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NOTES OF THE WEEK.

THE Foreign Missionary Board of the American Presbyterian Church receives \$25,000 from the estate of Mrs. Means of Alleghany, Penn.

IN the capital of Japan, writes a missionary, there are about 70,000 soldiers, all in the American uniform, and provided with arms purchased from the United States and England.

KING MENDEK, of Koa, South Abyssinia, has abolished slave-trading in his realm and on his frontier, because, as he tells the London Missionary Society, "I am, and wish to remain, a Christian."

THE Free Church of Scotland will be represented in the next Pan-Presbyterian Council by the Rev. Principal Rainy, the Rev. Sir Henry Moncrieff, the Rev. Dr. Begg, the Rev. Dr. Blaikie, and the Rev. Dr. Adam.

A RUSSIAN Government official sent from St. Petersburg to report on a miraculous hot spring at Shalazgori was almost killed by the infuriated villagers, because he declared the spring not to be holy. Four of his assailants have been sent to prison.

WE notice with regret the death of Mr. John C. Becket, printer and publisher, Montreal. He was a native of Ayrshire, Scotland, and was well-known and highly respected as a citizen, and as an elder and Session Clerk of Erskine Church.

AT a recent Episcopal Convocation in the United States the question was discussed "How far are amusements advisable for raising money for church purposes?" Would it not be well for some convocation, whether Episcopal or not, to discuss the question *with the first two words deleted?*

THE Governor-General and the Princess Louise attended divine service at St. James' Cathedral on Sabbath morning, the Bishop of Toronto officiating. In the evening the Governor-General attended at St. Andrew's Church. The preacher here was the pastor of the church, Rev. D. J. Macdonnell, B.D.

ON Sabbath, the 31st ult., the seventh general conference of the Evangelical Alliance began its sessions in the ancient city of Basle, Switzerland. More than 1,500 delegates had arrived, and the hotels and boarding houses were filled. The English, French, Scotch, German, and American Churches were strongly represented.

MRS. THOMAS, of Philadelphia, a lady more than eighty years old, has built a neat stone church in Kane

at a cost of \$20,000, and presented it to the Presbyterian congregation. The venerable lady, says the Titusville (Pa., "Herald," spends a part of her income each year in building a church somewhere in the country.

A GENERAL SYNOD of the seceding Reformed Episcopal churches in England has been held, and resolutions passed denouncing the action of the General Council in America in electing a bishop for the English churches in communion with it, declaring that the election is null and void, and asserting that an insuperable barrier against compromise has thereby been erected.

THE call to the Rev. Prof. Patton, D.D., to become the settled pastor of the Jefferson Park Church, Chicago, the pulpit of which he has supplied for some years, has been sustained by the Presbytery, an objection on the ground that his whole time and ability were already pledged to the Chair of Theology in the Seminary having been overruled. His induction will take place next Sabbath evening.

A SOMEWHAT remarkable contribution of art to history is found in a picture of the Massacre of St. Bartholomew, painted by a French Protestant artist, Francis Dubois, who died in Geneva, twelve years after the Massacre, in 1584. In his exile he reproduced the horrors of which he had been an eye-witness. The picture contains 160 figures and has lately been reproduced in lithograph by M. Alexandre Dur- ing.

THE Pope's latest Encyclical is substantially a denunciation of modern philosophy in all its forms, and a plea for returning to the philosophy of the scholastics of the middle ages, among whom he especially admires Thomas Aquinas. Gregory the Thirteenth is wise in his generation. The Church of Rome properly belongs to those dark days. The light of modern times is rather strong for her eyesight. It will be much safer for her to amuse her students with the desultory speculations of mediæval metaphysics than allow them to pursue knowledge by the inductive method.

UNDER date August 28th, Rev. Dr. Cochrane, of Brantford, writes to us from Glasgow, Scotland, that he met with the Colonial Committee of the Free Church and addressed them in reference to the Home Mission work of the Presbyterian Church in Canada; that he had an interview regarding the same matter with Dr. Wilson, of Limerick, Ireland; that, along with the Rev. J. M. King, and Rev. Dr. Barclay, of Toronto, he attended the funeral of Principal Willis, on Saturday, the 23rd August; and that he will be back in Brantford by the end of this month, in time for the next meeting of the Home Mission Committee.

NO one should be deceived by the fair professions of those who wish to devote the Sabbath to some "good" purpose, conducive to the welfare of their minds or bodies, apart from religion. A suprisingly extensive movement recently took place in Baltimore in the way of organizing "Sunday Literary Clubs." These clubs were ostensibly for mental and moral improvement, and to many this sounded as being next in goodness to religious worship. But this movement was followed up with so much zeal that suspicions were aroused, and an investigation being ordered, it was

found that the "clubs" were for the purpose of enabling the members to consume beer and other liquors which they could not lawfully purchase at the ordinary places of sale on the Sabbath. This is a sample of the mental and moral improvement that comes of Sabbath-breaking.

A CORRESPONDENT of the Chicago "Interior," pleasantly spending his vacation in visiting our northern lakes, says: "Orillia, situated on Lake Couchiching, where we have made our principal stay, is a beautiful town, but the chief attraction to us, however, are the hills and rocks. Nature has not put all the good things in one place; a flat prairie is good to plough in but a poor place to fish. I find here a flourishing Presbyterian church, over which the accomplished and genial Rev. Mr. Gray presides as bishop. I was surprised to learn that he has been a settled pastor here for twenty-eight years. His long residence makes him a sort of Presbyterian Nestor in these parts. He tells me the union of the Presbyterian bodies in Canada is proving harmonious and successful. The people are mostly of the Scotch-Irish type, and we find them as genial and warm-hearted as they are proverbial for stability. They still cling to Rouse and the Paraphrases, but they have introduced the 'kist o' whistles' and a choir. I find Dr. Gibson's fame in all the churches and his loss to Canada Presbyterians deplored. At Gravenhurst we tramped over the rocks, where Prof. Patton, in student days, first tried his theological wings. He literally sowed the seed on "stony ground," for there is only soil enough for two gardens in the whole town. The seed seems to have had growth, nevertheless, as there is a good church there."

CHOLERA prevails in Japan to an alarming extent. The reckless and unprincipled conduct of the German Ambassador, in insisting on his right to disregard all quarantine regulations made by the native Government, can scarcely be too strongly condemned. Regarding this matter the "Times" says. "As a result of the monstrous outrage committed by the German minister in breaking the quarantine established by the native authorities at Yokohama, the cholera in that place and Tokio has become epidemic. It has already carried off, in these and other cities, no less than twenty-five thousand victims. There appears to have been no provocation for the forcing of the blockade by the German war vessel, except the minister's determination not to recognize the right of the Japanese to regulate their own police and sanitary affairs. The English authorities were at first as insolent as the Germans in their treatment of the Japanese rulers and their laws; but they refrained from force, and, becoming alarmed since the spread of the pestilence, they have joined other European representatives in requiring strict obedience to the quarantine laws of Japan. This change of attitude comes too late, unhappily, to prevent the useless and murderous sacrifice of thousands of lives by the pig-headedness and vanity of one overbearing Deutsch brute at the head of the German embassy in Japan, and another in command of a German ship of war. The outrage of which these savages have been guilty is one of almost unexampled atrocity, and if the guilty officers are not promptly punished by their government, all civilized powers should combine to deprive the Germans of the power to repeat such atrocities by assisting Japan in excluding German war-ships from Japanese waters."

PASTOR AND PEOPLE.

SCRIPTURE CONFIRMATION.

The Biblical Archaeological Society of England has recently brought to light another confirmation of the accuracy of the Book of Daniel which it may be well to notice as a satisfactory reply to those infidels who foolishly assert that it was written by some one who lived not long before the Christian era; as if it were possible for a Jew of that age to relate history involving Babylonian customs of the time of Nebuchadnezzar or Darius, without being liable to fall into grievous errors:

The Book of Daniel records the punishments common at Babylon, of such extreme cruelty, such as Shadrach, Meshach, and Abednego being cast into a burning fiery furnace, and Daniel and his enemies into a den of lions, that some have been ready to deny the authenticity of Daniel on this ground alone, forgetful or ignorant of the well known fact that Rome, whether Pagan or Papal, has been guilty of the very same crimes towards faithful Christians who "loved not their lives unto the death," and for which she will one day be deservedly and finally punished. In the days of Assurbanipal, son of Esarhaddon, King of Assyria, we have the contemporary evidence that both these punishments were in use at Babylon a few years before the reign of Nebuchadnezzar. Saulmugina, brother of Assurbanipal, King of Assyria, was made by his relative King of Babylon, where he reigned prosperously for several years. Afterwards, for some unknown reason, he ungratefully rebelled against his elder brother, but after a severe contest was defeated and taken prisoner. The Assyrian monarchs appear to have been always animated with an implacable spirit of revenge. Hence we are not surprised at finding among the inscriptions containing the annals of Assurbanipal one of this ominous nature, which reminds us of a somewhat similar event in British history in the closing scenes of the great Plantagenet dynasty: "I ordered Saulmugina, my rebellious brother, who made war with me, to be cast into a fiery burning furnace." Of Saulmugina's followers it is related that many perished with him in the flames, and those who escaped, but were subsequently caught, it is said of them: "The rest of the people I threw alive among the bulls and lions, as Sennacherib, my grandfather, used to throw men among them."

If we turn to another subject we have equally sure evidence of the Sabbath rest, as practised among the early Babylonians. The cuneiform text of the first and fifth of the Creation Tablets published by the late George Smith, which belong to the reign of Assurbanipal, but which were copies of earlier inscriptions supposed to be as old as B.C. 3000, after speaking of the upper region before it was called heaven, and the lower region before it was called earth, and the abyss of Hades, and the chaos of waters, proceeds as follows: "God appointed the moon to rule the night, and to wander through the night until the dawn of day. Every month without fail God made holy assembly-days. In the beginning of each month, at the rising of the night, the moon shot forth its horns to illuminate the heavens. On the seventh day God appointed a holy day, and commanded to cease from all business. Then arose the sun in the horizon of heaven."

The reign of this same King of Assyria is proved by some of the recently discovered inscriptions in the Isle of Cyprus, which are of peculiar interest to us at the present time. These inscriptions being in characters entirely different from the cuneiform, presented at first a great difficulty in their decipherment, but they have now been solved by the skill of Oriental scholars, on this occasion chiefly Englishmen. An inscription on the gold armlets found at Kurion, in Cyprus, reveals the name of Ithyander, King of the Island, who rendered homage to Assurbanipal B.C. 620, during his march against Egypt, and only a few years before the termination of the war in which the pious Josiah, King of Judah, lost his life, as the Book of Kings relates it: "In his days Pharaoh-nechoh, King of Egypt, went up against the King of Assyria to the river Euphrates, and King Josiah went against him, and he slew him at Megiddo when he had seen him." We have also some Babylonian cylinders discovered by General di Cesnola at the same place in Cyprus, and inscribed with cuneiform characters in the Accadian tongue, though the proper names are all

Semitic; some of these are supposed to be of the time of Esarhaddon's reign, the eighth century B.C., while others belong to the reign of Naram Sin, King of Babylon, son and successor of Sargon I., who flourished before the sixteenth century, B.C. The following inscription belongs to the former period, and seems to display evidence of Egyptian influence, as a priest is represented holding up his hands with two sphinxes above him. The inscription reads thus: "The moon god, the good —, the Judge of the world, the fortune completer of heaven and earth, the giver of life to the gods. O, Master, who givest thy precious head, thou Prince of the dead." These are remarkable sentences for a heathen seven centuries before the Saviour of the world rose from the grave which could not contain Him, thus proving Himself alike Lord of the living and Prince of the dead. It is interesting to remember that 1000 years before this inscription was engraven, when we are brought back to the time of Moses, the inhabitants of the Isle of Cyprus are represented on the famous historical tomb at Thebes, as paying homage and tribute to Thothmes III., the builder of our recent arrival on the Thames embankment, which two centuries ago was known at Alexandria as "Pharaoh's Obelisk," but which latterly has borne the misleading title of "Cleopatra's Needle." —*Record, London.*

IMMORTALITY.

"If a man die shall he live again."—JON. xiv. 14.

"If a man die shall he live?" is a question that has its thrilling interest long before the beams of the Sun of Righteousness shed forth, more clearly, life and immortality through the Gospel. Man, unaided by Divine Revelation, perceiving that all things are subject to decay, beholding his fellow man going down to the tomb, feeling the burden of age and infirmity pressing him to earth, must have concluded that he, too, would sink into the chambers of eternal night. How dismal and dreadful must death have appeared to him! His existence beyond the close of life never drew forth a single emotion in his own bosom, and not a solitary ray of immortality ever illumined his darkened mind.

Reason has exhausted her powers and failed to answer the question. She has examined the philosophy of death, but the prerogative of death ceases when vitality has fled. Death opens the gate, but cannot tell whether eternal night or eternal life lies beyond. Death hurries mortals from earth, but brings no one back to report the condition of the dead. Reason has entered the mental chambers of man, examined their properties, made known their wonderful powers, but whether that mind possesses one spark of immortality, she is unable to discover. Every avenue of the mind that could be opened, she has entered; every possible property she has diligently examined; every tendency of the mind she has followed; she has gone down with man to the very gates of death, but has never, and never can, raise the veil that hides immortality from man.

Revelation, alone, has satisfactorily answered the question. Revelation affirms that man shall live, that there is another world to which we are fast hastening; that beyond the narrow stream which divides that land from this, he has an eternal existence; that death is nothing more than a separation of soul and body. Revelation has raised the veil of futurity and opened to man's mental vision a world of inexpressible happiness, a world of light and love. It is a voice from eternity, answering the dark and perplexing question, revealing a future existence, holding forth exciting hopes, and assuring man that if he die he shall live again.

Here, on the shores of time, we find man. We know him as a compound being. He is a soul incarcerated. He is mortal, yet he possesses the principle of immortality; he is corruption, yet dissolution and worms can never destroy his soul: he exists in time, yet eternal duration cannot surpass him. To affirm that this existence is nothing more than a vague idea, a delusive fancy, a mere phantom, is to deny every sense our Creator has given us, and the express declaration of His revealed will. Ten thousand objects teach the existence of man. It is whispered to him in almost every breeze, he feels it in his daily intercourse with man, and he is as certain of it, as if it were written in indelible characters on the tablets of his soul. Man exists not only in time, but has commenced his eternal existence.

Existence is a solemn trust. Every man is invested with this trust. Omnipotence alone can destroy it. Existence, therefore, must go on. Every moment it is ripening for its eternal state; every step it is gathering fearful responsibilities; every affection and emotion of the soul is storing up treasures for its weal or woe; every act has written in burning characters its happiness or misery. If man commits suicide he only hastens the dreadful consummation. Death ends not existence, but confirms it, makes it doubly sure, continues it without the possibility of perishing, sets the seal and settles the destiny forever.

There is a spark of divinity in man, that exists not in any other being on earth. It is naught else than the breath of the Almighty. Age and experience only expand it, knowledge and truth beautify and adorn it, time cannot weaken it, and eternity cannot exceed it in duration. Man feels it in his dread of annihilation, and his longing after immortality; and he sees one prominent feature of it in his pursuit after knowledge and his desire for wisdom and truth. When the system is excited by fever, attenuated by disease, the physical relations are in a measure broken up; and the mind has been known to possess powers never conceived of in its habitual conditions. Now when death removes the mortal, all hindrances taken away, this ponderous envelope will be shaken off; that which was insensible or dormant will quicken with intense and terrific life; every faculty of the mind hindered, clouded, or seared, will contribute of its treasures and strength to consummate the stupendous purposes of God. Forgetfulness will be removed. Oblivion sink to rise no more, careless omission driven away, and inattention lost forever. Memory will call forth hidden treasures, recollection will bring to light deeds long forgotten, and the long catalogue of deeds done, words spoken, thoughts conceived, affections experienced, will be presented in one burning point of time.

Conscience never fails in making manifest the righteousness of an accusation. She has the whole history of man in her charge. The relation which she holds to the great law of the human mind is association, and she sets the grounds of an accusation truly and faithfully. Conscience knows the truth, and neither shrinks nor hesitates for a moment in presenting it. There is no soft and soothing phrase. Never with timidity, but with freedom and power does she speak. The momentous and dreadful question is, who will know this Accuser through the long annals of eternity?

Man dies—he lives—lives eternally. Eternity! What finite mind can grasp the immeasurable cycles of eternity? What momentous interests hang on the present hour!

"The sun is but a spark of fire—
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die."

—*Rev. J. P. Smeltzer, D.D., in Lutheran Visitor.*

THE LOVE OF CHRIST.

There are two ways of teaching—by precept and example. Teaching by precept says, "Climb up the mountain;" teaching by example says, "Place your foot where I put mine and follow me." Teaching by precept is common to saints and philosophers; teaching by example is the high prerogative of the saints. Teaching by precept begins with the understanding, and may reach the heart; teaching by example begins with the heart, and can hardly fail to reach the understanding. Our Lord Jesus Christ uses both methods. Line upon line, precept upon precept, here a little and there a little, as men could bear it; but side by side with the precept He gave the example, and all through His life He enforced His precepts by the eloquence of His conduct, until at the last He gathered up all into one appeal when He stretched out His hands upon the Cross. And what was the lesson on which He laid most stress? Chiefly the passive virtues, but He did not overlook the more active virtues, which found a place in the seven last words from the Cross.

But, secondly, Jesus Christ, with His hands outstretched, appeals to the sense of what He has done for us. Why is He there? Not for any demerit of His own, not only or even chiefly to teach us virtue. He is there because otherwise we must have been lost; He is there to reconcile us to God; He is there because He has taken our nature upon Him, and in this capacity he must suffer the punishment which, in virtue of the moral laws by which the universe is governed, is due to sin. It is in obedience to no

arbitrary will that He is there, but as the parent represents the family, so He suffers as the parent for the child; and as we claim our share in His representative nature, so we have by faith our share in these representative acts, and He ratifies our participation by His grace and by His sacraments. Thus when He suffers we suffer too, when He dies we share His death. This is that unveiling of the heart of the All-merciful which it was one of the objects of the Atonement to make.

Thus when Jesus Christ stretches out His hands on the Cross, He says, by this silent but expressive act, "Come unto Me, all ye that travail and are heavy laden." This is the appeal of the most tender, the most practical, and the most disinterested love. Most tender it was, for surely "greater love hath no man than this, that he should lay down his life for his friends." But it was also most practical; it was love in deed and in truth, not merely in profession and feeling, but after the fashion of all true love, He gave of self, and the best that self can give, even His life. But it was also the most disinterested love, because to Him we can give nothing we have not first received.

By this love, so practical, so disinterested, so tender, He appeals to us, and surely He will not appeal in vain. Why has God given us life and made us, when we could do nothing for ourselves, His children, members of Christ, and inheritors of the kingdom of heaven? Why has He taught us to think of Him? Or, if otherwise, if we have only learnt to know Him in later life, why has He singled us out and roused us from the dream of the world, or of sin, by striking down some near relation, perhaps a wife or child, or by bidding us see the lightning of His judgment scorch some sinner at our side, not worse than ourselves, or by telling us to gaze on another, ripe with the lustre of His glory, who has not enjoyed greater blessings than have been ours, or by enjoying us, like Augustine, to some sentence in His word, or by the voice of a friend whose word has made life a different thing to us? What is all this but the stretching out of the Saviour's hands? what but the incessant appeal of the uncreated mercy to the creature in his ruin? — *Canon Liddon.*

QUALITY OR QUANTITY?

One church member may be equal to ten others. One church member is very often equal to ten others. In fact it is the rule in most churches, that there are some half-dozen members who are equal for efficiency to all the rest put together. The drones in the church constitute the majority in the membership. Their names are on the roll, but they do not even respond with regularity at roll call. As to doing any work in the church, it never occurs to them. They have really not thought of it, or if they have, they are too busy with other matters.

The object of going into the church is to secure one's salvation; but what if it shall not prove sufficient to accomplish that end? The mere fact of belonging to a church is not by any means a guarantee on that point. If it were, the Christian army would be a large one. God's commands do not by any means terminate with the reception of baptism. The Christian makes certain vows. He vows before high heaven to make the advancement of Christ's kingdom on earth his chief aim. But what if the new member stops right short, and never strikes one lick of work in that vineyard? What becomes of his own salvation? Shall he be adjudged faithful who has never toiled one hour for the Master? But He exacts more than one hour; He demands that your dominating purpose shall be to serve Him, and to build up His kingdom. You are required to make this your *primary business*. Are you doing it? Are you doing any Sabbath work for Him? Are you doing any work during the week for Him? Are you giving your substance freely in His cause? Are you spending your time in His work? Are you consecrating your talents to promote His interests?

If not, and if you persistently refuse to do it, after your attention is called to your duty, you are not merely a drone in the church—you belong to the class of "false brethren" who ought to be out of the church. If you have no purpose of serving the Master in the church, you have no business to wear his livery, and He will tell you in that day, "I never knew you."

What a tremendous power the Christian Church would be if all its members were workers! if all were animated by the burning zeal which characterizes a

few! The world would look on in amazement at that army of Christian veterans—every one of whom was a stalwart soldier. The powers of hell would be shaken by the tremendous energy which would accompany the assault of that determined and impetuous column.

But what shall we think of an army in which only one man in ten is fighting, and where every nine men out of ten are stragglers, or lying in their tents?

What we want is *life* in the Church; it does not depend so much on the vast size of the army as on the spirit and discipline of the troops. Indeed in an army the luke-warm and the faint-hearted are an encumbrance; and in the Church the idle and the indifferent afford chiefly the occasion for scandal to the world. The larger the army the better for the theatre of the war is the world if every man will do his duty; and if the great Christian army could all be mobilized, and every man *would* do his duty, right speedily "the kingdoms of this world would become the kingdoms of our Lord, and of his Christ." — *Central Presbyterian.*

INFANT SALVATION.

In a sermon recently preached by the Rev. Herrick Johnson, D.D., at Westminster Park, Dr. Johnson said:

"We do not believe in infant damnation. If a child die the first hour or day or year of its birth, we believe it is saved. Why? Because it is innocent? No child of the human race ever entered heaven on that ground. Our children are all born with sinful natures. Of such is the kingdom of heaven, because the blood of Jesus is applied to them, and by the regenerating grace of God they are changed. The Holy Spirit may effectually work in a child's heart the first year or day or hour of its existence. This divine agent certainly must so work, and does so work if the child dies and goes to heaven. He may so work if the child live and stay on earth. If a child dying in infancy may be regenerated and made meet for heaven without a personal act of faith, then a child living in infancy may in infancy be regenerated and made meet for heaven without a personal act of faith. If this may be, it ought to be. The believing parent, by whose faith this second faith is secured, should so press God for this inward work upon the newly-born babe that the child should grow up from the cradle never knowing when his heart was not given to Jesus a Christian indeed from its very birth. A mother stands in Christ's stead to the child; in the child's stead to Christ; Christ's love and maternal love burning on the same altar; a yearning holy mother's heart drawing Christ down into it. The same yearning holy mother's heart drawing the babe up to, into it, till Christ and the little one meet amid the sanctities of that temple of God, and through the faith that worketh by love the babe is created anew in Christ Jesus. This is a possible thing with every Christian parent, for it is embraced in the covenant of God's love; and if possible, then it is the solemn obligation of every Christian parent to realize it. Why is it so seldom realized? Clearly because when children are given to the Lord in the faith of the parent, it is not believed that the Lord receives them. There is no present faith in a present salvation. The children are not regarded as in the fold. Infant baptism is not looked on as 'a sign and seal' of an actual and already accomplished ingrafting into Christ, of remission of sins by His blood, and of regeneration by His Spirit. But this is the exact and present significance of it. Children growing up in Christian homes ought to be made constantly familiar with the fact that they are actually Jesus Christ's—that they have been accepted by Him in the faith of the parent; not to be one day His, but His then and there. Children from the very dawn of their young life, should be taught to pray and to obey, to believe, to be sorry for sins as Christians—never in order to become Christians—and the streets of the beautiful city of God would be full of boys and girls with no memory of the time when they did not love the Lord Jesus."

COME TO CHRIST.

Reader, if you really want to be saved, I give you an invitation this day. If you want to have peace with God now, and glory in heaven hereafter, I invite you to *come to Christ* at once, and both shall be your own.

I invite you boldly, because of the words which

Christ himself has spoken. He says, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." Matt. xi. 28; John vi. 37. Reader are you tired of your sins? Are you labouring and heavy laden? *I invite you this day to come to Christ, and you shall be saved.*

I know not who you are, or what you have been in time past, but I say boldly, Come to Christ by faith, and you shall have a pardon. High or low, rich or poor, young man or maiden, old man or child, you cannot be worse than Manasseh and Paul before conversion, than David and Peter after conversion; *come to Christ, and you shall be freely forgiven.*

Take the advice I give you this day, and act upon it at once. Stand still no longer, waiting for some imaginary frames and feelings which will never come. Hesitate no longer, under the idea that you must first of all obtain the Spirit and then come to Christ. *Arise and come to Christ just as you are.* He waits for you, and is as willing to save you as He is mighty. He is the appointed Physician for sin-sick souls. Deal with Him as you would with your doctor about the cure of a disease of your body. Make a direct application to Him, and tell Him all your wants. Tell Him you want to be saved, and ask Him to save you. Rest not till you have actually tasted for yourself that the Lord is gracious. Cast yourself wholly and unreservedly on Christ, and your soul shall be saved.

Reader, once more I invite you. Come to Christ. The Lord grant that the invitation may not be given in vain. Come to Christ! Come! *Ryle.*

WHO SHOULD BE MINISTERS?

Dr. Spring, in his able work on "The Power of the Pulpit," treating of the "Responsibility of Ministers," says: "I would have no man enter the pulpit whose heart and conscience will allow him to keep out of it. If, with an honest conscience and a satisfied heart, he can keep out of it, let him stay where he is." He would have only those enter the ministry who feel "urged" to it, who are "thrust in" by the Master.

What a shifting of the ministry there would be were all those to leave it who have not thus been introduced to it? How many there are in the various evangelical denominations that have entered the sacred office who have experienced no special thrusting in that direction, whose consciences never told them that they *must* be ministers? Doubtless there are not a few ministers who have become such because their consciences would not allow them to do otherwise. They have felt with the great apostle: "Woe is me if I preach not the gospel." But we are inclined to think that such cases are the exception and not the rule. We are inclined to think that a large majority of the ministers of the present day were not thus irresistibly constrained in making choice of their profession.

If Dr. Spring's test is the true one for entrance to the ministry, we fear that, unless the rising generation of young men shall receive an unwonted baptism of the Holy Ghost, ministers will be scarce in the years to come. We do not take it upon ourselves to say that this is the true test, and that none should enter the ministry but such as can pass this ordeal. But we do say that if only such as can pass it shall enter the ministry in the coming years, the Church will be blessed with a higher order of ministers than it has been in the years that are past. So may it be. — *N. Y. Observer.*

GOD reaches us good things by our own hands.

SELF-RESPECT is a commendable virtue, where it does not run into self-conceit.

A MODEST man feels his own superiority; a proud man makes others feel it.

TAKE away ambition and vanity, and where will be your heroes and patriots?

ACCOUNT him thy friend who desires thy good rather than thy good will.

ALMOST all of us make ourselves unhappy by too much forecast.

THE secret pleasure of a generous act is the great mind's great bribe.—*Dryden.*

TRUST in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—*King David.*

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

OUR CONTRIBUTORS.

CANADIAN PRESBYTERIAN HISTORY.

No. X.

BY H. S. McCOLLUM, OF ST. CATHARINES.

UNITED SYNOD OF UPPER CANADA.

Friday evening, June 17th, 1831, "The United Presbytery of Upper Canada," being in session in the Presbyterian Church, Brockville. "The Committee on the formation of a Provincial Synod" reported certain resolutions, which were unanimously adopted and are as follows.

Resolved 1. That a Synod be now formed, and hereby is formed, by the name of

"THE UNITED SYNOD OF UPPER CANADA."

2. That the Synod be divided into two Presbyteries, to be called "THE PRESBYTERY OF BROCKVILLE," and "THE PRESBYTERY OF YORK," together with a "STANDING SYNODICAL COMMITTEE."

3. That the "PRESBYTERY OF BROCKVILLE" consist of the following ministers

Robert McDowall, Fredericksburgh, Wm. Smart, Brockville; William Bell, Perth; Robert Boyd, Prescott; George Buchanan, Beckwith; John Gemmill, Lanark; Robert Lyle, Osnabruck.

The first meeting to take place at Osnabruck, on the second Wednesday in February, 1832, at eleven o'clock, a.m., to be constituted by the Rev. Robert Lyle, as Moderator; and the Rev. Wm. Smart to be Clerk.

4. That the "PRESBYTERY OF YORK" consist of the following ministers

William Jenkins, Markham; James Harris, York; William King, Nelson; Andrew Bell, Toronto; Daniel W. Eastman, Grimsby; John Bryning, Mount Pleasant; Peter Ferguson, West Gwillimbury, Duncan McMillan, Caledon.

The first meeting to take place at York, on the third Wednesday in August, 1831, at eleven o'clock, a.m. To be constituted by the Rev. Peter Ferguson, as Moderator; and the Rev. Andrew Bell to be Clerk.

5. That the "STANDING SYNODICAL COMMITTEE" consist of the following ministers

W. Smart, *Covener*: R. Boyd, W. King, J. Harris.

6. That all acts of "The United Presbytery of Upper Canada," before its formation into a Synod, which were framed with a prospective view, shall be considered still to have their force in the name of the United Synod.

FIRST ANNUAL MEETING.

According to adjournment, the first regular meeting of the Synod was held in the Presbyterian Church, York, commencing Tuesday evening, June 19th, 1832. The ministers present were Messrs. Smart and Boyd of the Presbytery of Brockville, and Messrs. Jenkins, Harris, King, A. Bell, Eastman, Bryning, Ferguson, and McMillan, from the Presbytery of York. The latter Presbytery was also represented by Elders Robert Johnston of Scarborough, Malcolm McLellan of York, Samuel Wallace of Toronto Township, and Thomas Barber of Esquesing. The Moderator (Rev. Andrew Bell, preached the opening sermon and constituted the Synod with prayer. Rev. Robert Boyd was chosen Moderator, and Rev. Andrew Bell Synod Clerk. The reports from the Presbyteries were encouraging, the presence and power of the Holy Spirit having been manifested among the churches, at the east and in the west, and the cause of temperance being everywhere prospering.

THE PRESBYTERY OF YORK reported that "At our first meeting, in August last (1831), we recommended the use of the Westminster Assembly's version of the Psalms in all the churches under our care;" also that "At our meeting in November, we passed a resolution expressing our determination to enforce the rules laid down in the form of Church Government, relative to the examination of all persons (whether ordained ministers or licentiates), producing dismissal from other Presbyterian bodies with a view to admission to this Presbytery—upon their theological sentiments." This action had a special local application, as will hereafter appear. The Presbytery also reported the transfer of Mr. Ferguson to Esquesing, the licensing (June 19th) of Mr. James Cairns, and the reception of Mr. William Lermont as a student.

THE PRESBYTERY OF BROCKVILLE reported that a Mr. Christie had been taken under care as a student, and that complaints having been received in reference to Probationer James Miller, his ordination had been

delayed. Presbytery presented for consideration of Synod a memorial to His Majesty "remonstrating against the exclusive endowment of certain churches in the Province."

THEOLOGICAL SEMINARY.—The proposed Literary and Theological Seminary at Pleasant Bay, Hillier, was discussed. Rev. James Harris and William Bell (or in case of the inability of the latter to attend, the Rev. Peter Ferguson) were appointed to visit the neighbourhood and to secure the property by legal deed to trustees, appointed by Synod, viz., Messrs. Smart, W. Bell, Boyd, Harris, A. Bell and Ferguson. The deputation were also authorized to commission Mr. Cory as agent to solicit subscriptions, etc.

MEMORIAL TO THE KING.—The draft memorial presented in the report of the Presbytery of Brockville was considered, amended and adopted, to be signed by the Moderator and Clerk and presented to the Lieutenant Governor, "with a respectful request to forward it and cause it to be laid at the foot of the Throne."

A RELIGIOUS MAGAZINE. A proposal to commence the publication of a Monthly Religious Magazine was deferred till next meeting.

SUPPLY OF PREACHERS. The Clerk was directed to write to the Professors of Divinity and the Synod Clerks of the *different* Presbyterian bodies in the Mother Country, soliciting them to encourage young men to come as missionaries to Canada.

THE PROPOSED UNION.—The Rev. Messrs. Smart, W. Bell, Boyd, King, A. Bell, and Ferguson, were appointed a committee to attend to any business resulting from the consideration of the proposed union with the other Presbyterian Ministers in the Province, whether by joint Committees or otherwise."

ADJOURNMENT.—The business being completed, the Synod adjourned to meet at Prescott, June 18th, 1833.

PSALMODY—ORTHODOXY—SECESSION.

The only meeting of the York Presbytery in connection with the United Synod which was ever held on the Niagara Peninsula, commenced on the third Wednesday of February, 1833, in the church at Clinton. Mr. James Douglass, now residing at Redwood Falls, Minnesota, a probationer, as one of his pieces of trial for ordination, preached part of a sermon before Presbytery, which, because of the subject selected, gave rise to a protracted and animated discussion on the question of Psalmody. Afterwards Rev. Edwards Marsh and Rev. A. K. Buell ordained "American ministers" then recently settled over newly organized congregations at Hamilton and St. Catharines, applied for admission to Presbytery, with their churches, and were refused. In reference to this action, Rev. Duncan McMillan, now of Komoka, who was present, "probably as moderator," writes as follows.

"The reason that Mr. Buell was not received was that he himself made it a condition of his joining us that the Presbytery would sanction his using Watts' Psalms and Hymns, to the exclusion of what is commonly called the Scotch version of the Psalms.

On the same subject, Rev. Mr. Rogers writes.

"I know the Psalmody question was a difficulty in the way, but I remember distinctly that Mr. Buell, after speaking very highly of the Confession of Faith, said that different parties might interpret its language differently; and then he asked the Presbytery of York if they would open the door wide enough to admit them with their peculiar views. The answer was given in the negative, and that closed the negotiation for that time. There was nothing said denatively in explanation of the differences of interpretation, but it was known that they indorsed the Hopkinsian doctrines, which were a mixture of Calvinism and Arminianism."

Rev. Samuel Sessions, now living in St. Johns, Michigan, who was labouring at that time on the Niagara Peninsula, gives this version of the affair:

"I remember very well that Brother Buell and Brother Marsh, both together, applied for reception into York Presbytery, but the Presbytery required two things of them which they could not grant. First, they refused to receive their letters, and required that they should be examined as at the first, and as though they had no letters. Bro. Buell said to them, 'We are prepared for any reasonable examination, but shall not submit to have our Presbyteries dishonoured. We have been examined by those Presbyteries, counted worthy, and put in the ministry, and we tender these letters as evidence of the fact.' The other requirement was that they should use only Rouse's version of the Psalms in the worship of their congregations."

The result of this action was that Mr. Eastman immediately withdrew from the Presbytery, taking with him all* of its congregations on the Peninsula, and

* Rev. George McClatchey at first sympathized with Mr. Eastman and the American ministers, and attended conferences preliminary to the organization of the new Presbytery. After a while, however, the grant from Government to ministers of the United Synod having, in the meantime, been se-

soon after joined the American ministers in the organization of "The Niagara Presbytery of Upper Canada," of which more will be said in a future article. The excitement and discussion in reference to doctrinal differences, more imaginary than real, which resulted, a few years later, in the division of the American Presbyterian church, had commenced, and the members of the York Presbytery, except Mr. Eastman, were strongly in sympathy with the then prospective "Old School." Besides, they were not then prepared to sanction the revival work which the American ministers had introduced successfully in that section. Rev. Andrew Bell, writing of the matter to Rev. William Smart,* soon after, said:

"I suppose you know that Mr. Eastman has left us and joined in company with some Yankee Hopkinsian revivalists whom we refused."

These facts are given with perhaps unnecessary detail, because it was the first development of differences among earnest Christian ministers in Canada, growing out of peculiarities of education and temperament, in reference to the use of "new measures" for bringing souls to Christ. For it is evident from many circumstances, that it was as "revivalists" that the American ministers were especially suspected and judged. Details seem necessary also in order to a better understanding of subsequent Presbyterian movements on the Peninsula.

POUNDS, SHILLINGS AND PENCE.

The efforts of the United Synod, as successor to the United Presbytery, to obtain pecuniary aid from the Government were, at length, crowned with partial success. On the 5th of March, 1833, Col. Rowan, Sir John Colborne's Secretary, wrote to Mr. Smart as follows:

"I am directed by the Lieutenant-Governor to acknowledge the receipt of your letter of the 26th ultimo, and to acquaint you that His Majesty's Government has granted the sum of £700 from the Territorial Revenue, for the support of the members of the United Synod of Upper Canada, and that so soon as His Excellency shall receive from the Synod the names of the ministers in charge of congregations, and their stations, he will order their names to be inserted in the list for the payment of salaries, commencing on the 1st day of January last—the first payment to take place on the 30th of June next. Warrants will be prepared at this office on certificates being produced."

The next thing in order was, of course, to see to having the membership roll duly prepared. A letter now before the writer, dated Toronto, 22nd April, 1833, written by Rev. Andrew Bell, as Presbytery Clerk, gives the list of ministers then connected with the York Presbytery as follows: Messrs. Jenkins, Harris, King, A. Bell, Bryning, Ferguson and McMillan, and adds: "*Messrs. Jenkins and Harris refuse it—the other five will take it.* There will be the more for them." To be ready for the first payment, it seemed necessary that the meeting of Synod for that year should be held a little in advance of the day to which it was adjourned, and with this letter, Mr. Bell sent a call for a meeting at Prescott on the first Tuesday of June. "Between that and the 30th of June," wrote Mr. Bell, "there will be abundance of time for correspondence and furnishing the Governor with all the necessary documents." At that meeting, the "money business," by previous arrangement, was "settled in private," and an understanding arrived at, under which the Synod Clerk was to communicate with the Governor, explaining to him why some of the ministers declined the grant, and asking him, for the protection of the Synod in the future, to "sanction the necessity of the Synod's certifying the good standing of each member before he be allowed to draw—in addition to the elders' certificate," which was all that was before required. The change was desired because, as had been noticed, "any one who could carry his session with him, might set the power of the Synod at defiance, and yet draw his money." His Excellency, in reply, "approved the suggestion and made it necessary that in order to draw, *in futuro*, each member should be certified to be in good stand-

cured, under a compromise providing for the alternate use of Watts and Rouse, he obtained a call from the church at Clinton, and was installed there by the Presbytery of York, May 23rd, 1834. The congregation was not united in the movement, and for a long time two organizations claimed and used the church property, with services by different ministers, and at different hours on the Sabbath. The Niagara Presbytery occasionally held meetings there after Mr. McClatchey's ordination.

*Mr. Smart was, himself, a "revivalist" before this date, and, as early at least as 1817, instrumental accompaniments assisted his congregation at Brockville to "Praise God in the use of" the Psalms and Hymns of Isaac Watts

ing" But this arrangement did not prove a sure protection to the Synod, as will hereafter appear.

SECOND ANNUAL MEETING.

In obedience to the call before referred to, the second annual meeting of the United Synod was held at Prescott, commencing Tuesday, June 4th, 1833. The following ministers were present, viz.: Messrs. McDowall, Smart, W. Bell, Boyd, Buchanan, Gemmill and Lyle, from the Presbytery of Brockville, and Messrs. A. Bell, Ferguson and McMillan, from the Presbytery of York. The Presbytery of Brockville was also represented by elders Benjamin Carr of Perth, Mathew McIntosh of Prescott, and Archibald Nairn of Lanark; and the Presbytery of York by elders George Miller of Toronto (Township), and Thomas Robson of Caledon. Rev. Messrs. Jenkins, Harris, King and Bryning, of the Presbytery of York, were absent. Mr. McDowall preached the opening sermon, and the Rev. Peter Ferguson was chosen Moderator. The following are some of the items of business transacted:—

VISITATION.—The Presbyteries were enjoined to hold Visitation Presbyteries in the several congregations, to enquire into the state of each; and they were directed to arrange to visit and examine all the churches at least once in every two years.

CHURCH HISTORY.—Messrs. McDowall, W. Bell, and Smart, a Committee appointed two years before, to draw up an account of the origin and early history of the Body, reported progress, and were enjoined to proceed with the work, and report at the next meeting. The good intentions of the Synod in this direction do not seem to have produced the very desirable results aimed at, and the Committee probably never made a subsequent report.

THE LABOURERS' HIRE.—Provision was voted for moderate compensation to Synod and Presbytery Clerks.

TEMPERANCE.—Considerable progress was reported in the temperance work among the congregations.

THE PRESBYTERY OF YORK reported that Mr. Jenkins had given up the charge of the Church in Scarboro', and Mr. Eastman that of Clinton, "in order to give more attention to other parts of their respective charges," and that both of these churches had since been supplied by Presbytery. The report adds, "Latterly, however, the congregation of Clinton has not submitted to the authority of Presbytery, and, in all probability, will not remain in connection with this Body." The reception, July 17th, of Mr. James Rogers, probationer, and July 21st, of Mr. James Howey, probationer, and Rev. George McClatchey, all of them from the Secession Church of Ireland, after an examination as to their theological views, was also reported, as were also certain resolutions (elsewhere referred to) in reference to Union. The report also announced that Rev. D. W. Eastman withdrew from Presbytery, "at our meeting in February."

THE PRESBYTERY OF BROCKVILLE reported a resolution on the subject of Union, "passed at their last meeting;" also that Mr. James Cairns, probationer or student, had been labouring as a missionary, and that the church at Huntingdon asked the restoration of Mr. James Miller to a place on the list of probationers, from which he was suspended one year before.

SYNODICAL ACTION. Mr. Eastman's name was dropped from the roll of Synod, Mr. Smart dissenting.* Synod decided, on reference from the Presbytery of York, that a member who has adopted a child as his own, may obtain baptism for it although it be not the child of believing parents. Rev. A. Bell was appointed to prepare, with assistance, a collection of sacred music, and to publish it, in order to facilitate a more extensive cultivation of sacred music in the several congregations. The action of Synod in reference to Union will be noticed elsewhere. The Synod voted not to restore Mr. Miller, and adjourned to meet at York on the third Monday of June, 1834.

PROGRESS TOWARDS UNION.

Soon after the session of the United Synod at York in 1832, Messrs. Ferguson and A. Bell, members of the Committee of that body, had an interview with Rev. William Rintoul, Convener, and another member of the Committee appointed by the Synod of Canada in connection with the Church of Scotland "to obtain information relative to the proposed union;" and the result of such interview was reported by Mr. Bell to

*Probably because of his own use of revival measures and Watts' Hymns, and his consequent sympathy with Mr. Eastman and the American ministers.

Rev. Mr. Smart, Convener of his Committee, under date of July 20th, 1832, as follows:—"We agreed:

1st. As to the importance and necessity of a union, etc., etc.

2nd. That it should be an amalgamation, forming a Church of a composite character—making mutual sacrifices.

3rd. That the admission of ministers and probationers afterwards shall not be confined to those of the Church of Scotland, but all that are orthodox shall be equally eligible; and every effort shall be made for a Seminary to bring up native preachers.

4th. Claims for Government provision on the part of the Kirk clergy, by virtue of their established rights, to be common for the whole body.

5th. Any delay consequent on the consideration of the necessary measures to be attended with peace and non-interference with each other's preachers and congregations.

Mr. Bell added: "I am convinced that should all the brethren on both sides agree as well as did we four, a union need not long be delayed." And such was the general view of the matter among members of both Synods. Afterwards, the Convener and members of the Kirk Committee met with Mr. Smart, and obtained from him the information required in reference to the ministers and churches of the United Synod. This information was reported to the Synod of Canada, meeting at Kingston, August 2nd, 1832, with the added statement. "Mr. Smart reported that, in his opinion, the people would generally be favourable to a Union . . . and stated that the basis of the Union to which the United Synod would agree, would be the standards of the Church of Scotland." Up to this point, everything appeared to be favourable, but the action of the Synod of Canada upon this report was most unfortunate—possibly because it was not, in some respects, correctly understood. It did not provide for a union of the organic bodies, but authorized the reception of the members of the United Synod *individually* by the several Presbyteries of the Synod of Canada within the bounds of which they were located, *not* upon presentation of certificates of membership in the United Synod, but upon production of the extracts of their ordination, and upon declaration, by themselves and by their Church sessions, of their adherence to the standards, etc., of the Church of Scotland. In short, the United Synod, as a Synod, was ignored, and provision was made only for the reception of individual members, and that without a guarantee, as it was understood, that *all* would be accepted. It was believed by many that the intention was, by taking in a select number of *the elect*, to divide, and thus practically to destroy the United Synod, as a dissenting body, leaving the non-elect outside of any organization. These conditions, as so understood, were exceedingly distasteful, particularly to the members of the York Presbytery who had so recently exacted similar terms from the American ministers, at Clinton. At a meeting of the York Presbytery, held at Streetsville, November 21st, 1832, resolutions on the subject, drawn by Rev. A. Bell, were adopted, the second reading as follows:

Resolved, That, however desirous this Presbytery may be to have a union effected, yet the terms proposed by the Synod of Canada, as constituting the members of that Synod the sole judges in the case, are such that this Presbytery, as an integral part of an independent Presbyterian Church, cannot submit to them.

Presbytery also considered a union with the Synod of Canada inexpedient, "until it becomes an independent Synod," but, nevertheless, suggested the appointment of committees by the two Synods, to agree upon terms and report to their respective bodies. The grounds of opposition in the west were stated at length by Mr. Andrew Bell, in letters dated December 5th, 1832 and January 1st, 1833, one addressed to "the Clerk of the Presbytery of Brockville," and the other to Rev. Wm. Smart. The following sentences are quoted:

"We are all exceedingly surprised to find that you are anyway willing to submit to such degrading terms as are proposed by the Kirk in calling on us *individually* to come forward with our credentials. It is true they are very strict in receiving their own men, and were we coming to an even-handed union this would be a guarantee to us that all was as it should be with them. We are equally strict, and ought not this to be an equal guarantee to them in joining with us? It appears from their own printed minutes that *only our present ministers are to be received*, and they refuse to stipulate to receive any more from the Secession* or the Synod of

* Mr. Bell, at this time, felt assured that the Missionaries of the United Secession Church, then coming in considerable numbers to Canada, would join the United Synod should it continue independent of the Establishment; and he seems to have been influenced to a considerable extent by this assurance, in his opposition to the Union with "the Kirk" on the terms proposed. The reception of the £700 sterling from Government, however, effectually prevented such secession, as the Secession Church would not permit her Missionaries

to be officially associated with ministers who accepted Government salaries.

In both letters Mr. Bell strongly urged his brethren at the east not to think of accepting the terms proposed *individually*, nor "to go unless all go." "Let our Synod," says he, "be a *United Synod* until we can get all to go together. . . . Let us stay together; let us meet together in Synod next Summer at Prescott, and then let us enter vigorously as you please into negotiation for a Union upon fair and honourable and equal terms. We are as anxious as you are for a union, but we wish to act cautiously in the matter and see each other in Synod first." In reference to the Establishment, Mr. B. wrote:

"After the manner in which we have testified against the evils of Established Churches, we ought to be very careful how we aid or abet what is condemned by almost the whole province. It is true that the Secession at home has pledged herself to return to the Church of Scotland when her corruptions are done away with. But we are no part of the Secession here, and, as an *Independent Presbyterian Church*, have a right to equal terms and an even-handed Union."

Mr. Bell refers to the overture then pending before the General Assembly of the Church of Scotland, forbidding the reception of any but licentiates or ministers of that body, into Synods and Presbyteries in the Colonies, and argues that, should it be adopted, as it was likely to be, members of the United Synod, even after joining the Synod of Canada, would be again turned adrift, after that Synod had "gotten possession of our churches and congregations." "Their present tenacity," he continues, "to the Establishment shows that they would rather sacrifice us than run any risk themselves. Would it not be much better for us to wait till all these things are settled, and the nature of their connection with the Kirk clearly defined?"

What action was taken by the Brockville Presbytery has not been ascertained. It is evident, however, that it was much more favourable to speedy Union than was that of the Presbytery of York. It is known, too, that Mr. William Bell readily agreed to the terms proposed as soon as they were made known, and that he made public, through "The Watchman," his intention of joining the Synod of Canada upon those terms. But at a meeting of Presbytery* held at Perth, January 1833, "the interpretation which two ministers present gave to those terms" were not satisfactory to him, and he did not at once change his Presbyterian relations. Besides, a Formula of admission for Members of that Presbytery to the Bathurst Presbytery (in connection with the Synod of Canada) prescribed by the latter, had an unfavourable influence. And so action was delayed in both Presbyteries of the United Synod until the meeting of Synod at Prescott, in June, 1833, when the following resolutions were adopted:—

1. *Resolved*, That a union of Presbyterians in Canada, professing the same faith, and adhering to the same standards of Doctrine, Government, Discipline, and Worship, if attainable on Scriptural grounds, is highly desirable.

2. *Resolved*, That the members of this Synod, having examined the Formula of admission prescribed by the Bathurst Presbytery (in connection with the Synod of Canada,) as a condition of Union, and presented to the members of the Brockville Presbytery who were willing to unite upon the grounds of the Resolution of the Synod of Canada, are sorry to observe that the presenting of such a document has a powerful tendency to prevent the effecting of the desired Union, being neither expressed nor contained in the original Resolution passed at the last meeting of the Synod of Canada at Kingston, and going beyond the power given by it; and as the members of this Synod wish to promote a Union by every means in their power not inconsistent with their character and standing as Presbyterian ministers, they hope that the members of the Synod of Canada will review the subject, and rescind everything which has any tendency to prevent the attainment of an object so desirable.

3. *Resolved*, That as the members of this Synod cherish the hope that a Union of the two Synods will, at no distant day, be effected, they consider it expedient that each body should appoint a committee—that the two Committees meet and agree upon terms of Union—that the said terms thus agreed upon be submitted to the two Synods for their approval, and if approved, be received and published as the Basis of Union.

4. *Resolved*, That, in pursuance of the above Resolution, the Rev. Messrs. Robert McDowall, William Bell, Andrew Bell, and Peter Ferguson be commissioners on the part of

(Continued on page 732.)

to be officially associated with ministers who accepted Government salaries.

* This was a meeting of Bathurst Presbytery, of which Rev. John Cruickshank, Presbytery Clerk, gave official notice, November 10th, 1832, to Rev. William Smart as Clerk of the Presbytery of Brockville. A conference seems to have been intended and to have been held, but with unfavourable results.

BOOKS AND MAGAZINES.

Vick's Illustrated Monthly Magazine.

Rochester: James Vick.

For frontispiece, "Vick's Monthly" has a gorgeous coloured engraving of the Double and Single Hyacinth. The number contains a variety of articles, aptly illustrated, and well fitted to instruct the amateur horticulturist.

Canadian Methodist Magazine.

Toronto: W. Briggs.

In the September number of the "Methodist Magazine" will be found many striking illustrations from among the canyons of the Colorado and from among the hills of Virginia. In the series of articles on "Great Preachers, Ancient and Modern" Mr. Withrow's subject for the present month is "John Knox;" and he sketches the career of the Scotch Reformer with no small appreciation. Although we could take but a hasty glance at the remaining articles we venture to say that the number on the whole is readable and instructive.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

The opening article of the "Canadian Monthly" plunges boldly into politics. The writer is anonymous, but whoever he is he seems to be too much of a party man to take a sufficiently wide view of the subject which he undertakes to handle. He regards the vote given in the recent Ontario elections as contradictory to that given in the Dominion elections some time previously. The professional politician—and such we take the writer of the article in question to be—requires to be very careful of narrow-mindedness. It seems to us rather that our voters have got ahead of their quondam leaders in breadth of view; that the reign of party is at an end in these provinces; and that henceforward measures and not men will be the criterion. Time was when people could not decide whether a statement or a proposition were true or false, right or wrong, till they first ascertained whether the said statement or proposition had emanated from George Brown or from John A. McDonald; and time also was when the very same line that divided the voters in Parliamentary elections could be relied upon with the utmost certainty in County Council and even in Township Council elections. This, we are glad to say, is no longer the case; and our conclusion from the results of the recent elections is that the same principle of independence and intelligent consideration of questions upon their merits has been extended to Provincial and Dominion elections. From the indefatigable pen of *Fidelis* of Kingston, we have in this number an article on "Eckermann and Goethe." Whatever the subject may be this writer's productions are always characterized by keen perception and appreciation of thought and character, candid and fearless expression of opinion, and an unobtrusive but unmistakable substratum of Christian principle. The other articles in this number are: "Thoughts," a poem, by G. G.; "The Fresh Water Cure," by N. W. Racey; "Messalina Speaks," a dramatic lyric, by Charles Pelham Mulvaney; "Medical Manias," by Daniel Clark, M.D.; "Past and Present," a poem, by W. McDonnell, Jr.; "Descriptive Music," by J. W. F. Harrison; "A Sabbath Morning," by *Electra*; "The Fallen Leaves," by Wilkie Collins; "Across the Gulf," by *Fleurange*; "Another Word or Two," by a woman of Newfangle; "Servants and Employers," by Mrs. Frances J. Moore; "Under One Roof," by James Payn; "A Few Words on Criticism," by W. D. Le Sueur; Round the Table; Book Reviews.

IN RE LOYALTY.

MR. EDITOR,—I have no doubt that there are many much better qualified than I to reply to the very ungenerous letter of "Loyalty" in a recent issue; but I suppose they consider that a letter which so clearly shows the bitter and envious avarice of a narrow partisan, carries its own condemnation on its face. I cannot, however, refrain from expressing my extreme surprise, and from a Christian point of view, my deep regret, that any member of our Church should in these days of atheistic "culture," and materialistic science, so express himself regarding any effort for adding to the efficiency of an University under Christian influence and control. If ever there was a time in the world's history when Christianity and higher culture should

go hand in hand, it is the present, and I believe that it will yet be seen that the University, in God's providence nobly founded under great difficulties by some of the most revered pioneers of our Church, and nobly sustained by their successors, will have a most useful part to play in this "Canada of ours," in opposing the tide of infidel thought and speculation, which has not yet reached its high-water mark among ourselves. It is simply suicidal for Christians, at this crisis, to be obstructionists to universities under Christian control. Regarding the work that Queen's College has done in the past, she has no need to boast, or to decry and sneer at other academic halls. Her work, her graduates, her sons in the Church are there to speak for themselves. As for Principal Grant's noble and self-denying labours to raise in Canada, and especially in our own Church, funds for an additional endowment which he knows is absolutely necessary for her continued and growing efficiency, that must be a crabbed and perverse mind indeed which sees anything to censure in so public-spirited an undertaking. Accepting the post of an official head and knowing that an additional endowment fund was absolutely necessary, it went without saying that a man of his energy and sense of duty should put his shoulder to the wheel as he has done. I have yet to learn that any regulations of our Assembly could, should or were ever meant to stand in the way of an appeal to the Christian public for such an object under a *special exigency*, whether or no it be wise for it to portion off constituencies for the ordinary support of our Theological Halls. This any candid person would see and admit to be quite a different matter. And I should be very much surprised if any member of the Assembly should at any time commit himself to such language as that of "Loyalty," so called. If our Church, or any other Church, were to set herself to dictate arbitrarily to us as to what objects we might or might not contribute to, she would find that this attempt at ecclesiastical tyranny would not be submitted to by her laity even if approved by her clergy. And *apropos* of this, I may be allowed to remark that it is not very long since Principal McVicar visited part of the "constituency" of Queen's College, even Kingston itself, and elicited from the well known liberality of its inhabitants a considerable sum for Montreal College, no one so far as I know, raising a word of complaint. LAIC.

[This correspondence, so far as our columns are concerned, must close here.—ED. CAN. PRES.]

NOTES FROM INDIA.

[Letter from Frances Ontario, supported by Barriemfield and Portsmouth (Juvenile Mission Scheme) Sabbath schools, Kingston.]

DEAR FRIENDS,—It is always with feelings of pleasure that I write to you, and whenever I do so I say to myself I wish my kind friends would send a few lines in reply, as I do wish to get a letter from you all. We had an oral as well as a written examination this year. Our examiners were Baboo R. C. Banerjee and Pundit Mabish Sharma. Another Baboo examined us also, but I forget his name. I think on the whole we did well. I still teach in the Hindoo school. Just now our numbers are not as large as they used to be in the cold weather. Many of the parents do not like sending their children out because it is getting very hot, and they say they will get black if they go out in the sun. They will be having holidays very soon for either a fortnight or three weeks. Do you have many holidays in your schools and do you like them? We get at Christmas and midsummer, and about a week in October. The house we are now in is much larger and more comfortable than the last. Our school-room is so nice and airy that although it is getting so hot, we do not need punkahs. We have forty girls in school now. Some of them are very young. Each of the elder girls would have to take charge of a little one, but as we all go out teaching, we are relieved of that duty, and the bigger ones of the third class have to do it. The little ones call us "sister" and are always ready to do anything for us. FRANCES.

MISS PIGOT'S REMARKS ABOUT FRANCES.

Frances has not had a very good opportunity to excel. She has such heavy teaching in the large classes that have always fallen to her as pupil teacher in our heathen land. She is most attentive during the hours of lessons, and if she does not distinguish herself so well she is having a better training that I trust will in the end prove the best lesson she could have. She taught for some time at our Badoor Bagan

school, where her pupils were found more compact as classes than in any other school. Our heathen children have never had schools before, and their brothers not having learned either, they are most irregular in their attendance. The same children seldom come three days successively. For this Frances contrived that old and new lessons should be taught together, so that the class got the new lesson of the day, and in the repetition old lessons were taught to absent ones. Her management was so good that I have removed her to our largest school. And there she is to be seen grouping her pupils in sets, and doing much for their improvement in reading and writing. And "he that is faithful in little is faithful also in much." With the same earnestness she arranges all her pupils, about seventy little ones, in the court-yard, forming them in rows on three sides of the yard, reserving the fourth side for herself to command a view of all, and to draw them closer she has the tallest at the back and the smaller ones before them. Bible verses, hymns and Scripture lessons daily are thus given to them. M. PIGOT.

125 Bow Bazar street, India.

QUITE ANOTHER OPINION.

MR. EDITOR,—Your kind reviews of the acts and proceedings of the Ontario Teachers' Association in annual convention assembled, have been gratifying to me, an old member thereof. The expectations cherished by you respecting its usefulness both to the country and teachers themselves should be realized and undoubtedly will, if the members be true to the important interests committed to their care. There is an opinion expressed in your review this year with which I cannot agree, at least not in the unqualified way in which it is put. The following are the words to which exception is taken: "The separation of the boys and girls in public schools is a grand mistake, and the sooner our Toronto board finds it out the better." As a father having sons and daughters attending public schools in the city and as an educator of thirty years' experience, I heartily endorse the sensible plan of our Toronto Board, viz., at a certain stage of the scholar's progress in age and attainments to have the boys and girls educated separately; and further, would consider it a grand mistake indeed if this mode of carrying on school work should be changed. The conclusion indicated by my experience is nearly the same as that of Dr. McVicar's and stated by him, before the Convention in the words following:

"That in the city of Montreal and Province of Quebec they had a superabundance of institutions for the training of women. The Protestants in Montreal had established a few years ago what was now an efficient High School for girls. These boys and girls were separate. Observation had led them to the conclusion that it was essential to the proper development of woman's nature to bring to bear upon it the influence of woman. In McGill College and University they had gone as far as they thought desirable in the direction of admitting women to the examinations for Bachelor of Arts, and some women had taken advantage of the opportunity they afforded them to take the degree of Associate in Arts. In certain branches he thought it was desirable that the sexes should be educated separately. Although brothers and sisters might associate together, as they did in their homes, yet he would have considerable hesitation in throwing open the doors of the schools to everybody, and allowing girls and boys to mingle indiscriminately in the class-rooms."

FATHER AND EDUCATOR.

THE difficulties of Scripture destroy none who would not have been destroyed without them.

To familiarize, to endear, the thought of God, without degrading the conception; to bring Him within the sphere of human affections, without impairing His majesty, is the triumph of the Bible.—Henry Rogers.

A RIGHT use of the opportunities of instruction afforded me in early youth would have made me a scholar ere my twenty-fifth year, and have saved to me at least ten of the best years of my life.—Hugh Miller.

THE missionary spirit and practice are well illustrated by the preacher who says: "I make it a point to preach a missionary sermon every year. I am to throw myself right into the subject, and give them gospel and facts to the best of my ability. I use every chance which I get in my ministry to throw into my sermon any striking facts from the mission field as an illustration of Gospel power, while the fact is warm. I often feel ashamed of the footing of my collection, but I do not feel ashamed of my effort, for my heart is in the work."

Scientific and Useful.

A NICE WAY TO COOK EGGS. Blutter a saucepan; break into it the eggs; do not crowd them; place in a slow oven until the whites set. Thus treated they are more delicate and much more wholesome than fried eggs.

CORN MEAL MUFFINS (raised).—Three quarts white Indian meal; three tablespoonfuls yeast; one cup flour; one quart scalding milk; three eggs, beaten to a froth, yolks and whites apart; one tablespoonful of white sugar; one tablespoonful of lard; one tablespoonful of butter; one teaspoonful of salt. Pour the milk boiling hot upon the meal; stir well and leave until nearly cold; then beat in gradually the yeast, sugar and flour, and set in a moderately warm place; it should be light enough in five or six hours; melt, without overheating, the butter and lard; stir into the batter, with the salt, lavily the beaten eggs; beat all together three minutes; put in greased muffin rings; let them rise on the hearth for a quarter of an hour, with a cloth thrown lightly over them; bake about twenty minutes in a quick, steady oven, or until they are of a light golden brown. Send at once to table, and in eating them, break, not cut, open.

KEEPING MEAT IN HOT WEATHER.—Great is the convenience of a good refrigerator! But many of us who live in the country have to get along without such a convenience. Farmer's families who often depend upon the butcher's cart for supplies of fresh meat, are annoyed by the bother and waste that comes of getting more beef or mutton than they can conveniently use up before it becomes tainted. The most foolish waste is to eat more of it than you need with the idea of "saving it;" the doctor's bill that may result from overloading the digestive organs is not so good a show of economy as the fresh eggs you might coax from the hens by feeding them any excess of meat. The meat should first be wiped clean and dry. Some sprinkle it well in all its parts with salt. Others use black pepper plentifully (washing and wiping it well before using it, to remove the pepper and salt), and then hang it in the coolest place possible—some in a well, others in a cellar. Perhaps the best precaution is to wrap it in a dry cloth, and cover it with charcoal dust. Some say that wood ashes would answer about as well as charcoal; but I only know the virtue of charcoal by experience. I have found that charcoal will even remove a slight degree of taint. I am told that mutton is improved as well as preserved, for a short time, by wrapping it in a cloth wet with vinegar, and laying it on the bottom of a dry cellar. All kinds of meat, including fish and fowl, may be preserved in brine for a longer or shorter time.—*American Agriculturist.*

CHINESE DENTISTRY.—It is well known that the Chinese attribute toothache to the gnawing of worms, and that their dentists profess to take these worms from decayed teeth. But how they performed this trick, and so artfully concealed it in the hurry of daily business, was a secret only recently solved by a European inquirer. After some difficult and delicate negotiation, an intelligent-looking native practitioner was induced to hand over the implements of his trade, together with a number of the worms, and to give instructions in the method of procedure. When a patient with toothache applies for relief, if the tooth is solidly fixed in the socket, the gum is separated from it with sharp instruments and made to bleed. During this operation the cheek is held on one side by a bamboo spatula, both ends of which are alike, and on the end held in the hand some minute worms are concealed under the paper pasted to the spatula. When all is ready this is adroitly turned and inserted in the mouth, and the paper becoming moistened is very easily torn with the sharp instrument used for cutting the gums; the worms mix with the saliva, and the dentist of course picks them out with a pair of forceps. The patient having ocular demonstration that the cause of disease has been removed, has good reason to expect relief, which in many cases would naturally follow the bleeding of the gum. When the pain returns the same operation is performed over again, and a fresh supply of worms fully accounts for the recurring trouble. These worms are manufactured in quantities to suit the trade, and they are very cleverly done; still to carry on the delusion fully, the dentists are obliged to keep on hand a few live worms to show their patients, explaining that most of these worms taken from the tooth are killed either by a powder which is often applied, or by the process of removing them with the forceps. The practice just described, it may be added, is resorted to when the tooth is firmly set in the jaw.—*Chambers' Journal.*



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Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.



TORONTO, FRIDAY, SEPTEMBER 12, 1879.

HOME MISSION COLLECTION.

BY appointment of the General Assembly the annual collection on behalf of the Home Mission Fund takes place on the first Sabbath of October. In former years the collection was made several months later. Owing however to the large indebtedness of the Fund and in view of the urgent need of money in October to meet the claims of Presbyteries for the half-year ending this month, the collection was appointed to be made this year much earlier than usual.

The Committee appointed by the Assembly for the purpose have issued an appeal on behalf of Home Missions. This appeal will be read from the pulpit by all the ministers of the Church during the present month and an opportunity given to contribute towards this most important scheme. Upon the response made to the appeal will largely depend the future growth of the Church for several years to come. The amount required for the Western Section is as follows:

Debt in June last.....	\$11,000
Estimate for this year's work.....	35,000
	\$46,000

The membership of the Western Section is about 80,000, so that an average contribution of fifty-eight cents per member will suffice to make up the required amount. We do not believe that there are a dozen regularly organized congregations in the Western Section of the Church but are able to contribute this amount per member. Nay more, we do not believe that there are a dozen congregations in the Western Section of the Church but will contribute this amount *provided ministers and Sessions do their duty in the matter.*

We know that in many congregations there are some poor people—some who are unable to give much, if anything, for missionary purposes—but we do not think that out of the total membership of 80,000 in the Western Section there are one hundred who could not devise means to enable them to contribute at least fifty-eight cents each for the Home Mission Fund. The success of this appeal largely depends on the ministers of the Church, and

we do hope that no minister will be satisfied unless the contributions of his people reach the required average. To put off this appeal—in the present condition of the Fund and with the present urgent demand for the opening up of new fields—with an ordinary Sabbath collection would indicate a callousness and indifference to the well-being of the Church unworthy any minister or Session. A fortnight ago we suggested a plan which might successfully be adopted by those congregations in which there are no missionary associations. Let envelopes with blanks for the name of the donor and the amount of the contribution be distributed in the pews on the morning of the Sabbath on which the appeal is to be read. Let these be taken home, and returned the following Sabbath with the blanks filled and the contribution enclosed, and deposited in the collection plate. Those who from any cause may not be reached in this way can be waited upon personally and their contribution obtained.

Whatever the plan adopted, ministers and Sessions should see that the matter is not left to an ordinary collection, but that some more efficient method is employed of reaching the people.

In former years certain congregations have contributed nothing for the Home Mission Fund. This year every minister has to report to the Assembly, through his Presbytery, whether or not he has complied with the injunction of the Assembly as to reading the appeal to his people and giving all of them an opportunity to contribute to the Scheme. We cannot conceive any reasonable excuse for a congregation failing to contribute, and we have no hesitation in expressing our conviction that no minister should be tolerated in our Church who does not give his people the opportunity of contributing, and who does not urge them liberally to contribute, to all the Schemes of the Church.

A very important point in connection with the Home Mission appeal has reference to the time when contributions should be made. The Assembly has enjoined that the appeal be read on or before the last Sabbath of September, and the collection has been appointed for the first Sabbath of October. Among many reasons that might be given for contributions being made and forwarded at once to the Treasurer we name the following:

1. To enable the Committee to repay the indebtedness of the fund—which in June was \$11,000—and prevent the accumulation of interest.

2. To enable the Committee to pay the amounts due missionaries for services rendered during the half year ending this month.

3. To render unnecessary the reduction by twenty-five per cent. of the amounts due missionaries for the current half year's work. In April last the Committee resolved to deduct twenty-five per cent. from the grants for the half year ending 31st of March last, and also twenty-five per cent. from the grants *for the current six months.* The Assembly at its meeting in June did not homologate the Committee's action so far as the half year ending 31st March last was concerned. As to the Committee's resolution to deduct twenty-

five per cent. from the current half year's grant, the only action taken by the Assembly was "to instruct congregations to forward contributions to the Treasurer as early as possible, so as to warrant the Committee paying in full all grants, and to render unnecessary the reduction of twenty-five per cent. as contemplated by the Committee of the Western Section." Including the debt in June, about \$25,000 will be required in the beginning of October to enable the Committee to pay grants in full.

4. To render unnecessary the contraction of the work and the withdrawal from fields at present occupied. The Committee meets on the 7th of October to consider applications for grants for the ensuing year. All grants expire on the 30th of September, annually. It will thus be seen that the Treasury is empty, or worse still, if it be in debt on the 7th of October the hands of the Committee will be tied, and they may feel constrained to decline many urgent applications for the renewal of grants, as the Assembly has enjoined them in future to "equalize the expenditure and income of each year."

5. To enable the Committee to encourage Presbyteries to open up new fields. The Assembly has strictly enjoined the Committee "to entertain no new applications for grants until the state of the funds shall warrant them in so doing." No matter how urgent the application, or how very important in the interests of the Church to open up a new field, the Committee have no alternative unless the state of the fund at the time of their meeting will warrant them in making new grants.

These reasons suffice to show the urgent need there is of contributions being *at once* made on behalf of the Home Mission Fund, and not only made, but *forwarded* without delay. We earnestly trust that the appeal just issued by the Moderator will be instrumental in drawing out the liberality of our people to an unprecedented degree in all the congregations of the Church.

OUR PUBLIC SCHOOLS.

ONCE more the schools throughout the country are in active operation. The holidays are over; everybody is satisfied with play, and ready to go to work again. Of course there will still be play to be had, after work is over; and perhaps there was some work to be done even during the holidays; but then it was much play and little work, while now it must be much work and little play. What a good time everybody had! The days were long and bright; the fields were covered with rich crops that waved in the breeze; the woods were fresh and green and shady; beautiful wild-flowers grew by the way-side; birds sang, bees hummed, butterflies flitted about, berries in abundance were to be found on the bushes, and—there were no lessons to be learned! The children have added to the stock of health and strength that they need in order to enable them to work hard at their studies during the fall and winter; and the teachers have returned to their arduous labours recruited and refreshed in body and in mind. Some people think that the time

allowed by law for holidays is too long. We do not agree with these people. We have heard of such complaints having been made when the holidays were not much more than half as long as they are now; but these complaints were in most cases made by people who were in the habit of keeping their children away for weeks or even for months when the schools were in full blast. Perhaps the parents had some trifling job for the children to do at home, or perhaps the children themselves were driven by the pressure of class work, which they were too lazy to keep up with, to hint to their parents that "they did not feel very well" or that "the lessons were too hard for them" or that they "did not like the teacher," and they were kindly permitted to absent themselves. We have been informed by experienced teachers that it is just such parents as we have here attempted to describe who are the readiest to complain of the length of the holidays. It is said that during the long holidays the children forget what they learned, but if this matter were looked into it would be found to be true, even seemingly, only of the class of children spoken of above, and that really it is not what they learned that is amissing but what they never learned. By their irregularity they have lost the opportunity of having any one of the subjects taught during the school session presented to their minds in its proper connection and in its entirety. As for the fragmentary and disconnected bits of knowledge that happened to come before them on the odd days or weeks in which they attended school, they do not remember them, and if they did it would be to little purpose. The industrious children who have attended regularly, taken all the steps in the course in their proper succession, exercised their understanding as well as their memory, mentally assimilated, and made themselves masters of, the various subjects as far as they went—these will not readily forget what they have learned. These, not being in the habit of taking unlawful holidays, find the lawful holidays short enough, so does the laborious teacher who has faithfully devoted himself to his work, and could not possibly continue to do so with anything like the same vigour without a reasonable period of rest; so does the intelligent and judicious parent who desires to have all the powers of his child, bodily and mental, duly developed; and so, we trust, do our legislators, who in their wisdom have extended the holiday time to what it is at present, and will not without good reason return to the scant measure of former times.

There is just one other subject connected with our Public Schools to which we desire at present to direct, or rather to recall, attention,—that is the regular, daily use of the Bible in these schools. Into some it has never been introduced; in others its use has been discontinued under the impression that the school law forbade it, no place being given to it in the prescribed programme of subjects to be taught nor in the list of authorized books. This impression ought to be entirely removed by the repeated declaration of the Minister of Education, that the School Law of Ontario is favourable to the use of

the Bible in the schools and that the school trustees and teachers are responsible for its exclusion. Thus the matter is in the people's own hands. If they have trustees who will not permit the Bible to be used, or if they have a teacher in whose hands they cannot trust the Bible, the remedy in either case is obvious.

Those among the inhabitants of this Province who object to the use of the Bible in the schools are few in number, but they are active, and they sometimes find something to say that requires an answer. One very plausible objection professes to be grounded on the reverence with which the objectors regard the Bible as the Word of God, and on their fears that it will be maltreated, and degraded in the estimation of children who are permitted to use it in common with secular class-books. This, as we have already hinted, depends altogether upon the teacher. In proper hands the Bible itself is the best instrument for securing respect and reverence, not only for it, but for all other proper objects of respect and reverence. The teacher who uses the Bible properly, and inculcates its grand and noble and wholesome principles, avoiding sectarianism, and even if people will have it so, dispensing with the direct teaching of religion, has in his hands the most potent instrument in this world for securing good order and proper behaviour; he will have a decorous, an attentive, and an intelligent school; and under these conditions the progress of his pupils in their purely secular studies will be materially accelerated. We would scarcely bring forward this rather Erastian view of the matter as an argument for the introduction of the Bible. We are only using it as an answer to objectors—if they are more than answered we cannot help it. Some other objections are met in the subjoined extract from an article on "The Progress of Education in England" which recently appeared in the "Contemporary Review." The writer is Francis Peek, the Chairman of the London School Board. He does not despise Sabbath schools; neither do we. They have their own work to do and they do it well; but they would find their work much easier if the Bible were universally used in the day schools. It is too much to expect that children can be brought to have anything like a thorough knowledge of the Bible as a book merely by getting, once a week, a short lesson founded on a few isolated verses. Gross ignorance of the Bible may not be as yet so prevalent in Canada as it is in the localities mentioned in the extract, but a few years more of orthargy on the part of the Christian community will, we fear, do away with the difference to an extent that will abundantly satisfy the most bigoted secularist. Mr. Peek says:

"During the earlier controversies it was sometimes argued that the teaching of the Bible in the elementary day-schools was not only opposed to the principles of religious freedom, but actually unnecessary on account of the provision for it in Sunday schools, etc. This view, however, will not be endorsed by those who have actual knowledge of the gross ignorance which exists on the subject of religion among the masses of the population, even of those who are attending Sunday schools. Certain religious truths, indeed, they may know, but the Bible as a whole is comparatively a sealed book to them. Besides these, we have the vast numbers whom it was the very object of the compulsory clauses of the education act to force into the day schools, but who attend neither Sunday school nor any place of worship, and who, but for the scriptural knowledge gained in the day school,

would grow up in a heathenish ignorance of the very principles of religion and morality.

"A noteworthy instance of the inability of ordinary Sunday school teaching to give this knowledge has recently been shown in the case of a town in Wales, a country where the Sunday schools are considered most efficient. The introduction of the Bible into the Board Schools of this town was opposed on the ground of its being unnecessary and the Chairman of the School Board, very wisely, took the trouble to examine personally two hundred scholars, between nine and thirteen years of age, of whom eighty per centum attended Sunday schools. He put to each scholar the following questions: 'Whose book is the Bible?' 'Who was Adam?' 'Who was Jesus Christ?' Three-fourths knew whose book the Bible was, only sixty-eight out of the two hundred knew who Adam was, and only ninety-eight out of the two hundred knew who Jesus Christ was: such ignorance is, unhappily, not confined to any one part of the country. On examining two Sunday schools in the neighbourhood of London, one of which was in connection with the Church of England, the writer was unable to find a single child who could explain whom he intended to address as 'Our Father' when uttering the first sentence of the Lord's prayer.

"That such a state of ignorance of the very simplest truths of Christianity should exist in a Christian country like Britain, and especially among children attending Sunday schools, is certainly lamentable, and may appear almost incredible to many who have not thoroughly investigated the subject. Those who have learned from experience the immense difficulty of teaching in crowded Sunday schools, the general inattention of the scholars, the irregularity of their attendance, the very short time in which they may learn the Bible as a whole, and lastly, the slight impression which lessons from untrained teachers make upon them, will feel these almost universal and practically unavoidable difficulties are sufficient to account for a great deal of these unsatisfactory results in the acquirement of religious knowledge as distinct from personal Christian influence."

THE Sunday closing Act in Ireland has diminished the number of arrests for drunkenness two-thirds.

THE Roman Catholic authorities have sanctioned the publication of the New Testament in Spanish.

THE roll of the "Priests Associate of the Confraternity of the Blessed Sacrament," a body of extreme ritualists, but still forming part and parcel of the clergy of the Church of England, shows a membership of 116 clergymen in the diocese of London alone. Oxford has 72 members, Salisbury 49, Lichfield 47, Exeter 46, and Canterbury 41.

THE Biblical justification for the hanging of criminals by the State is quoted as follows in the "Christian Intelligencer": "The Word of God commands: 'Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer which is guilty of death; but he shall be surely put to death. . . . So ye shall not pollute the land wherein ye are; for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.' (Numbers xxiv. 30, 33). This is 'a statute of judgment unto you throughout your generations in all your dwellings.' Every departure from this law has been followed by an increase in the number of murders and of other crimes."

THE famous old Dr. John Brown, who was of old the minister at Haddington, Scotland, was in the habit of talking to his divinity students in a way which might wisely be followed by some of the professors of the present time. He would say to them, "Young gentlemen, ye need three things to make ye good ministers: ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for grace, ye must always pray for it; but if ye have na brought the common sense with ye, ye may go about your business."

A MINISTER in Cleveland said in his anniversary sermon to his flock:—"In respect of labour I might have done more for you, perhaps, and those outside certainly, if I had been content to burn the candle at both ends. But I never considered suicide a Christian grace, and, the Lord helping me, I never mean to kill myself before my time by work beyond my conscious strength." "This is far better," says a newspaper in comment, "both for himself and for his church, than if he had ruinously worked himself to the edge of the grave, and then asked the congregation to send him to Europe for a year to recover his health." Nevertheless it is these earnest men who work night and day, burning the candle at both ends, who build up the churches of Christ in our land. Epaphroditus was a preacher of this kind. And we are told to "hold such in reputation because for the work of Christ he was nigh unto death not regarding his life."

CHOICE LITERATURE.

THE TALE OF A TORNADO.

"It's an ill wind that blows nobody good."

Esther Williams sat on the kitchen door-step, one summer afternoon, thinking it all over. She was tired, that was plain; her drooping attitude, and the haze over her blue eyes showed it. She had just finished the family ironing,—no slight labour with the thermometer eighty-five in the shade. Three hundred and fifty, at least, it seemed to be in the kitchen. It was all well done at last; and Esther, while her flushed cheeks and blistered hands returned to their ordinary colour under the light breeze, sat, resting and "thinking it over."

Her eye, with an expression of inward trouble, regarded the distant form of the Rev. Jeremiah Williams, who, arrayed in a rusty alpaca coat and old straw hat, was engaged, notwithstanding the heat, in "bushing" his peas. A tall, stooping figure meandering about the garden in a way that betokened both weakness of body and absence of mind; indeed at this moment Mr. Williams was very likely saying to himself "Thirdly, my brethren, predestination, whereby we mean the decrees of God or the eternal counsel of His will;" for the most evil disposed of his parishioners had always allowed that he "gave himself to his work."

He was a most unworldly man. Strong in his own sphere, he was pitifully helpless beyond it. When his wife died there was danger of his losing connection with all outward things; but Esther, then fifteen, had thrown herself bravely into the awful chasm of the household and brought back her father to life and comfort. As her four young sisters grew up they helped according to their ability; but nothing could take from Esther the memory of those first years of struggle. She had come to look upon her father as her baby—an inspired baby, yet with all the helpless dependence that binds her child to a woman's heart as with chains of adamant.

It should not be supposed that the feminine population of Brayton were remiss in their efforts to fill the vacant situation of minister's wife; but his daughters, warned by some precocious instinct, ranged themselves about their unconscious father like the foster-brothers in the "Fair Maid of Perth;" and woe betide the spinster who penetrated that living wall. The good man's own thoughts meantime were either wrestling with some dark and mysterious doctrine, to "make it light in the Lord," or dwelling on those heavenly heights, where he humbly hoped, as he would say, through grace shown to the chief of sinners, to meet, one day, his lost Joanna. So the best-meant efforts of his devoted parishioners fell to the ground.

He was a very able preacher of the old school, and he lived on a salary barely sufficient to keep his family in existence; they kept no servant, did everything themselves, and lived very plainly; but there was a cloud of something worse on the horizon. Mr. Williams' health had declined and there were rumours of dissatisfaction in his church; and that was one among other things that gave the sadness to Esther's blue eyes.

Her meditations were disturbed by the click of the gate latch, and her three sisters trooped in from school, where Jennie was a teacher, and the twins, Mary and Martha, scholars; while little lame Susy, seeing the parliament assemble, from her perch at the window, came, limping, to join them.

"Had a hard time to-day, Jennie?" inquired Esther of her junior partner, as that young lady threw herself down and tossed off her hat, with a disturbed and sour aspect.

"No worse than usual," was the reply. "I hate children; especially in such hot weather. But, Esther, Sarah Brown walked down with me this morning, and made me so furic as, that I have just been boiling ever since. While I was musing, the fire burned," as David says. O, I know he had his trials; he does speak so to the point at times. But just listen. You know that man who preached at the other church last summer. Well, they are talking of him for papa's place."

"Why, Jennie!" cried Esther; "Papa said he wasn't orthodox."

"Can't help it," replied Jennie; "probably they like him all the better; they must have novelty, you know; and maybe it's a pleasant excitement to hear a minister blaspheming in the pulpit and to try and believe what he says. They'll be tired of going to Heaven some day, and will want to take the other place, by way of a change; and then set to work to develop themselves out of it."

"O, dear!" sighed Esther; "do you suppose it was last Sunday's sermon?"

"Oh, no; but it helped on; they say it was Calvinistic and doctrinal; but the trouble is, that they want a younger man and a live man; that means a man who hangs to the platform by one foot, while he stamp," the other and throws both arms in the air, leaning over at an angle of forty-five degrees, and shouting himself hoarse; and then "usac" to the other end and suddenly becomes as meek as a lamb and remarks, "My friends, let us love each other and develop our humanity!"

"Oh, Jennie!"

"It's true; Mr. Howe did all that, and they call him a live man."

"Poor papa!" sighed Esther again, "it is hard on him."

"Yes," said Jennie, with a slight sideways nod of her head, "but it will be harder for them some day, you mark my words. If he doesn't look at them from his throne of glory across a great gulf, I'm mistaken. He is just as good as an angel. He has baptized them, and married them, and shown them how to serve the Lord all these years. Why, good gracious!" cried the young lady, "even if he were stupid, what words could make a sermon equal to that preached by such a holy life? And now because he quotes the Bible in his sermons oftener than Shakespeare or Emerson they desert him in his old age. They are tired of the strait gate and the narrow way. They want to be saved by anecdotes and a resume of the daily papers, with bits

from the classics thrown in so that they may feel themselves familiar with Homer and Plato. They want 'freedom of thought,' and above all 'to be developed.'"

"It is well papa doesn't hear you," said Esther, while the twins laughed.

"Mr. Howe doesn't believe in the miracles," continued Jennie; "and he said in the Bible class that there never was any such man as Solomon; he was a myth and meant the sun, and his palace was the sky; and the Queen of Sheba represented the dawn coming into the sky. Sarah Brown told me so; she thought it was beautiful. Also he taught them that David's fight with Goliath was allegorical and represented the victory of mind over matter; and he said that explained some of the psalms; the enemies David cursed were only material forces that he was bound to get the better of. I told Sarah Brown that if I had been there I would have thrown my hymn book at his head. 'Songs of the Sanctuary' would be a good stout missile."

"What did she say?" asked the twins.

"O, she said I was very narrow, but it wasn't surprising. After all, why should I trouble myself about these people? They will only illustrate their own principle of 'the survival of the fittest'; and we never could get along with such fools in heaven. My temper wouldn't stand it—not if I had twenty pairs of wings. Let us talk about something else. Esther, I met Mr. Burton and he asked me if you would be at home this evening;" and therewith Jennie fixed her two large eyes solemnly on her sister, who shrank from her gaze, as it seemed, and began picking blades of grass and winding them around her fingers.

"Why does he come here so much?" said Martha; "I hope Esther does not think of marrying that fat old thing."

"I hope not indeed," echoed Mary. "Why, he is the Laird of Cockpen to the very life."

"Matty and Molly," said Jennie, turning upon the hapless twins with lofty indignation, "I do wish you would keep your valuable opinions to yourselves until some one asks for them. And I should think after Esther and I have been hard at work all day that you might at least pick a few raspberries for tea, and take Susy with you, who hasn't so much as had her head out of the door since morning. Come, girls, go;" and the twins obeyed, awed, though reluctant.

"Jennie," said Esther with some hesitation when they were alone, "I know what you mean; but you cannot guess how hard it is"—here she looked up and, catching the expression in her sister's eyes, blushed violently and stopped.

"You mean on account of John Russell?" said the experienced Jenny.

"That is not fair," returned Esther blushing still more, if that were possible; "you know he has never asked me. There are reasons enough without that. How can I lie so? How can I pretend I love that man and keep up the deceit always? My life will be a lie. I shall end by hating him, Jennie; it will kill me."

"Essie, dear," said the other very gently and soothingly, "you make mountains of mole-hills. You will not have to pretend you are in love with Mr. Burton; men of his age do not expect it. You will only have to show kindness and regard, and you know it is easy to be kind to people."

"To ordinary people, yes," murmured poor Esther.

"Well then, there will be no he about it. You will take him at first for papa's sake and his own; he is generous and kind; as the years go on and you live side by side, constantly doing your best for each other, a strong friendship—an attachment, even—will spring up and make you happy. I have heard it said," remarked Jennie with an air of authority, as if she had been studying the subject during a temporary seclusion in the Ark and ever since,—"that at the end of a number of years there is no appreciable difference between a *marriage de convenance* and a love-match. Besides all this, Mr. Burton can give you the means of gratifying your tastes, though he may not be able to sympathize with them. O, think of it, Essie! Music, pictures, books, travel, society! No more ironing or getting of dinners in a hot kitchen—your beauty all wasted on pots and kettles! Oh! my dear, how I long to see you shining as you ought to shine."

"You are a dear unselfish girl," said Essie warmly; "but these things in themselves couldn't make one happy, Jennie. Especially when I have to leave papa and—you all behind to reach them."

"And there comes in the strong point of the argument," returned Jennie; "there is no doubt that we shall be driven away from here soon. Papa does not know it yet, but there was an informal meeting held last week and it was almost decided that he should be asked to resign. Three-fourths of the church are in favour of it. And worse than all, his health; and poor little Susy—and the girls too young to help much."

"I wish I were a man," said Esther angrily. "I am not clever like you, Jennie, and I have had no time for education; but I am patient and very willing to work. It is very hard that such an one should be forced to go into a dungeon for life, because she is a woman."

"Oh, if we had all been boys it would have been far better," said Jennie in a spirit of mild indulgence towards the mistakes of Providence; "four of us could have taken care of papa and Susy, even if we had worked on a farm; but I am afraid that is past praying for. To think of it," she added in a sudden gust of wrath, "with my talents to be employed in teaching children at five dollars a week, whereas if my name was Joseph I should be working my way through college. How happy men are; they don't have a sphere. By the way, Esther, a rich woman can do quantities of good."

"Yes, if she is good and true herself."

"Essie, Mr. Burton says you have the most beautiful face he ever saw. He thinks you like Raphael's Madonnas. You have only to put out your hand—he is generous and kind, and has a great respect for papa, as you know. He is thankful for the gift of beauty, and the power it brings you of helping those you love in their time of need. I am poorer than you; I can only take care of myself."

"Yes," said Esther, slowly, with colourless lips; "I dare say you are right, Jennie; I will try not to be selfish. I will do my best for everybody. It is time to see about tea now. Papa is coming in;" and the parliament adjourned.

So it came to pass, that when young Dr. Russell came up the piazza steps that evening, he beheld to his great consternation the lady of his yet untold dreams seated in a corner apart, and apparently absorbed in a confidential conversation with the millionaire. Esther did not rise to welcome him, and her smile of greeting, if sweet as usual, was very evidently constrained. Annoyed beyond measure, the young man felt tempted to turn round, and let his one bow serve both for salutation and farewell; but Jennie advanced from the farther end of the piazza and plunged into a stream of voluble talk, from which he found it impossible to escape. The twins also, who cherished a school girl's admiration for the doctor's dark eyes and broad shoulders, appeared delighted with the opportunity afforded them by Esther's retirement; and Russell yielded to fate, and threw himself back in a straw chair with a despairing abandon that seriously endangered his equilibrium, and made the old piece of furniture creak dolefully. The girlish talk, the girlish laughter, flowed on and on, past him, like a babbling brook. He threw in a rejoinder at hap-hazard when it seemed to be expected of him, and laughed occasionally when the others laughed; but his mind was working furiously, on quite another subject. "How long had this sort of thing been going on? Was there anything in it? Was he really in danger of losing his beautiful Esther?" for so he called her with a man's happy vanity, though he had not yet asked her if she would be his Esther. "Was she a girl to marry for money, loving him, as she did, and knowing that he loved her, for had he not said it to her in every way but in words?"

"Yes Miss Mary, you are quite right, I agree with you there. (O Esther, my darling, how can you break my heart so? I think she might leave that old fool five minutes and speak to a fellow before he goes mad.) What did you say, Miss Joanna? I did not quite—" and here the poor young man became conscious of the awful frown that pervaded Miss Joanna's brow whenever she was addressed by her own name pure and simple; and he immediately fell into a slough of blunders, where he wallowed hopelessly, amid the laughter of the girls. And meantime, his Esther's fair face was before him spiritualized by the soft light—the pretty figure in its light summer dress, in its simple and gracious attitude; and the gleaming moonlight to fold her as in a veil, and to separate her from him, as much as if she were a glorified angel. She spoke little, but she smiled often and sweetly; she seemed to listen with interest and her eyes never once wandered to the place where Russell sat.

Her companion was blessed with a full and rolling voice; as befitted a man who owned a million and a half of money, and cared not who knew it. His words were not to be thrown away as might happen to those of less weight on "change;" he had bought a right to the consideration of the world. Mr. Burton was a plump, short man, about fifty years of age, with features, only redeemed from insignificance and even vulgarity, by the expression which they wore of pleasantness and kindness. His short whiskers were of a sandy hue, and he was too evidently growing bald. Some of his rather laboured sentences came to the ears of the other group, but strain his attention as he might, Russell could not catch a word of Esther's low replies.

"Yes, yes," said Mr. Burton; "yes, when finished it will be a handsome house; as good, though I say it, as many of those belonging to the upper class in England. When I was abroad I visited several of the mansions of the nobility, and I always intended when I built to get up something of that style. But what good, after all, will it do a lonely old fellow like me, Miss Esther? What is a fine house without some one to share it with you?"

"Good heavens!" thought Jennie, "is he going to do it here? What shall I do?" For one instant she clenched her hands and set her teeth in agony of mind; then, with an innocent, child-like smile—"O, Dr. Russell," said she, "I have forgotten some things papa told me to take to old Mrs. Larabee who is sick, you know, and so destitute! It is so late now, will you walk up there with me?"

There was no evading this invitation, and Jennie walked meekly but with glittering eyes into the house for her "things." It is sad to be obliged to relate that the commission having been just invented, nothing was prepared for the aged sufferer; but with a groan in her heart at such wastefulness, she abstracted half the "best tea," quickly made a package of loaf sugar, took a lemon that she had spied on the shelf, and was back she hoped "before anything had happened." As Russell went out into the soft darkness, he looked up and caught Esther's eyes with something of a wistful glance in them watching his retreating form; and he walked on silently by his companion's side, perplexed and glum.

"You don't hear a word I say;" said she, after a while looking archly into his face.

"No," replied he; "I am very rude. Shall I tell you what I have been thinking of? How well your sister and that stupid little man would illustrate Beauty and the Beast. I suppose she does not find him uninteresting, however, as she would not leave him for a moment to speak to a friend, whom at least she has known longer."

"No," said Jennie coldly, "I suppose not. I don't think many people consider him stupid. He has seen a good deal of the world."

"A fine advantage, truly," said Russell, growing angry at once. "A man may come out of a pork-packing establishment, or a livery-stable, and ramble over half the surface of the earth, with no more ideas in his head than has the engine which drags him; he may yawn over pictures, go to sleep in cathedrals, and stare at the Sphinx of the desert with eyes as vacant and goggle as his own; then he shall come home and be held to have travelled!"

"That may be true," said Jennie laughing; "but for all that, it is a pleasure to talk with a person so sweet-tempered as Mr. Burton. He is never sarcastic, never speaks evil of others behind their backs; indeed he is a most excellent man."

"Excellent!" fumed the doctor; "I dare say he is, according to his measure. I should think most men could compass enough good to fill out such a capacity as his; it would lie in a nut-shell easily. I have no doubt the June-

bug is a most honest and worthy creature but it mistakes its destiny when it fixes its affections on a shining light, as it generally discovers to its cost."

"How unjust you are!" said Jennie, beginning to get angry in her turn. "How can any fair-minded person deny that a man has one single good quality, because he happens to possess a little money? For my part I don't think a man is any more perfect because he is poor. I don't believe in the 'virtuous poor'; it is an old-fashioned humbug. If a man is poor, it is because he is wanting in talent, industry or strength; it shows that he cannot cope with the world, and will never be good for anything. Money is absolutely necessary now, and most people can get it if they try; therefore it seems to me very foolish to be prejudiced against people on account of their wealth."

(To be continued.)

THE AFGHANS.

Before the beginning of the present century little was known about Afghanistan or its inhabitants. The country was known to be rugged and mountainous, and the people hardy and warlike, professing the Mohammedan faith. In 1799, when Sir John Shore was Governor-General of India, no little alarm was caused at Calcutta, by a rumour that the king of Kabul, with an army of Afghans, was about to invade India, and deliver the "faithful sons of Islam" from the yoke of the "Infidels." Russia was not heard of in those days as a disturbing influence but suspicions of French intrigue, through emissaries at the court of Teheran, were mixed with this earliest Afghan scare. It was resolved by the Court of Directors to organize a Mission in order to establish friendly relations with the ruler of Kabul, and to obtain some accurate knowledge of the Afghan country. It was not till October, 1803, that this embassy left Delhi, under the guidance of the Hon. Mountstuart Elphinstone. His "Account of the Kingdom of Kabul and its dependencies," published in 1815, was the first, and is still in many respects the best, of the many volumes that have issued from the press on these regions. Elphinstone Sahib recrossed the Indus in June, 1809, after having established friendly relations with the Afghans, and his embassy was long remembered with wonder and respect. "It would have been well if succeeding misunderstandings and disasters had never occurred to obliterate the moral effect and the favourable impression created on that occasion."

The national appellation of the people of Afghanistan is either Afghan, Pathan, Pashtun, or Pukhtun. In India they are generally called Kohillah (or highlanders).

The language of the Afghans is Pashto or Pukhto; Pashto is of Sanscrit formation, with a large admixture of Persian and Arabic words. The character is Arabic, with the addition of five letters. It is spoken by the people of the Peshawar valley, who are chiefly Afghans, and in certain parts of the Derajat, and by the inhabitants of the city of Kabul.

The only portion of Afghanistan now in the possession of the British is the Peshawar valley, which lies between the Khyber Pass and the river Indus; with a portion of the Kohat Derajat and districts. This territory came into possession of the British Government after the second Sikh war in 1849. The Peshawar district is separated from the Kohat and Derajat districts by a chain of mountains inhabited by independent Afghan tribes. It is the most northerly of the British Trans-Indus territory, and contains an area of 2,400 square miles, and is divided through its whole extent by the Kabul River (the ancient Cophes), which falls into the Indus immediately above Attock. The population of the whole district is estimated at 524,000. Peshawar is the capital of the district which bears its name, and is the only town of importance within its boundaries. It contains a population of about 60,000, a mixed race of Afghans, Sikhs and Hindus. The present city was built by the celebrated Mogul Emperor Akbar, who is said to have given it its present name, signifying an "advanced out-post."

The city of Peshawar is not only a great commercial centre, situated as it is at the gate of Central Asia, but it is regarded as an important military frontier station. The climate has an unhealthy reputation, and little has been done to secure good water supply or to attend to sanitary arrangements.

The hospitality of the Afghans is proverbial. Each section of the village has its Hujrah, or guest-chamber, and every chief of consequence keeps one. These are supplied with beds, quilts and pillows, and the wayfaring traveller can here claim protection for the night, with the usual meals. The laws of hospitality, however, merely extend to the village boundary, and within those limits they are seldom violated; but beyond, the unprotected traveller may be plundered and robbed by the very people who but a few minutes before gave him the salutations of peace.

The salutations of the Afghans are very peculiar, and exhibit very strikingly the hospitable and social character of the people. When a superior meets a man of inferior rank to himself he will, as he passes, say, "May you never be tired," which ought to call forth the rejoinder, "May you never grow poor." As soon as a stranger arrives at a village guest-house it is his duty to give the usual Mohammedan salaam. "The peace of God be with you," which will receive the hearty response of every villager seated there, repeated several times over: "May you ever come! May you ever come!" And when he again proceeds on his journey he will leave with the usual blessing "To the protection of God we commit you."

The Afghans are a "religious" people, God-worshippers, but not God-fearers. Their bigotry and fanaticism are very much on the surface. Depth of religious feeling is not common. The village chief is always ready and willing to entrust his soul's interests to his mullah or priest, and if he is pretty regular in his devotions and in the payment of the tithes, and orthodox in his profession of faith, he can die in the odour of sanctity with the veriest minimum of piety.

Almost inseparable from the guest-house is the mosque; indeed the mosques and Hujrahs are the only public institutions of an ordinary Afghan village. Every mosque is presided over by an Iman or Priest, who is supported by its

endowments, and the tithes, or Zakat. In addition to the Iman there is often a Moulvie, or learned divine, whose duty it is to instruct the students, these students being supported by the contributions of the people. In some villages there are Government schools, but they are always regarded by the people as rival institutions to the mosque, and are therefore not popular with the more religious Mohammedans, who only consider that true education which treats of religion. The subjects generally taught in the schools connected with the mosques are the Koran, the traditions, and works on Muslim Theology in Arabic; the Gulistan, the story of Yusuf-o-Zulekha and other poems in Persian; and perhaps one or two easy Pashto books.

WOMAN'S MISSION.

The longer I live, the less grows my sympathy with women who are always wishing themselves men. I cannot but believe that in every life that is truly noble—truly good—truly desirable—heaven bestows upon us women in as unsparring measure as upon men. It only desires us, in its great benevolence, to stretch forth our hands and to gather for ourselves the rich joys of intellect, of nature, of study, of action, of love and of usefulness which it has poured forth around us. Let us only cast aside the falseness, silly veils of prejudice and fashion, which ignorance has bound about our eyes; let us lay bare our souls to heaven's sunshine of truth and love; let us exercise the intelligence which it has bestowed on us upon worthy and noble objects, and this intelligence may become keen as that of men, and the paltry high heels and whalebone supports of mere drawing-room conventionalism and young-ladyhood withering up, we all stand in humility before heaven, but proudly and joyfully by the side of man! different always, but not less noble, less richly endowed. All this we may do, without losing one jot or one tittle of our womanly spirit, but rather solely owing to these good—these blessed gifts—through a prayerful and earnest development of those gems of peculiar purity, of tenderest delicacy and refinement, with which heaven has so especially endowed the woman. Let beauty and grace, spiritual and external, be the garments of our souls. Let love be the very essence of our being—love of heaven, of man, and of the meanest created thing—love that is strong to endure, strong to renounce, strong to achieve! Alone through the strength of love, the noblest, the most refined of all strength—our blessed Lord himself having lived and died teaching it to us—have great and good women hitherto wrought their noble deeds in the world; and alone through the strength of an all-embracing love will the noble women who have yet to arise, work noble works or enact noble deeds. Let us emulate, if you will, the strength of determination which we admire in men, their earnestness and freedom of purpose, their unwearying energy, their largeness of vision; but let us never sigh after their lower so-called *privileges* which, when they are sifted with a thoughtful mind, are found to be the mere husks and chaff of the rich grain belonging to *humanity* and not alone to men. The assumption of masculine airs or of masculine attire, or the absence of tenderness and womanhood in a mistaken struggle after strength, can never sit more gracefully upon us than do the men's old hats and great-coats and boots upon the poor old gardener of the English garden. Let such of us as have devoted ourselves to the study of an art—the interpreter to mankind at large of heaven's beauty—especially remember this, that the highest ideal in life, as well as in art, has ever been the blending of the beautiful and the tender, with the strong and the intellectual.

BUY A HOME.

Hon. George Barstow gave good advice in a speech on the subject of "Home." He said every man should own his home if he can. That philosophy which tells a man to drift over this uncertain life without a home of his own, is wrong. The man who owns not his own home is like a ship out in the open sea—at the hazard of the storm. A man who owns his home is like a ship that has arrived in port, and is moored in a safe harbour. One man should be no more content to live in a home that is not his own—if he can build one—than one bird should take the risk of hatching in another one's nest; and for my own part, I would rather be able to own a cottage than to hire a palace. I would say to every man, buy a home if you can, and own it. If a wind-fall has come to you, buy a home with it. If you have laid up money enough by toil, buy a home. If you have made money in stocks, buy a home. Do not let anybody tempt you to put all your earnings back into the pool. Take out enough to buy a home and buy it. Put the rest back if you will. Gamble on if you must; but buy the home first. Buy it and sell it not. Then the roses that bloom there are yours; the clematis and jasmine that climb upon the porch belong to you. You have planted them and seen them grow. When you are at work upon them, you are working for yourself, not for others. If there are children, there are flowers within the house and without. Buy a home.

A WISE LEGISLATOR.

He is successful because he has the manly courage to rise above all personal motives or interest and cast his vote and influence on the side of measures which will contribute to the well-being of his fellow-men. The good of the many, even though it proves injurious to the interests of the few, is the maxim of the wise legislator. But certain men will never admit the wisdom of this doctrine, any more than some selfish private practitioners will admit the superlative value of Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, because these remedies have injured their practice. Of course, no man in his right senses will pay a physician \$5.00 for a consultation, a bottle of bitters, a few powders, and a prescription, when one bottle of Dr. Pierce's Golden Medical Discovery and a bottle of his Pleasant Purgative Pellets, both costing but \$1.25, will accomplish the same result, viz: cleanse the liver and blood, regulate and tone the stomach, and impart a healthful action to the bowels and kidneys.

BRITISH AND FOREIGN ITEMS.

The Evangelists, Moody and Sankey, will hold meetings in Cleveland during October. Mr. Moody will spend the winter in St. Louis.

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

The German ships are imitating the British in disregarding the Japanese quarantine against cholera. The cholera is very destructive to life at Yokohama.

The principal Zulu chiefs have expressed a willingness to surrender to the British forces, and the prospects of an early peace are favourable. King Cetshwayo's new kraal of the cannon lost in the battle of Isandula has been recaptured.

CAPT. ADAMS, of the whaler "Arctic" gives out no spirit rations to his sailors, and finds hot coffee is much preferable to grog as a sustaining stimulant under extreme cold. Ardent spirits were not to be given to the crew of the Polar exploring ship "Jeannette," which has recently sailed.

THE "Fortnightly Review" judges that it would indeed be unpleasantly like hypocrisy, after excluding Byron from a grave in Westminster Abbey, to make room complacently for a Napoleon, whose name has been for ninety years the European symbol of retrogression, fraud, lawlessness, and bloodshed.

A PRESBYTERIAN minister, Rev. A. N. Wyckoff, has just completed a ride on horseback from New Orleans to New Jersey. He is the pastor of one of the Presbyterian churches of New Orleans, and travelled in this way for the sake of health. He came through Alabama, North Carolina, and Virginia.

PRINCIPAL TULLOCH, it is stated, is to be invited to London as Dr. Cumming's successor, and arrangements will be proposed whereby he may continue to discharge his numerous duties in Scotland by residing there part of the year. If he accepts the invitation, it is believed that the proposal for the erection of a Presbyterian church on the Thames Embankment, which was abandoned some time ago, will be revived under Broad Church auspices.

A GREAT movement has just been inaugurated against intemperance in Great Britain. It is the formation of a joint stock company, with a million of a capital in shares of one pound each, to provide temperance coffee-houses and temperance places all over the kingdom. The Archbishop of Canterbury is at the top of the list of clergy, and as many names followed in the prospectus, as advertised in the "Times," as nearly fill a column. The coffee-houses already established have done well, and it is quite expected that this new scheme will pay.

THE Philadelphia "Presbyterian" says: "Our naval officers have sometimes been accused of circulating stories, or giving opinions, unfavourable to foreign missions. Commodore Shufeldt, who has been cruising in the Ticonderoga along the west coast of Africa, gives a very different testimony. He writes specially of the work of the missionaries of the Presbyterian Board: 'Rev. S. H. Murphy has charge of the mission, with headquarters at the Gaboon river, assisted by several ladies and several native preachers. The mission embraces the schools at Batonga, Benita, Corsica Island and intermediate points, partly under the Spanish and partly under the French government. All the several branches are described as being in a flourishing condition, the total number of native children under tuition being four hundred, of whom forty are females.'"

CASES of persecution of Protestants in Spain are multiplying. Two agents of the Evangelical Continental Society are on trial—"the one for burying a person, at the request of the relations, in a cemetery which the priests claim as their exclusive property; the other for holding meetings in a village to which he had been invited." The latter has been twice condemned to imprisonment and fine on this charge, and is now awaiting the result of an appeal to the Supreme Court. Figueroa, an evangelist, was thrust into a dungeon for two days for holding a village service near Vigo. Two of Mr. Spurgeon's former students were assailed with stones, at the open instigation of the priest, as they were returning from a village where they had been preaching. At Camunas the authorities of the village seem to have decided on driving out all religious teachers. They have put the priest to flight, and the Protestant pastor is ordered to leave, on pain of death.

A NEW and beautiful Presbyterian church was lately opened at a cost of about £10,000, in Armagh, the primatial city of Ireland. The Rev. Dr. Donald Fraser, of London, preached on the occasion, and mentioned the following anecdote. After a sermon preached by him at the opening of a church elsewhere, a lady of fashionable position in society came to him. "Why should I have two watches while the house of God remains unpaid for?" He replied, "Really, I cannot tell why." She then said, "Well, I will give the better watch of the two toward the cost of the church." She did so, and a jeweller paid £52 for it, which was a sensible addition to the fund. Dr. Fraser added that at another collection, on the previous Sabbath, a lady who had not a piece of gold, and who did not care to give silver, took the chain off her neck and put it on the plate. She would lose nothing by that. They might say that these were impulsive women. Well, impulsive women might rise up to condemn illiberal men in the day of the Lord.

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CANADIAN PRESBYTERIAN HISTORY.

(Continued from page 725.)

this Synod, for the purpose of arranging terms of Union, with a like Committee on the part of the Synod of Canada, at the time of their meeting at York in August next.

5. *Resolved*, That the Clerk be instructed to furnish the Clerk of the Synod of Canada with a copy of the foregoing Resolutions, and request his opinion as to whether the Synod of Canada will probably be disposed to appoint a like Committee to meet with the Committee of this Synod to arrange the terms of Union.

In accordance with the spirit of these resolutions, the Committee therein named appeared at York at the meeting of the Synod of Canada, August, 1833, and had a conference with Rev. Messrs. Robert McGill, Alexander Matheson, Alexander Gale and William Rintoul, a Committee of the latter Synod, the results of which conference will be given in a future article.

NOTE.—I am giving the facts and incidents of the pioneer Presbyterian organization in Canada more at length than I intended, because I have personally been intensely interested in all the details, and because of the probability that many of the old documents and letters now in my possession will soon be scattered or lost, as so many have been before them. I am not writing a history, but only trying to gather up the fragments, and to preserve them for the use of the coming Presbyterian historian when he shall appear. It will require at least one more article to tell "what I know about" THE UNITED SYNOD OF UPPER CANADA; for which, now that my summer vacation is over, I will endeavour to furnish "copy" more promptly than in the past. H. S. M.

NOTES FROM NIAGARA.

Where the famous river from which it takes its name enters Lake Ontario, and enjoying the fresh breezes from both, stands the good old frontier town of Niagara. Easy of access by land or by water, beautiful and salubrious in situation, rich in historical associations beyond most Canadian towns, and furnished with good hotels, it presents many attractions to those in search of health or recreation. It is therefore pretty well known and requires no lengthened description from me. The tract of country in rear of it, commonly known as the Niagara Peninsula, is celebrated for fruit-growing. Its apples, peaches, quinces, and grapes are generally admitted to be unequalled, and are shipped in large quantities to the eastern sections of the Dominion.

PRESBYTERIANISM

occupies a prominent position in Niagara. Formerly there were two congregations, but they have been consolidated, and now the Presbyterians of the town and neighbourhood all worship in

ST. ANDREW'S CHURCH,

a brick building, well furnished, neatly finished, and rendered very attractive in appearance by a row of massive Corinthian pillars in front. The congregation of St. Andrew's dates from 1794, when services were held by the Rev. John Dunn, who resigned after a pastorate of two years, and was succeeded by the Rev. John Young in 1802. In 1804 a frame church was built, when Rev. Mr. Burns was appointed minister, who when the war broke out resigned, and resumed again in 1815. He died in 1824, and was succeeded by the Rev. Mr. Green, from Ireland, who afterwards joined the English Church. The next minister was the Rev. Mr. Johnston, who was succeeded by Rev. Mr. Fraser, who resigned at the end of one year, making way for the Rev. Robert McGill (afterwards known as Dr. McGill), who was ordained to this charge by the Presbytery of Glasgow. Dr. McGill, having been called to St. Paul's Church, Montreal, resigned in 1845, and was succeeded by the Rev. J. Cruickshank, A.M., who resigned in 1848. The next minister was the Rev. J. B. Mowat (now Professor Mowat, Kingston), who was ordained 2nd May 1850, and resigned in August 1858. Mr. Mowat was succeeded in the pastorate by the Rev. Charles Campbell, who as a scholar and preacher holds a high place. Mr. Campbell resigned in October 1878, and after a very brief vacancy the congregation gave a unanimous call to the Rev. William Cleland of Bradford, who was installed in March of the present year.

On Sabbath last the services were conducted by the pastor, who preached an able discourse from John v. 28, 29, the subject being "The Resurrection" which, the preacher shewed, could not be proved except by revelation. The preacher then at some length dwelt

upon the circumstances attending the resurrection, illustrating a number of important doctrinal points. In the evening Mr. Cleland resumed the subject of the resurrection when he delivered another excellent discourse which was listened to attentively.

It is gratifying to see that in this old town, which in days gone by was the scene of so many stirring events, Presbyterianism is to the front and holds a prominent place among the existing denominations. K.
20th August, 1879.

OBITUARY.

At Dalhousie Mills, in the 74th year of his age, Mr. George Munro, long a ruling elder in Knox Church in that village.

The deceased was a native of the Parish of Creich, Sutherlandshire, Scotland, emigrated to Canada about fifty years ago, and took up his residence in the Township of Lancaster, where he died. He was a blacksmith by trade, a craft which he followed for many years; but he retired twenty years ago after having amassed a competence which not only enabled him to educate his family, but to spend the evening of his days in retirement and freed from the cares of life.

If the grace of God were hereditary, Mr. Munro would have inherited the son's portion from both mother and father. His grand-mother was early left a widow; but such was her love and reverence for the good old custom of keeping family worship, that she addressed the father of the subject of this notice, then only nine years old thus, "now Gustavus we must follow the good old way, you will engage in family worship and I will teach you what to say." He instantly obeyed her. This son became, in after years, one of the most eminent laymen in the County of Sutherland. The writer knew him but slightly, having met him but once; but he can testify that he was held in the highest esteem by high and low, and God's people in that eminently religious society of Sutherland mourned when the grave closed but a few years ago over Gustavus Munro, when in his 95th year.

The son whose loss we mourn walked in his father's footsteps, and throughout a long and useful life kept himself unspotted by the world and his garments unpolluted by the flesh. He, like Timothy, knew the Scriptures from his youth; but he called no man his spiritual father, yet he admitted to the writer it was a sermon preached by Dr. McDonald of Fernintosh, that first drove him to a throne of grace in a way he had never before approached the Almighty. The text chosen was "Come thou south wind," etc., and was listened to by the young disciple while bare-headed and bare-footed. The late Dr. Angus McIntosh of Tain, was another of the servants of God whose preaching was evidently blessed to Mr. Munro.

His religious character was decided. Cherishing a becoming reverence for religion, he ever manifested a due regard for sacred things. Animated with a humble faith in the divine Saviour, he paid proper respect to the day of the Lord and the ordinances of the Church of Christ. His services as an elder, both in the more local duties of his office, and as a representative of the Session in the higher Courts of the Church, in which he usually sat from year to year as a member, are worthy of special notice.

His religious character was not of that demonstrative kind which appeals to the public eye and seeks to attract the notice of others—as a thing superadded to other accomplishments. It was rather of that eminently practical sort which quietly and unostentatiously influenced his course of conduct, and enabled him to give to its claims the response of an upright, exemplary, Christian life. He had been the subject of early religious impressions and was enabled to "lay hold of a covenant-keeping God," to use his own words, in a way he could not describe to the world. These impressions grew with his growth and strengthened with his strength into the confirmed habit of a life regulated by the precepts and hopes of the Gospel. Many who will read this brief sketch, will at once admit that we have not done him justice. The writer knew him but a short time. Those who knew him longer may, perhaps, supplement this sketch.

There are few ministers now in Canada, who were formerly connected with the C. P. Church, who did not know Mr. Munro, and many of them shared his hospitality, and enjoyed his edifying conversation.

He was pre-eminently a man of prayer, and to hear him in his native Gaelic address the Almighty was, to those who could understand him, no ordinary treat. His family bid fair to walk in his footsteps, and let us hope that the mantle of sire and grandsire has fallen on the amiable minister of Embro. H. L.

MINISTERS AND CHURCHES.

THE Rev. J. J. Cameron, M.A., of North Easthope, has accepted the call to St. Andrew's Church, Pickering.

ON Sabbath, the 31st ult., the Rev. Mr. Sym preached in Knox Church, Perth, in the absence of the Rev. Mr. Burns, who was then on a visit to the sea-side.

IT was a mistake of ours to say that the Rev. Joseph Elliot, of Cannington, lost his library in the recent fire. Nearly all his books were saved. His loss is still very heavy.

THE services in Cooke's Church, Toronto, on last Sabbath, were conducted by the Rev. Mr. Stewart of Clinton. The sermons were concise expositions of Gospel truth, and were well received by the congregations.

THE Rev. J. B. Edmondson, of Almonte, preached at Columbus (his old charge) to a large congregation last Sabbath week. He occupied the pulpit of St. James' Square Presbyterian Church in this city last Sabbath most acceptably.

THE Rev. Thos. Alexander, of Mount Pleasant, spent his holidays in visiting and officiating in his old spheres of labour, in Cobourg, Coldsprings, Baltimore, Bethesda and Percy. At his request a most interesting meeting was held on the evening of the 4th inst., in the old Presbyterian church, Cobourg, where he had officiated from 1834 to 1847, when he left on a visit to Scotland. For some years past the church has been closed. On the evening referred to, there was a large congregation present. After sermon by Mr. Alexander, one or two of the older members made a few remarks; after which Mr. Ballantine alluded to the peculiar circumstances in which they were met, to the changes that had taken place during the long period of thirty-two years since Mr. Alexander was minister of the church, and the lessons which their present meeting was calculated to teach. To Mr. Alexander himself the meeting was peculiarly solemn and interesting.—COM.

THE Presbytery of Miramichi met on the twentieth day of August, for the induction of the Rev. Peter Lindsay into the pastoral charge of New Richmond. The farmers were busy at this season taking in their abundant crops of hay. Notwithstanding that and the fact that the good people of New Richmond were in the midst of the excitement and enthusiasm caused by the presence of the Marquis of Lorne and the Princess the day previous, the attendance at the services was very fair. An excellent and suitable sermon was preached by Rev. A. J. Russell of Dalhousie, from Matt. xxi. 11: "This is Jesus the Prophet of Nazareth of Galilee." The Rev. T. Nicholson, of Charlo, N.B., then addressed the minister in very suitable terms, after which the Rev. G. Burnfield, M.A., of Brockville, Ont., addressed the people on their duties to their newly inducted pastor. Mr. Lindsay at the close of the service was welcomed by the people as they passed out of the church. Mr. Lindsay enters on his new field of labour with every prospect of abundant success. In his quiet parish, away by the sea, may the Lord bless His servant and people and refresh them with the Holy Spirit. The Presbytery received a kind invitation to dine at the homes of Mr. Hudson Montgomery and Mr. Campbell. We found Mr. Montgomery and his kind-hearted wife making every effort to add to the comfort of all the visitors. Both of them, as well as Mr. Campbell and many others take a deep and Christian interest in the prosperity of the congregation.—COM.

PRESBYTERY OF TORONTO.—This Presbytery held an ordinary meeting on the 2nd inst., Rev. D. J. Macdonnell, Moderator. Attention was called to the recent death of Rev. Dr. Willis, ex-Principal of Knox College, and a minute was adopted thereon, and ordered to be engrossed in the Presbytery Record. Also the Clerk was instructed to send a copy of the same to Mrs. Willis. Mr. David McLaren appeared for examination, with a view to his entering as a theological student of Knox College. A committee was appointed to confer with him, and agreeably to their recommendation, the Clerk was instructed to attest him to the Board of Examiners in said College. A call from Knox Church, Lancaster, addressed to Rev. E. D. McLaren of Cheltenham, etc., was produced and reported on. Rev. M. Macgillivray, of Scarborough, was heard on behalf of the Presbytery

of Glengarry. Messrs. Sharp, Mercer and Fraser were heard on behalf of the congregations of Cheltenham and Mount Pleasant. Mr. McLaren was then heard on his own behalf, who expressed his willingness to accept of the call. It was thereupon moved and seconded, to loose Mr. McLaren from his present charge, and instruct him to await the action of the Presbytery of Glengarry. In amendment it was moved to delay decision on this matter till another meeting of Presbytery, to be held on the 30th current. With consent of the Presbytery the motion was withdrawn, and the amendment, being put to the house, was carried unanimously. A paper was read from the congregation of Brampton, etc., setting forth a resolution passed at a congregational meeting to take steps for securing a colleague and successor to the present pastor. Messrs. McKinnon, McLure and Dr. Moore were heard as commissioners in support of the resolution. Mr. Pringle was also heard. And on motion made, it was agreed to appoint Mr. Breckenridge to moderate in a call as applied for, on the 16th current, at two p.m., due intimation to be made thereof on the two intervening Sabbaths. Reports were received from several of the congregations in the township of King regarding a re-arrangement of the same. This matter has repeatedly been before the Presbytery, and sent also for consideration to committees. At length it was resolved. 1. To unite East King with Aurora, and take steps for introducing Rev. W. Amos at an early date as pastor of the former in connection with the latter. (Rev. J. Dick was appointed so to introduce him.) 2. That the Presbytery take no action for the present in connection with Laskey. 3. That West King be left in the hands of the Home Mission Committee to be provided with supply. A committee was appointed, consisting of Rev. J. M. Cameron, A. Gilray, J. Hogg, and the Clerk, to hear discourses from theological students within the bounds, on subjects already assigned them, said discourses to be heard at Knox College, on the 1st of October; and if satisfactory, that the students be attested by the committee to the Boards of the Colleges concerned. Several other matters were attended to, of no public interest, and the Presbytery adjourned to the 30th inst. at eleven a.m.—R. MONTEATH, Pres. Cleric.

THE Anti-Tobacco Society has petitioned the French Chambers to prohibit smoking in the streets and cafes by youths under sixteen.

MEETINGS OF PRESBYTERY.

- GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.
- BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.
- KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.
- MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.
- BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.
- WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.
- SAUGEEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.
- GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.
- PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.
- PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.
- M. ISLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2.30 p.m.
- LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.
- PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.
- CHATHAM.—This Presbytery will meet at Windsor, on September-16th, at ten o'clock a.m.
- LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September at two p.m.
- HURON.—At Brucefield, on the second Tuesday of October, at eleven a.m.
- OTTAWA.—On Tuesday, Nov. 4th, at three p.m.
- QUEBEC.—At Melbourne, on Wednesday Sept. 24th, at half-past one p.m.
- BARRIE.—At Barrie, on Tuesday, 30th Sept., at eleven o'clock.—Presbytery's, Home Mission Committee, at Barrie, on Monday, 29th Sept., at seven p.m.
- TORONTO.—Tuesday, 30th September, at eleven a.m.

Births, Marriages and Deaths.

MARRIED.

At St. Matthew's Presbyterian Church, Woodlands, Ont., on the 3rd inst., by the Rev. D. L. McCrae, Mr. Edgar Markell of Osnabrock, to Lydia Jane, daughter of the late John Stuart, of the same place.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVIII.

Sept. 21. } THE CHRISTIAN CITIZEN { Tit. iii
1879. } 1-9.

GOLDEN TEXT.—"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."—Matt. xxii. 21.

HOME STUDIES.

- M. Rom. xiii. 1-7..... Powers ordained of God.
- T. 1 Pet. ii. 1-17..... Submission to rulers.
- W. Tit. iii. 1-9..... The Christian citizen.
- Th. Matt. xxii. 15-22..... The things which are Cæsar's.
- F. Matt xvii. 22-27..... Tribute paid.
- S. Tit. iv. 1-25..... A pattern of good works.
- S. Heb. x. 14-25..... Without wavering.

HELPS TO STUDY.

Amongst the various nationalities brought together "in one place" on the day of Pentecost to hear the Gospel for the first time "every man in his own language," we find (Acts ii. 11) that there were "Cretes," or Cretans—people belonging to the island of Crete, now called Candia, in the Mediterranean Sea. It is probable that some of these carried the good news to their native island, for when Paul and Titus visited it (i. 5) they found Christians there, though these were in an unorganized state and distracted by heresies. "To set in order the things that" were "wanting," Paul left Titus in Crete, and afterwards sent him the epistle which contains our present lesson, with very full instructions and advice as to what those things were which were wanting and how they were to be supplied. Of Titus himself there is little known. He is not mentioned in the Acts of the Apostles. From Galatians ii. 3, we learn that he was a Greek; from Titus i. 4, it is apparent that he was one of Paul's converts—"mine own son after the common faith;" and we gather from such passages as 2 Cor. vii. 13, 14; viii. 6, that he was one of Paul's most trusted co-labourers. In the passage which forms our lesson Paul tells Titus to remind the Christians of Crete of their duties as citizens, showing them that their profession involved good behaviour in all the relations of life, on the ground that although salvation is by grace and "not by works of righteousness which we have done," it is still none the less necessary that "they which have believed in God," to show their faith by its proper fruits, should "be careful to maintain good works." The following topical division may be adopted: (1) *The Duties of the Christian Citizen*, (2) *Salvation by Grace*, (3) *Good Works Maintained*.

I. THE DUTIES OF THE CHRISTIAN CITIZEN—VERS. 1-3.

True Christianity is not only consistent with but conducive to the highest patriotism and loyalty. The subjects of the kingdom of heaven are the best subjects of the kingdoms of earth; and, as a rule those countries in which true religion is most prevalent are the freest from political disorder. The Christian learns obedience in the best school, and the more faithful he is to his principles the readier he is to be subject to principalities and powers and to obey magistrates, so long as obedience to them does not interfere with the obedience which he owes to God. The Cretans were, in Paul's time, under the dominion of the Roman Empire, and in their heathen condition had the reputation of being an unruly people. It would also seem as if some of those who became Christians, but did not as yet properly understand the principles of Christianity, justified their disobedience on the ground that being now under law to Christ they were no longer obliged to render obedience to a heathen government. This error the apostle corrects by showing what the Christian ought to be in this respect—an example of order and good citizenship to his ungodly neighbours. The relations of Church and State are most clearly and beautifully defined in our golden text: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's. There is no proper or necessary cause for antagonism in this matter. The infraction of the rule in one or the other of its clauses has led to much trouble and even to much bloodshed. Cæsar—the civil ruler—has sometimes gone out of his sphere to legislate in matters of religion and of conscience, that is in "things that are God's;" while on the other hand, corrupt systems, professedly Christian, have, in God's name, claimed a power over temporal governments and a jurisdiction in civil matters for which they have no authority in the Word of God and which are properly among "the things which are Cæsar's." Intelligent and enlightened Christians have always resisted both of these encroachments and it was not without the shedding of the blood of many martyrs that our present civil and religious liberties were attained. Those who obey this rule yield their spiritual guidance and, their allegiance in religious matters, to God; they cheerfully obey the civil laws of the land in which they live, or if those laws are wrong they try to get them rectified by orderly and constitutional means; and they submit neither to Erastianism nor to Popery.

The apostle calls upon Christians to give their hearty support to any benevolent enterprise, national or local, that is calculated to be of real benefit to their fellow-citizens; and the promoters of such enterprises find that it is better to look for support to religious people than to those infidels who talk so much of their benevolence and love to mankind as being more than enough to make up for their want of religion; for it is the former and not the latter who are ready to every good work of this or of any other kind. Christians are instructed to speak evil of no man. "There is peculiar reason," says one, "why the Christian man should not be counted in among the great army of slanderers. He, at least, should be above scandal. Love for the souls of men should keep him from repeating stories to the discredit of neighbours, and from adding to them. He should act on the principle that every man is innocent until he is proven to be guilty. No man should be more bold, nor more kind, in rebuking evil to one's face, and no one so slow to speak of

it behind one's back. He should be known as the helper of every man who needs help, and not as a backbiter. One is not always justified in speaking evil of any one, even when he is speaking the truth. That sometimes is uttered with the malevolent feeling that is like to that which possesses a man when he assassinates another. Nothing but a good purpose will ever justify a man in speaking of the evil that he knows is practised by his neighbour—either the reclamation of the man, or the suppression of the sin, or both. On the other hand, the spirit of the direction, not to speak evil of one's neighbour, does not mean that one should make him out better than he is. That would still be 'speaking evil.' Christianity never countenances aught but honesty." To be no browers but gentle, showing all meekness unto all men. The true Christian alone is the real "gentle-man," not self-asserting or pugnacious but patient and forbearing; and this not from weakness or cowardice; it takes more strength and courage to be meek than to be resistant: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city" (Prov. xvi. 22). In the third verse: for we ourselves were sometime foolish, etc., Paul gives a reason why Christians should be gentle and forbearing to others. He includes himself in the list of evil-doers, and in so doing displays the very spirit of meekness which he commends. Christians are but redeemed sinners, and they remember what they formerly were. John Newton, a minister remarkable for Godliness and Christian devotedness, upon seeing a man being taken to Newgate to be hanged for murder, said "But for the grace of God, there goes John Newton."

II. SALVATION BY GRACE.—VERS. 4-7.

"All are sinners," says a modern preacher, "but there are two kinds of sinners washed sinners and unwashed sinners" and between these two kinds of sinners there is as much difference as there is between light and darkness. The washing is not superficial; it reaches to the heart, and is equivalent to being "created anew;" it is the washing of regeneration, and renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life. The washed sinner neither hates nor despises the unwashed. He knows that it is no merit of his, no works of righteousness that he has done, but the kindness and love of God, that makes him to differ; that he has to thank God for enabling him to do these same works of righteousness; that he is "justified freely by" God's "grace" (Rom. iii. 24); that it is "the grace of God that bringeth salvation" (Titus ii. 11); in short, that "salvation is of the Lord" (Jonah ii. 9).

III. GOOD WORKS MAINTAINED.—VERS. 8, 9.

Does the believer then expect to be saved irrespective of his own character and conduct? to continue in his sins, and become an inhabitant of that place into which no sin can enter? to trample the moral law under foot and get to paradise over its neck? to become obnoxious even to human laws, and enter heaven with a morality that is not sufficient to keep him out of gaol? By no means. Jesus came to "save His people from their sins. He fits them for heaven, not in spite of the moral law, but by sanctifying them up to the demands of the moral law in all its breadth and depth of meaning—that is by making them perfectly holy. Christ "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14). The believer does not, like the scribes and pharisees, rest his claim to heaven on his own righteousness, but still he knows that his righteousness must exceed theirs. And he would not have it otherwise. Through the "renewing of the Holy Ghost" he has been brought to hate sin, and to love holiness not only for the sake of the happiness which accompanies it but for its own sake. Paul directs Titus to affirm constantly that salvation is by grace, and to do so for the very purpose that they which have believed in God might be careful to maintain good works. There have been those who were afraid that the proclamation and acceptance of the doctrine of salvation by grace would lead to antinomianism, but Paul was not one of them.

The writer already quoted thinks the advice given in the last verse of the lesson peculiarly well-fitted for Sabbath school teachers and scholars. He says: "Many animosities have grown out of useless and profitless discussions in Bible classes concerning the authority of some minute precept, or of some trifling occurrence in Old Testament history. Such strivings never occur in regard to the great principles of the law, but almost invariably are over some insignificant matters that are not worth a lengthy consideration. 'They are unprofitable and vain;' just the opposite of good works, which are declared to be 'good and profitable unto men.' The arguing Christian is never a working Christian, and the working Christian never has the time, nor the inclination to waste his time, in a useless debate. Work gives a taste for spiritual food—argument is satisfied with a wrangle. There are many teachers who have been bothered with members of their classes who think it is an evidence of smartness to start questions that no one can answer, and thus involve the whole class in a senseless disputation. Here is an opportunity, out of the Scriptures, and without going out of the way to do it, to show them that such things are 'unprofitable and vain.'"

THE English Wesleyans have appointed a Committee to arrange for an Ecumenical Methodist Conference.

"THE HINDOO," a native newspaper published at Madras, India, says, "The last days of Hindooism are evidently fast approaching."

THE organ of the Irish High Church party has suspended publication. High-churchism has never been very popular among the Episcopalians of the Green Isle. There is so much of Romanism there that any imitation of it is not needed.

OUR YOUNG FOLKS.

"CROSS PATCH."

THIS was the nickname Helen's mates all gave her, and I'm sorry to say it was appropriate. She was interesting in many ways, but cross from morning till night, and though not in her teens, "crow's feet" already disfigured her brows. A voice originally sweet was fast becoming shrill and discordant, and rosy lips, from a habit of pouting, protruded far too much for beauty. She wondered why other girls were greater favourites than herself; why her mother's most intimate friends soon became weary of and indifferent towards her. Some of these ugly facts stared her in the face every day. Still she never stopped to reflect on the cause of such disagreeable effects, but fretted, fumed and scolded because everybody was having nicer times than herself.

She had a darling blue-eyed sister, golden-haired, sunny-faced, with a nature so genial and a disposition so lovable, her friends, old and young, called her "Sunbeam."

A regular duty of these two sisters was to wash up the breakfast and tea things each day, to relieve their mother who was burdened with many cares, but deprived herself of their assistance at other times that they might attend school.

One March morning a heavy sleet covered the ground. After breakfast, as Eva was feeding the poultry, Helen looked out of the window and noticed her sister's happy countenance as she stood with her flock of white Leghorns and Chillagongs around her; some of the tamest were eating crumbs from her hands. Although a pretty sight, it roused Helen's envy, and her cross spirit vented itself in scolding. "You lazy girl! Out there playing with those chickens! Come right in to your work!" Eva made no reply—only continued to smile and scrape at the dish she held in her hand. This was too much for "Cross Patch;" so she crept up behind Eva, and jerking her by the arm, exclaimed, "You naughty girl! Why don't you come in when I call you?" The plate was shattered to atoms—a small matter, however, compared with the accident that befel poor Eva, for she slipped on the ice in such a manner as to dislocate her hip and was carried into the house shrieking with pain. A surgeon was summoned, and all that love and skill could devise was done for her relief, but for hours her suffering was intense. This deplorable accident finally resulted in a disease of the hip, by which poor Eva was rendered a cripple for life! You may rest assured that Ellen was cured of her scolding; a terrible cure certainly, but a sure one. No one ever heard a cross word escape her lips again; but tears often filled her eyes, and her perfect devotion to her injured sister was attested by many delicate and loving attentions. Helen hunted the woods and the meadows for the earliest wild flowers; gathered baskets of tiny rocks, shells, lovely mosses, ferns and lichens; read and sang to Eva; caressed her tenderly as if trying (ah! so vainly!) to make amends for past unkindness. Helen could never be happy again. She wore a sad face

and her heart was sadder still, aching with bitter remorse and unavailing regrets.

The neighbours and school children clubbed together, and purchased a comfortable invalid's chair for their little favourite Eva, and during the pleasant spring days Helen took a mournful pleasure in wheeling her sister around the yard under the lilacs, the rose bushes, the cherry and apple trees. Grateful smiles were her sweet reward, for Eva's was a forgiving heart, and though a daily sufferer during the few years she lived, the little invalid was ever patient and uncomplaining. Persons often remarked, "What a pity her bright young life should have been thus overshadowed!" They could not see that darker, invisible cloud which brooded over Helen's spirit, Helen's home, Helen's life, and all the sad result of a needless display of ill-temper. Dear children, never scold! Never ill-treat a brother or a sister. You know not the sorrow it may cause. Be "sunbeams," like Eva, if you would be loved, lovely and happy. "Little children, love one another."

"BIMEBY."

I HAVE a little friend whom we call "Bimeby," because he always says, "By-and-by," when he is asked to do anything. He will get up by-and-by; he will learn his lessons by-and-by; he will bring in wood for his mother, or go to the store for her groceries by-and-by.

A great many troubles come to him and to his friends from this bad habit of putting off his duties, and not long ago, it was the cause of a very serious misfortune.

One morning when the ground was covered with ice, little "Bimeby's" mother said:

"Jack, I want you to sprinkle some ashes on that icy place by the back door."

"All right," said Jack, "I'll do it by-and-by."

"But you must do it right off," said Mrs. Harris; "somebody will fall there, if it is neglected."

"Yes, mother," and "Bimeby" started off to get his sled that he had lent to the boy next door, thinking that five minutes' delay could not make much difference.

Just about that time, Mamie, Jack's four-year-old sister, begged to go out and play in the yard.

"It is so shiny out," she said, "I guess it's most like summer. And mebbe I shall find a fower peeping up somewhere."

So her mamma put on her little rubber boots, her warm cloak, and hood and mittens, and let her go out with her tiny sled.

Poor Mamie! She clambered down the steps, laughing and cooing to herself, and talking about the "fowers." But all at once she uttered a loud cry of fright and pain. She had slipped upon "Bimeby's" ice, and broken her arm.

Then came the surgeon to torture the little soft, fair arm, and long days of weariness followed, days of great care and anxiety for the household, and all because one careless boy put off obeying his mother for a few minutes.

One day when Mamie lay asleep, and Jack sat sadly watching her, Mrs. Harris said some very serious words to "Bimeby."

"If I could take my choice," she said, "I would rather be blind, or lame, or deformed, than to be under the control of the habit of putting off. Such a habit steals away the very best of life; it mixes up our work and our pleasures, till there is no good result from either—till we do nothing and enjoy nothing. And I need not tell you that such a habit makes endless troubles for all our friends. Think of the suffering you have caused your little sister."

The tears rolled down Jack's cheeks.

"I know you do not mean to make trouble and sorrow," added the mother, "but you always will until you learn to do your duty at the right moment—that is, at the first moment possible."

"Bimeby" took the lesson to heart, and his friends hope that they will soon have reason to change his name to "Right-off."

DON'T, BOYS.

DON'T be impatient, no matter if things do go wrong sometimes. Don't give the ball a kick and send it into a mud-puddle, because it would not go straight when you threw it. Do not send the marbles against the fence, and thus break your best glass alley, because your clumsy fingers could not hit the centre. Do not break your kite-string all to pieces, because it will not come down from the tree at the first jerk. It will take you three times as long to get it down afterward. Do not give your little brother an angry push and a sharp word if he can not see into the mysteries of marble playing or hoop rolling at the first lesson. You were once as stupid as he is, although you have forgotten it.

What in the world would become of you if your mother had no more patience than you? if, every time that you came near her when she was busy, she thrust you off with a cross word? Dear, kind, loving mother, who never ceases to think of you, to care for you, who keeps you so nicely clothed, and makes such nice things for you to eat—what if she were to be so impatient that you would be half the time afraid to speak to her, to tell her of your own troubles at school or at play? Ah, do not grieve your mother by your impatience and your crossness.—*Selected.*

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He then took the younger children out. They remained about the house till morning, wrapping their feet up in some blankets to keep them from freezing. They waited till noon the next day for their parents to come, and they not doing so, the little fellow put the two smaller ones on a hand-sled and hauled them down to their grandfather's, four miles distant.—*Northern (Mich.) Tribune.*

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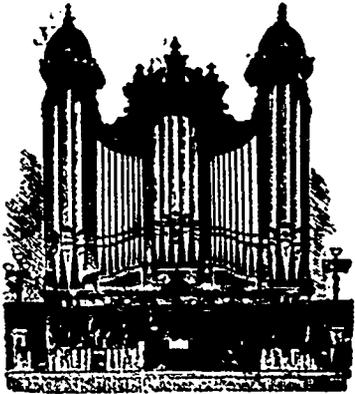
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STREET PRICES.—Wheat, fall, per bush, \$0 98 @ \$1 00—Wheat, spring, per bush, \$0 94 @ \$0 96—Barley, per bush, 47¢ @ \$0 50—Oats, per bush, 36¢ @ 37¢—Peas, per bush, 36¢ @ 37¢—Rye, per bush, 34¢ @ 35¢—Dressed Hops, per 100 lbs, \$3 50 @ \$6 00—Beef, hind quarters, \$2 00 @ \$2 00—Beef, fore quarter, \$2 00 @ \$2 00—Mutton, per 100 lbs, \$2 00 @ \$2 00—Chickens, per pair, 25¢ @ 30¢—Ducks, per brace, 45¢ @ 50¢—Geese, each, 40¢ @ 70¢—Turkeys, 75¢ @ \$1 50—Butter, 10 rolls, 14¢ @ 16¢—Butter, large rolls, 11¢ @ 12¢—Butter, tub daisy, 10¢ @ 11¢—Eggs, fresh, per dozen, 11¢ @ 12¢—Eggs, packed, 8¢ @ 9¢—Apples, per brl, \$1 50 @ \$2 00—Potatoes, per brl, \$0 70 @ \$0 80—Onions, per brl, \$2 25 to \$2 75—Hay, \$7 00 to \$10 00—Straw, \$6 50 to \$7 00.

TRY THEM YOURSELF.

Palo, Iowa, Michigan, Feb. 27, 1879.
 Messrs. Craddock & Co.
 Gentlemen: Fifteen years ago I used your three remedies with grand success, and now write to ask if you are still in business, as I want more of those EAST INDIA REGULATING PILLS. After twenty years suffering with Chronic Constiveness, they entirely cured me. I now want them for a friend. Answer at once.
 CHARLES A. HAWLEY

Burlington, Franklin, Ala., Jan. 15, 1879.
 Please mail me two boxes of Dr. H. James' East India Regulating and Purifying Pills. I have been using them for some time, and feel that they have raised me from the last stages of Consumption. Enclosed are \$2 50 for the same. What deduction can you make for larger orders? Respectfully,
 J. R. COX.
 Eighty pills in a box, each pill a dose. Sent by mail, prepaid, upon receipt of \$1 25. Ask your drug gist for Dr. H. James' EAST INDIA REGULATING PILLS, or send to us direct.
 CRADDOCK & CO., 103 1/2 Race St., Philadelphia, Pa., Importers of Eastern Remedies.

THE PRESBYTERY OF
 BARRIE having instructed its Home Mission Committee to obtain an ordained minister and another labourer for mission work within the bounds, the Committee desire to correspond with parties willing to engage in this employment. Applications received till Saturday, 27th September, by
 REV. ROBT. MOODIE, Stayer.

1879. AUTUMN. 1879.

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BRITISH AND FOREIGN GOODS
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Ticks, &c.
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 The Celebrated English Magnetic Appliances
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TORONTO EXHIBITION, 1879.

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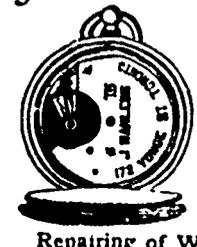
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