplement \$10,179 these 80 congregations would require \$33,600.

But if all congregations not paying \$750 are to receive aid, the number of aid-receiving congregations is immediately raised to 220. A few might *come up* under the sustentation scheme, but 200 at least would remain in that category. If again, the Temporalities Fund is not to be counted into stipend, as was decided last year in reference to the missionaries in Manitoba, the number would immediately rise to at least 230. Then we should have, of 500 congregations in the one case, 300 aid-giving and 200 aid-receiving, and in the other case 270 of the former and 230 of the latter.

Again, of these 300 which are supposed to be aid-giving a good number, at least 70, will not be able to send in anything beyond the equal dividend, \$750, leaving about 230 to raise the whole amount required for supplement.

Then what will that amount be? Suppose the average contribution of each congregation to reach \$450, an average supplement would be required of \$300; so that 200x300 would give \$60,000; or in the other case 230x300 would give \$69,000. Taking, however, the smaller sum and dividing it among the 230 congregations which would be able to contribute, it would require an average contribution of \$260 from each of them.

Now can we reasonably expect this to be done? Look at it. Will you find 230 congregations in the Western Section of the Church which would be willing to enter on such a scheme? On an average, they would require to raise for equal dividend \$750, for current expenses \$250, for other schemes \$250, for Sustentation Fund \$260, total \$1,510. And after that, pay the interest on their church debt and supplement their minister's salary beyond the equal dividend up to, say, from \$1,000 to \$4,000. Can we expect this? I wish it could be accomplished, but I fear.

Of course the equal dividend may be put at \$600 instead of \$750 and this would lessen the difficulty, but I have taken as my basis the proposal of "P. McF. McL." I will add no more at present. If I have made any mistake in my estimate I wish to have it pointed out, for no one would be better pleased to find

a sustentation fund a practicable scheme than, yours truly,

JOHN LAING.

Dundas, March 29th, 1879.

[This communication ought to have been inserted some time ago, but was mislaid. As it is on a subject which is of general interest, and which still requires discussion, we now place it before our readers.—ED. C. P.]

HOME MISSION DEFICIT—A SUGGESTION.

MR. EDITOR,—Many of your readers will feel thankful to Dr. Macvicar for delivering, and to you for printing, the address in your last issue on "Hindrances and Helps to Presbyterianism." It appears to me it would be for the good of the Church if Presbyteries would see to it, that a copy of that address was put into every family under their jurisdiction. They could not do a more useful work for the Church, and it is to be hoped that steps will be taken to have this done.

But my chief object in writing is to make a suggestion as to our Home Mission work. I regret that the Committee have separated without proposing some course for the adoption of the Church in order to overcome the present difficulty. The Committee seem to have looked on the situation with despair.

No doubt the Church has been sufficiently appealed to by means of circulars, which in many cases have very little weight. But this does not exhaust all that could be done in the premises. Nor as it seems to me does it exhaust the duty of the Committee. Of course it is a simple matter to pay out funds when they are put into your hands—any committee could do that. But is it not within the competence of the committee to recommend a means by which the money could be procured?

You tell us that no less than 210 congregations and mission stations have contributed nothing in the past year to this fund, and that many other congregations have fallen short in their contributions. Is it impossible within three months to have every one of these congregations visited and canvassed? I think not. Nor is it impossible to have *every* congregation at once visited and appealed to, and the debt wiped off within that time. Let the Church be divided into districts for visitation, and ministers and elders be deputed to each district, and an earnest appeal be made by these deputies, and I believe all that is required would at once be secured. Let Presbyteries, where they are able, undertake to relieve the Committee within their bounds. And if the work be gone about cordially and earnestly the thing will be done. Surely something like this should be at once attempted. The debt is not at all beyond the power of our people to remove, and if the Committee would devise some plan of this kind no doubt the ministers and people would cheerfully do what they could. Such a united and immediate appeal as is here suggested could not fail to remove the difficulty, and it appears to me the Committee have not exhausted their duty till they devise and attempt some such means to extricate the Church from her present unhappy position.

The appeal that was made last year to the ministers did not commend itself to many. It appeared to many unjust to ask the ministers to undertake a debt for which the Church as a whole and not they were responsible. But an appeal to the whole Church, and especially to the delinquents, would commend itself as necessary and proper, and I trust the Committee will reconsider the situation and attempt something of the kind. The thing is not at all impossible. The course which the Committee has taken will discourage the Church at large, and they themselves seem to be discouraged.

Let us have a visitation instituted at once, and in a short time all that is desired will be accomplished. Until something of this kind has been done we cannot say that we have exhausted all the means in our power for the carrying forward of this all important branch of the Church's work.

PRESBYTER.

THE transcendentalist, A. Bronson Alcott, believes in the Trinity. He thinks that there is an analogy between the threefold nature of man and the threefold nature of God. He maintains that if New England orthodoxy at the end of last and beginning of the present century had spoken as it does now, American Unitarianism would not have been born. He asserts also that orthodoxy will soon swallow the better part of American Unitarianism ere long.

BOOKS AND MAGAZINES.

The Westminster Teacher.

Philadelphia: Presbyterian Board of Publication.
The November number of the "Teacher" is out; and those who expect to be engaged in teaching the Sabbath school lessons of the month will find it a valuable aid.

Harper's Magazine.

New York: Harper & Brothers.
All the contributions to the November number of "Harper" are illustrated except two. The reading matter is as usual in excellent literary taste. The editorial departments especially will be found rich in material conducive to intellectual and æsthetic culture.

The Canada Educational Monthly.

Edited by G. M. Adam. Toronto: Printed for the Proprietors by C. Blackett Robinson.
Having very recently noticed the "Educational Monthly" at some length, we will only state that the contents of the September number are of a character which renders them at once most valuable to educators and interesting to the general reader.

The Call to Missionary Work; and other Tracts.

Philadelphia: Presbyterian Board of Publication. Toronto: James Bain & Son.
The Philadelphia Board's most recent issues of tracts and pamphlets are well fitted for general circulation. That mentioned above is by the late Rev. Dr. Charles Hodge. The titles of some of the others are: "Mose the Sexton; or Talks about Popery;" "What Becomes of the Second Commandment;" "The Dignity of Labour; or Christ as a Carpenter;" "John Potter and Uncle Ben;" "Christians Commanded to Baptize their Children." These publications can be procured, singly or in quantities, from Messrs. James Bain & Son, Toronto.

Manual of the Reformed Church in America.

By Edward T. Corwin, D.D. New York: Board of Publication of the Reformed Church in America. Toronto: James Bain & Son.
It is not every Church that has the advantage of such an exhaustive and, at the same time, compendious manual of its history, its institutions, its benevolent and missionary organizations, and other matters of interest to its members, as that which is now before us, in its third edition, largely re-written, and with many new features. Certainly no member of the Reformed Church in America needs to remain in ignorance of the history, principles and polity of the Church to which he belongs, with such a book as this at his call. The work evinces, on the part of the author, indefatigable industry in collecting, sound judgment in selecting, and literary talent and acquirement of no mean order in execution. Within the bounds of the Church to which it immediately relates it will no doubt be a household book; and even outside of these bounds it will be found of considerable interest to members of Churches "holding the like faith and polity." Canadians especially will find many passages in it which are of no small value and interest as throwing light on the history of their country in its religious aspects. On page 130 we find an account of the Reformed Church sending its first missionary to the wilds of Ontario. It was Robert McDowall. Of him many a tradition still lingers around the Bay of Quinte. Seventy years ago he was known—and often eagerly looked for—as "the minister," over a tract of country within which ministers may now be counted by the score, or perhaps by the hundred. Other missionaries were afterwards sent, as Messrs. Beattie, Bork, Ten Eyck, Froeligh, Sickles, Ostrander, Duryee, Schermerhorn, Van Vechten and others. But matter of more immediate interest to many members and adherents of the Presbyterian Church in Canada will be found on page 317. It is a pretty full biographical notice of the late Rev. Dr. Inglis. This sketch of the life and work of one who was much admired and beloved as a minister of Christ will be appreciated by many in this country; and the beautiful portrait which accompanies it will at the first glance startle those who knew the face of Dr. Inglis in the flesh. It is one of the most life-like engravings we ever saw. Many an eye will linger lovingly on the well-remembered features. The work can be obtained at the publishing office, 34 Vesey street, New York; from the author; or from Messrs. James Bain & Son, Toronto.

The Scot in British North America.

By W. J. Rattray. Toronto: Maclear & Co.
We have received a promising sample of what this book is going to be, in the shape of a number of pages from various parts of it, beautifully bound, and faced by portraits of the Earl of Elgin and the Marquis of Lorne. As a specimen of book-making it will reflect much credit on the enterprising publishers; and still the outside is far from being the best of it; there is enough even in these advance sheets to enable us to say that the book will be one of no ordinary merit. The author evidently brings to his work a mind enriched with the lore of bygone ages and sharpened by acquaintance with the world as it now is, and with the literature of the present. Should the work never be completed, even the fragments now before us would be sufficient to place his name high in the literary ranks. His general plan is comprehensive and orderly; his thinking is logical; his tone is genial; his words are judiciously chosen and artistically placed. From inherent brilliancy, no less than from outward polish, almost every sentence sparkles. So much for the author, but what of the subject? Well, it is no empty boast to say that high as our opinion of the author is, we consider the subject worthy of his pen. That it is a subject rich in matter of interest and importance will not be questioned by any one who considers the inextricable entanglement of the Scot with the history of British North America, his place and power in it now, and his influence on its destiny. His part in the settlement and advancement of the country may surely be recorded without any disparagement to other nationalities; and may not each nationality be brought to the front in turn; nay, have not the publishers of "The Scot" already done justice to "The Irishman," and, having disposed of these two, who knows what they may venture to undertake next? In the introduction the author of the present work says:

"The design of the publishers was and is to select in turn each of the elements which go to make up our Canadian population, and to trace separately, so far as that may be done, the history of its influence, the extent to which it has contributed to the settlement, growth, and progress in development of the British North American Provinces. There is an advantage in such a mode of treatment which cannot fail to suggest itself to the reader, after a moment's reflection. A subject complex and unwieldy in the mass is much more readily dealt with if it be taken up by instalments; and no division promises so much interest and instruction as that which marks off the various factors as they were originally and before combination, and then follows them down the stream of time where they will at last be lost in a homogeneous current of national life."

It is the opinion of Mr. Rattray—and we feel somewhat inclined to agree with him—that the love of the emigrant for the country of his birth is not inimical to the formation of a new nationality in the land of his adoption; but rather, on the contrary, that it is from imported seed that the young patriotism of a new country springs. On page 17 of the introduction he says:

"There are many, no doubt, who admit Scotland's title to all the glory she has won, and who yet are ready with this objection, that old-country patriotism should be left at home. In Canada, it is urged, men should cease to be Englishmen, Scotchmen, Irishmen, and so forth, and be known only as Canadians. The motive which prompts this suggestion is laudable in itself. . . . It is certainly full time that Canadians began to regard their noble heritage with the eye of national pride and predilection, and that its life, political, intellectual, and social, were taking a national tinge. . . . But it is quite another thing to propose that the slate shall be cleaned off, and that if this noble Canada of ours cannot begin without patriotic capital of its own, it should wait patiently until it has made a history and a name for itself. The stimulus necessary in the initial stages of colonial progress must be drawn from older lands; it cannot be improvised off-hand at pleasure. Factitious patriotism is a sentimental gew-gaw, which anybody may fabricate and adorn with such tinsel rhetoric as he can command, but it bears no resemblance to the genuine article. As with the individual, so with the embryo nation; the life it leads, the pulse which leaps through its frame, is the life of the parent—the mother or the mother-land, as the case may be."

It would appear then, if our author is not leading us astray, that it is not he who loves the old land most that loves the new land least; that the renegade can scarcely be expected to be a patriotic citizen of any country; and that in order to the formation of a Canadian nationality, the immigrant should be encouraged to bring his love of the old home with him, and speak of it to his children, so that they seeing how he loves the land of his birth, may by the force of example be trained to love the land of their birth. It is not by continually attempting to prove that Canada is, in every respect, the finest country on the face of the earth, that a permanent national feeling can be se-

cured, but by showing our children that the true patriot loves his native country simply because it is his native country, even if it should be but the rocky end of an old island.

THE LORD'S PRAYER.

Revelation, Science and Philosophy can legitimately have only one object in view, and that is to make known to man the perfections and glory of the Deity. Revelation comes from God by creation to man; science is man working through the reason by creation back to God, and at that point where they meet philosophy steps in, points out the harmonies which exist between them, and thus this trinity in unity is the means to find out the will of God as it can be known by man. This union so happily effected cannot exist for the interest or pleasure of those united, but there is a specific work in which they ought to be engaged, and which it is their duty and privilege to enter upon without any delay. Many centuries ago One who was the Ambassador from the court of heaven to this earth taught his disciples a sweet and simple prayer, the words of which have been enshrined in all the Churches of Christ throughout the earth. The minister of the gospel, the man of science and the philosophic sage have alike prayed that prayer, and through its hallowed influences have felt themselves strengthened and encouraged in their labours. The aged saint upon the death-bed has rolled this prayer over and over in the soul as a morsel of manna from heaven, giving spiritual strength, comfort and joy before passing away into the shadow of death, which as a veil concealed the light and glory of heaven. The man of business, the soldier on the battle field, the sailor in the storm, the missionary in the hour of danger, the young man and young woman in the hour of temptation, have repeated "the Lord's Prayer," and they have found in it safety and strength.

The infant kneeling at a mother's knee lisps the sweet words, "Our Father which art in heaven," and throughout life these words form a three-fold link betwixt God, the parent and the child that can hardly be broken and forgotten. The child in humble, trustful obedience to its parent utters this prayer; the young in the hour of danger, when requiring heavenly light and guidance, cry to God, "Lead us not into temptation, but deliver us from evil;" those who are burdened with the cares and anxieties of life pray for their "daily bread;" and the servants of God, the men of science and those who seek after wisdom, find within themselves a still higher aspiration and holier desires, and they cry to God in these words of their Lord and Master, which are so full of meaning and so expressive of the real wants of man, "Thy kingdom come; Thy will be done, as in heaven, so in earth." Heaven is perfect harmony with the will of God.—*John Coutts.*

SUNSHINE.

We wish that we could persuade every one who reads this to let more sunshine into their houses. Draw up the window shades, throw back the curtains, and admit the warm radiance to every room. It will do you good in more ways than one. Physically, the sunlight is a necessity, while to our souls it acts equally as a tonic. You can't be half so anxious and troubled when the bright sunshine falls all about you, as when you sit in a dimly-lighted room. Try it and see. Mark how your spirits will rise, your hopes revive, your very plans seem more easy of accomplishment, in the glowing sunlight. And then, when to the radiance of an earthly sun is added the brightness of the Sun of Righteousness, shining upon us day by day, we shall find it easy to be cheerful and happy, even though troubles assail.

Let us have sunshine in our homes, in our hearts, and in our lives.

HE who never enters the chamber of meditation is sure to sink into lukewarmness, if not apostasy.—*Zion's Herald.*

A CIVIL war for five years every fifteen years would destroy no more property than the rum traffic.—*Joseph Cook.*

TO-DAY this land needs a hundred thousand Vassars to supplement the work of pulpit and Sabbath school.—*Rev. Dr. Cuyler.*

RESIST the devil and he will flee from you. But never go with him half-way, lest he be too much for you, and make you go the whole.—*Congregationalist.*

Scientific and Useful.

OYSTERS STEWED WITH MILK.—Take a pint of fine oysters, put them with their own liquor and a gill of milk into a stew pan, and, if liked, a blade of mace; set it over the fire, take off any scum which may rise; when they are plump and white, turn them into a deep plate; add a bit of butter, and pepper to taste.

TOMATO CATSUP.—One bushel of tomatoes make three gallons of catsup. Wash and put into a porcelain kettle, mash, and when the juice begins to cook out commence to strain. When all is cooked pour out and put the thin juice to boiling and strain the pulp; stir often and boil down half; then add to a gallon two tablespoonfuls of salt, one of black pepper, one of allspice, one of cloves and cinnamon, one of ginger, one nutmeg, half a teaspoonful of cayenne pepper and a quart of vinegar; bottle, cork tight, and it will keep any length of time.

FOOD FOR SINGING BIRDS.—Knead together three pounds of split peas ground or beaten to flour, one and a half pounds of fine crumbs of bread, the same quantity of coarse sugar, the raw yolks of six eggs, and six ounces of fresh butter. Put about a third of the mixture at a time in a frying-pan over a gentle fire, stir it until a little browned, but not burned. When the other two parts are done, and all cold, add six ounces of maw seed and six pounds of bruised hemp seed, separated from the husks. Mix together, and it will be found excellent food for thrushes, robins, linnets, canaries, finches, and most other singing birds, preserving them admirably in song and feather.

WHAT A FAMILY EATS.—I took the nine months just passed, and found the whole cost of uncooked provisions for each member of my family, was one dollar and sixty-nine cents per week, or twenty-four cents per day. And as to what we do have to eat, I can give you a bill of fare for the year round, varied in minor particulars by the season: For breakfast always a dish of hominy or cracked wheat, two kinds of bread and butter, usually cold, and always the fruit or berries of the season. Part of the family have tea or coffee and part drink water, from choice; but wa-e drinking is no economy, for more food is required than if tea or coffee is taken. For dinner there is always some appetizing soup, of which the variety is nearly endless; then a course of substantial roast beef or mutton, or lamb, or poultry, with one or two vegetables of the season; and lastly a dessert of fruit or berries, either fresh or cooked. For supper we have the many varieties of bread; indeed, except hot bread, which is both unhealthful and fearfully extravagant; fruit again, usually stewed, and some kind of plain cake for those who have not yet entirely outgrown their New England bringing up.

HEAT AND LIGHT IN A SICK ROOM.—A recent writer gives the following sensible suggestions on this subject: Each person in a room should be supplied with three thousand cubic feet of air per hour; and this should be done, where possible, without creating a perceptible draught, for the nervous irritation induced by draughts is liable to produce internal inflammations. The temperature of a sick-room should be kept at a uniform height, the best average being from sixty-five to seventy degrees (Fahrenheit); except for infants or very old people, who require a temperature of from seventy-five to eighty degrees (Fahrenheit); and for these it is especially important to guard against changes and to keep it as uniform as possible. All cases of fever require a temperature lower than the average, as from fifty to sixty degrees (Fahrenheit), to assist in reducing the high temperature of the body; but when the fever subsides, and there is much debility remaining, the temperature should be raised somewhat above the average. As a patient can bear a greater degree of cold when in bed than out of it, convalescents from severe disease, fevers especially, should have the temperature of their rooms higher than that maintained during the height of the attack. Diseases of the air passages, as croup and diphtheria, require a high temperature (eighty to eighty-five degrees (Fahrenheit) and a moist atmosphere. The best mode for heating the sick-room is by the open grate fire. The sick-room should be darkened by blinds, except where there is a disease of the eyes, with photophobia, or when the patient is very restless and cannot sleep; then strong light must be excluded. Otherwise the sunlight should be allowed to enter and act chemically by decomposing the noxious gases, and thus purify the air. Of course, it is not advisable to place the patient under a strong, uncomfortable glare of sunlight, nor in summer to allow the sun's rays to shine into the room and raise the temperature too high. Artificial light has no useful effect, but does harm by burning up oxygen.

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TORONTO, FRIDAY, OCTOBER 24, 1879.

TO OUR SUBSCRIBERS.

WE have just completed sending out the PRESBYTERIAN subscription accounts. They have been made out in all cases so that the subscriptions shall terminate with 31st DECEMBER, 1879. This will be very much more convenient to us, and, we believe, more acceptable to subscribers themselves. It does appear awkward to remit a fraction of a dollar, but as stamps are easily procured, we trust our friends will remit the exact amount required to bring their payment up to the end of the year.

We have to thank very many for prompt attention to our request for a remittance, although we find a few cases where repeated duns seem to have no effect, and several instances where subscribers *three and four years in arrears* have remitted and asked us to discontinue the paper to their address. This is certainly not what we expected after years of patient waiting, but still it is much better than to receive a notice through the Post Office Department that a paper is *refused*, subscriber left the country, or removed, without any reference to the one, two, three or more years for which the party is owing. The publisher of any paper who gives credit is sure to make the acquaintance of several dishonest subscribers, nor is the subscription list of even a religious paper exempt from such characters.

All in arrears are respectfully requested to make immediate remittance. We want all money due us, and we want it now! The subscription to THE PRESBYTERIAN cannot be a heavy amount to any subscriber—even should he be owing for more than one year, but the aggregate of several thousands of them becomes a very serious matter to the unfortunate publisher when a large number forget to pay up for several years. If there are any, however, who find it inconvenient to send us the full amount of their indebtedness, let them help us by a partial remittance at once—the balance to be sent on at an early date.

ORTHODOXY.

IT has become too common to sneer at orthodoxy as an antiquated thing. It was well enough for our fathers, but it is no good for the smart people of the present day. There are those who point with delight to the disaffected ranks of the clergy in proof that we have entered upon better times. They boast that the present is a day of Christian liberty, when the fetters of creeds and confessions are lying broken on the ground. They point to the day coming when even these rusty chains shall be swept out of sight.

But it is not so easy to remove these ancient landmarks. The turbulent waters that rage around the light-house may have to retire with the ebbing tide long before they can damage its foundations. And so those who are seeking to undermine the system of truth to which general adherence is given, will soon disappear out of sight leaving the object of their attack in bolder outline than ever it was before. There are certain great doctrines which will prove to be eternal verities. They are logically constructed from the scriptures. They are bound to one another as the links of a chain. They must stand or fall together. But for aught we can see they are likely to stand long after their assailants have passed into oblivion.

It is evident at a glance that for the two or three persons who try to turn the world upside down with their doubts and difficulties, the churches are massed together on the side of orthodoxy. It will be said that the loaves and fishes are dependent upon this. But why should it be so? There would surely be more of the good things of life given to those who make salvation an easy matter, who declaim against eternal punishment, who are ready to sacrifice doctrines for the sake of gratifying modern tastes and predilections. It cannot be said that any large number of teachers have shown themselves ready to give up what they regard as the eternal principles of religion even on the consideration that it would pay to do so. There is rather the opposite fact that, while it may even be unpopular to preach certain doctrines, the large majority of ministers stand firmly on such a basis as that of the Confession, or the similar documents of other Churches. The attitude of the United Presbyterians of Scotland, during the recent trial of the Rev. David McCrae is valuable in this connection. This Church has always been credited with liberality both in its interpretation of dogma and in the spirit in which it asks its licentiates and ministers to accept the Confession. Long before this it had struck out a chapter that was irreconcilable with its position as a voluntary Church. It had no scruples in doing so. It involved a question of liberty, and that reverent attachment to ancient landmarks which is characteristic of human nature, did not in this case prevent that Church from scrupulously guarding its conscience. The United Presbyterian Church of Scotland had but recently passed the Declaratory Act and had shown itself singularly careful to accomplish this end in a constitutional manner. With the remedial measure

of this Declaratory Act, which was intended to make adherence to the Confession an honest and conscientious act on the part of its ministers, this Church stood up as one man for essential doctrines, when these were violently assailed by Mr. McCrae. A small minority was composed of those who thought that the demand of the accused to be libelled should have been granted. But so far as the matter of eternal punishment was concerned, the entire Synod was a unit.

In this regard the United Presbyterian Church is but one of many. What an instructive spectacle was that presented by the pan-Presbyterian Council! Not only did it reveal the catholicity of Presbyterianism, but it is evident that the Churches of America and Europe with all their branches that connected them with every continent and with every island, were one in their acceptance of the essential principles of Scripture as embodied in the Confession. That means that hundreds of thousands of intelligent and pious minds present substantial agreement. When we add the consideration that the Presbyterian standards of different parts of the world, while very varied in form and treatment, present a pleasing harmony, it is evidence of the interesting result that minds which studied the scriptures through different media reached the same conclusions. This is nothing short of the miraculous, when we remember how different the Churches of a large number of countries are in education, in history, in language and in polity. And then the universal Presbyterian Church is but one of the many universal Churches. The Episcopalian, Methodist, Baptist, Independent, and even the Roman Catholic Churches, are united upon essential doctrines, while differing as to the many questions which account for the variety of names by which they are called.

The Evangelical Alliance recently held at Basle is a living protest against the tendency of individuals to go off at a tangent from the standards. It showed that the giants were on the side of orthodoxy. Those who contend against the Confessions are generally men of quick impulse, of hasty generalization, and of marked prejudice. They jump at conclusions. All with them is wrong because they feel otherwise. A mere sentiment carries them away. It makes them the popular idol for the moment, until heterodoxy is actually considered as synonymous with genius. Mr. McCrae is evidently a type of the class. But not only were those who constructed the standards men of learning, genius and piety, but in all countries the giant intellects are soundly orthodox. A man like Christlieb stands head and shoulders above the McCraes of our day. Orthodoxy need never hide its head when it is associated with such names as Chalmers and McCheyne, or those of Spurgeon and Hall. Nor is it the least interesting fact of the present moment that the Unitarian body is being split by two opposite tendencies, the one towards orthodoxy and the other to what we may call radicalism of the worst type. So marked is this that many Unitarian ministers are seeking entrance into one or other of the orthodox Churches, while others feel the importance of being endorsed by a council of

orthodox ministers. This was eminently the case with Mr. Hopworth of New York, who was first the pastor of a Unitarian congregation, and was afterwards inducted into the Church of the Disciples by a Council composed of Dr. Tyng, Episcopalian; Dr. Ormiston, Reformed; Dr. Taylor, Congregational; Dr. Hall, Presbyterian; Dr. Armitage, Baptist; and others.

The second pan-Presbyterian Council to be held next year in Philadelphia will doubtless bring to light the increasing triumphs of the orthodox faith. The Committee of which Dr. Schall is convenor, appointed in 1877 to report upon the subject of Confessions, will, we make certain, produce a document upon which all the members will be able firmly to plant their feet. So strongly are we convinced of this that we almost think the United Presbyterian Church was premature in the matter of the Declaratory Act. In the meantime, individuals who may be distressed by recent occurrences, should calmly await the result. Let the Churches be up and doing earnest in preaching the Gospel and occupying the world for Christ. Let orthodoxy make itself felt as the inspiration of benevolence and missionary work. By its fruits it shall be known. There is one unerring test of orthodoxy, and it is, "If any man will do His will he shall know of the doctrine, whether it be of God."

CREED AND CONDUCT.

THERE is a tendency in these times to separate these two elements of a religious life. One is exalted above the other, one is put in antagonism to the other. The contestants take sides. One party emphasize the necessity of a correct religious belief. They insist that a man be sound in the faith. A perfect system of religious truth understood and believed is the great desideratum in religion.

On the other side we hear much said concerning the necessity of right conduct. Duty is exalted above doctrine. Creeds are condemned. Orthodoxy—meaning correct religious belief—is spoken of lightly if not sneeringly. Conduct is the one thing needful. This separation of creed and conduct is observed in criticisms passed on men's lives. It is not uncommon to hear it said of a man that he is better than his creed. And of another it is remarked that he is sound enough in the doctrine but is sadly defective in conduct and character.

One result of this state of things is that men are in danger of concluding that there is no vital relation between creed and conduct, between belief and character.

Thus some have held that if a man accepted all the doctrines of the Church he would be most surely accepted of God, even though his conduct was below the average. The fact that he believed the doctrines of the Gospel absolved him from obedience to the ethics of the Gospel—religion becoming in their estimation a substitute for right living. And on the other hand men have argued that conformity to the outward moralities of life, obedience to the great laws of honesty, industry, etc., was all that was required of man. This is the practical outcome of the theory that a man's belief has

nothing to do with his acceptance with God, or with the shaping of his life and character. The best expression of this view of religious life and character is Pope's familiar couplet:

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

Both of these views are unscriptural and therefore wrong. They both alike fail to produce a full Christian manhood.

Religion, as taught in the Bible, demands that the man be right in his thinking as well as in his acting, and in his acting as well as in his thinking. The Bible emphasizes the necessity of a correct religious belief, it also emphasizes the necessity of a correct religious life. It teaches doctrines to be believed and duties to be performed. It as plainly tells us what we are to do as what we are to believe. It concerns itself with creed and conduct. And if we would live "soberly, righteously, Godly, in this present world" we must give due attention to both doctrine and duty, to creed and conduct, to faith and obedience. These two must not be separated; they are vitally connected; the one influences the other.

Faith strengthens us to obedience and obedience leads us to fuller faith. The doctrine believed gives power to perform the duty. The duty performed makes belief in the doctrine stronger. A man's creed, that which he really believes, greatly determines his conduct. His conduct is the outcome of his creed. It is equally true that the conduct has much to do with the creed. Broadly and generally we may say that a man's conduct has as much to do with the making of his creed as his creed has to do with the shaping of his conduct. There is a reciprocity of influence here. An error of judgment leads to an error of practice. It is equally true that an error of practice leads to an error of judgment. Religion is not faith against works, or faith without works, but faith with works, creed and conduct.

THE CIVIL LAW OF THE SABBATH.

MR. EDITOR,—The Committee on Sabbath Observance in their report to last General Assembly recommended that the civil law of the Sabbath should be printed in fly-sheet form, and circulated as widely as possible. The recommendation was adopted, and, no doubt, many have been expecting to see a printed synopsis of the law put in circulation by the Committee. It was supposed at the time that the same law on Sabbath observance applied to the whole Dominion. It turns out, however, that the law is different in the several Provinces, and consequently no synopsis of the law can be prepared that would serve for all parts of the Dominion.

In the mean time you will oblige the friends of the cause by publishing the following summary of the law in Ontario, carefully prepared by a gentleman of the legal profession.

"The Law of Ontario with respect to the Sabbath is contained in the Revised Statutes of Ontario, chapter 189, and the Act is intitled, 'An Act to prevent the profanation of the Lord's Day.'

By the first section of that Act it is declared not to be lawful for any merchant, tradesman, artificer, mechanic, workman, labourer, or other person whatsoever, on the Lord's day to sell or publicly shew forth or expose or offer for sale or to purchase any goods, chattels or other personal property or any real estate whatsoever, or to do or exercise any worldly labour, business or work of his ordinary calling (conveying travellers or Her Majesty's mail by land or by water, selling drugs and medicines, and other works of necessity and works of charity only excepted).

By section 2, political meetings, tipping in inns, gro-

ceries or houses of public entertainment, the exhibiting oneself in a state of intoxication, or brawling, the use of profane language on the streets or in the open air, which might create any riot, disturbance or annoyance are prohibited.

By section 3, all games, amusements, horse and foot races are prohibited.

By section 4, hunting and shooting are prohibited.

By section 5, fishing is prohibited.

By section 6, bathing in exposed situations in any incorporated city or town, or within view of any public place of worship is prohibited.

By section 7, all sales and purchases, and all contracts for sale or purchase of any real or personal property are void.

By section 8, all the above offences may be tried before a Justice of the Peace, and all persons convicted of any of the above offences are liable to be punished by a fine of not less than one, and not exceeding forty dollars and costs.

By section 14, all prosecutions for offences punishable under this Act must be commenced within one month after the commission of the offence.

By the Consolidated Statutes of Ontario, chapter 141, section 43, all places wherein intoxicating liquors are sold must be closed from seven o'clock on Saturday night until six o'clock on Monday morning."

W. T. McMULLEN.

PRESBYTERY OF GUELPH.—This presbytery met in Union Church, Galt, on Tuesday, the 14th inst., for the induction of the Rev. James A. R. Dickson to the pastorate, and oversight of that congregation, and the transaction of other business. The committee appointed for the purpose reported the minute they had prepared on the resignation of Mr. Masson, late of St. Andrew's Church, Galt, and stated that according to instructions, they had furnished him with a copy of the same, previous to his departure for Scotland. It having come to the knowledge of the Presbytery that Mr. Daniel Anderson, of Rothsay and Moorefield, had departed this life on the 11th inst., a committee was appointed to prepare a suitable minute on the event, and report at next meeting. Mr. Davidson, of Alma, was appointed Moderator of Session during the vacancy, and arrangements were made for the supply of the pulpit in the meantime. Some Home Mission business was transacted, including provision for the continuous supply of Hawkesville. The edict of Mr. Dickson's induction having been returned duly certified as served upon the congregation of Union Church on the two preceding Sabbaths, and proclamation having been made to the people assembled, that if any of them had any objection to offer to his life and doctrine, he should at once repair to the Presbytery and state the same, and, no objector appearing, Mr. Fowle ascended the pulpit and preached from John i. 29. At the close of public worship, Mr. Torrance gave a brief narrative of the steps in the call to Mr. Dickson, proposed to him the questions of the Formula, and satisfactory answers having been returned to the same, solemn prayer was engaged in, in the course of which he was inducted to the pastoral oversight of the congregation, with all the rights and privileges thereto pertaining. Mr. J. C. Smith then addressed him, and Mr. David Smyth the people, on their respective duties. Mr. Torrance accompanied Mr. Dickson to the door of the church, so that the people, as they retired, might have an opportunity of welcoming him as their pastor, and afterwards introduced him to the Kirk Session. On application from the congregation of St. Andrew's Church leave was granted to mortgage the manse and glebe property for three years, to wipe off existing liabilities. In the evening a large and interesting meeting was held in the town hall. After tea had been served and partaken of, Mr. Torrance was on motion appointed to the chair. Several speakers addressed the crowded audience, embracing Drs. James of Hamilton, and Cochrane of Brantford, the Revs. Walter Inglis of Ayr, Smyth of Eramosa, J. K. Smith of Knox Church, Galt, J. B. Smith also of Galt, and the newly inducted pastor. Several pieces of music were sung by the choir, or played upon the piano. Mr. Murray, Miss Hume and Miss Addison each sang in excellent taste, and to the delight of those present, an appropriate song. The meeting closed with votes of thanks to the ladies, the choir, the speakers, and the chairman. Mr. Dickson enters on an interesting field of labour. He has been warmly welcomed to it, and he has the earnest prayers of many for his success.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROE. AUTHOR OF "FROM JEST TO EARNEST."

CHAPTER IV.—IMMATURE.

"Is she a young lady, or merely a school girl?" was Haldane's query concerning the stranger sitting opposite to him; and he addressed to her a few commonplace but exploring remarks. Regarding himself as well acquainted with society in general, and young ladies in particular, he expected to solve the question at once, and was perplexed that he could not. He had flirted with several misses as immature as himself, and so thought he was profoundly versed in the mysteries of the sex. "They naturally lean towards and look up to men, and one is a fool, or else lacking in personal appearance, who does not have his own way with them," was his opinion, substantially.

Modesty is a grace which fine-looking young men of large wealth are often taught by some severe experiences, if they ever learn it. Haldane as yet had not received such wholesome depletion. His self-approval and assurance, moreover, were quite natural, since his mother and sisters had seldom lost an opportunity of developing and confirming these traits. The yielding of women to his will and wishes had been one of the most uniform experiences of his life, and he had come to regard it as the natural order of things. Without formulating he thought in plain words, he nevertheless regarded Mrs. Arnot's kindness, by which she sought to gain a healthful influence over him, as largely due to some peculiar fascination of his own, which made him a favourite wherever he chose to be. Of course, the young stranger on the opposite side of the table would prove no exception to the rule, and all he had to do was to satisfy himself that she was sufficiently pretty and interesting to make it worth his while to pay her a little attention.

But for some reason she did not seem greatly impressed by his commonplace and rather patronizing remarks. Was it pride or dignity on her part, or was it mere girlish shyness? It must be the latter, for there was no occasion for pride and dignity in her manner towards him.

Then came the thought that possibly Mrs. Arnot had not told her who he was, and that she looked upon him as a mere clerk of low degree. To remove from her mind any such error, his tones and manner became still more self-asserting and patronizing.

"If she has any sense at all," he thought, "she shall see that I have peculiar claims to her respect."

As he proceeded in these tactics, there was a growing expression of surprise and a trace of indignation upon the young girl's face. Mrs. Arnot watched the by-play with an amused expression. There was not much cynicism in her nature. She believed that experience would soon prick the bubble of his vanity, and it was her disposition to smile rather than to sneer at absurdity in others. Besides, she was just. She never applied to a young man of twenty the standard by which she would measure those of her own age, and she remembered Haldane's antecedents. But Mr. Arnot went to his library, muttering—

"The ridiculous fool!"

When Miss Romeyn rose from the table, Haldane saw that she was certainly tall enough to be a young lady, for she was slightly above medium height. He still believed that she was very young, however, for her figure was slight and girlish, and while her bearing was graceful it had not that assured and pronounced character to which he had been accustomed.

"She evidently has not seen much of society. Well, since she is not gawky, I like her better than if she were blasé. Anything but your blasé girls," he observed to himself, with a consciousness that he was an experienced man of the world.

The piano stood open in the drawing-room, and this suggested music. Haldane had at his tongue's end the names of half a dozen musicians, whose professional titles had been prominent in the newspapers for a few months previous, and whose merits had formed a part of the current chit-chat of the day. Some he had heard, and others he had not, but he could talk volubly of all, and he asked Miss Romeyn for her opinion of one and another in a manner which implied that of course she knew about them, and that ignorance in regard to such persons was not to be expected.

Her face coloured with annoyance, but she said quietly and a trifle coldly that she had not heard them.

Mrs. Arnot again smiled as she watched the young people, but she now came to her niece's rescue, thinking also it would be well to disturb Haldane's sense of superiority somewhat. So she said:

"Laura, since we cannot hear this evening the celebrated artists that Mr. Haldane has mentioned, we must content ourselves with simple home music. Won't you play for us that last selection of which you wrote to me?"

"I hardly dare, auntie, since Mr. Haldane is such a critical judge, and has heard so much music from those who make it a business to be perfect. He must have listened to the selection you name a hundred times, for it is familiar to most lovers of good music."

Haldane had sudden misgivings. Suppose he had not heard it? This would be awkward after his assumed acquaintance with such matters.

"Even if Mr. Haldane is familiar with it," Mrs. Arnot replied, "Steibelt's Storm Rondo will bear repetition. Besides, his criticism may be helpful, since he can tell you wherein you come short of the skilled professionals."

Laura caught the twinkle in her aunt's eye, and went to the piano.

The young man saw at once that he had been caught in his own trap, for the music was utterly unfamiliar. The Rondo was no wonderful piece of intricacy, such as a professional might choose. On the contrary, it was simple, and quite within the capabilities of a young and well-taught girl. But it was full of rich melody, which even he, in his ignorance,

could understand and appreciate, and yet, for aught he knew it was difficult in the extreme.

At first he had a decided sense of humiliation, and a consciousness that it was deserved. He had been talking largely and confidently of an art concerning which he knew little, and in which he began to think that his listener was quite well versed.

But as the thought of the composer grew in power and beauty, he forgot himself and his dilemma in his enjoyment. Two senses were finding abundant gratification at the same time, for it was a delight to listen, and it was even a greater pleasure to look at the performer.

She gave him a quick shy glance of observation, fearing somewhat that she might see severe judgment or else cool indifference on his face, and she was naturally pleased and encouraged when she saw, instead, undisguised admiration. His previous manner had annoyed her, and she determined to show him that his superior airs were quite uncalled for. Thus the diffident girl was led to surpass herself, and infuse so much spirit and grace into her playing as to surprise even her aunt.

Haldane was soon satisfied that she was more than pretty—that she was beautiful. Her features, that had seemed too thin and colourless, flushed with excitement, and her blue eyes, which he had thought cold and expressionless, kindled until they became lustrous. He felt, in a way that he could not define to himself, that her face was full of power and mind, and that was different from the pretty girls who had hitherto been his favourites.

As she rose from the piano he was mastered by one of those impulses which often served him in the place of something better, and he said impetuously:

"Miss Romeyn, I beg your pardon. You know a hundred-fold more about music than I do, and I have been talking as if the reverse were true. I never heard anything so fine in my life, and I also confess that I never heard that piece before."

The young girl blushed with pleasure on having thus speedily vanquished this superior being, whom she had been learning both to dread and dislike. At the same time his frank, impulsive words of compliment did much to remove the prejudice which she was naturally forming against him. Mrs. Arnot said, with her mellow laugh that often accomplished more than long homilies:

"That is a manly speech, Egbert, and much to your credit. Honest confession is good for the soul."

Haldane did not get on his stilts again that evening, and before it was over he concluded that Miss Romeyn was the most charming young lady that he had ever met, though, for some reason, she still permitted him to do nearly all the talking. She bade him good-night, however, with a smile that was not unkindly, and which was interpreted by him as being singularly gracious.

By this time he had concluded that Miss Romeyn was a "young lady" par excellence; but it has already been shown that his judgment in most matters was not to be trusted. Whether she was a school girl or a fully fledged young lady, a child or a woman, might have kept a closer observer than himself much longer in doubt. In truth, she was scarcely the one or the other, and had many of the characteristics of both. His opinion of her was as incorrect as that of himself. He was not a man, though he considered himself a superior one, and had attained to manly proportions.

But there were wide differences in their immaturity. She was forming under the guidance of a mother who blended firmness and judgment equally with love. Gentle blood was in her veins, and she had inherited many of her mother's traits with her beauty. Her parents, however, believed that, even as the garden of Eden needed to be "dressed and kept," so the nature of their child required careful pruning, with repression here and development there. While the young girl was far from being faultless, fine traits and tendencies dominated, and, though as yet undeveloped, they were unfolding with the naturalness and beauty of a budding flower.

In Haldane's case evil traits were in the ascendant, and the best hope for him was that they had not become confirmed as yet.

"Who is this Mr. Haldane, auntie?" Laura asked on reaching her room. There was a slight trace of vexation in her tone.

"He is the son of an old friend of mine. I have induced my husband to try to give him a business education. You do not like him."

"I did not like him at all at first, but he improves a little on acquaintance. Is he a fair sample of your young men protégés?"

"He is the least promising of any of them," replied Mrs. Arnot, sitting down before the fire. Laura saw that her face had become shadowed with sadness and anxiety.

"You look troubled, auntie. Is he the cause?"

"Yes."

"Are you very much interested in him?"

"I am, Laura; very much indeed. I cannot bear to give him up, and yet I fear I must."

"Is he a very interesting 'case'?" asked the young girl, in some surprise. "Mother often laughingly calls the young men you are trying to coax to be good by your winning ways 'cases.' I don't know much about young men, but should suppose that you had many under treatment much more interesting than he is."

"Sister Fanny is always laughing at my hobby, and saying that, since I have no children of my own, I try to adopt every young man who will give me a chance. Perhaps if I try to carry out your mother's figure, you will understand why I am so interested in this 'case.' If I were a physician and had charge of a good many patients, ought I not to be chiefly interested in those which were in the most critical and dangerous condition?"

"It would be just like you to be so, auntie, and I would not mind being quite ill myself if I could have you to take care of me. I hope the young men whom you 'adopt' appreciate their privileges."

"The trouble with most of us, Laura, is that we become wise too late in life. Young people are often their own worst

enemies, and if you wish to do them good, you must do it, as it were, on the sly. If one tries openly to reform and guide them—if I should say plainly, such and such are your faults; such and such places and associations are full of danger—they would be angry or disgusted, or they would say I was blue and strait-laced, and had an old woman's notions of what a man should be. I must coax them, as you say; I must disguise my medicines, and apply my remedies almost without their knowing it. I also find it true in my practice that tonics and good wholesome diet are better than all moral drugs. It seems to me that if I can bring around these giddy young fellow's refining, steady, purifying influences, I can do them more good than if I lectured them. The latter is the easier way, and many take it. It would require but a few minutes to tell this young Haldane what his wise, safe course must be if he would avoid shipwreck; but I can see his face flush and lip curl at my homily. And yet for weeks I have been angling for him, and I fear to no purpose. Your uncle may discharge him any day. It makes me very sad to say it, but if he goes home I think he will also go to ruin. Thank God for your good, wise mother, Laura. It is a great thing to be started right in life."

"Then this young man has been started wrong?"

"Yes, wrong indeed."

"Is he so very bad, auntie?" Laura asked, with a face full of serious concern.

Mrs. Arnot smiled as she said, "If you were a young society chit, you might think him 'very nice,' as their slang goes. He is good-looking and rich, and his inclination to be fast would be a piquant fact in his favour. He has done things which would seem to you very wrong indeed. But he is foolish and ill-trained rather than bad. He is a spoiled boy, and spoiled boys are apt to become spoiled men. I have told you all this partly because, having been your mother's companion all your life, you are so old-fashioned that I can talk to you almost as I would to Sister Fanny, and partly because I like to talk about my hobby."

A young girl naturally has quick sympathies, and all the influences of Laura's life had been gentle and humane. Her aunt's words speedily led her to regard Haldane as an "interesting case," also—a sort of fever patient who was approaching the crisis of his disease. Curling down on the floor, and leaning her arms on her aunt's lap, she looked up with a face full of solicitude as she asked:

"And don't you think you can save him? Please don't give up trying."

"I like the expression of your face now," said Mrs. Arnot, stroking the abundant tresses that were falling loosely from the girl's head, "for in it I catch a glimpse of the divine image. Many think of God as looking down angrily and frowningly upon the foolish and wayward; but I see in the solicitude of your face a faint reflection of the 'Not willing that any should perish,' which it ever seems to me is the expression of His."

"Laura," said she, abruptly, after a moment, "did anyone ever tell you that you were growing up very pretty?"

"No, auntie," said the girl, blushing and laughing.

"Mr. Haldane told you so this evening."

"O auntie, you are mistaken; he could have not been so rude."

"He did not make a set speech to that effect, my dear, but he told you so by his eyes and manner, only you are such an innocent home-body that you did not notice. But when you go into society you will be told this fact so often that you will be compelled to heed it, and will soon learn the whole language of flattery, spoken and unspoken. Perhaps I had better forewarn you a little, and so forewarn you. What are you going to do with your beauty?"

"Why, auntie, how funny you talk! What should I do with it, granting that it has any existence save in your fond eyes?"

"Suppose you use it to make men better, instead of to merely make them admire you. One can't be a belle very long at best, and of all the querulous, discontented, and disagreeable people that I have met, superannuated belles, who could no longer obtain their revenue of flattery, were the worst. They were impoverished, indeed. If you do as I suggest, you will have much that is pleasant to think about when you come to be as old as I am. Perhaps you can do more for young Haldane than I can."

"Now, auntie, what can I do?"

"That which nearly all women can do; be kind and winning; make our safe, cozy parlour so attractive that he will not go out evenings to places which tend to destroy him. You feel an interest in him; show it. Ask him about his business, and get him to explain it to you. Suggest that if you were a man you would like to master your work, and become eminent in it. Show by your manner and by words if occasion offers, that you love and revere all that is sacred, pure, and Christian. Laura, innocent dove as you are, you know that many women beguile men to ruin with smiles. Men can be beguiled from ruin with smiles. Indeed, I think multitudes are permitted to go to destruction because women are so unattractive, so absorbed in themselves and their nerves. If mothers and wives, maidens and old maids, would all commence playing the agreeable to the men of their household and circle, not for the sake of a few compliments, but for the purpose of luring them from evil and making them better, the world would improve at once."

"I see, auntie," said Laura, laughing; "you wish to administer me as a sugar-coated pill to your 'difficult case.'"

A deep sigh was the only answer, and, looking up, Laura saw that her words had not been heeded. Tears were in her aunt's eyes, and after a moment, she said, brokenly:

"My theories seem true enough, and yet how signally I have failed in carrying them out! Perhaps it is my fault; perhaps it is my fault; but I've tried—Oh, how I have tried! Laura, dear, you know that I am a lonely woman; but do not let this prejudice you against what I have said. Good night, dear; I have kept you up too long after your journey."

Her niece understood her allusion to the cold, unloving man who sat alone every evening in his dim library, thinking rarely of his wife, but often of her wealth, and how it might increase his leverage in his herculean labours. The young girl had the tact to reply only by a warm lingering embrace.

It was an old sorrow, of which she had long been aware; but it seemed without remedy, and was rarely touched upon.

CHAPTER V.—PASSION'S CLAMOUR.

Laura had a strong affection for her aunt, and would naturally be inclined to gratify any wishes that she might express, even had they involved tasks uncongenial and unattractive. But the proposal that she should become an ally in the effort to lure young Haldane from his evil associations, and awaken within him pure and refined tastes, was decidedly attractive. She was peculiarly romantic in her disposition, and no rude contact with the common-place, common-sense world had chastened her innocent fancies by harsh and disagreeable experience. Her Christian training and girlish simplicity lifted her above the ordinary romanticism of imagining herself the heroine in every instance, and the object and end of all masculine aspirations. On this occasion she simply desired to act the part of a humble assistant of Mrs. Arnot, whom she regarded as Haldane's good angel; and she was quite as disinterested in her hope for the young man's moral improvement as her aunt herself.

The task, moreover, was doubly pleasing since she could perform it in a way that was so womanly and agreeable. She could scarcely have given Haldane a plain talk on the evils of fast living to save her life, but if she could keep young men from going to destruction by smiling upon them, by games of backgammon, and by music, she felt in the mood to be a missionary all her life, especially if she could have so safe and attractive a field of labour as her aunt's back parlour.

But the poor child would soon learn that perverse human nature is much the same in a drawing-room and a tenement house, and that all who seek to improve it are doomed to meet much that is excessively annoying and discouraging.

The simple-hearted girl no more foresaw what might result from her smiles than an ignorant child would anticipate the consequences of fire falling on grains of harmless-looking black sand. She had never seen passion kindling and flaming till it seemed like a scorching fire, and had not learned by experience that under some circumstances her smiles might be like incendiary sparks to powder.

In seeking to manage her "difficult case," Mrs. Arnot should have foreseen the danger of employing such a fascinating young creature as her assistant; but in these matters the wisest often err, and only comprehend the evil after it has occurred. Laura was but a child in years, having passed her nineteenth birthday but a few months previous, and Haldane seemed to the lady scarcely more than a boy. She did not intend that her niece should manifest anything more than a little winning kindness and interest, barely enough to keep the young fellow from spending his evenings out she knew not where. He was at just the age when the glitter and unrelenting of public amusements are most attractive. She believed that if she could familiarize his mind with the real gold and clear diamond flash of pure home pleasures, and those which are enjoyed in good society, he would eventually become disgusted with gilt, varnish, and paste. If Laura had been a very plain girl, she might have seconded Mrs. Arnot's efforts to the utmost without any unpleasant results, even if no good ones had followed; and it may well be doubted whether any of the latter would have ensued. Haldane's disease was too deeply rooted, and his tastes vitiated to such a degree that he had lost the power to relish long the simple enjoyments of Mrs. Arnot's parlour. He already craved the pleasures which first kindle and excite and then consume.

Laura, however, was not plain and ordinary, and the smiles which were intended as innocent lures from snares, instead of into them, might make trouble for all concerned. Haldane was naturally combustible to begin with, and was now at the most inflammable period of his life.

The profoundest master of human nature portrayed to the world a Romeo and a Juliet, both mastered by a passion which but a few words and glances had kindled. There are many Romeos who do not find their Juliets so sympathetic and responsive, and they usually develop at about the age of Haldane. Indeed, nearly all young men of sanguine temperaments go through the Romeo stage, and they are fortunate if they pass it without doing anything especially ridiculous or disastrous. These sudden attacks are exceedingly absurd to older and cooler friends, but to the victims themselves they are tremendously real and tragic for the time being. More hearts are broken into indefinite fragments before a entity than ever after, but, like the broken bones of the young, they usually knit readily together again, and are just as good for all practical purposes.

There was nothing unusual in the fact, therefore, that Haldane was soon deeply enamoured with his new acquaintance. It was true that Laura had given him the mildest and most innocent kind of encouragement, and the result would probably have been the same if she had given him none at all, but his vanity, and what he chose to regard as his "undying love," interpreted all her actions, and gave volumes of meaning to a kindly glance or a pleasant word. Indeed, before there had been time to carry out to any extent the tactics her aunt had proposed, symptoms of his malady appeared. While she was regarding him merely as one of her aunt's "cases," and a very hard one at best, and thought of herself as trying to help a little, as a child might hold a bandage or a medicine phial for experienced hands, he, on the contrary, had begun to mutter to himself that she was "the divinest woman God ever fashioned."

There was now no trouble about his spending evenings elsewhere, and the maiden was perplexed and annoyed at finding her winning ways far too successful, and that the one she barely hoped to keep from the vague—and to her mind horrible—places of temptation was becoming as adhesive as a sticking plaster. If she smiled, he smiled and ogled far too much in return. If she chatted with one and another of the young men who found Mrs. Arnot's parlour the most attractive place open to them in the town, he would assume a manner designed to be darkly tragical, but which to the young girl had more the appearance of sulking.

(To be continued.)

IN THE CLEFT OF THE ROCK.

Wild through the highlands the loud winds were sweeping;
Faster and faster the snow-drifts were creeping;
God shield the mother from peril and harm,
As she hastes through the vale with her babe on her arm.

Dark grows the day as the tempest is swelling;
Light, warmth, and joy in her far distant dwelling—
"Strengthen me, God of my fathers, I pray,
Watch o'er my child, if I fall by the way"

Down in the nest of the ferns and the heather,
Safe from the rage of the wild stormy weather,
Winds cannot beat, nor the avalanche shock,
Where lies the child in the cleft of the rock.

On through the valley for help she is speeding;
Only her love through the darkness is leading;
Far, far before her her hearth fire's red glow,
Slumberful, slumberful faileth the snow.

Faster and faster it drifteth around her;
There in the gray of the morning they found her;
Cold, cold and white as the snow-wreath she lies,
Still as the calm that has crept o'er the skies.

Hark! through the stillness a cry, growing clearer,
Wonder and love wing their footsteps still nearer,
Sheltered from cold and the tempest's rude shock,
Lieth the babe in the cleft of the rock.

Fast flit the years o'er that vale of the highlands;
Far, far away from their storms and their silence,
There's a worn soldier, weary of strife,
Ebbing, fast ebbing the tide of his life.

Round him his comrades are gathered together.
"Lay me to rest in my own native heather;
There where my father once pastured his flock,
There where I slept in the sheltering rock."

"Answered the prayers of the mother that bore me,
Her who hath passed to the haven before me;
Safely I rest, by His grace full and free,
In the cleft of the Rock that was riven for me."

—New York Christian Weekly.

"MY MOTHER'S BEEN PRAYING FOR ME."

A mighty storm howled along the northeast coast of England on Friday and Saturday, the 5th and 6th of February, in the year 1861. The wind was blowing from E. N. E., and lashed the flaming and racing waves to fury. Its anger seemed to culminate around the mouth of the Tees, and in the bay of Hartlepool eighty-one vessels were driven ashore, forty-three of which became total wrecks, and eighty brave hearts were stilled forever beneath the waters, and eighty desolate homes were left sailorless on shore. Groups of anxious inhabitants dotted the coast and watched the vessels tossed like corks on the waves which bore them reefwards.

The five lifeboats which belong to the two Hartlepoons were all out rescuing the crews of stranded vessels, when about ten o'clock on the Saturday morning a stout vessel was seen in the offing making for the shore. The signal of distress was flying, and she ran before the wind landwards. Her name was the "Rising Sun," and the eager eyes which watched her could make out that she was severely damaged and was quite unmanageable. A long reef, called Longsear Rock, lies out in the bay about a mile from shore, and could she but round this she would be in comparative safety, or at least within reach of help. On she came, rolling on the waves which bore her to destruction. Each moment she neared Longsear Rock, and the watchers gave a cry as they saw her strike heavily upon its end, and in a few minutes she sank, the hull disappeared, and the waters hissed and foamed about the two masts which continued to stand out of the sea. Upon these the crew, seven in number, could be counted as they clung for life. All the lifeboats were engaged, and the only means left of rescuing the seven men clinging like flies to the shaking masts was the rocket apparatus, and before this could be obtained one of the masts upon which were hanging three men, broke away, and they perished. The other could be still seen, and three more men and a boy were distinctly counted upon it. With intense anxiety and all possible speed the apparatus was adjusted, but just as the light touched the powder and the mortar fired the ball and line across the wreck, this last mast disappeared with its precious burden, and the gray-green waves around the reef rose and fell unbroken by a sign of human life. Sadness fell on all faces, and many a rough hand drew itself across misty eyes, which in vain scanned the waste of the ocean. Hopelessly the line was drawn in, but as it neared the beach something was felt to be entangled in its folds. That something was the sailor-boy! At first it seemed that his young life had been beaten out of him, but every means for his recovery was tried. Joyfully the onlookers observed in a short time faint signs of reanimation; then he struggled and moved, and ultimately became conscious.

With wild amazement he gazed around on the vast crowd of kind and sympathizing friends. They raised him to his feet. He looked up into the weather-beaten face of the old fisherman near him, and asked, "Where am I?"

"Thou art here, my lad."
"Where's the cap?"
"Drowned, my lad."
"The mate, then?"
"He's drowned, too."
"The crew?"
"They are all lost, my lad; thou art the only one saved."
The boy stood overwhelmed for a few moments, then he raised both his hands and cried in a loud voice,
"My mother's been praying for me! my mother's been praying for me!"

And then he dropped on his knees on the wet sand and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love and to God's faithfulness in listening to a mother's prayers.

The little fellow was taken to a house close by, and in a few days he was sent home to his mother's cottage in Northumberland. *Sunday Magazine.*

BRITISH AND FOREIGN ITEMS.

THE death is announced, in her seventy-third year, of Mrs. Cumming, wife of the Rev. Dr. Cumming.

It is estimated that there are nearly one million railway men in England who are obliged to work on Sunday.

THE total subscriptions to the British Wesleyan Thanksgiving Fund, up to the middle of last month amounted to \$362,785.

THERE are said to be between six and seven millions of the Hebrew race to-day in the world, about what they numbered in the days of King David.

THE quarter's dividend from the Sustentation Fund of the English Presbyterian Church will be at the rate of £200 per annum for the quarter ending September 30th.

It is announced that the king of Siam has issued a proclamation allowing his subjects liberty of opinion as to religion and the right to worship according to the dictates of the individual conscience.

THE Waldensian Church in Milan has purchased for £4,000 the Church of San Giovanni in Conca, a church which is known to have been in existence, A.D. 879, and may not have been new even then.

THE smallest living in the Church of England is said to be that of Shipton in the diocese of Hereford, which is valued at \$15 per annum. The population of the district in 1871 was 178, and the present incumbent, a graduate of Cambridge, has been in charge for ten years.

THE late war with Russia has apparently not diminished the gross luxury of the Sultan and his Pashas in Constantinople. The extravagance is as notorious as ever, their harems being crowded with slaves. There is much suffering among the lower classes of the people and inferior officers.

THE Church of Scotland Missionary Society proposes "that a portion of each Lord's day be observed as a time of special intercession on behalf of some missionary object, and it is recommended that when convenient the time should be either between nine and ten a.m., or between eight and nine p.m." Topics are suggested for each Sabbath.

It appears that the Church of Scotland "Missionary Society's Magazine" is amongst the self-supporting missionary periodicals. Between 1862 and 1872, it did not pay expenses. Now it carries the cost of publishing the lists of contributors from all the parishes and the financial exhibit of the society; and pays its own way, with 20,000 subscribers.

READERS of the travels of Livingstone, Stanley, and other African explorers, will remember the accounts given of the interesting and powerful king Mtesa. The news has reached us that this heathen potentate was so influenced by the intercourse had with Europeans that he has emancipated all the slaves in his dominions, numbering, it is conjectured, at least half a million.

A CIRCULAR has been issued in England asking for funds to build a Presbyterian Church at Canterbury. It says:—"Presbyterianism is no new thing in Canterbury. Its old English form had died out, but its French form has never been extinguished; and the Presbyterian service, begun 300 years ago for the Huguenot refugees, is continued to this day in the crypt of the Cathedral.

ADVICES from Shanghai to Sept. 9th, report a continuance of the ill feeling against Japan on account of the Loo Choo question, "but no definite steps have been taken." Yokohama advices to the 20th ult., report changes in the Japanese ministry. These changes were made in view of the approaching revision of foreign treaties, and were believed to be favourable as regards peace with China.

THE following statistics show the number of the several religious denominations in New Zealand, according to the census taken in March of this year.—Episcopalians, 176,337; Presbyterians, 95,203; Roman Catholics, 58,881; Methodists, 37,879; Baptists, 9,159; Lutherans, 5,643; Congregationalists, 5,555; Pagans, 4,379; Hebrews, 1,424; Members of the Society of Friends, 483; Unitarians, 432; no religion or object to state, 19,439; total, 414,712.

THE Rev. C. H. Spurgeon, having seen a statement that he had openly prayed in clerical language for a rapid change of Government, writes to the "Western Morning News" as follows:—"I pray daily that the Lord would change the policy of our nation from that of blustering and invasion to peace and righteousness. If this means a change of Government so let it be, but I do not remember putting it in that form. My politics are not bound up with party, but I love righteousness and peace."

GREAT discontent prevails in Ireland. The "Pall Mall Gazette" concedes that the complaints of the Irish tenant farmers are mostly genuine; that they are for the moment unable to pay their rent, and that they believe in their right to remain on the land in every event. If the general refusal to pay rent is followed by a wholesale eviction, this again will almost certainly be followed by a series of agrarian murders; and unless the Irish executive is prepared to support the landlords by measures amounting to little less than military occupation of a large part of the country, the landlords will have to choose between virtually conceding the tenants' claim to fixity of tenure and giving the signal for an outbreak of something hardly distinguishable from civil war. The anti-rent agitation is only one among the other symptoms of the general unrest of Ireland. For the moment it is the most urgent, but, even if the worst pinch of the agrarian distress were relieved by a universal reduction of rent, there would still be much disquiet as to the condition of the country.

MINISTERS AND CHURCHES.

THE Rev. Daniel Anderson of Rothsay and Moorefield, Ontario, departed this life on the 11th inst.

THE Rev. E. Pelletier has been called to the pastorate of the French Presbyterian congregation at St. Hyacinthe, Que.

OWING to death and removal from the city, Erskine Church, Montreal, has recently lost several of its members of Session. An election of six new elders is to take place on Sabbath first.

KNOX CHURCH, Paisley, will be opened on Sabbath the 2nd November. Rev. Professor McLaren of Knox College and Rev. John Smith of Erskine Church, Toronto, will preach. On the following Monday evening Mr. Smith will lecture on "Prejudice and Progress."

THE Rev. A. B. Cruchet of New Glasgow, Que., has accepted the call to the French Presbyterian Church, Canning street, Montreal, and is to be inducted on Thursday next, the 30th inst. The Rev. C. A. Doudiet to preach and preside, Rev. Prof. Campbell to address the minister, and Rev. C. Brouillette the people.

THE congregation of St. Matthew's Church, Montreal, has made rapid strides since the settlement of the Rev. W. R. Cruickshank six months ago. At the quarterly communion in July, fifty four names were added to the roll, and at the communion this month there has been another addition of fifty-one, making a total of one hundred and five new members in the half-year.

REV. R. D. FRASER, M.A., formerly minister of Charles Street congregation, Toronto, has accepted the call from First and Second congregations of Chinguacousy, and will be inducted at Claude on the 28th inst. Rev. M. C. Cameron to preach, Rev. A. McFaul to preside and address the people, and Rev. E. D. McLaren B.D., to give the charge to the minister.

THE Rev. J. A. R. Dickson, lately of the Northern Congregational Church, Toronto, who was received by last General Assembly into the ministry of the Presbyterian Church in Canada, was on Tuesday the 14th inst., inducted to the pastorate of Union Church, Galt. Rev. R. Fowlie preached, Rev. R. Torrance presided at the induction; the minister was addressed by Rev. J. C. Smith, and the people by Rev. David Smyth. In the evening a tea-meeting was held in the town hall, at which addresses were given by Revs. Dr. Cochrane, Dr. James, Walter Inglis, David Smyth, J. K. Smith and J. B. Smith. Mr. Dickson enters upon his new sphere of labour with prospects of much success and usefulness.

THE Rev. William Fraser, D.D., lately withdrew from the active duties of the ministry after a residence and pastorate in Bond Head of forty four years. On Friday last, the 3rd inst., a large representation of his congregation assembled at Dr. Fraser's residence for the purpose of expressing their continued esteem for him and their appreciation of the value of his lengthened labours in the locality. Mr. James Wilson was called to the chair, and an address was read by Mr. William Wright, elder, which referred in fitting terms to Dr. Fraser's extended pastorate, his high Christian character, his untiring energy, his arduous labours, his ability, faithfulness and tenderness, in the pulpit and at the bedside of the sick and dying, to the regard in which he and his family had ever been held by the congregation, and to the deep regret with which his recent resignation had been received. The address was accompanied by a well-filled purse. In his reply, after suitable acknowledgment of the address and the valuable consideration by which it was accompanied, Dr. Fraser spoke at some length of his long connection with the congregation, expressing his deep sense of their many kindnesses, of the consideration and respect ever extended to him, and of their Christian sympathy with him in seasons of personal trial. The conspicuous generosity towards himself of two valued friends and members of the congregation, now deceased, was adverted to, and the interesting statement made, that, during the forty-four years of his incumbency he had not been laid aside from active duty for a single day by sickness. After brief addresses by several of the members of the congregation present, and a season of social intercourse, the company separated.

THE new Presbyterian church in Cannington was

opened and dedicated to the service and worship of God on Sabbath, 5th inst. Rev. Prof. Gregg, D.D., of Toronto, preached in the morning to an overflowing congregation from Rev. i. 6, respecting Christ "in the midst of the throne," and at the same hour the pastor, Rev. J. Elliott, had occasion to preach in the fine basement to an excellent congregation from the words, Rev. xix. 12, "on His head are many crowns." In the afternoon the church was filled, when Mr. Elliott preached from Haggai i. 14, on the rebuilding of the temple, and in the evening Dr. Gregg preached to a crowded congregation a valuable and impressive sermon on the final judgment from 2 Cor. v. 10. On Monday evening, 6th inst., a social meeting was held in the basement, amply provided for by the ladies of the congregation, after which an adjournment was made to the main body of the church where Mr. M. Gillespie, chairman of the building committee, efficiently presided, and addresses of much interest and expressive of varied and kind congratulations were delivered by Rev. Messrs. Paul, Ross, Gunn, Acheson, Cockburn, and Elliot of the Lindsay Presbytery; Weldon and West, Methodist Church; Mayor Forman of Port Perry and Dr. Gillespie of Cannington. The whole was enlivened by an excellent choir under the leadership of Mr. Coxworth. On Tuesday evening following a social meeting of children was held in the basement, and after they had partaken of the ample provisions on the tables, they were addressed by the pastor, who told them that he was exceedingly glad there had been occasion to have a dedication service in the basement also on Sabbath morning; for there would be the weekly prayer-meetings, and the Bible-class, and the Sabbath school, which would doubtless prove a nursery to the Church under the smile and blessing of the Saviour who gathers the lambs in His arms. The series of meetings closed with a special thanksgiving service on Wednesday evening. The church is a beautiful, commodious, and well lighted brick building, capable of comfortably seating 450 in the main body of the church, and fifty in a neat end gallery. Proceeds of the opening services towards the building fund was over \$500.—COM.

THE induction of the Rev. E. D. MacLaren, B.D., of Cheltenham, into the charge at Brampton, as colleague and successor to Rev. James Pringle, took place on Thursday, the 16th inst. The church was crowded to the door. Rev. Mr. Hogg preached an appropriate sermon on 1 Cor. xii. 14. "For the body is not one member, but many." The constitutional questions were put to Mr. MacLaren by Mr. Pringle, who presided, and these being satisfactorily answered, the latter offered the benediction prayer. The members of Presbytery led by Mr. Pringle gave the newly inducted minister the right hand of fellowship, after which Rev. T. Breckenridge of Streetsville, and Rev. David Mitchell of Toronto delivered instructive addresses, the one to the pastor and the other to the people. At the close, the members and adherents of the congregation, as well as a number of friends, gave Mr. MacLaren a warm welcome, many audibly saying "God bless you." In the evening a social was held in the Concert Hall, which was largely attended. Rev. James Pringle, as senior pastor, occupied the chair, and on the platform there were no fewer than a dozen ministers, besides the choir of the church. The speaking was unusually excellent, the Rev. Messrs. Mitchell, Macdonnell and Milligan of Toronto occupying the principal portion of the time. These gentlemen bore ample testimony to the scholarly attainments, the pulpit and pastoral qualities, and the Christian manliness of Rev. Mr. MacLaren. The Rev. W. McFadder, a Methodist minister, congratulated Mr. Pringle on having secured so promising a colleague, and said the Presbyterians were imitating the Methodists in following the dual principle of Paul and Barnabas. The Rev. Mr. MacLaren addressed a few feeling words to those with whom he was entering new pastoral relations, and expressed the conviction that Mr. Pringle and himself would be of one heart and one mind in carrying on the work of the church. We congratulate Rev. Mr. MacLaren upon the hearty reception awarded to him by the people of Brampton. He has been settled in this charge, because, as Mr. Macdonnell and Mr. Milligan well said, for the earnest pleading of the commissioners. But for this he would have been the pastor of Lancaster, to which he had been unanimously called. While Mr. MacLaren decided to accept Lancaster, the Presbytery, in view of the representations made as to the necessities and requirements of Brampton, ven-

tured upon the extraordinary, though strictly Presbyterian course, of retaining him, and of inducting him into Brampton. We are persuaded the Presbytery acted wisely, and there can be only one feeling in view of all the circumstances, that namely of an earnest expectancy regarding the future usefulness and success of Mr. MacLaren.

PRESBYTERY OF PETERBORO'.—This Presbytery met in Cobourg on the 30th September. There were fifteen ministers and four elders present. The Rev. Mr. Hogg of Charles street Church, Toronto, being present was invited to sit with the Presbytery. Reports were received from deputies appointed to visit the various supplemented congregations and mission stations within the bounds "with a view to the reduction of the grants." Reports were also read from three of the missionaries who had been labouring within the bounds during the summer months. A committee was appointed to consider these several reports and to recommend to the Presbytery a course of action in connection with them. At a subsequent stage this Committee submitted a report, which, with its recommendations, was adopted by the Presbytery. Presbytery therefore resolved, 1st. That the Home Mission Committee be requested to make a grant of \$100 each to the two supplemented congregations of Bobcaygeon and Dummer. 2nd. That for the group of mission stations in Chandos and Burleigh the Committee be asked to make a grant of \$3.50 per Sabbath, and further, that the Committee be requested to supply this field under the provisions of the "scheme for the continuous supply of mission stations." 3rd. That application be made for \$3.50 per Sabbath for the stations in Harvey. 4th. That the two fields around Minden and Haliburton be united and put under the charge of an ordained missionary and that a grant be requested of at least \$250 per annum for this group of stations. The Presbytery's Sabbath School Committee gave in a report through the Convener, the Rev. T. F. Fotheringham. Its recommendation to hold a Sabbath school conference in connection with next meeting of Presbytery was adopted. The records of the sessions of Alwick, Grafton and Norwood were ordered to be attested as "carefully and correctly kept." The Committee on the superintendence of students reported as to the discharge of the duties assigned to them. The next meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterboro', on the third Tuesday of January, at ten o'clock a.m. Upon inquiry made it was found that the pastoral letter of the Moderator on the state of the Home Mission Fund had been read to their respective congregations by most of the ministers of the Presbytery. The Clerk was instructed to correspond with absent members as to whether or not they had complied with the injunctions of the Assembly in the case and to report to next Presbytery. Mr. Bennett gave notice that at future Sederunt he would move, "That the Presbytery establish a fund to aid in the erection of churches and manses within the bounds."—WM. BENNETT, *Pres. Clerk*.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The first meeting of the year just commenced was held in the College on Thursday evening, 8th inst., the 2nd Vice-President, Mr. James Farquharson, in the chair. After the usual devotional exercises, reports of the past summer's work in the different fields were read by several of the Society's missionaries. These reports are most encouraging, testifying, as they do, to the success of the Society's efforts to spread the gospel. The missionaries report that they were everywhere kindly received, that their services on the whole were well attended, and that considerable additions to the Church were made in some cases between thirty and forty persons on one field. These facts lead the Society to give thanks to God for the approval with which He has been pleased to bless its work, and to put forth increased efforts during the year just before it. The report of the Treasurer showed that the sum of \$1,277.44 had been received from various sources during the year, and that it had been expended in defraying necessary expenses. Resolutions were passed to the effect that the various missions in the city be aided as in former years, and a Committee was appointed to ascertain whether a mission should be organized in or near Yorkville. The officers for the year are: A. B. Baird, B.A., President;

Thomas Scouler, 1st Vice-President; James Farquharson, B.A., 2nd Vice-President; A. B. Dobson, Recording Secretary; M. McGregor, B.A., Corresponding Secretary; R. T. Thomson, Treasurer; D. McColl, B.A., Joseph Builder, D. James, S. Carruthers, and E. A. McDonald, Committee.

FAREWELL TO REV. J. WILKIE.

On the evening of the 6th inst., a large union meeting of the four Presbyterian congregations of Guelph was held in Knox Church there for the purpose of bidding farewell and a hearty "God speed" to Rev. John Wilkie who left on the following day for India. Mr. Wilkie's family are connected with the congregation of Knox Church, and have been for many years residents of Guelph, where they have always been reckoned amongst its most respected citizens. The reverend gentleman in whose honour this meeting was held was also well known there, having been associated with the city from his early boyhood, though for several years his visits have been only occasional.

The Presbyterians of all the congregations of Guelph deemed his departure for a foreign land a fitting opportunity for expressing their esteem and regard for one who had been chosen from their midst to carry the gospel to the heathen. The meeting was large and enthusiastic, and the deepest sympathy was manifested both with the missionary and the work in which he is to be engaged. Under the leadership of Mr. Hugh Walker, excellent music was rendered by a large choir composed of all the leading singers in the different congregations, which sung a number of anthems appropriate for the occasion. Very able speeches were delivered by Rev. Messrs. Wardrope, Smith and Howie, and at the request of the chairman a very stirring address on mission work was delivered by Rev. Mr. Wilkie. Towards the close of the proceedings, the congregation of Knox Church, of which Mr. Wilkie was for several years a member, presented him with a beautiful copy of Chambers' Encyclopedia, bound in calf, and accompanied by the following address

To the Rev. J. Wilkie.

DEAR SIR,—Permit us, on the eve of your departure for India, to express the high esteem in which you have ever been held by us, the sympathy which we have with you in the arduous work about to be undertaken, the deep interest we take in the cause you have espoused, and our earnest prayer for your safety and success. Your career amongst us, both as a Sabbath school scholar and as a member of this congregation, has always been such as to merit the highest esteem and confidence of your Christian brethren. We cannot but feel that the Master has conferred a high honour, not only upon yourself and the family to which you belong, but also upon this congregation, in choosing one from our midst to carry the gospel of peace to a land of ignorance and superstition. And though you may be far separated from us in your distant field of labour, we hope to be ever associated with you in the blessed work of elevating the heathen from a state of moral degradation and misery to a position of civilization and happiness; and of converting them from the errors of superstition to become disciples of Christ and heirs of eternal life. We ask you, therefore, to accept of this book as a tangible evidence of our regard and esteem; and whilst we trust they may be of some use to you in your work, may they ever be a pledge of our remembrance to support and encourage you in a foreign land. We assure you, also, that we admire the Christian spirit manifested by Mrs. Wilkie in responding so readily to the call of the Master, and in denying herself so many comforts that civilization affords to become a co-labourer with you in that remote part of the Lord's vineyard. That you may both be greatly blessed in your labours; that you may be richly endowed with all needed qualifications; that you may experience much joy and happiness in the work; that your labour may be crowned with abundant success; and that you may, at last, be rewarded with eternal life, is the prayer of those who now bid you farewell.

To address the reverend gentleman replied in a very touching and appropriate manner, expressing his heartfelt gratitude for the kindness of his friends, and his appreciation of their sympathy and esteem. After the proceedings were brought to a close, the many friends present shook hands affectionately with the missionary and his wife, commending them in their prayers to the care and protection of God.

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

WILBOR'S COD-LIVER OIL AND LIME.—Persons who have been taking Cod-Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure Oil and Lime in such a manner that it is pleasant to the taste, and its effects in Lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear Oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIV.

Nov. 2. } THE PERFECT PATTERN. { 1 Peter ii 18-25.
1879. }

GOLDEN TEXT.—"Who did no sin, neither was guile found in His mouth."—1 Pet. ii. 22.

HOME STUDIES.

- M. Heb. xiii. 1-13. Looking unto Jesus.
- T. James v. 7-20. The prophets for an example.
- W. John xv. 18-27. The servant not greater than his Lord.
- Th. 1 Pet. ii. 19-25. The perfect pattern.
- F. John xiii. 17. I have given you an example.
- S. Matt. v. 38-48. Bless them that curse you.
- S. Luke vi. 21-36. Kind to the unthankful.

HELPS TO STUDY.

The epistle from which this lesson is taken was written by the apostle Peter, apparently (chap. v. 13) from Babylon on the river Euphrates.

It is addressed (chap. i. 1) "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia."

The special object in view in writing this letter seems to have been to give testimony to the truth of the Gospel doctrines, in which these strangers had already been instructed by the apostle Paul. "When thou art converted, strengthen the brethren," (Luke xxii. 32) was the final command given to the "apostle of the circumcision;" and now we find him strengthening the brethren by endorsing the teaching of the "apostle of the Gentiles." Peter then points out to those Christian strangers what sort of persons they ought to be if these doctrines were really true, and if they had actually received them, and "tasted that the Lord was gracious."

Although the passage which forms our lesson was addressed originally to servants (verse 18) it is applicable to all. Of all the modes of dividing this lesson which we have seen, we prefer that given by the "Westminster Teacher" as being the least forced. It is as follows: (1) *Patience in suffering*, (2) *Christ our Example*, (3) *Christ our Sacrifice*.

1. PATIENCE IN SUFFERING.—VERS. 19-20.

The apostle makes a distinction in sufferings—a distinction which most people are very apt to overlook: (1) Suffering for our own faults, (2) Suffering for Conscience' sake.

1. *Suffering for our own faults.* It is a common notion among the ignorant that the sufferings which people endure in this life—from whatever cause—will be made up to them, in some way or other, in the life which is to come. We are here taught that this notion is erroneous:

For what glory is it, if, when ye are buffeted for your faults, ye shall take it patiently? How frequently do we find the hoary-headed, broken-down sinner, who smarts under afflictions resulting from his own disregard of the moral and natural laws of God, taking consolation to himself in some such words as, "I am a great sufferer; my sufferings will soon be over; I have been so much afflicted here that I think the Lord will not be very hard upon me afterwards." But the truth is that all the suffering that a mere human being could endure, not only in time but throughout eternity, cannot atone for one sin.

If suffering—even that which results from his own sins—should be the means of leading the sinner to repent and believe in Christ, then these sufferings would be of some value to him; but such a person would never regard his sufferings as meritorious or expiatory. Still more unreasonable would it be to regard the sufferings of the impenitent as of that character. The rain which helps the growth of the living plant, only hastens the decay and corruption of the plant that has no life in it.

This is all implied in the passage before us, but the special reference is to persons in subordinate positions suffering punishment for their faults at the hands of their superiors; and the persons directly addressed are professed Christians.

Our mere attendance at church or at Sabbath school is, so far, a profession of Christianity. None of us would like to call ourselves heathens. As Christians then, young or old, the teaching of the 20th verse to us is, that if we are found fault with or punished,—by our parents, our schoolmasters, our employers, or our God—for break of law or neglect of duty, we are to take it patiently; and for doing so, we are to arrogate to ourselves no credit or "glory."

2. *Suffering for Conscience' sake.* The full elucidation and illustration of this part of the lesson would be the biographies of the Christian martyrs of all ages and of all lands; but it must not be forgotten that the principle enters into the conduct of ordinary life and that it is one of the severest tests of Christian character.

When the Christian finds the orders of his earthly master or ruler running contrary to the commands of God, then he obeys God and disobeys the earthly potentate; and when this course results in temporary loss or suffering he takes it patiently, he makes his appeal to his Master in heaven, and waits for "the times of restitution of all things."

For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully. The word translated "thankworthy" in this verse is rendered "acceptable" in the 20th verse; and it is the same word that we have in Luke vi. 32: "What thank have ye." The word indicates that God appreciates such conduct, and will reward it. It is true that we can claim nothing from God on account of anything that we can do. No one can go beyond his duty. In Luke xvii. 10, the Saviour says to His followers, "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which it was our duty to do." That is what we are to say; but that is not what God will say to us, if we do our duty; He will say "Well done thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. xxv. 21).

The word "wrongfully" in the 19th verse ought to be read with a strong emphasis. The suffering, to be acceptable, must be undeserved. Still more acceptable is it if inflicted for well-doing. Shadrach, Meshach and Abednego, Daniel, Jeremiah, and many others, knew what it was to do well and suffer for it, and at the same time to take it patiently; but the apostle does not set any of these before us as examples, because he has an infinitely better example at hand.

II. CHRIST OUR EXAMPLE.—VERS. 21-23.

For even hereunto were ye called: They were called to suffering when they became Christians. Every follower of Christ must suffer, for He suffered. Christ is our example in all things. His character is the standard which is set before us to aim at, although we cannot reach it. Christ Himself is the true exemplar of Christianity. He is the original; all others are copies more or less approaching to the original. Here He is set before us as our example in suffering wrongfully and taking it patiently. He suffered for us, leaving us an example that we should follow His steps. His steps lead through suffering. He went straight forward in the path of duty; no matter what it might lead to, He turned not aside; He did no sin, neither was guile found in His mouth: He used no deception to shield Himself; He is a perfect example of honesty and sincerity with friends and enemies.

When He was reviled He reviled not again: "He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He opened not His mouth" (Isa. liii. 7). He prayed for His enemies "Father, forgive them, they know not what they do."

He committed Himself to Him who judgeth righteously. The word "himself" is supplied by the translators. Some commentators think that the sense of the passage is that He committed His enemies to Him who judgeth righteously. He differed from ordinary martyrs in this respect among others, that whereas they were in the power of their enemies, He was not really in the power of His enemies. "Legions of angels" were at His call. And here the example stops for we are not called upon to give up our lives unnecessarily; and there must have been something more in the death of Christ than a mere example, as we shall see immediately.

III. CHRIST OUR SACRIFICE.—VERS. 24-25.

It is scarcely possible for preachers and teachers to do too much in the way of setting forth Christ as "our example." It would be incorrect to say that there is too much of this done in the present day. And still the work is utterly useless unless He is at the same time set forth in another light—that of "our sacrifice." We need not attempt to imitate Him as our example unless we first believe in Him as the propitiator of our sins—the Saviour,

Who His own self bare our sins in His own body on the tree: Here the sacrificial character of Christ's death is plainly indicated. This part of the lesson ought not to be run in along with the rest, but brought out very distinctly by itself. His life is presented as our example; but His death is shown to be something more than an example. He "bare our sins," and that is something we cannot do for anyone. It was not merely as our example that He hung "on the tree" but as our Redeemer. An eminent old English writer says: "That Jesus Christ is, in doing and in suffering, our supreme and matchless example, and that He came to be so, is a truth; but that He is nothing further and came for no other end, is a high point of falsehood." The patience with which He endured His stripes is certainly an example to us, but the example would be entirely thrown away upon us were it not that by His stripes we are healed.

We needed an atonement; we needed an example; we have both in Christ. Is that all? No, we needed something more. The substitution might be effected, the sacrifice completed, the bright and perfect example placed before our eyes for our imitation, and still the whole human race would be as sheep going astray.

We needed one to be the shepherd and bishop of our souls: One to guide and feed us, one to oversee and care for us, and this we have in Christ. Without a Prophet to teach us by precept and example; without a priest to atone for us; what could we have done? But even with these how could we ever expect to reach safety without a King to subdue us, to govern us, and to be our leader in the day of battle? and this we have in Christ.

If He, then, is, or offers to be, all these to us, it is with the object, that we, being dead to sin, should live unto righteousness: Sinners who become believers in Christ are regarded as "legally" dead, because He died in their room. They are also dying unto sin in so far as its commission is concerned; and they are living unto righteousness. When an opportunity to do evil presents itself those who are dead to sin should not do it, any more than a dead body would perform the acts of a living one; and when occasion offers for the doing of good, those who are alive unto righteousness will be apt to shew some activity.

MEETINGS OF PRESBYTERY.

- OTTAWA.—On Tuesday, Nov. 4th, at three p.m.
- LONDON.—In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.
- BARRIE.—At Barrie, Tuesday, 25th November, at 11 o'clock a.m.
- TORONTO.—On the first Tuesday of November, at 10 o'clock a.m.
- MAITLAND.—At Brussels, on Tuesday, Oct. 28th, eleven a.m.

Births, Marriages and Deaths.

MARRIED.

At Salem Church, River John, on Thursday, the 2nd inst. by the father of the bride, assisted by Rev. A. Munro & Rev. T. Sedgwick, Rev. J. Munro, Manotick, Ont., Minnie Archibald, eldest daughter of Rev. H. B. Mackay, River John, N.S.

OUR YOUNG FOLKS.

VALUE OF SMALL THINGS.

Thou art little I bring,
Said the tiny spring
As it burst from the mighty hill,
'Tis pleasant to know,
Wherever I flow
The pastures grow greener still.

And the drops of rain,
As they fall on the plain,
When parched by the summer heat,
Refresh the sweet flowers
Which drooped in the bowers,
And hung down their heads at our feet.

Though the drops are small,
Yet, taking them all—
Each one doing all that it can
To fulfil the design
Of its Maker Divine—
What lessons they give unto man!

May we strive to fulfill
All His righteous will,
Who formed the whole earth by his word!
Creator Divine!
We would ever be thine,
And serve Thee, our God and our Lord.

FOUR SERVANTS OF SATAN.

SATAN has a great many servants, and they are busy running about, doing all the harm they can. They ride in the trains; they follow the soldiers; they do business in the city; they go into the country; they enter houses and break open shops; they visit our schools. Some of their favourite spots are colleges and academies, where our boys are. Boys, do you hear that?

Indeed, they are very fond of young people everywhere. Some of Satan's servants are so "like roaring lions, going about seeking whom they may devour," that you are not much in danger from them, because you can keep out of their way. Some are so vile-looking, you would naturally turn from them in disgust; others are such fellows that you would not be seen in their company; and there are still others you would rather keep clear of, without exactly knowing why. You know they are not good, and that is enough. But all of Satan's followers are not so quick to show their colours. Some are cunning, and pretend to be a great deal better than they are, in order to deceive people; and they do deceive people horribly. It makes my blood run cold to think of it. I know four of them, and some of the mischief which they have done. I found out their names, and I want to put you on your guard against them, for they are very sly. They will make-believe to be your friends. They appear sociable, easy, good-natured, and not too much in a hurry. They seem to wait your own time, and entice you when you least expect it.

"Oh, we want you to enjoy yourselves," they say, "and not be so particular;" and the arguments they use are very taking, at least I must think so, since so many of the young listen to them and are led away by them.

And all, I believe, because they did not know in the first place *who* was speaking to them. They were deceived. They did not see it was Satan's uniform they had on. Do you ask for their names? Here they are:—

"There's no danger." That is one.

"Only this once." That is another.

"Everybody does so." is the third; and

"By-and-by," is the fourth.

If you are tempted to leave God's house and break the Sabbath-day, to go for a sail or a ride, or to do a little work in the shop or the counting-room, and "Only this once," or "Everybody else does so," whispers at your elbow, be sure it is false. The great evil of *one* sin is, that you bring your heart and conscience into such a state that you will be likely to go on sinning, for there is not half so much to stop you as there was to prevent you from setting out at first. Hold no parley with "Only this once," or "Everybody does so." Listen to their bad advice, no, not a moment.

Are you thinking seriously about the welfare of your soul? Has the Holy Spirit fastened upon your conscience the solemn warnings of a faithful teacher, and brought to mind a tender mother's prayers for your conversion? Does the tear start in your eye, and are you almost persuaded to choose Christ and that better part which cannot be taken from you? That is a moment when "By-and-by" hovers near to snatch your confidence and persuade you to put away serious things. It succeeded with poor Felix when Paul preached to him, and the Roman ruler was almost persuaded to become a Christian. "By-and-by" whispered in his ear. He put off his soul's salvation to a more convenient season, and it never came.

"By-and-by is a cheat as well as a liar. By putting you off, he means to cheat your soul of heaven. God says now: "Now is the accepted time, now is the day of salvation." He never asks you to postpone it. He makes no promises and no provision for "By-and-by."

Dear children, be on your guard against these four servants of Satan; in little things as well as in great ones, for their only aim is to harm and ruin you.

A YOUTHFUL MARTYR.

IN the first ages of the Church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve."

Now, it was so that a Christian mother had come to the spot, holding in her hand a little son of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked, and to the surprise of those who heard it, the boy replied: "God is one, and Jesus Christ is one with the Father,"

The judge was filled with rage. "O, base Christian!" he replied, "thou hast taught that child to answer thus!" Then, turning to the boy, he said, more mildly: "Tell me, child, how did you learn this faith?"

The boy look lovingly in his mother's face and replied. "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and at a sign from him the officers—who stood ready with their wooden rods, of the fashion of the Romans—instantly seized the boy. Gladly

would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the mother's reply, as again and again they smote the child.

"What can the love of Christ do for him?" and tears fell even from the eyes of the heathen as that mother, as much tortured as her son, answered: "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormentors asked whether he would now acknowledge the gods they served and deny Christ, he still said; "No, there is no other God but one, and Jesus Christ is the Redeemer of the world. He loved me, and I love Him for His love."

The poor boy now fainted beneath the repeated strokes, and they cast the bruised body into the mother's arms, crying: "See what the love of your Christ can do for him now?"

As the mother pressed her child gently to her own crushed heart she answered: "That love will take him from the wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said: "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gave to his little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. May he grant thy poor mother grace to follow in the bright path!"

The little martyr faintly raised his eyes and said again: "There is but one God, and Jesus Christ whom He has sent;" and so saying, he gave up his life.

FOR THE BOYS.

"SIR," said a boy, stopping before a man on his cart, "do you want a boy to work for you?"

"No," replied the man, "I have no such want."

The boy looked disappointed; at least the man thought so, and asked:

"Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy; but it is not so I find."

"Don't be discouraged," said the man in a friendly tone.

"Oh, no, sir," said the boy, cheerfully, "this is a very big world, and I feel certain God has something for me to do in it."

"Just so, just so," said a gentleman who had overheard the talk, "Come with me my boy; I am in want of somebody like you."

It was the doctor, and the doctor thought any boy so anxious to find his work, would be likely to do it faithfully when he found it.

If everybody had the spirit of this little lad there would be no idlers in the world, standing on the corners, sitting in the shops, waiting for work to come to them. Work does not often come so. Almost everything worth having, like ore in the mine, must be sought for.

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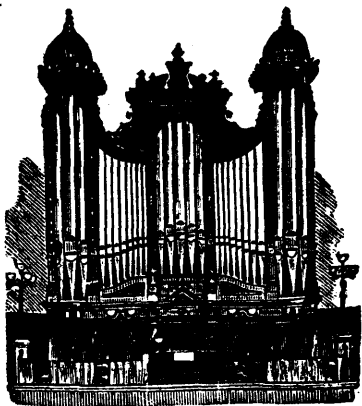
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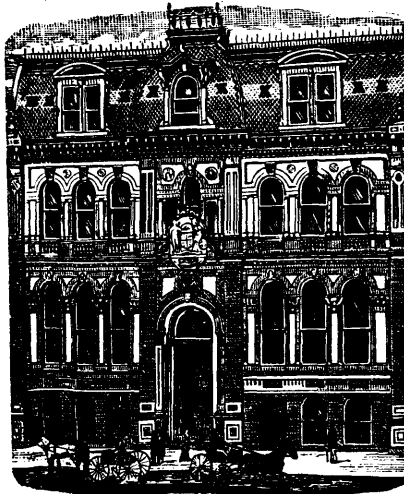
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