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NOTES OF THE WEEK.

THE Pan-Anglican and Pan-Presbyterian Synods having been held, a Pan-Methodist conference is now suggested.

WE have just received a very interesting letter from Rev. K. F. Junor, giving an account of his safe arrival in Formosa and of the prosperity of the mission there. It is too late for insertion in this week's issue, but will appear in our next.

PROFESSOR MACLAREN begs to acknowledge the receipt of ten dollars from "A Friend," Vankleekhill, for the Formosa Mission. The letter containing this remittance having been sent to the Dead Letter Office, Ottawa, was not received until a considerable time after its date.

REV. W. DICKSON, in reporting on Sabbath schools to the recent Scotch Free Church General Assembly, stated that the Scottish Sabbath school teaching went back of Robert Raikes, certainly as far back as two hundred years. Trace of it was found in the old session records of Dalgety, and the martyr John Brown it was known taught a Sabbath school at Priesthill.

THE eighth annual convention of the Ottawa Valley Sabbath School Association was held in St. John's Church, Almonte, on the 27th, 28th, and 29th ult. There was a large attendance of delegates, and some of the meetings were well attended by the general public. Many important topics were discussed, and many interesting and instructive addresses delivered—among others, two addresses by Rev. Prof. McLaren, Toronto, who happened to be present.

REV. DR. ASHMORE, a Baptist missionary in Swatow, China, writes to the "Examiner and Chronicle" that at one of the remote inland stations of the Scotch mission, an infuriated crowd rushed into a meeting of the Christian converts, attacked and fearfully beat six of the eight who were present, and then pursued two who had escaped. One of these was the principal agent in introducing the new religion, against whom they were especially incensed. They dragged him out of the village, beat him till he was senseless and then cut his throat. The case has been laid before the English consul.

A CORRESPONDENT of the "Herald and Presbyter," writing from San Francisco, says: "Our Sabbath on this coast is European rather than Puritan. It is the day for parades, processions, etc. As our Constitutional Convention is to meet soon, an effort is being made by ministers and others to secure a section in

the new organic law, recognizing the right of every one to a weekly day of rest, and requiring the legislature to enact such laws as may be necessary to protect this right. We are not very sanguine of success, but we shall do what we can to redeem the Lord's day from the present fearful desecration."

BISHOP WHITTAKER (Protestant Episcopal) of the diocese of Nevada has been giving the Nevada newspapers some queer stories of his experience in a recent tour through the towns of Tybo and Ward. At Tybo he could get no building to preach in but a gambling house, and in response to the Litany, instead of "Amen," an excited listener, with his pantaloons stuffed into his boots, cried "keno." At Ward a horse-race had been announced for the afternoon, but at the bishop's earnest request the racing was postponed till the religious services were over. The whole congregation went from the church to the race-track as soon as the sermon was finished.

THE London Sunday School Union has issued its seventh call for a time of special prayer and thanksgiving for Sunday-schools. The days named are the 20th and 21st of next October, and the request is that Christians all over the world will observe them. On Sabbath, the 20th, sermons are to be preached by clergymen who feel a particular interest in the Sabbath school work. While the suggestions of the London Sunday School Union have in some places been cheerfully and thoroughly complied with, there are a great many churches and Sunday schools which have taken no notice whatsoever of them. An urgent appeal is now made for a general expression of interest.

INFORMATION has been received at the Mission House, in New York, of the atrocious murder of three Moravian missionaries near Lance-a-loup, in Labrador, recently. The missionaries were found dead and covered with frightful wounds in their new house at the above locality. The fact that wines and spirits, which were kept at the mission house for medical purposes, and a considerable quantity of canned meats and vegetables, were missing, led to the necessary conclusion that the crimes were perpetrated by what are known as the "lazy gangs" among the Esquimaux Indians. Of late the missionaries have been engaged in a crusade against the extensive bartering of rum for fish and skins, which has been in vogue among the Newfoundland fisherman and the natives of Labrador.

THE London "Christian Globe" criticises at considerable length the proceedings and results of the Lambeth Conference, in England. In commenting upon the closing sermon by the Protestant Episcopal Bishop of Pennsylvania, it says: "But if the Bishop's splendid vision of the Church renewing her mighty youth like an eagle, and kindling her undazzled eyes at the full mid-day beam, is ever to be realized, she must be purged of much that hinders her onward march and stultifies her influence for good. All the exertions of all her laymen will fail to reconcile the masses of the people to the sale of livings by auction, compulsory funeral rites for dissenters, and the practice of Popish rites and ceremonies. When she has swept away all these from her midst, then, and not till then, will she have peace and prosperity within her walls, and find a place in the hearts and affections of the people."

THE first Syrian family that ever immigrated to this continent landed lately at New York. It consists of the parents, six sons and one daughter, who until 1860 lived in Damascus, but were then forced by the brutality of the Druses to take refuge in Beyrout. The father is master of several languages, and was professor of Greek and Arabic, and also a director in the college at Beyrout. He has taught most of the American missionaries the Arabic language. His two oldest sons are physicians. They and the fifth son, who is still a student, derived their medical knowledge from the professors in the American Protestant College in Beyrout. The third son is a shoemaker, and the fourth a tailor. They come to America to avoid the continual dangers to which Christians are exposed in Syria. They had to leave Syria secretly, as the Sultan does not approve of his subjects going to other countries. The passage occupied thirty two days, via Alexandria and Liverpool.

REV. R. A. FYFE, D.D., Principal of the Canadian Literary Institution, died on the 4th inst., at his residence in Woodstock. Dr. Fyfe had been in failing health for some years, but up to within a few days of his death had seemed no worse than at any time during the last year or two. He had recently returned from a vacation trip, and thought himself somewhat invigorated, and was looking forward hopefully to the recommencement of his labors in the college; but a few days before his death he was taken suddenly ill on his return from a short walk. At first his physicians thought there was no cause for serious alarm, but after a day or two his strength rapidly failed, and alarming symptoms developed themselves, with the sad result above stated. His loss has cast a gloom over the whole community, and is deeply regretted by a large circle of friends, to whom he was deeply endeared by long acquaintance and many noble and generous traits of character. The loss will be especially serious to the Baptist denomination, of which he has been for long years one of the most prominent leaders; and to the Theological and Literary College, which was originated by his foresight and energy, and has been most successfully carried on under his management.

THE Session of a Presbyterian congregation in Atlanta, U.S., passed the following sentence on one of its deacons, and the action of the Session was afterwards sustained by the Presbytery: "Whereas Mr. Frank E. Block having admitted before the Session that at an entertainment given by him at his residence in this city on the 27th December last, dancing, both round and square, was permitted, and having defended and attempted to justify the same, notwithstanding the deliverances of the Presbytery of Atlanta and of the General Assembly, which have both strongly enjoined upon Sessions the absolute necessity of enforcing the discipline provided in the Constitution of the Church against such conduct; and the said Block having gone further and denied the validity of said deliverances above referred to as unauthorized by the Constitution of the Church and the word of God; and having denounced the same as an unwarrantable usurpation of power on the part of said judicatories. It is therefore declared as the sense of this Session that the said F. E. Block be suspended from the privileges of church membership until he shall give evidence of repentance for this offence, and make promise of reformation for the future."

PASTOR AND PEOPLE.

ENTERTAINMENTS.

If there is a threadbare word it is this. Two years ago we all were sick of "Centennial," as applied to everything under the heavens, from soap and shoe strings, up to halls and churches. But that epithet finally died with 1876. The word of late years which seems expressive of the aim of church and of church activity—the word which will not die, though it bids fair to kill its author, is "Entertainment." The great end of the Church, particularly in our cities, seems to be merry-making. All winter long we were treated to entertainments. The ticket-seller met us everywhere. His hand-bills were scattered in the streets, fastened to horse-cars, and thrust in our pews on Sunday. His transparencies disfigured the lamp-posts, and his posters our fence. But, then, the winter is given to frolic, and we hoped with the summer to be rid of this religious nuisance—a device of the Devil to divert God's people from their proper work. No, we still are visited with the scourge.

Recently we heard a solemn sermon that left a deep solemnity on the audience. As soon as the benediction was pronounced, the voice of the senior deacon shouted, "Entertainment committee please remain!" At once little groups gathered, chatting over and planning for their "sacred" church fun and jolity. In the evening I attended another, and hoped there to have the hour to God. Alas, another disappointment! After a sermon of unusual and tearful interest, closing with an affecting appeal to prepare for judgment, notice of an "entertainment" was thrust into the preacher's hand, and as soon as the benediction was spoken, ticket-sellers were pressing their merchandise on the people. The spiritual influence of that hour seemed at once quenched, and the toilful work of the preacher thwarted. "Entertainments!" Is this the great work of the Church? Shall strength, and thought, and interest, and money, be swallowed up in the work of providing sports, and feasts, and hilarity, while the prayer-meetings are dying out and the lawful obligations incurred in church work remain uncancelled? Is not Christ again crucified among thieves? Pleasure-seeking on the one hand, and a money-grasping spirit on the other, stifle the life of such churches. We are not unfriendly to healthful out-door recreations and other legitimate diversion, but claim that Christ's Church is not an amusement bureau, and the all-absorbing aim of the professed Christian is not merry-making and frivolity. Has the world grown so grave and heedful of eternal realities that the Church must tickle it with fun and frolic? Is it the chief end of man to be "entertained," and life a butterfly dream? O, for a new outpouring of Pentecostal fire, with illuminating and consuming power to convert the unconverted in the Church, and bring back to her appropriate work those who are "the lovers of pleasure rather than lovers of God."—*Church Union.*

THE MINISTRY OF SICKNESS.

Can we afford to do without the illness which God permits?

We are very busy. The most pious and thoughtful are apt to neglect the tender offices of affection in the family. How seldom does the careworn father take his children on his knee, and divert his energy from business to paternal ministry! The united head of the household—emphatically the husband and father—should see to it, that the soul of the child becomes knit to the soul of the parent. How the Father of all doth draw us to His breast! The energy of Omnipotence seems almost absorbed in the task. The schemes of providence and grace, the numberless details of God's complicated government seem, in one point of view, but agencies in winning the hearts of men and knitting them to Himself. Here is the pattern for the human family. The parental relation was designed to have eternal fruitage. The truth of God is to reach the heart of the child through the character of the father and mother impressed upon the little one by loving contact. Yet how little of this spiritual contact there is in the average household!

Sickness comes. Behold the change! The father takes up the long neglected child. The little one has a rare vision of that parent's heart. At last the lad learns that his father genuinely and deeply loves him. The concealed character of the father, obscured so

long and so completely by the rubbish of earthly care and by harsh routine, emerges in bold relief.

Although perhaps stupified by fever or medicine, yet the heart of the child is touched, his judgment convinced. Not seldom more progress is made in one day of illness toward the high ends of parentage, than in a year of ordinary living.

Besides, the watcher by the bedside is himself profited. The care of the child, long marked more by the friction of government and the worry of annoyance than by delight, becomes a ministry of anxious affection. Worse annoyance than, in health, exasperated the harassed parent, now becomes but an agency of comfort. The hours of unrest, the interruption of chosen pursuits, are a willing sacrifice on the altar of paternal love. The heart reflects: suppose I were to lose my child? The reflection becomes a retrospection: how could I have suffered myself to be annoyed by my child's obtrusiveness, the very mark of its health? The fountains of affection are unsealed. The streams enlarge and flow more freely. Conscience is awakened. The judgment is moved. Resolves are made. There are prayers of penitence by the bedside. The child of God has experienced the blessed ministry of sickness! Think you that parent is not a better parent, a better Christian; think you that entire household has not caught a shower of grace, because of the cloud that is passing over?

Suppose it is the parent who is sick, who does not know that everything wears a new face at such a time? True, impressions may wear away. Possibly the excitement of fever may vitiate them by brilliant fancies which must vanish, as they should, being so unreal and false. It is true that illness offers poor opportunity for just reflection, and the determination of momentous matters. Yet, when one comes to convalescence, and even earlier, in many cases, permanent impressions of value are made upon the heart. The unreality of earthly things becomes strikingly apparent. The fitness of the highest style of life urges itself on the judgment. The false hurry of our common habit stands exposed as an imposture, and an imposition on the soul. Surely the heart is enlarged; the vision grows clearer, the judgment more accurate, the resolve more distinct.

Were this little all, yet who shall say that we could afford to spare the ministry of sickness! Surely illness is the minister of God for good, with a mission of high value to His children and to their households. Since we are frail, since the bustle of outward life so absorbs us in minor things, we need this gentle agency of correction. The words are as true as they are mild: "Before I was afflicted I went astray." Happy are we if we can add, "but now have I kept Thy word."—*W. W. F., in the Louisville Presbyterian.*

THE SUM OF THE WHOLE MATTER.

The Rev. J. A. Debaun, D.D., preaching a sermon on "Benevolence" before the General Synod of the Reformed Church, gives this as the sum of the whole matter, in general principles:

1. We belong, entirely and absolutely, to God our Saviour; all that we are belongs to God; all that we can do belongs to God; all that we have belongs to God; all that we get belongs to God. "We are not our own, for we are bought with a price."

2. It is our duty to be diligent in business, serving the Lord, that he may have his own with usury; we are to glorify God in our bodies, and in our spirits, which are God's.

3. According to the divinely wise advice of the Apostle, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," that we may know how much of our Lord's money he has entrusted to our care.

4. Let each one of us order his personal and family expenses conscientiously, with the distinct understanding that we are using our Lord's money, and are entitled to it only so far as it is honestly used for his sake.

5. Let us keep ourselves informed by every means in our power of the progress and necessities of our fellow-men, and especially of them that are of the household of faith, that we may know where, and in what proportion, our help is needed.

6. Let us pay due, and only due, regard to our personal sympathies and preferences; for these are a part of ourselves which belong, with all the rest, to the Lord.

7. Let us pay special attention to our denomina-

tional share in the Lord's work, for this is the part of His vineyard in which He has placed us.

8. When we see what is needed, let us conscientiously and gladly give the Lord His own.

9. Let us sedulously beware of the character and fate of Judas, who was a thief, and kept the bag.

"Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

"THE NINETY-AND-NINE."

A writer describes a scene which he once saw that brought our Lord's parable of the "ninety-and-nine" before his eyes.

"On the Aletusch glacier I saw a strange, a beautiful sight—the parable of the 'ninety-and-nine' reacted to the letter. One day we were making our way with ice-axe and alpenstock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between crevasses, and so passing from the pastures on one side of the glacier to the pastures on the other. The flock had numbered two hundred, all told. But on the way one sheep had got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately, one of the party had a field-glass. With its aid we discovered the lost sheep far up amid a tangle of brushwood on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier waste, (knowing they would stand there perfectly still and safe,) and went clambering back after the lost sheep until he found it. And he actually put it on his shoulder and 'returned rejoicing.'"

IRREVERENCE.

The irreverence which so sadly characterizes the age, intrudes itself into our public worship. There is need of attendance in some quarters to the injunction of St. Paul, "that thou mayest know how thou oughtest to behave thyself in the church of God." It is not reverent, on entering the church, to think no thought of Him whose house it is, to lounge in carelessly and settle in your seat at ease, without petitioning a blessing on yourself, your pastor, and your fellow-worshippers.

It is not reverent to come in late, thereby conveying the idea that church attendance is a privilege that may be just as well abridged, and that you care not for the opening services; nor is it fit when needfully detained, to pass up to your seat during prayer.

It is not reverent to gaze about, to criticise your neighbor's dress, to act in any way which indicates your mind is rather busied with your fellow-worshippers than with the business of the place.

It is not reverent to settle in unseemly attitudes and lounge at ease, forgetting you should worship God with both "your body and your spirit which are His."

It is not reverent to make the last Amen the signal for a hasty exit, or worse, to have made previous preparation that no time might elapse in securing overcoat or hat before a start.

But it is reverent to act as though your heart and mind were occupied with worship, as though, in short, you realized "The Lord is in this place; this is no other than the House of God; this is the Gate of Heaven."—*Our Church Work.*

BE not affronted at a jest. If one throw salt at thee, thou wilt receive no harm, unless thou hast sore places.

MEN sometimes object to the doctrine of the depravity of mankind. But the strongest teachings of the Bible and of the pulpit are more than confirmed by their own actions—by the conduct of the world itself. Every bolt and bar and lock and key; every receipt and check and note of hand, every law book and court of justice, every chain and dungeon and gallows, proclaim that the world is a fallen world, and that our race is a depraved and sinful race.

HE who ascends into the hill of God must have a pure heart, but he must also have clean hands. The hands soiled and stained with vice and crime are not such as will be grasped by those who are in waiting on the shining shore. But if the heart be pure, washed by the blood of Christ, and visited by the influences of the Holy Ghost, the hands—the outward lives—will also be pure, and there will be a double assurance of a right to enter the holy place.

OUR CONTRIBUTORS.

THE DIGNITY OF OBEDIENCE.

A PAPER READ BEFORE AN OPEN MEETING OF COLLEGE STREET PRESBYTERIAN CHURCH, V. S. M. A.

The Word of God, as revealed to us in the Old and New Testaments, supplies us with numerous illustrations of the pains and penalties of disobedience, and of the dignity and reward of obedience, which ought to serve for our guidance and encouragement. From the days of "righteous Abel" to the closing scenes of the life of Him who is the "Sun of Righteousness," we have forcible attestations that obedience to the will of God, and the natural laws and forces which He has set in motion for our welfare and usefulness on earth, carry with them a *dignity* which is the earthly part of that reward whose after part is in heaven. The highest and noblest illustration of the dignity of obedience is to be found in Phil. ii. 5-11, where Jesus our Saviour is held out to us as an example of perfect obedience, for "He made Himself of no reputation, and took on Him the form of a servant. He humbled Himself, and became obedient unto death." The dignity of this obedience is attested and rewarded by the Father, who hath "highly exalted Him, and given Him a name which is above every name, that at the name of 'Jesus' every knee should bow." This unparalleled example of humility and obedience in our Saviour, and the loving justice of God our Father as the rewarder of merit, should give us every confidence that any labor or sacrifice, if undertaken from proper motives, right principles, and mature judgment, will not be in vain, but will be successful in their object, and draw down from on high blessings spiritual and temporal.

Biography, sacred and secular, shows to us the dignity and nobility of consecrated service, either in the Master's cause or in philanthropic effort for the well-being and liberty of mankind at large. The obedience referred to, and which has a dignity peculiarly its own, has no relationship to that obedience which is impelled by fear, compulsion, or the love of money, but rather that noble characteristic which has the love of God for its foundation, and the God of love for its author. Servile obedience is akin to slavery, and entirely foreign to that "perfect love" which "casteth out fear" and "worketh obedience," and which is the ruling principle and incentive to noble effort, high-souled sacrifice, and laudable ambition.

The *motives* which draw forth the best and noblest examples of obedience among men, and add a dignity to the act, may be classed under three heads, viz. *Loving Obedience, Obedience through Gratitude,* and *Obedience to Constituted Authority.*

I. *Loving Obedience.*—The feeling of love, in its purity, is the highest and holiest incentive to obedience. Under its hallowed and benign influence labor is made easy, privation a pleasure, and self an entirely secondary consideration. It is a trait more or less common to humanity, savage or civilized, and wherever portrayed, calls forth the best feelings of the soul,—the wish is anticipated, the desire complied with, and the injunction obeyed,—and all with a willingness, zeal, and devotion, as lasting as its object. History, sacred and profane, public and private, abounds with illustrations of this. But a still higher and more heavenly experience is realized when the soul is filled and all aglow with love to God as well as man, and where this has been the ruling motive of obedience, what deeds have been done, what sacrifices made, and what privations endured! The noble army of martyrs who valued not their lives when put in the balance with obedience to the law of God and the dictates of conscience,—are a testimony of this. Love to God, and a desire to save souls, has led many a hero to leave home, friends, and lucrative positions in order that they might plant the standard of the Cross among the heathen, and cause the Sun of Righteousness to shine on the dark places of the earth, which hitherto were the abodes of horrid cruelty and superstition, but now heavenly harvest-fields, yielding golden sheaves of precious immortality to be gathered in at that great day when the Lord of the harvest will appear. Blessed will the reapers be who have listened to the Master's call and obeyed His voice:

Go work to-day! the fields are white to view,
The harvest truly great, the laborers few;
To you the call is given, Reapers, obey!
Work mightily, while yet 'tis called to-day!

The night approacheth, when no man can work,
And sin and vice do in the darkness lurk.
The fields are many, and the world is wide,
O'er trackless forests, deserts, stormy tide,
Proclaim THAT LOVE which makes all mankind kin,
And saves the soul though steeped in direst sin;
Which frees the captive, gladdens the oppress,
And leads the erring to the Saviour's breast;
Where pardoning mercy, love, and joy are given,
To make this earth a sweet foretaste of heaven!

But the dignity of obedience, proved from this high and consecrated standpoint, need not hinder us from looking nearer home, and in our very midst, for examples; for the life of every true Christian is a daily witness of that love which "worketh obedience." By its impulse the naked are clothed, the hungry are fed, and to the poor the Gospel is preached,—by its injunction in the working of the "Golden Rule," commerce is placed on a firmer and surer basis,—by its benign and compassionate influence Christian countries are noted for their philanthropic institutions, where the weak and helpless are protected, the erring reclaimed, and the guilty punished. What a glorious dignity is lent to the Christian's character when all his actions are in unison and accordance to the spirit of the "new commandment" of the Master to "Love one another;" and which, if taken as a rule of obedience, will encircle every act with a halo of light which is heavenly, and an influence for good as lasting as eternity!

II. *Obedience through Gratitude.*—This beautiful trait of character is somewhat akin to the former, and generally springs from some benefit received, some kindness rendered, or some word "fitly spoken," which fills the heart of the one to whom the service has been rendered with feelings of grateful solicitation to do a service that may in some way compensate for the benefit or good received. What a change for the better to all concerned would be wrought in many a home if the children but gratefully remembered the many acts of kindness rendered them at the hands of their fathers and mothers, and would seek, by grateful obedience to their loving commands, not only to show respect and honor to their earthly parents, but also to their Father in heaven, and thereby add dignity to an obedience which God has promised to reward by "length of days." We have all, more or less, felt the impulse of that obedience which springs from gratitude, though it seems not entirely confined to the experience of humanity, but even to permeate some families of the brute creation, such as the horse, the dog, and other domestic pets, rendered happy under the influence of human kindness, and which seek to show their gratitude in many ways of "dumb eloquence,"—none the less real or touching on account of their lack of speech. The faithful dog will die in defence of its master, or risk its life to do his bidding, and for a gracious smile will lick his very feet! A stranger to gratitude is generally estranged to every feeling which renders noble our human nature; and such a man may deservedly meet with abhorrence and contempt, and be allowed to suffer the "stings and arrows" of outraged humanity. What, then, will be our excuse if we, as professing Christians, neglect to do the will of Him who hath done so much for us, when we are very ready, and justly so, to condemn ingratitude in our fellow-men? The question is before each of us, and must be answered, either here by our willing obedience, or hereafter with the conscious blush of shame upon our face, and the judgment of the Master ringing in our ears: "I have called, and ye refused; I have stretched out my hand, and no man regarded; ye have set at nought all my counsel, and would none of my reproof; I will laugh at your calamity; I will mock when your fear cometh."—Prov. i. 24-26.

III. *Obedience to Constituted Authority.*—When God at first created man He gave him dominion and power over every living thing that then existed; and when others were added to the family of man, fathers and leaders, patriarchs and prophets were appointed for their guidance and government, and thus precedents were formed upon the principles of which nations arose, countries were populated, and conquests made, the strongest power generally dictating to and ruling over the weaker, either by force of arms or the sheer necessity of adverse circumstances; and thus even among tribes a law of precedent was established, and to-day the ruling nations of the earth can be counted on the four fingers of the hand. The bone and sinews of a nation's strength are centred in her laws, and in a wise recognition of constituted author-

ity by her subjects. A nation without proper laws and responsible lawgivers is open to anarchy, revolt, and rebellion, and a by-word among those nations whose laws are respected, whose lawgivers are revered, and whose franchised subjects are fully alive to the welfare of the State. It would be wisdom in a people to submit for a time to laws somewhat tyrannical, rather than, by undue impatience, stir up anarchy, which knows no law. The laws of a well-regulated nation, however, have power and influence over the meanest as well as over the highest of her subjects, protecting impartially the interest of all the rich as well as the poor, the strong as well as the weak, the makers of the law as well as the breakers thereof. But this state of security and stability can only be rightly sustained, and made permanently secure, by the individual realization of the obedience which every member of the community owes to *Constituted Authority.*

Without the strong arm of the law, regulating and protecting the affairs of the State, and dignified by loyal obedience in the people, peace and prosperity would soon be a thing of the past, commercial enterprise an impossibility, and the sacredness of human life a delusion. Our army heretofore our strength—would become an unwieldy mob. its watchword "Plunder and Rapine;" our cities, hitherto our honor and pride, would then become dens of infamy, and safe hiding-places for vagabonds and thieves.

This state of things, however, is entirely reversed where the influence of well regulated and responsible authority is felt and acknowledged. The whole system of government goes on with the smoothness and regularity of well-oiled machinery—not a screw loose, not a cog or pin wanting—everything answering to the conception of its author, and honorable success and prosperity is its certain fulfilment. In the working of this machinery all have their proper sphere, from the humble laborer in his lowly cabin, to the great statesman armed with power and fenced with authority. A king and a parliament would be a farce without a people to rule and govern; good laws, with none to obey them, would be a parody on national influence, and a burlesque on humanity.

Prominent places of preferment, either in a political, social, or commercial point of view, are prizes aimed at more or less by all, and it is only those who desire to rise that will rise, and having risen, their position can only be maintained by adhering to the laws and rules laid down by constituted authority, and thus is established a sliding-scale of rank and talent, which is at once a bond of security and a reward of merit.

In every sphere of human life there is a certain amount of honor and dignity, and by the recognition of this, "classes" in society are formed, within the circle of which happiness, and even contentment, can be obtained, but beyond which the daring adventurer generally feels himself uncomfortable or despised, unless it be that by a display of superior talent and application he has earned the right to rise. The law of obedience, however, must be understood and recognized if we would aim to rise—an obedience not only to the laws of God, but to the laws of nature and of man.

We are hemmed in on every side by LAW—even in our members there are laws which demand obedience, and the disobedience of which, in the light of reason and judgment, will bring sure and painful retribution. There is not an enviable position in life which has not been attained by strict obedience and application: our pulpits are only worthily filled by those who have obeyed the Master's call and recognize His authority as the Head of the Church; our armies are never more successful than when led to the field by men who have risen from the ranks by obedience and courage; as a rule, the successful merchant is he who has advanced, step by step, to his high and influential position by application and obedience to those in authority. The humbler the position, the more need is there to advance, and greater is the reward. A celebrated poet has said that "sweet are the uses of adversity," but it is only so to those who can perceive that there is a dignity in every position of life—even in the manly attempt to rise from the lowest by having a higher in view.

Ignorance is our birthright; and unless we are willing to practise obedience from our earliest till our latest breath, ignorance will follow us with its pains and penalties from the cradle to the grave. We are always learning; and there is no "royal road" to learning but by obedience—obedience not only to the

laws of God, but to the powers that be, and to which Providence and circumstances render us amenable. To master a profession, learn a trade, or excel in any honorable calling, requires self-denial, much study, and the practice of strict obedience to constituted authority. In this there is a dignity which makes the horny hand an honor, the self-made man an example for imitation, and an incentive to plodding perseverance. It is a false philosophy which asserts that obedience is cowardly, and teaches the pedantic fool to spurn the dictates of reason and friendship. The exceeding folly of such a course is exemplified in the growing ignorance of its deluded followers, and their general inaptitude to fill responsible positions in life.

What momentous issues sometimes hinge on the obedience or disobedience of those in authority or power, or obedience to the generous impulses of a noble nature. Brate John Maynard showed a heroic fortitude worthy of a martyr when he nobly stood at the helm of the burning ship, until she reached the shore, landing her valuable cargo of human souls in safety, and giving his body as a burnt-offering on the altar of duty and obedience. The noble charge of the Light Brigade at the battle of Balaclava, is another instance of heroic valor sacrificed at the shrine of constituted authority, which has never failed to claim the pity, admiration, and wonder of the world:

"Forward! the Light Brigade!
'Charge the guns!' Nolan said!—
Into the valley of death rode the six hundred.
Forward! the Light Brigade!
Was there a man dismayed?
Not though the soldiers *knew* some one had blundered.
Their's not to make reply;
Their's not to reason Why?
Their's but to do and die,—
Into the valley of death rode the six hundred."

"Obedience is better than sacrifice;" but when obedience and sacrifice are combined, what dignity and nobility crowns the act! Such was exemplified in the daily life of our Saviour, "who humbled Himself and became obedient unto death, even the death of the cross." He is our example, let us follow in His footsteps; and by learning and practising obedience, so glorify God on earth as to be enabled to enjoy Him in heaven.

—J. IMRIE.

PENSÉES.

"O Lord, our Lord, how excellent is Thy name in all the earth."

The balmy southern breeze now softly blows,
And with the blush of spring all nature glows;
The lily shows its beauty in the vale,
And buds fresh bursting scent the passing gale;
The trees aloft trim out their leafy boughs
On mountain side or where the torrent flows;
While all the warblers of the woods on high,
In echoing notes proclaim their wakened joy.
Mysterious life with silent power, anew
Gives back the perfect form and various hue,
And shows in all that's grand and fair abroad,
An impress most divine—the mind of God.
Great nature! loud thy thousand voices raise,
The Lord of vast creation, keen to praise.
O Thou—the great I am—the first, the last!
To Thee alike the present and the past,
The God who all things out of nothing brought,
When worlds on worlds rose glorious from thy thought;
Earth hears Thy voice and joyously again
Spreads all her loveliness o'er hill and plain.
While thus the earth and sky Thy glories show,
Shall one on whom Thou didst a mind bestow,
In pride, audacity, and folly cry
Thou art not God—till he believes the lie?
Believe! what did I say—ah! he would deem
Himself in happiness, could he but dream
He had a single truth on which to rest
His notions dark to sooth his troubled breast;
For still the shadow of an unseen hand
Sweeps o'er his soul, and whisperings of the land
Where life has found its last mysterious goal—
Startling with chill despair his boding soul.
The Infidel! shall I describe him?—lost!
For him no God; reason his only boast;
A mind adrift upon a shoreless sea
Beneath a starless sky—no guide hath he.
Is there some hazy coast in that abyss—
Some shadowy phantom land were dreams are bliss?
His fancy forms a being less divine
Than Athens worshipped at a nameless shrine.
His life a lie—I may not further go;
For who can tell the vastness of the woe—
Remorse, and malice, and the dark despair
Of those who spurn our heavenly Father's care.
As death to life, so is eternal night,
A chasm dire and deep, repelling light;
O vain to wish that fearful night were done—
Dread night of doom that hath no dawning sun.
Hark to the mournful voice of Him who wept
Beside proud Judah's walls while sinners slept:
If thou hadst known, even thou in this thy day
The peace that hovers near; no blessed ray

Of hope shall ever pierce thy darkened sight;
Thy Jay of grace hath set in endless night,
And yet how lovingly I fain would bring
All, all beneath the shelter of my wing.
I from the scorner turn; I may not stay—
A nobler theme invites me thence away.
In yonder vale, o'ercast by shady trees
That wave their foliage in the evening breeze
Where hid by mossy banks, the brooklet flows,
And setting day its last sweet radiance throws;
Behold a Christian in this calm retreat,
Who learns his Father's will at Jesus' feet.
What blessed thoughts inspire him, that invest
With charms unseen all nature to his breast.
True child of God, how blest; no tongue can tell
What holy raptures in thy bosom swell,
Whilst looking round on all things fair below,
Thou drinkest joys the world can ne'er bestow;
Father in heaven these are Thy works divine,
And I am Thine, and Thou by grace art mine.
While thus with rapt desire his heart above
To heaven raised in meek confiding love,
Earth's fascinations round his home may twine,
And all its glories on his dwelling shine,
But to the heart renewed all things are pure,
And lift the soul to joys that shall endure
What is the spring of all this pure delight?
That faith sublime, and that supernal light;
Transforming all that's temporal and seen,
Till things of earth assume a heavenly mien.
Say not, that from an empty name proceeds
That quenchless hope; a hope that ever leads
The principle within, that cannot die,
To soar with strong desire beyond the sky.
It may not, cannot be; how many bear
The Christian's name without his hope or fear.

C. C. A. F.

MISSION WORK ON THE UPPER OTTAWA. II.

MR. EDITOR,—My last letter took us as far as the Mattawa, one hundred miles above Pembroke. I arrived there on Wednesday about 1 p.m. Mr. Mitchell, the student sent to this field by the Montreal College Missionary Society, met me, and after dinner we set out together to visit the Protestant families of the place, amounting in all to upwards of a dozen. Denominational distinctions are here merged into this broad one of Protestants and Roman Catholics. The latter are largely in the majority. We continued at this work till the hour for prayer meeting arrived, which was well attended for the number of Protestants in the place. After the meeting we took a skiff and sailed between two and three miles to Mr. McDonald's, one of our well-known supporters here, on a beautiful calm night, over the smooth and tranquil river, reflecting in its clear depths the stars above us. Next day we resumed our visiting in spite of rain and finished it. The plan laid the previous evening included a visit to Lake Talon, twenty miles up the Ottawa, and we hoped to get a chance of going part of the way by canoe that afternoon, but in this were disappointed. We were hospitably entertained for the night at the Hudson's Bay post by Mr. and Mrs. Warnock, who are Episcopalian, but cordially support our cause, and laid us, as did others, under much obligation by their kindness. I think I may venture to say now as the result of my experience that hospitality is a distinguishing characteristic of the people of the Ottawa valley, and it almost seems as if the farther up you go the more marked it becomes.

Friday morning found us up and ready bright and early, hoping to get a good start for Lake Talon. But alas! "the best-laid schemes of mice and men gang aft a'gee." The morning was wet, and it was not till eleven o'clock, when, standing at a store door, chafing almost under enforced idleness, a little Canadian, that is, a Frenchman, suddenly rounding a corner with a canoe on his head, said, "Are you the gentleman going up the river?" "Yes," I eagerly said, and very soon we were at the river's brink, and arrayed in rubber coats, for it was still raining, all aboard. Our Frenchman, I should say, stripped his coat, for men accustomed to the river appear rather to enjoy a wetting. This was my first experience in birch-bark canoeing. It was not very assuring to hear our voyageur say that "he did not know very well how to manage a canoe and was not very certain about the river." However, he took the stern paddle, Mr. Mitchell the bow, while I sat between in our craft nine feet long, on the soft side of a bit of pine plank about nine inches in length and four wide, holding an umbrella and having in charge her Majesty's mail. This river is very much broken by rapids, and every few miles we came to a portage. Our guide and captain hoisted the canoe on his shoulders and carried it, while Mr. Mitchell and I took charge of the other impedimenta through the wet grass, under the dripp-

ing trees, over the huge boulders, etc. This had to be repeated some eight or ten times in the course of the twenty miles, and soon our feet and legs were soaking wet, and the rain kept persistently falling. Some of these rapids are very pretty indeed, and most of them have names that are either legendary or happily descriptive, for example, Le Fleur, La Rose, Le Grand Paressaux, La Chute de Talon. This Chute de Talon presents a most striking combination of the romantic, the weird, picturesque, and wild. It must at some time become a great attraction to tourists. My *compagnon de voyage*, Mr. M., compared it to the well-known Trossachs in Scotland. We reached it in the evening, and whether it was from the color of the water itself being like its rocky banks, or the particular way in which the fading light fell upon it, it appeared to be so perfectly transparent that it was impossible to mark the line where its surface touched the rocks which shut it in on both sides, and distinguish that above from that below the water. This was our last portage, and, over it, we were on Talon Lake. Our destination for the night was soon in view, and very soon, too, we were at it—a log house, substantial, roomy, tidy, hospitable, and every way inviting. The good lady, with anxious haste, provided dry clothing for us from head to foot, and speedily we looked anything but clerical. No matter, we were comfortable. The supper was bountiful and tempting and our appetites were sharp, so that I need not say our onslaught was most determined, persistent, and destructive. Arrangements were meanwhile made for a meeting next forenoon two or three miles up another river. Some twenty persons, old and young, accordingly came together next day in a more humble log dwelling, and we had a service into which my whole heart went. Never have I been more touched at the singing of these simple, affecting words:

"Nothing in my hand I bring,
Simply to Thy cross I cling,"

than in that humble abode, with these humble, plain people, in that secluded, lonely place so far away from the busy haunts and the grandeur of city churches and cathedrals' dim religious light. The ordinance of baptism was dispensed to three children. On the way back, within about two miles of the village, we had religious service with a Presbyterian family, baptized a child, and reached the Mattawan safely about ten on Saturday night. Sabbath morning early we rowed up to Mr. McDonald's to prepare for church and got back just in time. A goodly number of people for the size of the place was gathered together. Preached twice, took charge of the Sabbath School, baptized two children at the forenoon service, and three in three separate houses in the afternoon and evening, and left at half-past six on Monday morning. In going up I had promised, if time allowed, on my return to hold a service with the family at Deux Rivières; while waiting for the boat from below, the family and passing travellers gathered and we had prayer and the reading and exposition of the Scriptures. Des Joachims, sixty miles from Mattawan, was reached that night. Next day at noon, I started to visit the lumbering depot of Hamilton Bros., twenty miles through the forest primeval the whole way. We passed but three houses, two at least, all, I suspect, being Roman Catholics. The road was an ingenious mosaic of small stones and large ones, rocks, roots, and corduroy, uphill and downhill, the roughest it has ever been my lot to travel. At the end of it the first impulse was to enter upon a vigorous process of self-examination to see if no part had been shaken off by the way, and you were really all there. Our course had taken us for most of the way along the bank of the Des Moines river, which at short intervals all along expands into small lakes—a feature characteristic of the rivers in this hilly region. These streams are invaluable to the business of the country, as they afford a means of floating down the timber which constitutes the wealth of the Ottawa. My driver and host was Mr. Grant, who is the agent of the firm, and has been with them from boyhood. Mrs. G. is a member of the Pembroke church, and hence the special reason of my visit. At a turn in the road you come suddenly in sight of a beautiful valley quite surrounded by hills of various heights and rugged outline, so perfectly retired from the world and peaceful-looking that you might expect almost to find here another Rasselas. In this valley is a farm of four hundred acres farmed in the very best style, and such as I have seen nowhere else in all this part of the country. It is one of six—some of which are even better than this

—belonging to the company, and dispersed over timber limits covering about eleven hundred square miles. Quite a large number of hands are constantly employed on the farm, and the buildings of various kinds present the appearance of a little village. In the forenoon a religious service was held with about twenty persons, including the heads of the two households, their domestics, and the children, down to the infant carried in the mother's arms and dedicated to God anew at this time in the solemn ordinance of baptism. In the afternoon we again started for the outer world, this time in a lumber waggon, as some loading had to go along; and oh! the road—the jolting up and down, the pitching from side to side—*horribile dictu!* On Thursday I again reached home after an absence of twelve days, having travelled at least three hundred miles by land and water, by steamboat and boat without steam, by canoe, by stage, buckboard and waggon, preaching, visiting, and dispensing the ordinances, glad indeed and thankful for what I had been enabled to do in the cause of Christ, but not greatly rested after all; with my sense of the need of all this field greatly deepened, and my interest in it also greatly deepened; wishing that I myself could do more, that our Church had more laborers of the kind needed for such work. I had hoped to give in this letter some detailed account of the extent of this mission-field, to make some suggestions with respect to its working, but I find I must again close by saying “to be continued.” Meanwhile, what has been said will serve to give some idea of the kind of work to be done here, and how it has to be undertaken, and this I trust will not be without interest to many to whom everything pertaining to the advancement of our Church and the work of the Lord is very dear.

W. D. BALLANTYNE.

ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XV.

His Grace says, “sin is remitted in baptism” (page 44). This means that baptism, of itself, takes away sin. In support of his statement he quotes the following passages: “Do penance and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost” (Acts ii. 38). “Rise up and be baptized, and wash away thy sins, invoking His name” (Acts xxii. 16). Infants, however, cannot either repent—for such is the proper meaning of the word translated “Do penance”—or call on the name of the Lord. The passages quoted, therefore, prove that baptism does not, of itself, take away sin. If sin be remitted in baptism, how was it that Peter said to Simon Magus, whom he had himself baptized, “I perceive that thou art in the gall of bitterness, and in the bond of iniquity” (Acts viii. 23).

“Is baptism absolutely necessary to enter the kingdom of God?” (page 42). This is not the best of English. His Grace answers, “Yes; Christ has said so. ‘Unless a person is born again of water and the Holy Ghost he cannot enter into the kingdom of God.’” Our Lord cannot here speak of baptism. He had not yet instituted that ordinance. Besides, Nicodemus, to whom he was speaking, was so thoroughly ignorant of spiritual religion that, by the new birth, he understood a new natural birth. Had Christ meant baptism in the passage under consideration, He would certainly have stated His meaning so plainly that His hearer would at once have understood Him. But if baptism be absolutely necessary to salvation, how was one of the thieves who were crucified with Christ saved? He never was baptized. The Archbishop, no doubt, means to answer such an objection in the passage which immediately follows: “Baptism of desire at least is necessary. A person should wish to perform everything enjoined by our Lord.” What kind of baptism is that of desire? Doubtless his Grace means the desire to be baptized. That, however, is not baptism. As infants cannot desire to be baptized, those who die unbaptized cannot, according to his Grace, enter into heaven. All Protestants agree with his Grace in the second of the sentences just quoted.

“What become of children who die without baptism? *Answer:* Of these there has been no revelation in Scripture, but from the texts above quoted, they are excluded from the beatific vision of God, inasmuch as they have not been engrafted on Christ, and made partakers of redemption through Him. And Christ Himself said, ‘Except a person be born again of water and the Holy Ghost, he cannot enter the

kingdom of heaven’ (John iii. 5)” [page 44]. His Grace's composition here is of a very inferior quality. “What become” should be “what becomes.” That, however, may be a misprint. “Of these” should be “regarding these.” Who ever heard of a revelation of children dying unbaptized. “There has been no revelation” should be “there is no revelation.” (But if there be a revelation in tradition is not that sufficient?) “From the texts above, they are excluded,” should be “from the texts above quoted, it is plain that they are excluded.” How can the infants referred to be excluded from texts of Scripture, from the beatific vision of God? “Engrafted into” is better than “engrafted on.” But his Grace's theology is infinitely worse than his composition, bad though that be. It is most horrible. The Scriptures speak of only two places in the other world—heaven and hell. Now, he says that unbaptized infants are “not engrafted on Christ and made partakers of redemption through Him.” Therefore, according to him, infants dying unbaptized are eternally damned, owing, of course, to no fault of theirs, nor, it may be, to that of any one else. Take the case of still-born children. Infants are treated more severely than those possessing intelligence are. Such of the latter as die unbaptized shall be saved if they have had only “the baptism of desire.” But, though their parents may have desired to have them baptized before death, that does not in the least avail infants dying unbaptized. No wonder then, that, as his Grace says, “Catholics are so anxious to have their children baptized as soon as possible after birth.” Neither is it any wonder that the belief of the doctrine referred to leads them to perform certain abominable acts.

“Will mere pouring the water on the person to be baptized suffice for baptism? *Answer:* No. The person baptizing must say at the same time, ‘I baptize you in the name of the Father, and of the Son, and of the Holy Ghost,’ and have the intention of doing what Christ intended (Matt. xxviii. 19)” [page 43]. The Church of Rome allows baptism in cases of extremity by heretics, heathens or infidels. Of course, the last two cannot have “good intentions” when they administer baptism. Neither, of course, can the first, in the view of the Romish Church. But even though the ordinance have been administered by a priest, who but God and himself knows what his intention at the time was? This makes one's eternal state for weal or woe depend on the will of his fellow-creature. The doctrine of intention is taught by the Church of Rome regarding all her sacraments. I therefore defy Archbishop Lynch to prove that his father and mother were married, and that he was baptized and consecrated. I defy him to prove that either Pius IX. or Leo XIII. was consecrated. I defy him to prove that Pius IX. received extreme unction.

Let us now hear what he says regarding Confirmation. “It is the imparting of the Holy Ghost by the imposition of the hands of the Bishop, and by prayers and by anointing the forehead with holy chrism” (page 45). But if the Bishop have not been consecrated, or have not “a good intention,” the Holy Ghost is, of course—according to his Grace—not imparted. “This sacrament was given by the apostles.” They had no authority to *institute* sacraments. “Whatever was done by the apostles is continued yet in the Church, (Acts viii. 14, 15, 16).” Right, your Lordship's Riverince! So they are, and thousands uv things besides. By “the Church,” ye mane, uv coorse, holy Mother Church. The gift of the Holy Spirit in the instance spoken of in the passage just referred to by his Grace, was accompanied by the power of working miracles. In that spoken of in another passage which he quotes, it was accompanied by the power of speaking tongues, and prophesying, (Acts xix. 5, 6). How is it, then, that those who have been confirmed cannot work miracles, speak with tongues, or prophesy? Is it because the Bishop had not “a good intention when he confirmed them, and, consequently, they did not receive the Holy Ghost?” The “learned prelate” in support of what he says, quotes 2 Corinth. i. 22, “Who also hath sealed us and given the pledge of the spirit in our hearts.” Now, Paul here speaks of God as sealing us, and giving us the spirit. He says nothing, whatever, about laying on of hands by the Bishop, prayers, or anointing the forehead with “holy chrism.” His Grace applies to confirmed persons what Isaiah says regarding the coming Messiah in chapter xi. verses 2 and 3 of his book (page 46). Well then, if every confirmed person receive the Holy Ghost into his heart, not one is lost. The

Scriptures teach most plainly that not one who has been born again shall perish.

His Grace further says, “In the combat with the enemy of our salvation through life, we frail mortals require all the graces and mercy from God, through Christ and through the sacraments established in His church to enable us to triumph over the enemies of salvation” (page 46). Every day, we need help from God. He does not give us to-day the grace we need for to-morrow. All, therefore, priests, bishops, and so on, up to the Pope himself, should be confirmed every day. If the priests be the successors of the apostles, then, I maintain that every priest as well as the bishops has the right to confirm. If the Holy Ghost be given in His sanctifying power to every one who is confirmed, how is it that there are so many who, in more senses than one, are confirmed drunkards, liars, swearers, thieves, or prostitutes? In the sentence just quoted we have another piece of wretched composition. His Grace says “In the combat with the enemy of our salvation through life, we * * require * * to enable us to triumph over the enemies of our salvation.”

Let us now turn to what he says regarding Confession. To this subject he devotes nine pages. I shall, however, notice only a small part of what is contained in them, as I wish to bring these letters soon to a close, and I have to review what he says on other important subjects, such as Transubstantiation and the Unbloody Sacrifice. He says that “Catholics confess their sins to the priest because they are ordered to do so by the sacred Scriptures (St. James v. 16). ‘Confess your sins one to another and pray one for another that you may be saved,’” (page 46). If the people have to confess to the priest but he have not to confess to them, then they have to pray for him but he has not to pray for them. Christians are commanded to love one another, forgive one another, exhort one another, comfort one another, submit themselves one to another and seek each other's good, etc. This, according to his Grace, means only that the people must love the priest, forgive him when he has done them wrong, exhort him, comfort him, submit to him, and seek his good. But the Archbishop says that the command “Confess your sins one to another,” is obeyed, for the priest confesses to the bishop, and so on, up to the Pope, who has himself a confessor. But A, B, C, and D, do not confess their faults to one another, if only A confesses to B, B to C, and C to D. Here I pause, for the present, in my criticism on his Grace's little book.

Metis, Que.

T. F.

CONSUMPTION CURED.

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

MEETINGS OF PRESBYTERY.

HAMILTON.—Next ordinary meeting in Central Church, Hamilton, on Tuesday, Sept 17th, at 11 o'clock a.m. Also at Port Colborne, on the 19th, at 2 p.m., for the ordination and induction of Mr. D. Munro.

BRUCE.—In Knox Church, Kincardine, on last Tuesday of September, at 2.30 p.m.

HURON.—Presbytery of Huron will meet at Wingham, on 2nd Tuesday of October, at 11 a.m.

PETERBORO.—At Cobourg, on the last Tuesday of September, at 11 o'clock a.m.

CHATHAM.—The Presbytery of Chatham meets at Thamesville on Tuesday, the 17th Sept., at 1 o'clock p.m.

PARIS.—Presbytery of Paris meets in Zion Church, Brantford, on Tuesday, 17th September, at 2 p.m.

KINGSTON.—Next quarterly meeting of this Presbytery will be held in St. Andrew's Hall, Kingston, on Tuesday, 24th September, at 3 p.m.

OTTAWA.—In Bank street Church, Ottawa, on the first Tuesday of November.

STRATFORD.—In Knox Church, Stratford, on 24th September, at 9.30 a.m.

LONDON.—Next regular meeting in St. Andrew's, Sarnia, on last Tuesday in September, at 7 p.m.

BARRIE.—At Barrie, on Tuesday, 24th Sept., at 11 a.m.

SAUGEEN.—At Palmerston, on Tuesday, 17th September, at 2 o'clock p.m.

LINDSAY.—At Lindsay, on the last Tuesday of November.

GLENGARRY.—At St. Andrew's Church, Martintown, on Tuesday, Sept 17th, at 1 o'clock p.m.

BOOKS AND MAGAZINES.

Vick's Illustrated Monthly Magazine.

Rochester, N. Y.: James Vick.

Vick's September number contains the usual quantity of useful and pleasant information regarding the cultivation of flowers and plants—among the rest, a timely article on the climate and capabilities of the island of Cyprus. Pansies seem to be a favorite with the poets; the number contains two pretty little pieces in their praise.

The Tree of Life.

By W. O. Perkins, and A. Byron Condo. Boston: G. D. Russell & Co.

A new book of bright, attractive music, such as the book now before us, is always acceptable. It contains many pieces of a superior class, while the whole seems to be fresh, pleasing, and suitable for Sabbath schools. There are pieces for S. S. picnics, teachers' classes, adult classes, infant classes, S. S. concerts, temperance meetings, gospel meetings, etc.

The International Review.

New York: A. S. Barnes & Co.

The "International" for September contains: "The Cry of Labor—What Answer?" by President Chadbourne, of Williams College; "Only the Shadow of a Gourd," by Allan Brodrick, M.A.; "Ex-Premier Gladstone," by an American; "European Politics from the French Stand-point," by E. de Pressensé; "An Epidemium for Queen Mercedes," by Joel Benton; "Russia," by Karl Blind; "Pilgrim Caravans in the East," by Selah Merrill; "The Centenary of Rousseau," by Samuel Osgood, D.D.; "Recent Changes in American State Constitutions," by Wilmot L. Warren; "Mr. Stanley as an Explorer," by General F. F. Millen; "The Spelling of Shakespeare's Name," by Edward S. Van Winkle; Contemporary Literature.

Through the Dark Continent; or the Sources of the Nile, around the Great Lakes of Equatorial Africa, and down the Livingstone River to the Atlantic Ocean.

By Henry M. Stanley. Portraits, Maps, and Illustrations. Toronto: J. B. Magurn. 1878.

This is perhaps the book of the year. It is the record of a great stride in the progress of geographical knowledge. It removes the veil from a vast territory, formerly unknown; makes us acquainted with fresh phases of barbarism; introduces us to new tribes, with manners, customs, and institutions hitherto unheard-of; and relates, as matters of fact, adventures which in a work of fiction would perhaps be condemned on account of their extreme improbability. It determines the limits of great lakes and traces the course of mighty rivers; it measures the length of the Congo and brings within very narrow limits the long sought source of the Nile. Mr. Stanley's merits as an author should not be lost sight of in the glare of his fame as an explorer. Some of the enchanting scenes and thrilling incidents of his adventures are sketched very graphically, and his knowledge of botany and natural history seems to be quite extensive. He has enriched his book with a number of interesting pictures, which are particularly valuable because of their being faithful illustrations of the beautiful scenery of Central Africa, and of the manners prevailing among her savage tribes. The accounts of his arduous travels, and his copious maps of the great African lakes and rivers, will be especially acceptable to those who are interested in diffusing the light of Christian civilization over the broad extent of the "Dark Continent." Mr. Magurn, the Canadian Publisher of this work, has manifested considerable enterprise in bringing it out so speedily and in a style not inferior to that of the English edition. Considering the rich binding, the copious illustrations, and the elaborate and finely executed maps, the price is remarkably low. Mr. Magurn's is the only Canadian edition of this work. The other edition advertised is not another edition but another book—a hash of extracts from Stanley's letters to the "Herald," Baker's account of his expedition up the Nile, and other writings, connected by badly-written and inflated panegyrics and blundering geographical dissertations. It would be impossible within the limits of such a notice as this to give any idea of the contents of the book now before us. There is an introductory chapter covering almost everything worthy of notice which historians and travellers have said of the Nile country, from the time of Herodotus down to that of Stanley

himself. The rest of the book is occupied with an animated account of the great "Anglo-American Expedition," which under the leadership of Stanley, left Bagomoyo, in Zanzibar, on Feb. 17, 1874, and reached Boma, near the mouth of the Congo, on the 9th of August 1877, after spending 999 days, \$100,000, and 173 lives on the march.

BIBLE REVISION.

It is well known a number of the ablest Biblical scholars of Great Britain and this country are engaged in revising our present authorized version of the Bible. Just what is aimed at, however, or what is proposed to be done, is not so well known, and hence, probably, in the minds of many there has been from the beginning more or less of suspicion or prejudice in regard to the whole work. No man, probably, is better able to explain all this than the Rev. Dr. Schaff, of the Union Theological Seminary, New York, and who has been identified very actively with the movement from its earliest stages. For the satisfaction of our readers we will give a statement of the things sought to be done in it, as they are reported in the New York "Evangelist" from an address made by him recently in the West:

First. The aim is to have a more perfect translation, as may be readily made from a greatly improved text that may now be used, several hundred manuscripts of the Greek Testament having been discovered since our present version was made, under King James, between the years 1604 and 1611.

Second. It is to have errors of typography and grammar, which are often observable in our present version, removed, and inexact translations, which are found in many instances in the Bible, corrected.

Third. It is to expunge words that are obsolete, if they have a meaning that is not understood, and words which are still used though with different significations, such as *prevent* and *let* taken away and proper ones substituted.

Fourth. It is to have a new arrangement of the matter of the Bible made, so that the prose portions will be printed in paragraphs, as the sense shall require, and the poetical portions set in the form of poetry, according to the laws of Hebrew parallelism. In doing this the present division of the Bible into chapters and verses will not be given up or changed, only that they will be clearly and fully placed in the margin.

From this it will be seen there is not a change proposed that can in any way, probably, affect the sense of the Scripture, or the real meaning of the Holy Spirit. The only effort is to bring out in some words and passages more clearly, more truly, and more entirely, the mind of the Spirit. The lapse of over two hundred years, and the vast attainments in Hebrew and Greek studies, and especially in manuscripts of the Scriptures in that time, furnish, as never before, the facilities for having a version secured that will be worthy of the divine origin of the Bible—not that a new version as a whole is aimed at—but a corrected and improved one, to be, as it ever should, the best that can be made.

We may say that in the prosecution of their revisionary work the company engaged in it held their first meeting on the 30th of June, 1870. Since that time they have held fifty-two meetings, sitting 460 days, working six hours each day, and in that time have revised the whole of the Old Testament for the first time, with the exception of a part of Esther, Job, Proverbs, Ecclesiastes, Songs of Solomon and Daniel. They have been a second time through the Pentateuch. At their last session they completed the revision of the twelve minor prophets, and carried on that of Esther to the end of the second chapter.

This is the work of the British portion of the company. The American portion are equally busy and thorough, and the two will make as thorough revisions of each other's work, that thus every possible aid may be had to have the work as nearly perfect as the best intellects and labor of men can make it.

Dr. Schaff is quite confident the work will be given to the public in two or three years, and will be found to commend itself decidedly to the judgment and the good will of all.—*Christian Instructor.*

OUR customs and habits are like the ruts in roads. The wheels of life settle into them, and we jog along through the mire, because it is too much trouble to get out of them.

CURRENT OPINIONS.

DISCORD is, after all, not the worst thing in the world. Disobedience to God is a greater evil than discord among brethren.—*Christian Guardian.*

THERE are two tendencies in church as in civil government—toward too much and too little government. The two extremes are despotism and anarchy. That is the happy church that steers clear of both.—*Christian Observer.*

WE never could see how the belief in the near coming of Christ could create any new obligation or motive to duty, not enforced by the belief of the common truths of Christianity. The shortness and uncertainty of life render devout watchfulness and diligence the imperative duty of every follower of Christ.—*Christian Guardian.*

THE model woman described in the last chapter of Proverbs had her tongue under law, and a good one too. "In her tongue is the law of kindness." This is a royal law for the tongue—for the tongue of children, for the tongue of parents; a royal law for the tongue at home, on the playground, in business, everywhere.—*Church Union.*

A LETTER-WRITER speaks of \$5,000 ministers, and \$1,000 ministers. It would be curious to see the scales in which men are weighed, and the standard by which they are measured. It is doubtful whether the \$1,000 men would admit that the scales were true, or the standard just. Is there not a better way of estimating men than by the amount of salary they receive?—*Watchman.*

THERE never was a time when there was a stronger faith among Christians or more devoted activity in church work, and more real progress in building up the kingdom of Christ. It can not be denied that infidelity and skepticism in every form are more and more demonstrative and virulent, but their success does not keep pace with the progress of the gospel.—*Herald and Presbyterian.*

THE fact that so large a proportion of the inmates of our houses of correction, jails, penitentiaries, state prisons, etc., are incarcerated in consequence of crime committed under the influence of intoxicating liquor, is both startling and significant, and is worthy the most careful consideration not only of the Christian and the philanthropist, but also of the political economist.—*Church Union.*

WE may go back from phenomenon to law, and from law to antecedent law, and from antecedent law to primordial law; but at the end of the series we shall find God, the same God found by the philosopher that was found by the savage whose ignorance could not see the intermediate steps, and whose piety by a single bound reached the Great Cause, from whom under all philosophy or all credulity all must proceed.—*N. Y. Independent.*

RELIGIOUS conversation, if it be really conversation, and if it be religious, can hardly fail to be useful to all who take part in it. The wisest can often derive wisdom from the humblest and simplest. We learn in imparting. Our ideas and feelings become more defined as we express them. And often, in the contact of two minds, ideas are brought out that were not in either, as the sparks are struck out between the flint and the steel.—*National Baptist.*

THE high-pressure method resorted to in securing pledges for the payment of church debts is not a wholesome method. It is hard enough, in these days, to secure the fulfilment of obligations that are deliberately assumed; how hard it will be to collect some of these notes that have been made under great excitement, the churches will find when the notes come to maturity. The only principle on which such proceedings can be commended is that on which a pint of whiskey is sometimes given to a man who has been bitten by a rattlesnake.—*Sunday Afternoon.*

HERE is, therefore, as crooked a business as ever was in the world. An old missionary tells us that the Hindoos have a saying among them to the effect "That though we should soak a dog's tail seven days in oil and bind it with seven splints, it still will retain its crooked inclinations." This is the character of our traffic in strong drink. It has been soaked in the oil of mistaken Christian charity, and we are sure it has been bound with legal splints twice seven times, and yet it is to-day as crooked as before.—*Canada Christian Monthly.*

CERTAIN passions give a dark look to the countenance. How do they do that? Is it merely by a re-arrangement of the ultimate atoms of the skin and of the external parts of the eye? The astute materialist admits that certain emotions are accompanied by such displacements of the atoms of which the body is composed as permit the exterior of the countenance to reflect light only imperfectly. How is it that the bad passions thus relax us? It is incontrovertible that earthy passions give an earthy look to the countenance. The bestial man acquires an opaque and peculiarly repulsive complexion. . . . Men may be made of floss-silk, and have æsthetic luminousness in their faces, and yet no solar light. It is a wholly incontrovertible fact that an earthy look comes from an earthy mood, and a solar look from a conscientious.—*Joseph Cook.*

THE natural sciences in their second childhood are crooning baby songs. Great and learned volumes of physiology are devoted to proving by microscope and scalpel that what we have been in the habit of calling mind is nothing more than the register on the fibres of the brain of the molecular changes which it undergoes under nutrition, and that thought and consciousness and knowledge are but the twists, or bulgings, or currents in cerebro-spinal matter. And great schools of biology are devoted to the development of the chimera that by so-called evolutions nothing can become something, death can become life, and matter mind, and then that the life thus developed is not conscious and intelligent, but that it runs by clock-work, with wheels and cogs, self-wound up and automatically, in a manner that is at the same time intensely active and utterly inert. To this bewildering result, completely destructive of all our instinctive beliefs and contradicting all our innate certainties, does this science, grown mad and childish by too much study, try to lead us.—*N. Y. Independent.*

PRACTICAL PAPERS.

CHILDREN'S FOOD.

Milk, which has been already prescribed as a chief constituent of all forms of diet, from earliest infancy, is, scientifically speaking, animal food; but I now use these words in their popular sense, as including the flesh of animals with its juices. Medical writers have, perhaps, differed more on the question of the right time for commencing the use of animal food than any other point with regard to the management of children. While one recommends that meat should be withheld from children until seven or eight years old, another allows meat, gravy, and broth to be given as soon as any teeth have appeared. The variety of constitutions demand that all strict rules should be sometimes modified. There can be no doubt that children will often thrive well upon farinaceous diet, with milk, for a longer period than is commonly supposed; but when several teeth, including some of the grinders, have appeared in both jaws, nature indicates that the time of feeding by suction is past, and that meat may now be given with discretion. The system is now less sensitive, or less easily disturbed by moderate changes of diet; and, therefore, we are less exclusive in dietary rules, for the age under notice, and would allow more latitude to the judgment of parents and others who have to cater for children. We would, however, caution them against an excessive use of meat, and, especially against giving highly-seasoned animal food to children. Even now, when several of the grinding teeth have appeared, and, indeed, for the first three or four years, meat should not be regarded as the chief or indispensable article of diet, but rather as an addition, an assistance, and a stimulus. Light puddings (especially such as are made partly of milk) should now be given as the first course of a dinner for children, and should be followed by a little gravy, with light mashed, mealy potatoes. Broth or soup—the latter neither too concentrated nor highly seasoned—may now be given, with some farinaceous food added, such as toast, rice, macaroni. Meat, either beef or mutton, but the latter more frequently, may be next given, either roasted or boiled, and finely minced. Sameness in cookery should be avoided. When meat is boiled, the liquor, which contains valuable salts, should be preserved for broth. An egg, lightly boiled, may sometimes take the place of meat. Savory, or highly-seasoned meats—such as potted meats, sausages and stews made hot with spices—should not be given to children. Such a diet would vitiate the taste, diminish the appetite, and teach a child to refuse plain and wholesome food. While a child should by no means be compelled to eat what does not agree with his digestive power, he should be early taught to take what is placed before him. Meat should be well cooked, so as to be thoroughly done, and yet to retain the nutritious juices. Excessively fat meat is generally disliked by children, and should not be forced upon them. On the other hand, the rejection of all fat is nothing more than a habit, which had its origin in whim or fancy, and has been confirmed by yielding to it. This should be corrected, and a moderate share of the fat of meat should be taken. Of course, it will be less required if new milk and butter are freely used in the dietary, for these will supply fat. Other useful articles to supply this constituent of food are, drippings spread on toasted bread, and finely minced suet, in making light puddings. Children who dislike the fat of beef or mutton will often eat bacon, which, may, therefore, be occasionally given with some advantage. In cases where the aversion to the fat of meat is obstinate, while milk is readily taken, finely minced suet, boiled in milk, may be recommended.

THE POPULATION OF THE EARTH.

The fifth publication of Behm and Wagner's well-known "Bevölkerung der Erde" is just out, a few days too soon to contain the new arrangement in the East. Since the last publication of these statistics the population of the earth shows a total increase of 15,000,000, partly arising from natural growth and partly the outcome of new and more exact censuses. The total population is now set down at 1,439,145,300, divided among the continents as follows: Europe, 312,398,480; Asia, 831,000,000; Africa, 205,219,500; Australia and Polynesia, 4,411,300; America, 86,116,000. The following tables gives the latest results for the chief countries in the world, except the United States:

EUROPE.	
Germany, 1875.....	42,727,360
Austria-Hungary, 1876.....	37,350,000
Liechtenstein, 1876.....	8,664
Switzerland, 1876.....	2,759,854
Netherlands, 1876.....	3,865,456
Luxemburg, 1875.....	205,158
European Russia, 1872.....	72,392,770
Finland, 1875.....	1,912,647
Sweden, 1876.....	4,429,713
Norway, 1875.....	1,807,555
Denmark, 1876.....	1,903,000
Belgium, 1876.....	5,336,185
France, 1876.....	36,905,788
Great Britain, 1878.....	34,242,966
Faroes, 1876.....	10,600
Iceland, 1876.....	71,300
Spain (without Canaries), 1871.....	16,526,511
Andorra.....	12,000
Gibraltar, 1873.....	25,143
Portugal (with Azores), 1875.....	4,319,284
Italy, 1876.....	27,769,475
European Turkey (before division),.....	9,573,000
Roumania, 1873.....	5,073,000
Servia, 1876.....	1,366,923
Montenegro.....	185,000
Greece, 1870.....	1,457,894
Malta, 1873.....	145,604

ASIA.	
Siberia, 1873.....	3,440,362
Russian Central Asia.....	4,505,876
Turcoman Region.....	175,000
Khiva.....	700,000
Bokhara.....	2,030,000
Karategin.....	100,000
Caucasia, 1876.....	5,391,744
Asiatic Turkey.....	17,880,000
Samos, 1877.....	35,878
Arabia (independent).....	3,700,000
Aden, 1872.....	22,707
Persia.....	6,000,000
Afghanistan.....	4,000,000
Kafiristan.....	300,000
Beloochistan.....	350,000
China proper.....	405,000,000
Chinese border-lands, including Eastern Turkistan and Djungaria.....	29,580,000
Hongkong, 1876.....	139,144
Macao, 1871.....	71,834
Japan, 1874.....	33,623,373
British India without British Burmah, 1872.....	188,421,264
Native States.....	48,110,200
Himalaya States.....	3,300,000
French Settlements, 1875.....	271,460
Portuguese do.....	444,617
Ceylon, 1875.....	2,459,542
Laccadives and Maldives.....	156,800
British Burmah, 1871.....	2,747,148
Manipur.....	126,000
Burmah.....	4,000,000
Siam.....	5,750,000
Annam.....	21,000,000
French Cochinchina, 1875.....	1,600,000
Cambodia.....	890,000
Malacca (independent).....	209,000
Straits Settlements.....	308,097
East Indian Islands.....	34,051,900

AUSTRALIA, ETC.	
New South Wales, 1876.....	630,843
Victoria, 1876.....	841,938
South Australia, 1876.....	229,630
Queensland, 1876.....	187,100
West Australia, 1876.....	27,321
Tasmania, 1876.....	105,484
New Zealand and Chatham Islands, 1876.....	444,545
Rest of Polynesia.....	1,896,090

We have no space for details as to Africa. In 1877 Algeria had 2,867,626 inhabitants. The population of Egypt is now estimated at 17,000,000, and the equatorial regions of Africa at 44,000,000. Caffre-land North of the Transvaal is estimated at 1,000,000; Orange River Free State, 65,000; the Transvaal, 275,000; Natal (in 1875), 326,959 inhabitants; the Cape Colony, 1,148,462. In America the figures are but little changed from those of the previous issue of these statistics. Greenland (1876) is estimated to have a population of 10,000; Nicaragua (1877), 300,000; Brazil (1862), 11,108,291; Guiana (1875), 342,300; Ecuador (1875), 1,066,000; Peru (1876), 3,000,000; Chili (1875), 2,333,568; Uruguay (1876), 445,000; Paraguay (1876), 293,844.

HORSE-RACING AND ITS ATTENDANT EVILS.

We see from the flaming notices that fill our daily newspapers that our city is again soon to be the gathering place of the champions and patrons of what, in their own chosen vocabulary, is called "the turf." Horse-racing is a very ancient sport, and if it could only be separated from its accompanying evils, would probably be neither better nor worse than hundreds of other kinds of recreation. Unfortunately, however, the "evils" make the largest, and to a very considerable share of its supporters, the most attractive part of horse-racing. If betting, gambling, and the various

forms of attendant vice, were completely banished from this sport, it would be voted excessively dull, and would be at once abandoned by most of its patrons. And it is because of the exceedingly disreputable following which the race track has always gathered about it, that good men everywhere and in all ages have deplored its existence and warned the young especially against its dangerous fascinations and its power for harm.

It is a well-known fact that remarkable speed of motion in a horse is a most valuable marketable commodity. A few seconds of time gained on a mile race-track adds thousands of dollars to the selling price of the animal. The reason for this is not to be found in any increase in the intrinsic value of the horse. Seconds are sometimes very precious if a man is galloping in urgent haste for a doctor, for example, or running away from his creditors or the officer of justice, or even making a friendly trial of speed along the road with a neighbor. But who ever paid a thousand dollars a second for added speed in a horse merely to have him handy for any of those emergencies? It is very seldom, indeed, that men give these fancy prices for fast horses unless they expect to win money with them. Almost the only element that gives marketable value to a racing animal is the gambling element. A horse that will "do to bet on," is rated accordingly. And it is this which is poisoning a very large class in society, which is making so many of our young men and our old men dissipated, reckless, and corrupt.

The truth is that this effort to get something for nothing, to win money without working for it, lies at the foundation of more misery to the human race than almost any other vicious passion. God has so constituted man that, in a healthy development of society, honorable labor of some kind must always be associated with the rewards of labor. Betting upon horse races, "pool-selling," or gambling in any of its multitudinous forms, is a direct violation of this wholesome law. The young man who, in this way or in any other, attempts to obtain possession of money for which he has given no equivalent, is travelling in a road that runs only a little less within the prohibited limits of the law than that of the common pickpocket or the vulgar thief. Horace Greely never said a more truthful thing than when he declared that "The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it."

We do not deny that there are some very excellent men who are more or less mixed up with this business of horse-racing. The same may be said of whiskey-selling, and for that matter, of every other evil traffic. That, however, does not diminish the evil or excuse those who are concerned in it. On the contrary, by giving a certain outward respectability to that which is essentially degrading and vile, the evil itself is greatly increased. If all good men stood rigidly aloof from such things, there would be less confusion in the popular mind in regard to them. It is precisely because some respectable men and women go to horse races and give them their countenance, and even engage in a moderate way in what they call "harmless wagers" upon their favorite horses, that the young and thoughtless find in their conduct a full excuse for unlicensed and reckless gambling.

It is, as we believe, the imperative duty of Christian men to set their faces as a flint against this whole corrupt and corrupting business of horse-racing. The young especially should be warned against visiting such places. "Lead us not into temptation" should be the special prayer of those who are placed in circumstances of special peril. Too much vigilance cannot be exercised by parents in this matter. Our land to-day contains thousands of ruined lives whose first downward step in a career of vice dates from some visit to a horse race and from the vile associations that appear to be inseparable from this sport. There is no safety in bad company. The counsel of Solomon is as wise now as when it was first given. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away."—Exchange.

MR. JOHN B. GOUGH was accorded a very flattering reception in London by the temperance people. Among those present were four members of Parliament, two canons and a dean. The reception took place in the College Gardens, Westminster Abbey.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Editor and Proprietor.

OFFICE—NO. 5 JORDAN ST., TORONTO.

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Advertisements 10 cents a line—12 lines to the inch. Yearly rates \$2.00 per line.



TORONTO, FRIDAY, SEPTEMBER 13, 1878.

THE SYNOD OF CHINA.

THIS reverend court met in May last, and transacted quite a large amount of business. It is an interesting outgrowth of the labours of many missionaries during a lengthened period to learn that there is a sufficient number of Presbyteries to constitute a Synod. In the earlier years of the history of Foreign Missions, a missionary laboured in solitude. In some cases a wife or children might brighten his life with companionship. In others he was necessarily alone in the midst of teeming millions who spoke a foreign language and whose manners and customs were all unfamiliar. But railways and telegraphs are working wonders for the missionary life. These are bringing the ministers of religion together. Those who are sufficiently near one another naturally crystallize into a Presbytery. At first their church court is likely to be rather of an advisory nature than to have the wide range of technical business which characterizes our Home Presbyteries. But in this light such a thing as a Presbytery or Synod must prove a delightful gathering of brethren engaged in such an important cause. They will rejoice with one another over their triumphs in the missionary field. They will strengthen each other's hands by their sympathy and prayers. It is found that very soon the Church court has business of its own to do. The organization of congregations, the work of the Sabbath Schools, the ordination of ministers, the diffusion of a sound literature, will occupy their attention. Whenever several Presbyteries have thus been formed, the next step is the institution of a Synod. In the case of China this court is of course supreme. Judging from the intelligence we have received of what was done at the late Synod of China, the reports of conversions, of Sabbath Schools, of Presbyterian visitations, and such business, brought to light the progress which the cause of Christ is making in that country. But the missionaries themselves were cheered by thus meeting together. They returned to their homes with their hands lifted up by the prayers and praises in which they were privileged to engage. All this

tells the story of the work and influence of our Foreign Missions. It points not merely to conversions, but to the growth of congregations, and to the development of a native ministry. It speaks of Christian civilization with its train of literature and commerce, science and art—being planted as good leaven in the midst of heathendom. It is a prophecy of the good times that are surely coming. In view of all this, is there any one who will still insist upon contributions to Foreign Missions as an unprofitable investment? Then these persons are sinning against the light. The one fact that comes to us from China of no fewer than three missionaries going forth to the famine-stricken millions carrying provisions for the suffering and comfort for the dying, and sacrificing their lives in their daring attempt, has thrilled the Chinese, and in consequence ministers at the court and mandarins and editors have unanimously declared that that must be a true religion which is taught by such men. The lives of the heroes and martyrs of the missionary cause are a noble testimony to the truth of the Gospel, and a valuable complement of the work of Christ and his apostles.

SUMMER RECREATION.

AMIDST the splendid weather which we are now experiencing, it is difficult to realize that we have reached the fall of the year. But for such self-asserting facts as the approach of election day, of the great exhibition in Toronto, and of the near departure of the Governor-General, we all feel as though luxuriating amidst the wealth and luxuriance of summer. There never was a season bearing so little impress from the sweeping changes of harvest. While as a rule barns are filled with the bounties of providence, the fields have not the appearance of fall about them. The stubble is hidden away amidst the verdure of a second growth. Flowers were never seen in greater perfection than at the present moment. The foliage of trees remains fresh and green as it was in early summer. It is questionable whether there ever was in Canada a season of such long continued beauty and productiveness.

With this it follows as an obvious remark that the out-of-door enjoyments of the people have been commensurate with the remarkable character of the year. At the rate at which we are going we bid fair to be regarded like the French as a people living in the open air. Torontonians have had their eyes opened as to the marvellous beauty and attractiveness of their great lake, and the people of the other cities and towns lying along its shores have been not a whit behind in their appreciation of this valuable property of waters they hold in common with us. Never before was Lake Ontario so furrowed and ploughed by steamships carrying their delighted throngs of living freight. The railways, too, have been alive to the importance of catering to the public by furnishing such trips and excursions as would draw out the people to behold and enjoy the beauties of nature. There cannot be too much of this heathful recreation. This will furnish the proper and natural stimulant which the human system requires. Give the people a ready access to plenty of fresh air and water, and to change of scenery, and we guarantee it will do more for temperance

and health than all other expedients combined. As proof of this we were gratified to hear the other day a statement of an official of the Northern Railway to the effect that the company's steamer, the "Lady of the Lakes" plying upon the waters of Simcoe and Couchiching, has carried more passengers this year than in any previous season, while the sale of liquors on board has been less than the average. Such a remark as this speaks volumes for the goodly influences of summer recreation. The next thing which the steamboat companies will find it easy to do is to shut up their bars altogether, or still better substitute for liquors such wholesome beverages as tea and coffee.

While great numbers have been taking frequent advantage of such excursions, many families have shut up house and gone to the country for an extended period. The Paris Exhibition, with the consequent lowering of passage fares across the Atlantic, has of course attracted the wealthier classes to the other side. Not a few of our inland people have gone to the sea-board to enjoy the beneficial influences of bathing in the briny waters, and breathing the salt-laden breezes of the Atlantic. Others again have sought the attractions of the St. Lawrence or the Muskoka region, and have discovered that Canada is not simply a country for toil and money-making, that is only fit for winter residence and is to be deserted for other climes when the season of summer comes round, but that this is a land which can well compare in point of natural beauty and sublimity with the more renowned centres of attraction for pleasure-seekers. From our own experience we are satisfied that along the shores of our inland lakes there are many lovely spots to be found on which may yet spring up cottages and mansions that will prove to be as charming as those which fill our eyes with delight when sailing up the Frith of Clyde, or the River Thames.

Summer recreation is to be sought with a definite end in view. That were a lavish expenditure of our blessings if we were simply to enjoy ourselves and nothing more. The object for which we ought to seek rest and recreation is to sustain the highest point of health, and thus fit us for the duties and occupations of life. Business men are making the important discovery that there is a real gain arising from devoting a sufficient time to summer recreation both for themselves and their employees. A holiday pays. There is wisdom in taking a *siesta*. Deep inhalations are necessary for the long and powerful stroke. The clerk or salesman or woman comes back from holidays well spent with a reserve of health upon which big drafts can be made during the long months of business activity. And so it is with our clergymen, and teachers, our lawyers and physicians and editors. When they begin to feel the summer solstices they become languid at their tasks. The brain power seems to evaporate. The pen loses its magical power. But what a change a week or two will make upon the weary look and wan face, and dull lugubrious eyes. The step becomes elastic, the face shines with a happy light, the eye glows with the increase of intellectual force. The minister becomes more eloquent and devoted, the teacher more keen and enthusiastic, the phy-

sician more watchful and skilful, and the editor more—well, we will modestly leave the reader to fill up for himself. Alas! for the editor, his throne is seldom vacant, and his pen never idle! The inexorable day of publication comes round with its capacious maw, and let the thermometer leap to the nineties, there is still the cry for "more copy."

Our churches have crossed the rubicon of summer languor. The ecclesiastical lull has passed away. Those of our pastors who had the advantage of trans-Atlantic travel or seaside bathing, or quiet resting-places nearer at hand, are at their posts. The pews are filling up. The empty Sabbath School benches are being occupied. All nature is ringing into our ears, now is the time for work. Let this year be one of activity and zeal proportioned to the blessings of summer recreation we have enjoyed. We pray that its record of service for the Master may be such as to receive the divine commendation.

THE GOVERNOR-GENERAL.

THE civic deputations appointed to wait on Lord Dufferin at Quebec and present a suitable address, have nobly discharged their duty. The gathering of mayors, aldermen, and reeves in the ancient capital of Canada was worthy of the solemn occasion which drew them together. The address which was signed by these gentlemen in behalf of their respective constituencies was most tastefully composed, and with their several signatures attached, makes up a document which Lord Dufferin may well regard as a valuable heir-loom. The only drawback to the happy meeting between his excellency and the civic representatives was the absence of the Countess, whose kindly sympathy with all classes, and whose fondness for every thing Canadian, have gained for her a universal popularity.

The respect and affection subsisting between the Governor-General and the people of this Dominion, constitute no mere mock sentiment, such as that which greeted the late Emperor of France on his annual fete day. The sentiment is real and it will prove to outlast the changes of time. Lord Dufferin is no ordinary man. Uniting a powerful and well disciplined mind with a glowing and humorous eloquence, he is bound to exercise a most telling influence upon his fellow-men. He has been singularly wise and discriminating in the manner in which he has discharged his vice-regal duties—never seeming to rule but always making himself felt. His sympathies with the people in their varied occupations, their sports and games, their prosperity and sufferings, have shown him to be a man with nature's genuine stamp of nobility resting upon him. His pure and unsullied character, and his interest in education, religion, and general benevolence, have left an undying impress upon Canadian society. Well, therefore, may the people approach their departing governor through their representatives with words of respect and admiration. Sorrow at the thought of losing Lord Dufferin is universal, but it is softened by the feeling of gratitude shown to him, and the appreciation of the people of his eminent services rendered to the country over which he has ruled for so many years, and with such happy results.

It gives us pleasure to have the prospect of seeing Lord Dufferin once more in Toronto. The Governor-General having gladly consented to open the exhibition to be held in this city during the current month, the people of Toronto and of Ontario will have an opportunity of bidding him good-bye in person. With commendable forethought the mayor of Toronto has called a public meeting of citizens for Thursday of this week, to consider the most appropriate entertainment that should be accorded to his lordship, in honor of his visit, and we trust the decision will be such as will lead to a hospitality in which all can take part. The presence of Lord Dufferin will add materially to the success and attractiveness of the exhibition.

THE FEVER-STRICKEN.

THE calamity which has overtaken so many southern towns and cities, is most appalling in its results. Memphis and Grenada are literally deserted, except by the unfortunate victims of the disease. New Orleans, which has had its people decimated, has, we are glad to learn, changed for the better. Still the loss of human life in this and other cities is simply awful. But if possible a greater calamity threatens these suffering people. Twenty-seven thousand men have been thrown idle in consequence of the plague. That means a population of considerably upwards of 100,000 starving.

It is pleasant to see how much is being contributed by northern and western cities in aid of the sufferers. There is never an evil without some accompanying good. Sympathy is bringing the south and north together. Kindly deeds are doing more than overtures of church courts and legislative enactments to obliterate the remembrances of strife and bloodshed. Meanwhile, much more is required to be done. Nurses cannot be got even at ten dollars per day. Nourishing food and medicines are required. Money is therefore needed and that in sufficient quantity. Our Canadian people are bestirring themselves to send relief. We are sure they will not shut their ears to the cries of the distressed. Our Young Men's Christian Associations have energetically taken up the work of procuring supplies. Let these be encouraged by many and liberal contributions flowing spontaneously in upon them. Let sincere and heartfelt prayer for the suffering accompany our alms, and a rich shower of blessing will fall upon the bereaved.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met on the 3rd inst., at Whitby. The committee on Presbyterial Visitation gave in a long and carefully prepared Report, which was received, and its first recommendation considered. The Presbytery agreed to visit those congregations that request visitation, and those where it is known visitation is needed. The consideration of the other parts of the report was deferred till next regular meeting. A call was laid on the table signed by seventy-five members and forty-three adherents, from the congregation of Enniskillen and Cartwright in favor of Mr. Thomas Atkinson. The call was sustained, and Mr. Atkinson being present accepted it; and his ordination was appointed to take place on 1st October, at 11 o'clock. Another call was laid on the table signed by sixty members and four adherents, from the congregation of Orono, in favor of Mr. Alexander Fraser, which was sustained and accepted by Mr. Fraser, and his ordination was appointed for October 15th,—the Presbytery to meet in the church there at 11 o'clock a.m., to hear his trials,

and if satisfied, to meet at 2 o'clock p.m. for the ordination services. A third call was presented and signed by 116 members and fifty-five adherents, from the congregations of Newtonville and Kendal, in favor of Mr. F. R. Beattie. The Presbytery sustained the call and ordered that the usual steps be taken to secure Mr. Beattie's early reply. Other business (not of public interest) occupied the Presbytery till past 6 o'clock, when it adjourned to meet in St. Paul's, Bowmanville, on Tuesday, December 3rd, at 11 o'clock a.m., for the transaction of ordinary business. The first hour of this meeting is to be spent in conference on the state of religion.—A. A. DRUMMOND, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Alexandria, on the 9th July. There were eight ministers and nine elders present. The Rev. K. McDonald was appointed moderator for the ensuing year, and Dr. Lamont was appointed clerk. Commissions in favour of Mr. Colin Cameron, E. R. McMillan, Hugh McIntosh, Hugh McLean, J. R. McKenzie, Donald McIntyre, John Simpson, G. H. McGillivray, and Charles McDonald, from the Kirk Sessions of Vankleekhill, Kirkhill, Roxborough, Lancaster, Kenyon, Martintown and Williamstown, Alexandria, Martintown, (St. Andrew's), and Indian Lands, respectively, were read and sustained. Against the decision sustaining the Commission from Indian Lands Mr. Burnet dissented, for the following reason. "That the Commission bears that the Session had been convened beyond the ordinary bounds of the congregation, viz., in Kenyon Church." A committee, consisting of Rev. Wm. Ross, F. McLennan, ministers, and Mr. J. R. McKenzie, elder, on motion made and duly seconded, was named by the moderator to answer Mr. Burnet's reason of dissent. A Commission in favour of Mr. Charles Craig from the congregation of Summerstown was read and rejected owing to a clerical error. The Convener of the Presbytery's Home Mission Committee read a report, recommending that the application from St. Matthew's Church, Osnabruck, for the services of a catechist during the remainder of the summer months be agreed to. The Presbytery decreed accordingly. Mr. Burnet moved, seconded by Mr. G. H. McGillivray, that the Presbytery's Home Mission Committee be instructed to secure the services of a student for the 4th Concession, Roxborough, for the remainder of the summer months. It was moved in amendment by Mr. Fraser, seconded by Mr. D. H. McLennan, that a committee be appointed to visit Roxborough, and report to next meeting of Presbytery. The amendment carried. A deputation, consisting of Mr. Fraser, Convener, Lang and Cameron, ministers, and Mr. George McGillivray, elder, was appointed for the purpose referred to in the amendment. It was moved by Rev. Wm. Ross, seconded by Mr. E. R. McMillan, that the following constitute the Home Mission Committee for the ensuing year, viz., Rev. D. H. McLennan, Convener, John Fraser, Dr. Lamont, and W. Ross, ministers, and Mr. John Simpson, elder. The Convener, Mr. McLennan, to represent the Presbytery at the Home Mission Committee, Toronto. It was moved in amendment by Mr. Burnet, seconded by Mr. Lang, that the Committee consist of Rev. A. McGillivray, Convener, K. McDonald, Dr. McNish, John Fraser, and Dr. Lamont. The motion and amendment having been put to the meeting, the former was declared carried. Mr. John Geddes, student, was taken on trials for license. After being subjected to a severe examination which he passed in a most brilliant manner, he was duly licensed by the moderator. Mr. Ross, Lochiel, was appointed to moderate in a call at Vankleekhill when necessary. Mr. John Simpson, of Alexandria, was appointed treasurer of the Presbytery in room of D. B. McLennan, Esq., Q.C., who, it was felt, could not be expected to attend this Presbytery regularly, owing to his varied public engagements. The clerk was instructed to send Mr. Geddes' name to the Convener of Committee on the Distribution of Probationers. The Presbytery adjourned to meet at Martintown, in St. Andrew's Church, on Tuesday, 17th September, at 1 o'clock p.m.—HUGH LAMONT, *Pres. Clerk*.

A WORKSHOP is not a bad place for preaching in. If the heart of one workman is filled with the love of Christ all the hands will hear of it.

THE "Spanish Christian Church" is the name taken by the Protestants of Spain. The church is Presbyterian, having a Presbytery at Madrid, where the first assembly was held, and another in Andalusia.

CHOICE LITERATURE.

TOM'S HEATHEN.

CHAPTER XXI.—AGNES AND ROBERT.

How much of comfort or hope Agnes derived from the change manifest in her father during the last few days of his life, I was unable to determine. To my apprehension the proportion of comfort or hope was exceedingly small. Of course it is possible that a man may live a long life devoted to selfishness, unrighteousness, and even crime, and yet on his death-bed repent and be saved, but it is not among the probabilities. As Mr. Joseph Cook puts it, by persistence in such a life a man comes into a "permanent dissimilarity with his Maker," which in all probability becomes a growing dissimilarity throughout the eternities.

There is but one record of a repentant thief upon the cross. Death-bed repentances are doubtless, sometimes, genuine; but in most cases, followed by unexpected recovery, the man gravitates to the old, selfish life when the fear of what lies behind the veil becomes less vivid as its proximity withdraws. In this case, I believed the man, by the light of a dawning eternity, saw his own sins, as a drowning man sees all his past life in the one moment preceding unconsciousness; but that the change in him was thorough and radical I could find too little evidence. The most hopeful sign was his thought for Robert Lyon at the very last, and his desire that he should be saved.

What Agnes thought was known only to herself and to Him who gave her the power to think. She rarely alluded to her father,—never, unless necessary; and all signs and tokens of his past presence were carefully placed by her own hands in his room and locked up. I knew that she sometimes passed hours alone in that room; but she came out quiet and calm, and did not break down as I expected she would after so long a period of intense watching. Probably the fact that her time and attention were so largely absorbed by Robert Lyon helped her to bear her loss with a greater degree of equanimity than would otherwise have been possible. There was no void in her time or care to remind her of the dead. The power that had sustained her hitherto sustained her still. If there was a tender solemnity about her, a sense of remoteness to things present and of nearness to things absent, she was also hopeful, cheerful and courageous, and her smile was none the less sweet that it was also a little sad. I grew to believe that she was thankful for Robert Lyon, and accepted him as the double gift of her father and of her Master. She watched the signs of returning coherency of thought with the gladness of a mother who sees the dawning intelligence of her child. The same nurse who aided her through the last months of her father's life was retained to do for Robert Lyon what she could not; but it was all under her care and supervision, and he watched her coming and going with an eagerness that told that at last his benumbed affections were being stirred into life. I could but respond to Tom's feeling that there was now more hope for Robert Lyon than at any time the past twenty years.

I subsequently found that there were two sides to the remarkable equanimity with which Agnes bore the death of her only relative; the father she had loved and served with such earnestness and fidelity. I must own that I had been a little surprised at the utter absence of tears and expressions of grief. Either she was living on too high a plane to be touched by selfish considerations, or this calm was unnatural and would force a reaction.

One night, some three months after her father's death, at the conclusion of one of my visits to Robert, she called me into the library for consultation in regard to some scheme she had in thought, for establishing an asylum or retreat where inebriates could be treated medically. The suggestion grew out of her care and study of Robert Lyon. As we stood talking her hand fell upon something by a chair her father was wont to occupy. She paused suddenly, and turning took up his cane that had lain forgotten since he used it last. She held it in her hands, remembering the days when, by its aid, he went slowly through the house; remembering the last evening he passed in that room; how, with his own hand, he put the cane in its place, and leaning on her arm went to his bed never to rise again. A sudden realization of her loss rushed upon her; it was as if he had that moment died. Her lips quivered, her breath came quickly, and all at once the grief so long held in abeyance burst in such an agony of cries and tears as I never witnessed before, and hope never to witness again.

It was to me an inexpressible relief that in her anguish she turned to me and not from me. I took her in my arms as I would have taken Maud, and tried my utmost to soothe and comfort her. It was all of no use; there was no staying the tide now. I knew that she carried beneath her quiet exterior the still intensity that characterized her father; but I was wholly unprepared for such an intensely passionate outburst. I grew seriously alarmed and laid her on the lounge, praying that peace and rest might speedily come.

At last, utterly exhausted, she fell into a heavy slumber, disturbed ever and anon by long shuddering sobs. Her pallid face, drenched and worn, was a pitiful thing to see. I sent the driver home with my horse, and sat by her till late in the evening she awoke.

For days after this she moved wearily about the house, and her eyes were often full of unshed tears; but she kept up bravely, declining to be sick. A cautious sympathy, recognized, but unexpressed, existed between us from the first; and ever after that night, if she was seriously troubled or perplexed, she sought me out and gave me her hand to hold for a moment, seemingly comforted and quieted by the unspoken sympathy she was sure to find.

As the days and months went on, Robert Lyon recovered strength of body and mind; and though he was never to walk again, when the anniversary of Joel Dyer's death came around, he could be put into a chair and rolled about the house and grounds, thoroughly happy and content. In the absence of temptation, and under the influence of Agnes's

gentle teachings and affectionate ministrations, the change Tom had predicted gradually came. Patient, humble, grateful and loving, there could be no doubt that Robert Lyon was a regenerate soul. Tom passed an hour with him every day, and the interchange of thought and feeling was blessed to both. As for Agnes she glowed like a star.

CHAPTER XXII.—MISSIONARIES AND MARRIAGES.

Hal was now ready for practice, and hesitated between starting out for himself in New Haven, and going into partnership with me.

"I can tell better to-morrow," answered Hal one day when his mother pressed him for a decision.

That evening he dressed with scrupulous care and went out. He had called upon Miss Dyer frequently of late, and I surmised that he was going to see her now.

The next morning he followed me into the office, and after a moment's deliberation said:

"I have concluded to go to New Haven, for the present, at least. Jack enters Yale, and mother thinks if I am in New Haven I can look out for him, though he does not require as much looking after as she supposes. Jack tells me that he confided to you some time ago his intention to study with the ministry in view, and that you approved his choice. So it seems we are to have a minister in the family after all."

"Yes; if he sticks to his determination, and I think he will. He is an earnest student and a hearty Christian, and if all goes well, I trust he will see his desire fulfilled."

"But who would have thought it of old Jack,—such a careless, headlong fellow as he used to be!"

Hal began to walk up and down the room in a thoughtful manner. I knew there was something more to be said, and waited till he stopped in front of my desk, adding:

"I saw Miss Dyer last night. Of late she has been quite friendly, and I was foolish or blind enough to hope that since her father's death she regarded my suit with more favor. I found that she was a warm friend, but only a friend, and could never be anything else. In the course of our conversation I satisfied myself that she could not love me, because she loved some other man before she ever saw me," said Hal impressively.

I looked up. Hal was eyeing me keenly. Absurd as it was, I felt the hot blood rushing to my face.

"What prompted that remark, young man?" queried I, studiously turning over the papers on my desk. "Are you so conceited as to suppose that if she had been 'fancy free' she must perforce have fallen a victim to your manifold attractions?"

"No," answered Hal sincerely. "I only spoke of it as a fact, and wonder I did not see it before."

I made no remark. I was tidying up my desk, and I saw that somehow my hand was a trifle unsteady.

"Uncle Doctor," said Hal in a low tone, "Do you know who it is?"

"No," able to meet his eyes frankly now.

"Well, I believe I do. And if I am right, I hope the lucky fellow will be as happy as he deserves to be." Hal's voice suddenly thickened, and jamming his hat down over his eyes he strode off to the barn.

What did the boy mean? I leaned my elbow on my desk and hid my face in my hands, essaying to still the confusion in my brain. Perhaps I may as well acknowledge here, what I was forced to acknowledge to myself long ago, that I, who had never loved any woman as a man loves one woman above all others, loved Agnes Dyer before I had known her a month. But there was a wide difference in our years, and before I ceased to regard that obstacle as unsurmountable, Hal saw and loved her; and feeling that if she returned his affection it would be an altogether more suitable thing, I endeavored to conquer myself, and so far succeeded as to give Hal all possible chance, and not to feel very unhappy about it either. Of course there were, sometimes, bitter hours known only to myself; but I was none the worse for that. Since her father's death, and notwithstanding the fact that I had myself well in hand, my affection for her had grown into a passion scarcely to be controlled. The supposition that she cared for Hal kept me from thinking long or seriously that she could ever be mine. But now—what if Hal's words were true? What if she loved some one before she ever saw him and what if that some one were — My heart was pounding like a steam-hammer, and I felt the hot tears on my hands, when the office door opened with a slam and a boy howled out excitedly.

"The baby's got a fit, and mother wants you to come right off."

"Whose baby?"

"Mother's."

"Well, who is mother?"

"Bill Jones's wife."

"And where does she live?"

"Down in the alley."

"What alley? You will have to be a little more explicit, young man, if you expect me to get there in time for the baby to have another fit."

So long a speech upset him entirely, and I have never been able to this day to ascertain what alley or whose mother wanted me.

Hal did not return to New Haven at once. He was to remain with us till after his sister's marriage, which was proving a severe trial to us all. At the meeting of the American Board, the previous year, Northrop Duff conceived it his duty to offer himself as a missionary to the far-away heathen. His offer was accepted, and he was assigned to a station in South Africa. In a few days he would sail, and Maud would go with him. Maud, *our pet*—Maud who was so homesick in Italy—Maud who could not bear to leave her mother's side, was going a stranger to a strange land, probably never to return.

We could not endure the thought at first, and we used every argument to dissuade her. It was of no use. If it was Northrop's duty it was her duty; where he went she would go, and the Lord would bless them both. Mary cried herself into a fever, but she yielded before I did. Jack was the

only one in the family who encouraged Maud. He told her that she was all right, and bade her stick to her choice and go ahead, like a brave little girl as she was.

When we found that arguments and entreaties only distressed her, we submitted. All that could be done for her present or future comfort was done with loving alacrity, and for her sake the parting was made as easy as possible.

One morning they were quietly married. I took leave of her at home, but her mother, Hal, and Jack, accompanied them to New York in order to remain with Maud to the last moment.

That night I left the deserted house and went over to see Agnes.

She came to me in the library. Not with many words, but full of tender sympathy, she tried to comfort me for the loss of my pet. We talked long of Maud and her prospects.

At length I arose to go. Agnes gave me her hand, visibly moved. As I looked in her face all manner of possibilities were in my thoughts. Surely it could do her no harm to know that I loved her, and if—and if—she loved me, had I not a right to know that also? I must tell her what I could no longer withhold. With a quick pressure I carried her hand to my lips.

"Agnes," said I huskily, "could you love an old man like me?"

She gave me a startled glance, and as she understood my words her face flamed with a sudden light. In a low voice that I bent my head to hear, she answered:

"You are not an old man."

The hand that I was holding was not withdrawn.

Years have passed. Years of earnest toil, years strewn with blessings, for no evil has befallen us that has not proved a blessing in disguise. And now, as

"I sit by my fireside dreaming,
This still October night,
Tracing a backward journey
By memory's pale moonlight;"

I hear in an adjoining room a sound of happy voices. Maud, *our wee pet*, "the moon-faced darling of all," is pleading with Uncle Robert for just *one* more story before bed-time; and Robbie, curly-headed, impetuous Robbie, is clamoring for a promise that the very first thing in the morning Uncle Robert will make him a new kite. And I see, as well as if I were in the room, Robert Lyon, the Uncle Robert of the little ones, in the centre of the happy group, smiling, benignant, and ineffably content, a child among the children. They delight to roll him about the house in the chair from which he may never rise without help. He spends his days, and profitably, in cutting out paper dolls, making kites, performing surgical operations on broken horses, sitting on eccentric wagon wheels, and telling stories; most wonderful stories, of ships at sea, of foreign lands, of mermaids, fairies, princes in disguise; and he is the most besought if not the most beloved member of our household. The only sorrow he has known in all these years was a sorrow that he shared in common with us all, when we surrendered our first-born, our angel Agnes, to Him who gave her.

Now I hear the mother's voice, to which the years have lent a mellower music, saying:

"Come little ones! it is bed-time: Kiss Uncle Robert and say Good night."

Tom, whose black hair is fast turning gray, steps in to have his daily chat with Robert, and to say that he has heard from the travellers. Jack has married one of Tom's daughters, a most beautiful girl, and they have gone to South Africa to see Northrop and Maud, and to bring home their two sons to be educated here, after which Jack is to settle over a city pastorate.

Hal has married a brilliant young widow, has an elegant home, and is stepping into my shoes as fast as possible. Mary is prouder than ever of her eldest son.

Here comes Agnes with her father's leisurely step and her hands clasped behind her in the old way; and she looks at me with a wistful light in her tender eyes. Our lambs are folded for the night, and she has come to talk with me about some poor fellow just admitted to the Asylum. I must not omit to say that immediately after our marriage the Dyer place was sold, and the proceeds, along with a considerable portion of Mr. Dyer's large fortune, invested in the "Dyer Asylum for Inebriates," a pet project that grew out of her study of the Robert Lyon case. A certain physician of her acquaintance has the concern in charge. But she was its *moving spirit*, and is its good angel; giving these poor unfortunates her tender sympathy, helpful words and earnest prayers; seeking in this way to atone for her father's sin, and to keep green the memory of Tom's Heathen.

THE END.

GRACEFUL SPEECH.

The value, to a young lady, of a copious, elegant, and expressive vocabulary, can hardly be over-estimated. Were she never to use the pen in epistolary or rhetorical composition, the beauty and charm of cultivated conversation would be a power that would add to her influence more than all the jewels ever worn. Add to this the fact that woman's tongue is her principal weapon next to her eye, at least; in appeal and menace, in railery and scorn, in love and guidance, in song and prayer, what is there to equal a woman's speech?

While nature does much, reading and writing do more in cultivating fluency and felicity of speech. Read the best English, and avoid the cheap and sensational literature of the day. Avoid vulgarity and slang in conversation. Use the same care in purity of language while talking familiarly in private that is taken in public speech. But the best training is *heart training*. Here, as in oratory, it is out of the abundance of the heart that the mouth speaketh. If the law of kindness is within the heart, there will be "milk and honey on the tongue."

ITALY contains 39,480 Protestants, 3,994,000 Roman Catholics.

THE OVERGROWTH OF ORGANS.

Mr. John Crowley writes in the "Choir:"—"By the overgrowth of organs I do not refer, chiefly, to the enormous development in size of the mass of pipes, bellows, and trackers which English musicians so much affect; though a great deal might be said on that head. It is a matter of taste, no doubt, and one must not therefore dogmatize; but I doubt, myself, whether music is advanced, or anything better than vulgar wonderment nourished, by such structures as the organ which has been placed in the Royal Albert Hall, and at scores of other places in England within the last few years.

What I have to say, however, relates more to the overgrowth of organs in frequency of occurrence and inordinateness of use which has marked the last twenty years amongst us. The organ, it occurs to me, is killing everything else in church music, and doing much, especially, to keep at its existing most pitiable state church singing. Everywhere, now, there must be an organ; and everywhere, moreover, a big organ. Not a village parish but, when a new vicar comes, or a revival of ritual takes place, or a new organist is installed, begins to collect for a chest of pipes twice or three times as large as it should think of having. And what follows? Voices, at the services, smothered in a sea of inarticulate tone, is one result; and a result of that again is carelessness on the part of the choir, who, swimming in a muddy sea of organ, scarcely hearing themselves, and scarcely heard by others, have no object in singing well; not to mention the temptation, real, constant, and mischievously operative, of shouting their loudest, as their only chance against the billows of foaming sound which overwhelm them at the bidding of the organist. Another consequence, not less deplorable, is that the organist, wrapped up in his instrument, and having persuaded the neighbourhood to provide him with the means of display, displays. The voluntaries are more in his mind than the accompanying; the choir is rather a hindrance than otherwise to his opportunities of executancy; and he becomes more and more an organist, less and less a choir-master. I may be wrong, but I think I see this in every direction: the vocal music of worship neglected—of course there are great and striking exceptions—and the display of the organ cultivated. This is but natural; it is far easier to keep an organ under control than a choir. But the result is retrogression; and I cannot but think that, in the actual performance of church music in church, taking all our churches, we are retrograding. Singing without the organ—a most wholesome and delightful thing—is becoming rare.

This might not be so much to be deplored were it more a practice to use the organ with moderation in accompaniment. But according to my own experience, anything like moderation in letting this great leviathan bellow is not to be witnessed one Sunday in forty, or at one church in a hundred. From first to last, from St. Paul's to St. Neot's, from *Venite to Gloria in Excelsis*, in our churches now it is one monstrous intrusion of organ, organ, organ. It thickens the air and rattles the loose wood work with an enormous pedal note as soon as you are settled in your seat; it overwhelms you, like a wave on the beach at Brighton, at every possible allusion to thunder, majesty, or greatness, as you modestly chant the Psalms; it makes war to the knife against you as you quietly mumble the Creed; it drowns you in every other verse—and especially the last—of the hymns; and it blares at you after the service for not clearing out faster than you can. A big, self-assertive, unmusical thing is this mass of sound-producing contrivance which English musical men have made their especial god.

No other musical nation has gone so far in organ worship as we of late years. And, herein, I venture to think, lies the key to some of our faults as musicians. Neither in the execution of the English player, nor in the compositions of the English musician, is there, as a rule, that *zest*, sprightliness, and play of fancy which characterizes the Foreign musical man. The leader genius of the organ lies hard upon us, and represses all buoyancy and playfulness. The Germans love the organ, perhaps, nearly as much as we; but their still greater love of stringed instruments saves them."

DR. PARKER ON PRAISE.

A Choral Festival was held in the City Temple, London, on July 26th, at which Dr. Parker delivered a short address. His subject was Praise, and he began by claiming for the word a large and broad definition. "Let Thy work, praise Thee, O Lord," said the Psalmist; and in a high and mystic sense everything in this world that is beautiful sings and praises its Creator according to the measure of its beauty. We say that a fine picture does credit to the artist; we might add that it praises him. This is the root idea of Praise—that in proportion as we realize the purpose for which we were created do we praise the Creator. Our life may be Praise, even though we never give formal utterance to the feeling; and this thought should dispossess us of narrow and selfish motives. Dr. Parker said he wished to make it clear that we might offer the service of praise without ourselves actively joining in it. During the present service he had been silent, yet had he not been praising? At first sight it seemed somewhat professional to commit the work of audible praise to a choir, but this may be the highest sacrifice. In the United States, he was at first repelled by the choir and quartet singing, but he soon learnt to love it. If he went to hear a great singer in an oratorio, he should never think of lifting up his voice; it would be an artistic profanity for him to do so. Yet such a singer could carry him away on the wings of emotion to the highest heaven. So much to make clear the fact that we could praise while listening to others. Congregational singing, of which the Service of Praise should principally consist, belongs to a different order of things. When we join with each other in singing, our mutual sympathy is excited, our hearts, hardened by every-day bustle, are touched and softened, and the exercise tunes our hearts to praise God. Therefore we should have congregational singing; yet there are times when we can praise God more sympathetically and perfectly by listening to others. For it must be remembered that he praises who worships, who

desires to praise, who lifts up his heart. A man may sing like an angel and yet never praise God, because the worshipful feeling is wanting in him. Let us beware, in the service of praise, of cultivating music for its own sake. Now-a-days, any one can learn enough of the elements of music to join in the simple harmony of the congregation, and he (Dr. Parker) hoped that the time would never come when psalmody should be so refined that any were prevented from joining in it.

TONIC SOL-FA.

The "Daily Telegraph" of the 1st ult., in a musical review of the year, after noticing the progress of high class music, says:—

"But how has music fared during the past year among the masses of the people, as distinct from the higher strata of artistic life? The question is, perhaps more important than any connected with the advance of Wagner or the resistance of that which is heretical in modern thought. Till the nation is bodily lifted up into the region of art we shall never know the measure of its artistic capacity, and there can be no doubt of the fact that at present the musical reputation of England depends upon a very few out of its many millions. Anxiously, therefore, should we watch the progress of music at the basis of society, where of late, it seems to have made greater way than ever, thanks to the devoted labours and admirable system of the Tonic Sol-fa Association. This is not the place to discuss methods of notation, nor does it signify here whether that adopted by the Tonic Sol-faists be perfect or not. Enough that by means of their system those energetic workers are sowing the seeds of true art broadcast among the people. It matters nothing to them that they get but little notice in high places—that few among the recognized leaders of music stoop to see what is going on so far below. The Tonic Sol-faists are sufficient unto themselves. They have their own college for higher culture; their own literature, their own honours, and, best of all, their teachers may be found doing humble, but useful work, not only in every town, but in well-nigh every village of the land. Who shall over-estimate such a fact as this, or say what limit of value should be put upon an enterprise which promises to spread the leaven of artistic feeling throughout the whole lump of the nation. Already progress has been made such as would astonish those who have never yet had their attention drawn to the phenomenon, and if ever England lifts up her head among the really musical nations of the world, the basis of her elevation will be largely due to the admirable labourers whom here we mention with all honour and respect."

HOW NOT TO BORE.

None of the books of etiquette that we have yet read give prescriptions which will cure the tendency which most of us have to bore other people. The reason is that none of us suspects he is or can be a bore under any combination of circumstances. The supposition is so wild and absurd as to be discountenanced at once. And yet so often are we bored by other people that it would only be reasonable for us to conclude, that we, too, might sometimes place ourselves in the same unenviable light. To know when to come and when to go, when to be silent and when to speak, what to say and how to say it, to be properly aware how to express those thousand little tones and acts which endear one, it is difficult to explain precisely how, is either a natural gift or an art obtainable after long years of training. Yet he who is not master of these things will run the risk some time or other of being considered a nuisance. We all ought to learn how not to bore. We owe it to our neighbors as well as to ourselves. It is a knowledge we exact from them. If they do not display it we feel personally aggrieved and are apt to consider them, for a time, our enemies.

One certain way of not boring is never to give people too much of our company. This is a rule difficult to observe. There are times when we are too ready to believe that our friends want us more than they really do. We take their protestations literally and when they say they could live with us forever and a day, we positively give them the day. This is a great mistake. Probably six hours of the day would have been quite sufficient. But we are unwilling to believe that our fascinations are so weak as not to stand a harder trial, and yielding to that weak prejudice in our own favor we become unmitigable bores. It would be well if we could hold the hand-glass up to our failings in this respect and see ourselves as we really are.

THE MICROSCOPE.

In his recent address President Seymour, of the American Dairy-men's Association, thus alludes to the use of the microscope as a farm tool: "It is one of the greatest mistakes of the farmers, that, as a rule, they suffer the buyer to know more about the quality and value of farm products than is known by those whose labor makes them. The buyer has tests which the farmer does not have. I notice that when the wool-buyer comes around he takes out his glass and sees at a glance the structure of the article in hand, and knows more about it than he who toiled a year in its production. The same is true of seeds. The magnifier is applied to pork to see if it is infested with trichinae. I think it is true, as a rule, that buyers of farm products know more about them than the producers. The man who knows the most always gets the best of the bargain. It is certain that knowledge is power in making a trade. It can safely be set down as a rule that a man who, from natural or artificial reasons, can see a hundred times as much as his neighbor, will know the market best."

THE great Lord of pilgrims has taken care that in the hardest parts of our road to the Celestial City there should be blessed resting places, where, beneath the shade of promises, weary ones may repose within the shelter of love. God's hospice may be confidently looked for whenever the way is more than ordinarily difficult.—*Spurgeon*.

BRITISH AND FOREIGN ITEMS.

REV. JOSEPH COOK begins his Tremont Temple lectures again in Boston Nov. 4th.

The property of Princeton Theological Seminary now amounts to \$1,066,793.10. The real estate is valued at \$274,000.

DR. SCHAFF, who has been visiting Salt Lake City, expresses the opinion that Mormonism cannot much longer survive.

REV. SOMERSET B. BURCHALL, a devoted missionary of the Society for the Conversion of the Jews, died at Jerusalem, June 6.

MR. IRA D. SANKEY has accepted an invitation to revisit Great Britain during the time Mr. Moody is devoting to study in this country.

THE jurors of the Paris Exposition have awarded a diploma of the first class to the Educational Department of Ontario for the excellence of its system and exhibits of apparatus and appliances.

THE "International Presbyterian" is to make its appearance next January. It will be published in Edinburgh as a sort of organ of the Pan-Presbyterian Council. The Rev. Dr. Blaikie will be its editor.

THE London "Christian World" quotes a newspaper supposed to be the organ of the Ritualists, which says: "Our quarrel with the Roman Catholic is chiefly on matters of detail; but our quarrel with Protestantism is about first principles."

THE Bible work among the Turks is very interesting. The Scriptures are sold all over the empire. The Bible house at Constantinople is quite as prominent a building as the Bible houses of New York or London are for those localities, and the Scriptures are publicly exposed for sale in more than twenty languages.

LONDON, with a population of 3,500,000, has church sittings for only 1,082,526 persons. Of these the Church of England furnishes 578,958, and the other Churches 508,868. It is estimated that 58 per cent. of the population attends church, and in order to accommodate all nearly a million more sittings are needed.

THE Treasury have refused the grant of £2,000 which the British Museum authorities have applied for to carry on the excavations on the sites of Nineveh and Babylon. It is proposed to organize an expedition to leave that country not later than the spring of 1879, to be supported conjointly by archaeologists and commercial men.

At the recent meeting of the Presbyterian Synod of China, the Rev. Dr. Happer, of Canton, China, spoke of the difficulty missionaries meet in establishing themselves in the villages. Unless there is a public house in a village a missionary cannot get a residence, except with the consent of the gentry of the place.

THE saloon keepers of Detroit united on Sunday to resist the Sunday liquor law, assembling in large numbers at the hall, where beer flowed like water. Four prominent saloon keepers officiating as waiters were arrested. Five hundred Germans headed by a brass band marched to the police station at night and demanded their release in vain.

PROFESSOR LINDSAY, one of the Free Church Professors, denies, in the August number of the "Contemporary Review," that there is any Rationalism in the Free Church of Scotland, and thinks that the aberrations of Professor Robertson Smith will be made the occasion of throwing a flood of light on biblical subjects upon the churches of Scotland.

MR. W. W. CORCORAN, the Washington banker, who has before this made many liberal gifts to the University of Virginia, has just given \$50,000 to endow a new chair of natural history in that institution. The chairs of moral philosophy, and history, and literature, have already been richly endowed by him. The new chair, in connection with the Lewis Brooks Museum, will add greatly to the efficiency of the University.

THE "Jewish World," published in London, announces that an agent has been sent to Palestine "charged with the duty of purchasing land and otherwise commencing the realization of the great humanitarian scheme of the 'Sir Moses Montefiore fund,' the object of which is to better the condition of the Jews of Palestine by the introduction among them of agricultural and industrial pursuits, under such control as shall make their improvement permanent and lasting."

It is announced that the Lord's Day Observance Society of England have taken a very practical way to put a stop to Sunday excursions. For this purpose they have been obtaining the influence of the stockholders of one of the railroads most interested in the excursions. More than one thousand proxies, representing a large holding in the company's stock, have been secured for a vote to prevent the running of Sunday excursion trains.

A CORRESPONDENT of the London "Times" represents the number of Protestants in Spain at 30,000, but the number embraces the very large mass who call themselves Protestants simply because they hate the priests, and give no clue to the number of real Protestants. The Presbyterians, Independents, Wesleyans, Episcopalians, Baptists, Plymouth Brethren, and the German, Swiss, French and Dutch committees are represented in Spain by about thirty regular congregations and pastors, and one hundred evangelical laborers.

THERE has been an agitation in Ireland for several years upon the question of closing the liquor shops on Sabbath, but the British Parliament has stood in the way. The reason of this is that the present majority in that body was secured by a combination of the Tories with the liquor-selling interest. The Roman Catholic Bishops of Cashel and Orkney persuaded the publicans in their dioceses some time ago to close their shops on Sabbath, and so beneficial were the results that efforts have been put forth to secure a like blessing to the whole country.

MINISTERS AND CHURCHES.

THE Rev. Walter Inglis, of Ayr, delivered a lecture on Tuesday evening, 3rd inst., in St. Andrew's Church, Blyth. Subject—"Traits in Scottish character." The lecture was well attended, and listened to with attention.

AT a meeting of the Presbytery of Lindsay on the 3rd inst. Mr. Colin McKeracher, teacher, was received as a missionary under the auspices of the Presbytery for one year, with the view of studying for the ministry the next year.

A MEETING for the reorganization of the Young Men's Literary Association of Knox Church, Stratford, was held in the church on Tuesday evening, at 7.30, when the pastor, Rev. P. McF. Macleod delivered a lecture on "How we have lost our love for the beautiful."

THE annual pic-nic in connection with River street Church Sabbath school, Paris, was held on the 5th inst., at two o'clock on the cricket ground. A large number of the children, together with their pastor, teachers and friends, assembled on the occasion and passed a most pleasant and instructive afternoon.

AT a congregational meeting held in Knox Church, Dundas, last week, it was resolved unanimously to introduce the singing of the hymns now in use by the United Presbyterian Church in Scotland. This collection will be used until the Assembly has authorized a hymn book for the Presbyterian Church in Canada.

THE Rev. John Campbell was inducted into Knox Church, Harriston, on Thursday, the 29th ult. The Rev. Mr. Baikie presided, Mr. Young preached, and Messrs. Cameron and McClung addressed the minister and people respectively. Mr. Campbell enters upon this new field with encouraging prospects.

THE St. Thomas "Journal" of Sept. 3rd contains the following item: "Rev. M. Fraser, of this town, will in a day or two proceed to enjoy a three weeks' holiday trip. He intimated to his congregation on Sabbath evening that he had no intention of accepting the call made to him by the Seaforth Presbyterian Church."

THE ice cream festival at the Presbyterian Church, St. Thomas, on Tuesday evening, 3rd inst., was well attended. There was some excellent singing by Misses McLachlin, McAdam, Phillips and Mrs. McPherson; Miss Allworth presiding at the organ. Miss Hickcox gave an interesting reading. \$23 was realized in aid of the manse fund.

MR. DUNCAN MUNRO has accepted the call addressed to him by the congregation of Port Colborne. His ordination trials will be heard at the regular meeting of the Hamilton Presbytery on the 17th inst.; and, in the event of these trials being sustained, his ordination and induction will take place in Port Colborne on the 19th inst.

AT a meeting of the Presbytery of Toronto on Monday, 2nd inst., the Presbytery called for the report of the committee appointed to visit the congregation of Knox Church, Milton, and Bolton Church, Esquesing. Mr. T. W. Taylor, for the Committee, read their report. It was agreed to accept the resignation of Rev. Mr. Eadie (pastor of said congregation), and that the charge be declared vacant on the 22nd inst., and that as they had declared they were willing to pay arrears of stipend due to Mr. Eadie, they be desired to liquidate the same.

A VERY successful soiree in connection with the Presbyterian Church, Haliburton, was held in the town hall on Wednesday, August 28th. There were over 300 people present, and \$75 was realized. The programme consisted of music, reading, and speeches. The Rev. Mr. Hastie, of Lindsay, made an excellent speech on "Church Music." Mr. Hunter gave a reading in such a style as to obtain an encore. The singing of Miss Hunter and Miss Leary, of Lindsay, and Mrs. Barber, of Haliburton, was well appreciated by the audience. The music executed by Miss Clench, Miss Barnut., and Miss Crawford, was in the highest style.

AT the adjourned meeting of the Presbytery of Hamilton, held in Beamsville on Tuesday afternoon, 3rd inst., Mr. D. C. McIntyre was, after due and proper examination, ordained to the office of the holy ministry, and inducted to the pastoral charge of Beamsville and Clinton. Rev. James Fraser, of St. Ann's, presided as Moderator. An appropriate ser-

mon was preached by Rev. J. R. Laidlaw, of Hamilton, from Ephesians ii. 20-22. Rev. J. G. Murray, of Grimsby, gave the charge to the newly inducted pastor, and Rev. D. H. Fletcher, of Hamilton, addressed the congregation on the duties which the pastoral tie imposed on them. The whole service was solemn and interesting. Mr. McIntyre was cordially received by the congregation. He enters on his work in Beamsville with good prospects of much success. A very successful welcome meeting was held in the evening, which was addressed by several members of the Presbytery.

THE Presbytery of Miramichi, according to appointment, met at St. Andrew's Church, Kingston, Parish of Richibucto, on the 22nd ult., for the purpose of inducting the Rev. M. Mackenzie, formerly of Inverness, Quebec, into the pastorate of said church. There were present of the members of Presbytery, Rev. Messrs. T. Nicholson, Robertson, and Anderson, with Rev. Mr. Bearisto, probationer, and Mr. D'Argent, catechist at Kouchibouguac. A large congregation being assembled, Rev. John Robertson conducted divine service, and preached an excellent sermon from 2 Thess. ii. 8, taking for his text the words "The Gospel of our Lord Jesus Christ." Thereafter Mr. Nicholson, Moderator of Presbytery, having put the questions appointed to be put to ministers at induction, to Mr. Mackenzie, and receiving satisfactory replies thereto, did by solemn prayer induct Mr. Mackenzie into the pastorate of St. Andrew's Church and to all the rights and privileges pertaining thereto. Whereupon Mr. Nicholson addressed the newly inducted minister, and Mr. Anderson the people, on their respective duties. Mr. Mackenzie received a very warm welcome from the congregation as they retired from the church. The Trustees entertained the Presbytery to dinner at the residence of J. Porteous, Esq., which was prepared and superintended by Mrs. Porteous, who proved herself to be an adept in the culinary art. The Moderator acted as chairman, and Oswald Smith, Esq., as croupier. After having done justice to this *recherché* dinner, speeches were made by some of the Trustees and members of the Presbytery, tendering a welcome to Mr. Mackenzie, and expressing the hope that the pastoral tie just formed would be mutually pleasant and profitable. Mr. Mackenzie, who both in the motherland and in this, has made proof of his ministerial gifts, has entered upon his labours in Richibucto with the unanimous and hearty good will of a large and influential congregation.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 3rd current, Rev. Dr. Robb, moderator, with a large attendance of members, and five ministers as corresponding members. Rev. J. Dick reported having moderated in a call from the congregation of Laskey, which was given unanimously in favor of Rev. S. R. Warrender, Probationer. The call was sustained and put into the hands of Mr. Warrender, who declared his acceptance of it. The clerk stated that, in order to expedite the settlement, he had assigned subjects of trial for ordination to Mr. Warrender. The clerk's conduct was approved of, and it was agreed to meet at Laskey on the 18th current, at 10 a.m., for the purpose of hearing the trials, and if satisfied therewith, to meet again at 2 p.m. with a view to ordain, Rev. W. Frizzell to preach, Rev. J. Dick to preside, etc., Rev. J. Smith to address the minister, and Rev. P. Nichol to address the people. A letter was read from Rev. R. D. Fraser, resigning his charge in Charles Street, Toronto, owing to the serious indisposition of Mrs. Fraser and their eldest child. A small committee was appointed to confer with Mr. Fraser, and subsequently it was agreed that Rev. A. Gilray be appointed to preach to Charles Street congregation next Sabbath and cite them to appear for their interests at a meeting of Presbytery to be held in the usual place on the 24th current, at 11 a.m. Dr. Topp introduced the case of Mr. James Farquharson, a member of his congregation, who wishes to enter as a student at Knox College. A committee was appointed to confer with him anent his views and motives, etc., and afterwards, on their recommendation, the clerk was instructed to attest him to the Board of Examiners in Knox College. A committee was also appointed, consisting of Professor Gregg, Revs. W. Amos, A. Gilray, and Mr. T. W. Taylor, to hear discourses from theological students within the bounds, and on subjects previously assigned them, on the 1st day of October, at 2 p.m., and if satisfied therewith, to

attest them to the Board aforesaid. A paper was read from the congregation of Bay Street, Toronto, asking leave to borrow the sum of \$10,000, so as to enable them to proceed to the erection of their new church in Caer-Howell Street. After hearing Mr. Wm. Adamson, certified commissioner, it was moved and agreed to grant the leave applied for. An extract minute was read from the Presbytery of Hamilton, reporting a call sustained by them, from the congregation of Simcoe, and addressed to Rev. R. M. Croll, of Chinguacousy. The clerk produced said call, and stated that he had (through Rev. E. D. McLaren) cited the congregation of Chinguacousy to appear for their interests at this meeting. A letter was also read from the Session of Simcoe, requesting the moderator (Dr. Robb) and Rev. J. Laing to act as their commissioners in prosecuting the call. Said commissioners were heard, as also Messrs. J. Smith, J. Beattie, H. Hunter, and R. Dunsmore, commissioners from Chinguacousy. Thereafter Mr. Croll was heard on his own behalf, who declared his willingness to accept the call. It was then moved by Dr. Topp, seconded by Dr. Caven, and agreed, that Mr. Croll be loosed from his present charge, and instructed to repair to the Presbytery of Hamilton and await their further action in his case. Rev. A. McFaul was appointed to declare the charge vacant on the first Sabbath of October, and to act as moderator of the session during the vacancy. A paper was read from the congregation of Brockton, referring the following question to the Presbytery, viz.: Whether they should continue their place of worship in its present place, or remove it south to the village of Parkdale. After hearing parties on both sides, the Presbytery agreed to refer the matter to the committee of the Church Extension Association. The Presbytery called for report of committee appointed at last meeting to visit the congregations of Milton and Boston church. Said committee, through Mr. Taylor, produced and read their report, setting forth that they had held a meeting with each of the congregations, and found that while the membership has increased under Mr. Eadie's ministry, and there is no decrease in the number of families, there is nevertheless a spirit of disaffection which the committee fear cannot be removed in the meantime, though it does not affect Mr. Eadie's character or ministerial standing. The foregoing report was received. Thereafter a few statements were made by Mr. Eadie, who pressed the acceptance of his resignation. It was then moved, and eventually carried, that the resignation of Mr. Eadie of the charge of Knox Church, Milton, and Boston Church, Esquesing, be accepted, and that the said charge be declared vacant on the 22nd day of September; and inasmuch as these congregations have declared their liability for the arrears due to Mr. Eadie, and their willingness to pay them, the Presbytery expect that said arrears be liquidated by that date. In accepting the resignation of Mr. Eadie the Presbytery further resolved to record their high appreciation of the fidelity and zeal with which he has labored as a pastor within their bounds, and also their respect and esteem for him as a Christian brother and minister of the gospel; and still further, their sincere prayer that the great King and Head of the Church may direct and prosper him in all his future labors. Rev. J. Breckenridge was appointed to declare the charge vacant, and to act as moderator of the Session during the vacancy. Rev. J. Gilchrist reported dispensing the Lord's Supper at Horning's Mills, and that now the membership there amounts to thirty-two. A committee was appointed to draft a plan (to be submitted at next ordinary meeting) for holding missionary meetings during the winter. Rev. J. Carmichael gave notice of a motion for next ordinary meeting, that a committee be appointed to take into consideration the advisability of arranging, as far as practicable, such congregations within the bounds of the Presbytery as in its judgment it deems expedient to deal with, that the Home Mission Committee may be relieved from supplementing the stipends of congregations which there is no necessity to benefit. Various other matters of less public interest were taken up and disposed of. The meeting closed at 10 p.m.—R. MONTEATH, Pres. Clerk.

NO one keeps a secret so well as the individual who is ignorant of it.—Calderon.

THE Rev. Dr. Somerville finishes his labours in Australia and returns to Scotland. He made an extensive evangelistic tour, and had Henry Varley for his companion a large portion of the time.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXVIII.

Sept. 22, 1878. } WARNING AGAINST COVETOUSNESS. { Luke xii. 13-23.

GOLDEN TEXT.—“Take heed, and beware of covetousness.”—Verse 15.

HOME STUDIES.

- M. 1 Tim. vi. 1-11. The love of money the root of all evil.
- T. Col. iii. 1-11. Covetousness is idolatry.
- W. Mark x. 17-31. The rich young ruler.
- Th. Luke xii. 13-23. Warning against covetousness.
- F. Matt. vi. 19-34. Treasures in heaven.
- S. Prov. xxx. 1-9. Neither poverty nor riches.
- S. Phil. iv. 1-14. Careful for nothing.

HELPS TO STUDY.

Our Lord was surrounded by eager multitudes to whom He was speaking as He was wont, setting before them their dangers and the sources of help, when a most unseemly interruption occurred.

1. THE INTERRUPTION: ver. 13. One of the company is so preoccupied with his own interests that he can give no attention to the words of Jesus. Thus often while the Gospel is sounding in the ears of men, their hearts are set upon their own gains. Or if they do appear to lend it any attention, it is only that they may make it the instrument of accomplishing their own worldly aims, just as the man sought to use Christ's authority for his own interest. It is probable that this petitioner had a just cause of complaint, but even a right cause cannot justify an unseemly action. His difficulties, like those of many others, were connected with money. In the division of the inheritance, his brother had done him wrong. (Note 1.) How often the division of an estate becomes a source of discord, and families are separated by means of the very wealth which the ill-advised anxieties of parents had accumulated. This man had possibly an idea that Jesus was the Messiah who had come to set all things right, and with that feeling which we all have, of the surpassing injustice of our own wrongs, he appealed to the Master to speak to his brother.

II. THE LORD'S REPLY is not such as this petitioner expected. He is met with—

1. A Rebuke: Vers 14, 15. Man, the Master said in solemn reproof (Rom. ii. 1; ix. 20), who made me a Judge? That this man should have desired Christ as an arbitrator had in itself nothing sinful. St. Paul recommended this manner of settling differences (1 Cor. vi. 1-6). Yet the Lord absolutely refused to accede to it. He declined here, as in every other case, to interfere in the affairs of civil life. He took another and a better way. While He refused to decide mere questions of conduct and of casuistry, He went to the root of the whole matter, the heart. “He asserted principles of love, unselfishness, order, which would decide all questions; but the questions themselves He would not decide. He would lay down the great political principle, ‘Render unto Caesar the things that be Caesar's, and unto God the things which are God's;’ but He would not determine whether this particular tax was due to Caesar or not. So, too, He would say, justice, like mercy and truth, is one of the weightier matters of the law; but He would not decide whether, in this definite case, this or that brother had justice on his side. It was for themselves to determine that. That this lawsuit should have been decided by the brothers themselves, in love, with mutual fairness, would have been much; that it should be determined by authoritative arbitration was, spiritually speaking, nothing. The right disposition of their hearts, and the right division of their property thence resulting, was Christ's kingdom. The apportionment of their property by another's division had nothing to do with His kingdom.” Christ not only refused the office of judge, but rebuked the spirit that prompted the request. Jesus said unto them, not merely to the interrupting hearer, but to all the multitude, Beware of covetousness. The same warning is addressed to us. Yet perhaps we answer, and answer truly, that we do not covet our neighbor's goods. But neither did this man who appealed to our Lord covet his brother's goods. He only claimed his own. Jesus assumes his complaint to be a just one. But why had this solemn teaching been interrupted by a question on a merely earthly matter? Because in the mind of him who asked the question earthly things had the chief place; he was so engrossed with them that he could think of nothing else; and his thought probably was, “Why does Jesus go on merely preaching to us? If He would help us to our rights there would be some good in that.” This was covetousness. And whoever holds as his chief aim in life “to get more,” is covetous, whether his methods be honest or fraudulent. For Jesus adds, a man's life, his real life, consisteth not in his goods, however abundant they may be. “To the question, What is a man worth? the world replies by enumerating what he has, the Son of Man by estimating what he is. Not what he has, but what he is, is his real and proper life.”

Then the Lord proceeds further to illustrate His teaching by

2. A Parable: Vers. 16-20; in which He goes on to show that even those who want no more than they already possess, may yet fall into the condemnation of covetousness. Jesus describes a certain rich man, who does not appear to have been grasping and greedy, much less fraudulent, like Zaccheus (Luke xix. 8), and the farmers to whom St. James (v. 1-6) writes so severely. On the contrary, his property was of the most innocent kind, it was due to his ground, which brought forth abundantly. Our Lord does not rebuke him for possessing his riches, nor for increasing them, but for setting his heart upon them. There was no harm in his building larger barns (Note 2) and storehouses, or in his resolve to toil no more, but be content with his gains. His

position was exactly like that of many a man who “retires from business” among ourselves; one who does well to himself, and of whom therefore the world speaks well. But how different is the estimate of Him who seeth not as man seeth. God said unto him, thou fool. Why was he a fool? (1) Because he was engrossed with worldly things, he looked only at “the things that are seen,” and yet of all men, he ought to have looked above them, to God who made His sun to shine and sent His rain which filled his barns with abundance. (2) Because being thus engrossed, he forgot that “the things that are seen” are but “temporal,” and a terrible awakening he had! This night thy soul is required of thee, required by Him who lent it, and who cannot be put off when He demands the return of the loan. “Riches are not forever.” Proverbs xxvii. 24. (3) Because he greedily reserves all for himself. His worldliness made him utterly selfish. He thought only of spending; his gains on his own ease and enjoyment. And the punishment was that all went to others and he got none of it. Had he generously spent his wealth on others, then he would both have obtained true satisfaction here, and made, of the mammon of unrighteousness, friends in the world to come. Luke xvi. 9. Ambrose the old Latin Father, says, “Thou hast barns—the bosoms of the needy, the houses of the widows, the mouths of orphans and infants.” These are “bags which wax not old” (ver. 33). He that storeth in these will provide “a treasure in the heavens which faileth not.” (4) Because he imagined the earthly things he had laid up to be food for his soul. He vainly thought to satisfy the cravings of an immortal nature, the hunger of the heart, with the things that perish with the using. With the increase of his riches, he had obtained only increase of cares. He is as perplexed to know what to do with his wealth, as he had been anxious to secure it. And yet, from those very things from which he had already drawn nothing but care and unrest, he is still vainly expecting satisfaction in the future. And now he is suddenly called upon to part with all. They can no longer be his, and he knows not even whose they shall be. The comfort of many men is that the things they have provided will be for their children. But experience proves that this, too, is folly. Too often, inherited riches prove not a blessing, but a source of strife as to whose shall these things be. Eccles. ii. 18.

So, that is, thus foolish and truly destitute, is he that layeth up treasure for himself. The evil is not in the treasure, but in laying up treasure for himself. We learn from a case like this, where the person condemned is honest, respectable and prosperous, what Christ thinks of sin. It is devotion to self, not to God. Worldliness springs from selfishness, and selfishness from ungodliness. Our Lord therefore proceeds to the root of all, and sets before His disciples:—

3. The cure for Covetousness, vers. 22, 23. It is simple trust in Our Father's love and care. Take no thought, no solicitude or distrustful anxiety for your life, that is, for the things by which this bodily life is sustained. Our proper care is for duty; God's care which we vainly take to ourselves, is for the consequences and results, which after all, He alone can control. The life is more than meat. If God gives the life, which is altogether at His disposal, can He not give the food which sustains it? The truth is plain, easily proven, but the lesson of trust is hard to learn. As Luther says: “You turn it exactly round; food is meant to serve life, but life forsooth serves food; clothes to serve the body, but the body forsooth must serve the clothing; and so blind is the world that it sees not this.”

Anxiety about these things is akin to covetousness; the one forgets to trust God, the other trusts wealth instead of God. Both spring from unbelief. God feedeth the ravens, (ver. 24). His will and His loving care, and not the possession or superabundance, is the only guarantee of existence and of happiness.

EXPLANATORY NOTES.

1. It has been sometimes taken for granted that this man who desired a division of the inheritance had no right to what he was here claiming, and was only seeking to make an unfair use of the Saviour's influence. But how much does the supposition weaken the moral? All men, without any special teaching, would condemn such unrighteousness as this. But that love of the world, which, keeping itself within limits of decency and legality, yet takes all the affections of the heart from God, and robs divine things of all their interest against that, men have need to be continually warned, and such a warning is here—a warning not against unrighteousness, but against covetousness; for this may display itself in the manner and temper in which we hold and reclaim our own as truly as in the undue snatching at that of others.

2. Barns in the East are pits built under ground, with an opening at the top. In these the grain could be stored so as to be more safe, both from thieves and from vermin. We found them often open like a coal-vault, near the road. He proposes to enlarge these pits by pulling down the walls or sides, and extending them.—Jacobus.

OUTLINE LESSONS FOR THE MINISTER'S CLASS.

BY THE REV. T. F. FOTHERINGHAM, M. A. NORWOOD, ONT.

OUTLINE No. 3.

Course on The Sacraments. Part I.—The Lord's Supper. Based on Thomson's Sacramental Catechism.

It is the duty of every member of the church, who has come to years of discretion, to partake of the Lord's Supper, for

1. It is Christ's command: 1 Cor. xi. 23.
2. It expresses our love to Him: John xiv. 15.
3. It perpetuates His memory: 1 Cor. xi. 26.
4. We thereby publicly proclaim our faith in the doctrine of the cross of Christ: Matt. x. 32, 33.
5. By this means the graces of the Christian life are improved.

Faith is strengthened by contemplation of the perfection of the atonement made: 2 Cor. v. 19.

Repentance is confirmed, by beholding God's estimate of sin: 1 Pet. iv. 17.

Love to Christ is increased, by remembering his voluntary sufferings for us sinners: Phil. ii. 8.

Love to man is increased, (1) by remembering the worth of a human soul as seen in the price paid for its redemption: Acts xx. 28; and (2) by uniting us as brethren at the table of our Elder Brother: 1 John iv. 11.

6. It is a source of consolation under every spiritual and temporal distress.

Consciousness of guilt meets in it Him who has removed guilt by bearing the punishment for us: Col. ii. 14; Rom. viii. 1.

Spiritual weakness finds in it the solemn pledge that He who has purchased us with His blood will never leave us nor forsake us: Phil. i. 6; 2 Tim. i. 12; iv. 18; 1 John ii. 19.

Temporal distress is comforted by the assurance that our reconciled God and Father in Christ Jesus will make all things work together for our good: 2 Cor. iv. 17.

S. S. TEACHERS' TRAINING CLASS OUTLINES.

LESSON OUTLINE No. 3.

Exercise based on the Lesson for Sept. 1st.

1. Write out the questions by which you would connect this lesson with the preceding one.
 2. Explain in simple language verse 18.
 3. Write the questions by which you would find out whether your explanation was understood by the scholars.
 4. How would you explain “power of the enemy”?—using questions where you think them helpful.
 5. Do the same with “names written in heaven.”
 6. Teach v. 21, explaining “these things;” who the “wise and prudent” are; who the “babes” are; how God “hides” these things; how He “reveals” them; and what there was to make Jesus “rejoice.”
 7. How would you answer the following questions on v. 22? “Was not Christ God?—why does He say that He received all things from His Father?” “Do not we know who Christ is?—who the Father is?” “How does Christ reveal the Father to us?” (In this case use illustration freely, and enforce the same truth by a variety of questions all leading up to it on different sides.)
 8. Illustrate v. 24 from Scripture.
 9. Why were they “blessed” (v. 23)? Write out the very words by which you would show your scholars their blessedness, and their responsibility in consequence.
 10. Returning to v. 17, give fully the questions and illustrations by which you would show that Christ helps us to overcome wicked desires, tempers, etc. Here keep in mind the besetting sin of each member of your class, so far as it may be known to you, and let this concluding portion of your teaching enforce the duty: “Seek safety in Christ.”
- Remember, never tell the scholar what you can make the scholar tell you.

Nothing draws along with it such a glory as the Sabbath. Never has it unfolded without some witness and welcome, some song and salutation. It has been the coronation day of martyrs—the first day of saints. It has been from the first day till now the sublime day of the church of God; still the outgoings of its morning and evening rejoice. Let us then remember the Sabbath day to keep it holy.—Dr. Hamilton.

WOULD you know the secret of domestic peace and tranquility? the charm which can harmonize the most dissimilar natures or the most conflicting prejudices, when they are gathered under one roof? It may be summed up in two words. Avoid argument. To argue is seldom to convince, but it is often to excite. Besides, the defeat of an argument leads to a loss of temper, and sometimes the victor and the vanquished are equal sufferers in the end. And how few things are worth an argument after all!

Now, just as the gates were opened, to let in the men, I looked after them, and behold, the city shown like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also them that had wings, and they answered one another without intermission, saying, “Holy, holy, holy is the Lord.” And after that they shut up the gates; which when I had seen, I wished myself among them.—Bunyan.

THERE are impetuous good people; fickle good people; unwise good people; let us say it out, foolish good people, who lack wisdom and do not know that they lack it. A certain sober judgment ought to mark Christians. They should be like the needle in the mariner's compass, not like the pendulum which, within its limited range, is always going from one extreme to another. They should not startle people with paradoxes, nor banish all confidence in them by the wildness with which they unfold their ideas to minds quite unprepared.—Dr. John Hall.

A GENTLEMAN who happened to be spending his holidays in Scotland thought that he would like to try his hand at fishing for trout in a neighboring stream. He accordingly equipped himself with his fishing-tackle and other appurtenances of the best description that money could purchase. He went to the stream and toiled all day, and caught nothing. Towards afternoon he espied a little ragged urchin, with tackle of the most primitive order, nipping the fish out of the water with marvellous rapidity. Perfectly amazed, he watched the lad for a while, and then went and asked him if he could explain the reason why he was so successful in spite of his meagre outfit, while the expensive apparatus could catch nothing. The boy promptly replied, “The fish'll no catch, sir, as lang as ye dinna keep yersel' oot of sight.” Fishers of men need not wonder at their want of success if they do not “keep themselves out of sight.”

OUR YOUNG FOLKS.

JACK'S LESSON.

IT is a true story. Jack II. told it to me of his own boyhood. He was born and reared in the North of Ireland. The winters there are not usually severe, he says, but occasionally they have very deep snows.

Father came through the shed where I was fixing straps to my new shoes one day, and said, "Jack, do you get the sheep together before night into the lower fold. It looks as if this storm would last all night; and if it should, it may be easier done to day than to-morrow.

I looked up through the open door at the snow which was falling gently and steadily. It did not seem to me likely to be much of a storm. But I had been taught unquestioning obedience, and only replied, "Yes, sir I will," and went on with my work. Before it was finished Tom Haggins came, and he had a new plan for making a rabbit trap, and we spent half the afternoon trying to carry it into execution, and the short winter day passed and the sheep were not folded. In short, it quite slipped from my memory, only to be recalled by my father's question as he drew the Bible toward him for evening worship—

"Jack, have you folded those sheep?"

The blood leaped to my forehead as I was forced to reply—"No, sir; I got to playing with Tom and forgot it."

The silence that followed my reply was dreadful to me. If my father had upbraided me with violent anger, I think I could have borne it better.

"I am very sorry, sir!" I stammered out at last.

"I fear you will have reason to be," said my father. "If those sheep are lost to night, remember there will be no more play for you till they are found. People who will not take trouble, will be overtaken by trouble."

Nothing more was said. The reading and the psalm and the prayer over, I slipped quietly away to my bed, taking a peep, as I went, through the shed door, to see how the storm was progressing; I saw it had increased, and the wind was rising.

Nothing had power to keep me long awake in those days, however, so I slept soundly. In the morning the storm was still raging. The snow lay deep on the ground and the wind was drifting it into the hollows, and packing it away into solid masses. Father came in from taking a survey of the weather, bringing a rod full fifteen feet long.

"The snow is deep," said he. "I am troubled about those sheep. They always seek shelter in the hollows and along the hedges just where the drifts will be deepest. How we shall find them, I do not know. I hope you are ready for a week's hard work, my son Jack."

"Yes, sir; I am very sorry, and will do my best," I replied.

"Your best would have gone much farther yesterday than it will to-day. But we won't spend our strength groaning over a bad job. After breakfast we will go out and see what we can do."

"In this storm father?" said my mother, deprecatingly. "It is the worst storm of the

year. The snow blows so you can scarce find your way."

"There are two hundred of those sheep," said my father. "I can't afford to lose them."

Breakfast over, we bound on our snowshoes, and with the long pole and a snow shovel went out to seek for the lost sheep. It cleared a little before noon, though the wind still sent the snow whirling about our faces, so it was not easy or agreeable working. Father found one here and another there, and I was set to dig them out. Fifteen sheep were found and brought home that day.

The next the neighbours came and helped, for the weather had moderated, and there was always danger that a sudden thaw would follow such deep snows, and the sheep be drowned before they could be rescued. One by one, or in twos and threes, the poor creatures were found and taken from the snow. But at the end of a week of hard work there were still seventy-five missing.

"How long will any live under the snow father?" I asked, when a second week of work had only reduced the number of missing to forty.

I heard of their living three weeks. We will keep on as long as we can find any alive," said my father.

At the end of three weeks all but twenty-four were rescued. Still we searched, and now and then found a poor creature famished and emaciated, but alive, which we carried to the farm house, consigned to my mother and the girls, who chafed and fed and tended, till it was won back to a degree of strength, while we spared no time from the search.

"It's no use to hunt longer. The rest are all dead," said father one night when we were coming home dispirited and weary, having found five of the poor things lying together drowned in one of the hollows. "You look thin and pale, Jack. You have worked well. I think I must release you now."

But I would not be released. The word had been, "No play till every sheep is found;" and, alive or dead, they should all be found. I toiled alone next day, but I found three, and one was alive. The thaw carried away the snow so fast that I had less and less area to search over now. But it was poor encouragement to work, for all I found were dead. A dozen times I was tempted to yield to my mother's persuasions not to throw away any more labour. But my father said not a word, and I kept on.

"The sheep are all found now, father; I took off the pelt of the last of the dead to-day," I said one evening when he came in late from work.

"Well, Jack, this lesson has cost me almost a score of sheep, and both of us a good deal of hard work; but, if it teaches you to be faithful to all your duties in the future, I shall not be sorry."

"Thank you, father!" said I. And I vowed inwardly that it should, and I believe that it did.

AUNT ABBIE'S MICROSCOPE.

"COME, Emma and Willie, here is something worth seeing. Come quickly, or it may be gone!" said Aunt Abbie.

They both ran to her, and first Willie and then Emma looked into the little microscope. As Willie stepped back to give

Emma a chance to look, his aunt shook her head and put her fingers over her lips, which made him stand still and hold his breath, while his eyes stared as if he had seen some frightful object.

For a moment Emma looked into the glass, and then, stamping her foot, she cried out; "Oh, what is this? I don't believe you saw it, Willie. Why, it is an elephant, just as true as you live? It has a trunk which it throws up to the tops of the trees and pulls them down and eats them. Just come and see him, Willie."

Willie looked into the glass again, and saw the little animal walking along from one clump of trees to another.

"Why, auntie, do tell us what this creature is?" said Willie.

"It is called a water bear. You see that though it looks large, it must be small, for it has room enough to walk in what appears to be a large meadow, or swamp, where trees and bushes grow; and besides, you see ponds of water, with eels and snakes in them. All this is contained in a small drop of water, so the water bear must be a very tiny affair indeed," said Aunt Abbie.

"Are these creatures truly alive, auntie?" asked Emma, "or are they make-believes?"

"They are really alive, just as you see them in the microscope, only they are so very small that we cannot see them without a glass made on purpose. Even grandpa, with his gold spectacles, cannot see them. This wonderful glass we call a microscope."

Willie and Emma saw many very interesting things in their vacation, for nearly every day their aunt would place a drop of water, or a flower, under the microscope that they might see what beautiful things God has made which are so small that we cannot see them with our eyes.

One day Willie saw a number of eels squirming around, and a snake came out from the side of the glass and chased them out of sight. Another little round creature threw out a ball, or balloon. This was a net to catch eels for his supper. If it saw a big snake coming, it would draw its net in so quickly that you could hardly see when it went away, and when the snake was out of sight, it would throw it out again.

Emma and Willie were sorry when vacation was over, and they had to go home again and study dry books at school. They much preferred studying the water and flowers in the microscope, than in books. But their aunt told them that both books and microscope were very desirable and interesting, and promised to show them many other things when they visited her again.

STUDY THE BIBLE.

JOHN v: 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

John viii: 32. And ye shall know the truth, and the truth shall make you free.

Ps. cxix: 129. Thy testimonies are wonderful; therefore doth my soul keep them.

Ps. i: 2, 3. His delight is in the law of the Lord, and in his law doth he meditate day and night.

Ps. cxix: 140. Thy word is very pure; therefore thy servant loveth it.

Scientific and Useful.

CHEAP REFRIGERATORS.—A flower-pot wrapped in a wet cloth and placed over a butter plate will keep the contents of the plate as hard and firm as if they were set on ice; and milk will not sour if the can containing it be wrapped in a wet cloth.

OUR FOOD.—Rice and potatoes consist chiefly of starch, and of themselves alone are poor food, unless combined with fatty and albuminoid matter. For this reason we use with rice in puddings milk, eggs and butter, which supply all that is wanting, and it thus becomes a valuable as well as a palatable article of food.

RED ANTS.—Wet a sponge with water in which some sugar has been dissolved; squeeze the sponge as dry as possible, saving the sugar water, and set the sponge where the ants infest. It will soon be full of them. Dip it in scalding water, which will kill the ants. Dip it again in the sugar water and set it. You will soon catch all the ants and destroy them.

COFFEE A LA TURK.—This is prepared by using a copper coffee pot. Bring water to its first full boil. After having ground the coffee in an ordinary mill, screw the mill to its finest possible capacity and regrind the coffee, which becomes almost dust. To every cup of water add a heaping teaspoonful of this coffee dust, thrown dry into the boiling water. Take it a second from the fire, then let it come again to a boil, and then repeat the ceremony three times. If the coffee be true Mocha, it is a nectar fit for the nicest husband in the world. It should be sweetened to the taste while on the fire.

BRAISED BEEF.—Lay in the bottom of a stew-kettle a bed of vegetables, consisting of one ounce each of carrot, turnip and onion, one sprig of parsley, root and all, two sprigs of thyme, two bay leaves, ten cloves. Take a thick cut of round beef, tie it closely and compactly, and fasten with wooden pins; put into the kettle and cover with water. If the beef is tough, add half a spoonful of vinegar; this will soften the meat, and make it tender. No salt should be used until the meat is done, as the action of the salt toughens and hardens the fibre. In cooking, twenty minutes should be allowed for each pound.—*Juliet Corson.*

A CURE FOR CONSTIPATION.—Professor Storer, of Harvard University gives the following: Dissolve fifteen grammes of Epsom salts and eight grammes of common salt in a quart bottle of water. A small wine-glassful of this solution may be taken on going to bed and on arising in the morning. If needed, a couple more doses can be taken through the day. These salts can be obtained almost everywhere, and may be readily carried when traveling in dry powders and dissolved when needed. Fifteen grammes is about four even teaspoonfuls and eight grammes about two.—*Scientific American.*

WATERING PLANTS.—A well-known horticultural editor says the objection against watering when the sun shines on the plants is a purely theoretical one, and appears only in the writings of those who have had but little actual experience. Nevertheless, the evening is the proper time for watering, when the best results in the conservation of moisture are expected. Actual experience has taught that plants wilting from the effect of heat should be shaded, as well as watered. Experience has also taught that superficial waterings do but little good. The water given should reach the roots of the plants. The great objection to watering under a hot sun is that the exhalation is so strong that much of the water given is quickly evaporated.

HOME-MADE CRACKED WHEAT.—Cracked wheat, which has in the last few years become a staple article of food, may be made at home at a much less cost than when ready prepared from the grocer. Use the best wheat, which, at \$1.50 per bushel, would cost two and a half cents per pound. Spread the wheat upon a white cloth, and pick out of it all the oats, straw and the like. Set it in some open dish in the stove to dry, but not to scorch; when very dry run it through a coffee mill, set so as to crack every kernel. This will be a kind of wheat-hominy, mixed with some fine meal. To cook it, let the water be boiling, then stir in the wheat, and keep it stirred till it has done settling; then a very gentle fire will keep it boiling with an occasional stirring. A big fire will burn it. It is better to boil an hour or more. This may be eaten warm, with any kind of dressing, or when cold, like corn mush, be sliced and warmed for use. If stirred when in a cooling state it becomes sticky, like paste. It may be taken up into dishes, and cut into slices or otherwise when cold.

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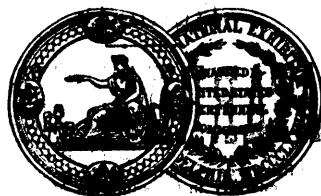
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