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NOTES OF THE WEEK.

A BRONZE statue of Dr. Chalmers has just been unveiled in Edinburgh. The statue, which is twelve feet in height, is the work of Sir John Steel, R.S.A., and represents the reverend doctor in the dress of a Moderator of the General Assembly, with an open Bible in his hand, as if giving an exposition.

THE class in astronomy at Chautauqua, numbering over 700, have had the rare satisfaction of viewing Jupiter through the telescope. As seen through the object glass, the planet appears as large as the full moon, and its four satellites and also the belts are very distinctly revealed. All were delighted with this view of this grandest of planets.

FEW persons realize how much courage it requires to be a missionary. There is a proverb, "No man can be a Christian and a coward at the same time." Religious heroism never manifested itself more strongly than to-day in China. Already four men and five women have perished by fever and assassination in their efforts to relieve distress in the famine districts of China.

THE Bay street congregation will commence their new building immediately. It is to be called "Erskine Church." The site is on Caer Howell street, at the Head of Simcoe street. The plans of Messrs. McGaw & Lennox have been adopted. The cost is to be about \$25,000. The change of location will doubtless be favorable to the prosperity of the congregation. With a good site, a commodious building, a good name, and an eloquent preacher, the outlook is certainly promising.

THE Earl of Shaftesbury, the Rev. Dr. Mullen, the veteran missionary statistician, the Rev. Dr. W. M. Punshon, and other well-known friends of the cause of Christ, have proposed the holding of a General Conference on the subject of Foreign Missions in London, to commence on the 21st of October and extend to the 26th. All Foreign Missionary Societies and Boards are earnestly invited to send delegates to take part in the proceedings, and it is desired that all parts of the foreign missionary world, and of the workers in it, will be represented.

THE committee appointed by the General Assembly to prepare a Book of Discipline for the Presbyterian Church in Canada has been in session in Knox Church, here, for several days, and the work is now well advanced. It may be expected that a book will be produced that will require no alteration for many

years. The following are the members of the committee: Revs. Dr. Bell, Dr. Jenkins, Dr. Topp, Dr. Waters, Principal Caven, Dr. Fraser, Dr. Robb, Dr. Reid, Professor McKerras, Messrs. Laing, Middlemiss, and Sedgwick, and Mr. T. W. Taylor.

THE "Christian Intelligencer" waxes indignant over Westminster Park in the Thousand Islands, and the way in which religion is made to serve the purposes of real estate speculators. It is very severe on the disposition to make money by serving God. Speculations in real estate and summer hotels are made remunerative by combining with them religious attractions. The masterly and eloquent sermons and addresses, the enthusiastic crowds, the scenery, the hotels, are skilfully advertised, and the lots are sold at a handsome profit.

EGYPT AND THE HOLY LAND formed the subject of an interesting lecture delivered on Tuesday night, 13th inst., in the College Street Presbyterian Church in this city, by Rev. James Fraser, of Philadelphia. There was a large and attentive audience present. The chair was occupied by Rev. Alex. Gilray. The lecturer during the time he spoke took his audience through Egypt to Jerusalem, describing to them the various points of interest by the way, and dwelling at considerable length on the sights he witnessed and the feelings he experienced in going through the sacred city.

THE Paris Exhibition is to be made a means of moral as well as intellectual improvement. The "Christian Evidence Society" of London have made arrangements for a course of lectures on religious topics in one of the Exhibition buildings, the Salle Evangélique, a room which is devoted to various religious meetings. There are to be both French and English lectures in the course. The "Kiosque Biblique," where portions of the New Testament are continually given away, is also doing a good work. Persons of all classes and nationalities apply for the Scriptures, which are given free of cost.

MANY of our readers says the N.Y. "Independent," would be surprised to learn how widely in the Methodist Church God's omniscience is denied. Sometimes it takes the form that God chooses not to foreknow the contingent acts of his creatures. At other times it is argued that human freedom is incompatible with universal prescience, and that it is impossible for God to foreknow what is contingent on a will as free as his own. Hitchcock & Walden have just published a book by L. D. McCabe taking this position, and a favourable introduction to it is written by Dr. Hurst, President of Drew Theological Seminary.

THE recognition of the principle of religious liberty in the concession of independence by the Berlin Congress to Roumania is universally regarded as a happy omen for the future of Eastern Europe. It is especially grateful to the Jewish people. "For the first time in the history of man," says the "Jewish Messenger," "a nation's claim to existence as a State is made dependent upon its acceptance of the great principle of religious equality for all creeds. Thirty years ago but one of the powers represented at Berlin accorded the Jew full civil rights, and successively in Great Britain, Austria, Germany, Italy and Turkey, have the barriers been swept away that separated the Hebrew from his

neighbors. Can Russia long delay the concession in her own dominions of the civil and religious equality which her veteran Chancellor sustained as the right of the Jews in Roumania, Bulgaria and Servia?"

THE Foreign Sunday School Society of Brooklyn received a new impulse at the recently held New York State S.S. Convention. Schools have already been established by it in France, Germany, Italy, Spain, Hungary, South America and Asia. Monthly meetings are held, at which letters from the schools abroad are read, and the society's operations are reviewed. The Sunday School system, as it is known in the United States, has been but imperfectly developed on the Continent of Europe, and it is the object of this society to develop it. The plan proposed at the Convention for raising funds contemplates the placing of a contribution box in ever Sunday school of the country, with the request that each scholar give one cent a year.

AT the meeting of the National Council of the Union of American Hebrew Congregations, held in Milwaukee this month, the creation of a single representative body, which has been long desired, was effected. Instead of two organizations there will hereafter be one, known as the "Union of American Hebrew Congregations." It will seek to promote the following objects: (1.) "To establish and maintain institutions for instruction in the higher branches of Hebrew literature and theology. (2.) To establish relations with kindred organizations in other parts of the world for the relief of Jews from political oppression, and to aid in their intellectual elevation. (3.) To promote religious instruction of the young by training competent teachers, and encouraging study of the Scripture without interfering with worship, schools or other congregational institutions." The Union will meet hereafter once in two years.

THE following is a specimen of the way in which the "Weekly Review," (London, Eng.) deals with Anglican pretensions: "Protestants are willing to work with the Church of England in furtherance of the common cause, but they decline to accept the patronage of that Church. A committee of the Conference says in its report: 'The fact that a solemn protest is raised in so many Churches and Christian communities throughout the world against the usurpation of the See of Rome and against the novel doctrines promulgated by its authority, is a subject for thankfulness to Almighty God. All sympathy is due from the Anglican Church to the Churches and individuals protesting against these errors, and labouring it may be under special difficulties from the assaults of unbelief as well as from the pretensions of Rome. It is our duty to warn the faithful that the act done by the Bishop of Rome, in the Vatican Council in the year 1870, whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility, was an invasion of the attributes of the Lord Jesus Christ.' Here we have a Church which has become a hotbed of Romanism, in a patronizing sort of way patting other Churches on the back for protesting against the errors and pretensions of Rome! Here we have a Church in which auricular confession is practised, in which the 'Priest in Absolution' has been, and is, used, in a tone of lordly condescension commending the Protestantism of other Churches!"

PASTOR AND PEOPLE.

WHAT IS PLYMOUTHISM? III.

BY REV. JAMES CAHARRON.

THE DOCTRINAL HERESIES OF PLYMOUTHISM.

It has been well said by a certain writer that "A half truth is a whole lie." Truth is like the human face in this respect, that to preserve its beauty every feature must be in its own place and every feature must have its due proportion. It would not be the "face divine" created by God, but the face of a horrible monster, were the eyes put where the mouth is and the mouth where the eyes are. Though not so horrible as *displacements*, yet even *distortions* of the features destroy the face, as we feel at once when we look on a face where the mouth is too large and the eyes too small, or where the nose fills the whole face. "Concave mirrors," says Dr. Guthrie, "magnify the features nearest to them unto undue and monstrous proportions; and in common mirrors that are ill cast, and of uneven surface, the most beautiful face is distorted unto deformity."

It is even so with Plymouth teaching. It displaces and distorts, it discolors and disturbs, it exaggerates or diminishes almost every doctrine it touches in its partial and narrow theology.

It is not my intention, in these letters (which I wish to shorten as much as possible) to state all the heresies that appear in the teachings of Mr. Darby and his followers. There is no time or occasion at present to refer to their errors in regard (1) to their denial of the true humanity of Christ; (2) to their denial of Christ's righteousness being imputed to his people, and their assertion that even on the cross it was only during three hours that his sufferings were of an atoning character; (3) to their pre-millennialism and the secret rapture of the saints. Passing by these and other errors, which do not at present concern us much in this country, I will touch only the more common teachings of Plymouthism.

1. *Making faith and assurance inseparable things.*

To *be safe* and to *know* that you are safe are not (neither in thought nor experience) the same thing. A man may be safe and yet he may not know it; and he may think he is not safe at all. Again and again we find in the Gospels the fact that Christ's disciples were safe when they themselves did not think they were safe. They were safe, and yet they were doubting it when Christ addressed them in words like these: "Let not your heart be troubled." "Fear not little flock." "O thou of little faith, wherefore didst thou doubt?" And at the same time, the Pharisees felt sure they were safe when they were very far from being safe, so that John said to them, "Think not to say within yourselves we have Abraham for our father." It is one thing to *believe* on Christ, and it is another thing (though the two should be sought together, and are generally conjoined in the experience of true Christians,) to be *assured beyond any doubt at all* that you are resting on Christ. But these two things Plymouthists always confound. "Only believe that Christ died for you and you are saved." That is, believe that you are saved and you are saved. This is the burden of their teaching. It is the theology of the ostrich, which, pursued by its enemies, buries its head in the sand and believes because it surrounds itself with darkness and thinks it is safe that it is safe. But does that make it safe? That theology which confounds *faith* with *assurance* is not the theology of Christ. The point of importance with him is not that you have a large, well furnished house over your head, and that you go through its rooms singing, "I am saved," but the point is, what kind of foundation is under that house. is it the *sand* or is it the *rock*? That theology is not the theology of John, who never says "we know we are saved because we believe we are saved," but we know we are saved "because we love the brethren," "because we keep his commandments," "because of the spirit that he has given us." In other words, according to John, the believer's assurance is not a *direct* act of mind like faith, but an indirect act based on evidence. It is not a direct perception, but an inference from a perception. That theology is not the theology of the Assembly's Shorter Catechism, which says that assurance *flows from* justification, adoption and sanctification. Nor is it the theology of the Westminster Confession of Faith, which surely is

of greater weight than Mr. Darby, and which says, "This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it; yet being enabled by the Spirit to know the things that are freely given him of God, he may without extraordinary revelation in the right use of ordinary means attain thereto. And therefore it is the duty of every one to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance."

II *Their false doctrine of prayer*

They teach that *an unconverted man has no warrant to pray*. Some go so far as to say that it is useless to pray, to read the Scriptures, to attend the means of grace while one is in an unconverted state. Others without venturing that far have been heard to say, "While I do not forbid you to pray I certainly do not advise it." In answer to this false and extremely dangerous view let us read what is said about Manasseh, the most heinous of sinners "And when he was in affliction he besought the Lord his God and humbled himself greatly before the God of his fathers and *prayed* unto him and he was entreated of him and heard his supplication." 2 Chron xxxiii. 12, 13 But some will say this was under the Old Testament and is no rule for us. Let us then turn to a case of wickedness fully as bad, that occurred under the New Testament. To Simon Magus while in the gall of bitterness and in the bond of iniquity, Peter, (who was evidently here no Plymouthist), gave the advice "Repent therefore of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." Acts viii 22, 23 It is true that the unconverted ought to be warned against resting in prayer as an *end* against making it a saviour, a ground of acceptance with God but they should be encouraged to use it as a *means* to finding Christ. "Promise me, promise me," Dr. Duncan, of Edinburgh, was once heard saying to an aged woman whom he met on the street, "promise me that you will seek Christ. Seeking cannot save you, but seeking you shall find Him, and finding Him, He will save you." That is the proper use of prayer to the unconverted.

"And end ignoble a means divine."

Plymouthists teach that it is not *lawful for believers to pray for the forgiveness of sin*. They teach that the believer's sins, past, present and future, were pardoned 1,800 years ago; and that at each renewed transgression he has only to believe that it is so, that his sins have been forgiven long ago, to enjoy anew the peace of forgiveness. The believer *may* confess it if he chooses, but he is *not to pray for pardon*, and even confession is *not necessary*. The believer was saved 1,800 years ago, all his sin was buried with Christ; he need not confess it, nor seek forgiveness, but just believe that it is all right between him and God. In accordance with these views such hymns as "Just as I am" have been changed after this fashion.

AUTHOR'S VERSION.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God I come.

BRETHREN'S VERSION.

Just as I WAS, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God I CAME.

The Brethren in this dangerous position of theirs confound atonement with pardon, and then make the whole of salvation consist in pardon. We are justified once for all; but forgiveness is needed every day. *Atonement* is not forgiveness, and the sins of the saints may be forgiven as far as *eternal consequences* are concerned, while they may not be forgiven as far as concerns *temporal chastisement*. What say the Scriptures? "The blood of Jesus Christ cleanseth (not has cleansed but is now cleansing) us from all sin." 1 John i. 7, 8. "If any man sin we have an advocate with the Father." Chap. ii. verse 2. But the words of the Lord's prayer settle the matter to all sensible and gracious ones. "*Forgive* us our trespasses" is a prayer for every day as is *daily bread*. And with this agrees the experience of God's people. Leigh Richmond says in dying, "It is only by coming to Christ as a little child, and as for the first time, that I can get peace." Dr. Boyne, in dying, said, "I am looking to that compassionate Saviour whose blood

cleanseth from all sin." The Rev. Mr. Sandeman was asked when dying if he had any pain, to which he replied, "Since I knew Christ I have felt no pain but sin." The Rev. John Duncan said when dying, "Pray for me, pray for pardon, and pray for purity for I am still in the body." And who, save Brethren, would not subscribe to these utterances as both natural and well grounded.*

Plymouthists teach that *it is not lawful to pray for the Holy Spirit* because he abides with all true Christians, and they have no need to ask for what they have already. The mistake here on their part consists (as Miss E. J. Whately on *Plymouth Brethren* has well shown) in confounding the person with his influence. The Holy Spirit (always with the definite article), the third person, is ever with his people. "He abides with them forever." But the influence exerted by the spirit, "Holy Spirit" (without the article) is variable. At times it is withholden and the divine life droops, then it is given and the divine life flourishes. We read, therefore, to *ask, seek, knock*, for this sweet influence.

The Plymouth views of prayer on these points run counter to the views and experience of all evangelical churches, and are extremely hurtful to piety where they prevail. Closet prayer ceases, the family altar falls into decay. Where these views prevail people will be heard to say, "I don't need to pray, nor attend church, nor go to sacrament, I am saved. It was all finished long ago." In a certain town, which will be here nameless, before Plymouthism came in there was a family remarkable for its good order and punctuality in family worship. It used to be the home of a well known minister of the Presbyterian Church, when he always joined the family at their morning and evening worship. The family adopted Plymouth views, and when he next visited them he never saw the Bible opened for family worship, nor was he asked to lead the family devotion, as formerly, nor open his lips in prayer in that blighted home.

CALVINISM IN THE BIBLE.

The Bible teaches Calvinism, and hence we are bound to receive it whether "horrible" or not: for if the Bible be the Word of God we are bound to believe every doctrine it teaches, and every syllable it contains, for every word it contains was dictated by the Holy Spirit, and hence every word contains an important meaning. Whenever then he used the word predestinate, he intended to convey the idea contained in that word. We are not at liberty to receive a portion of the Bible, and reject the rest. It stands or falls together, for it all rests upon the same foundation, so that we must receive all, or we must reject all.

The great difficulty with many persons is, that they take their theology to the Bible instead of drawing it from the Bible. They imbibe a certain belief, and then they turn to the Bible determined to find it taught there, and they generally succeed, for by wresting the words of Scripture, and taking an isolated passage here and there at random, you can make the Bible teach any thing you please. But no one has a right so to abuse God's word. Every passage must be interpreted in the light of its context, and must be taken in its obvious meaning.

Many persons imbibe a prejudice against a certain doctrine, and they go to the Bible determined not to find it there, and so they, too, generally succeed, for every one knows that it is next to impossible to convince a prejudiced mind; and so, I apprehend that such is the difficulty in the way of many, with the doctrine of predestination. It is certainly profoundly mysterious, and because men cannot comprehend it they refuse to receive it, forgetting that they are surrounded by mysteries on every hand, which they are bound to accept. But because they are not able to explain this doctrine, they become prejudiced against it, and so they turn to the Bible determined not to find it there. Dr. Chas. Hodge, in his *Systematic Theology*, lays down a principle of great importance, very applicable in this discussion. He says:

"It must be remembered that theology is not philosophy. It does not assume to discover truth, or to reconcile what it teaches as true, with all other truth. Its province is simply to state what God has revealed in His word."

Let us apply this principle to the subject now under consideration, and approach the Word of God, not in the spirit of dictation, but with the spirit of humble

*Plymouth Brethrenism by Rev. W. Peid.

learners, and sincere seekers after the truth, remembering that if the doctrine of predestination is taught, we are bound to receive it upon the testimony of God, whether we can understand it or not. Let any one turn to the first chapter of Ephesians, and I think he will find the doctrine clearly stated. In the fourth verse we read:

"According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us into the adoption of children by Jesus Christ in whom we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will."

The expression "before the foundation of the world," means before time begins, or from all eternity, and as we are "predestinated to holiness," it follows that individuals, and not nations are meant, and if we are chosen to be holy, it cannot be that we are chosen because we are holy, or because God saw that we would be holy, as our Arminian brethren contend.

In the eighth chapter of Romans the doctrine is again clearly stated: "For whom he did foreknow he also did predestinate to be conformed to the image of His Son. . . Moreover, whom He did predestinate, them He also called, and whom He called, them He also justified, and whom He justified, them He also glorified."

Here we not only see the chain of love emanating from the throne of God in the eternity that is past, and binding the redeemed soul back to that throne in the eternity to come, but we see each successive link in its relation to the sinner's salvation, and in its proper relation to every other link, and thus we find that the efficacious influences of the Holy Spirit are given only to the elect. In the ninth and eleventh chapters of Romans, Paul argues this subject at length. He first speaks of Jacob being chosen before he was born, so that he could not have been chosen on account of any superior goodness which he possessed, and as though the Apostle anticipated the very objection which is so frequently (and so unjustly) brought against this doctrine, viz., that it makes God unjust, he asks: "What shall we say, then? Is there unrighteousness (or injustice) with God? God forbid. (Nay, verily.) For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Such is Paul's reply to this objection so often urged. In the next place he refers to the case of Pharaoh. "For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore he hath mercy on whom he will have mercy, and whom he will he will hardeneth."

You remember the history of Pharaoh, and you remember, too, that the Bible plainly states that "the Lord hardened his heart." I shall not attempt now to explain what that means, but do you say that it was unjust? Very well, the issue is not between you and me, or between you and the Presbyterian Church, but between you and your God! Your objection is not directed against the Calvinistic creed, but against the Word of God. It might be consistent in an infidel to urge such an objection, but it is very inconsistent in a Christian, for he thus strikes at the very foundation of that religion which he professes to love and cherish, he thus makes an open attack upon the Bible, he thus makes a thrust at the very vitals of Christianity!

But Paul again condescends to answer the objection. He says, "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?" In other words, if God did just as he pleased, why did he find fault with Pharaoh? Listen to Paul's reply: "Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power (*exousian*, the right) over the clay, of the same lump to make one vessel unto honor, and another unto dishonour? What if God willing to show His wrath, and to make His power known, endured with much longsuffering, the vessels of wrath fitted to destruction, and that He might make known the riches of His glory on the vessels of mercy which He had before prepared unto glory?"

Has He not the right to treat both classes as He pleases? What say you? Is it unjust? If you say so you impugn God's character, and openly attack the

Bible and thus place yourself on the side of scepticism and infidelity. Is it right for God to exercise His sovereignty over His creatures? If so, cease your objections to this doctrine. Give up either your objections, or your Bible: Now which horn of the dilemma will you take?

It is generally supposed that all the difficulties are on our side of the question, and so our opponents try to put us on the defensive, well knowing that it is easy to bring objections in a few words, which it requires volumes to answer. Now I propose to put them on the defensive. They say the doctrine of predestination makes God unjust. But if you reject the doctrine on this ground, you impugn God's character and openly attack the Bible! Which objection is the more formidable, and which view the more pernicious? granting that they are both valid.

But Paul has already answered the objection to our position, and thus vindicated God's justice, basing his argument as he does upon the divine sovereignty, and that is the only way God's justice can be vindicated, for if it be unjust in God, in the depths of a past eternity, with all the circumstances of life and surroundings clearly revealed before him, then and there, to pass by a sinner, so it is equally unjust in him to pass by that sinner in time, when all those foreseen possibilities have become actual facts. *Rev. T. M. M. Connell, in Christian Observer.*

IF I JOIN THE CHURCH MAY I DANCE?

"If I join the church have you any objection to my dancing?"

Such was the question of Mary W—, addressed to her pastor as he was speaking to her about making a public profession of religion. She was about eighteen years of age, of high social standing, intelligent, cultivated, thoroughly a lady in feeling and manner, and surrounded by all that makes life attractive and pleasant.

Having been hopefully converted, after much thought and prayer she had decided to unite with the church of which Mr. A— was the pastor. But before doing so, she asked him, in the conversation alluded to, "If I join the church, Mr. A—, have you any objection to my dancing? I am very fond of it, and feel very unwilling to give it up. What do you think of it?"

"I will answer your question by another," said the pastor. "Suppose that there was a large and fashionable party, or a public ball in the town and you were invited to it. And suppose you had accepted the invitation, and that going at rather a late hour, you found all engaged in the dance, and you saw me, your pastor taking part in it, and leading it, what would you think?"

A look of surprise, almost astonishment passed over her face as she frankly said, "I should think it very strange, and greatly inconsistent."

"Well," replied Mr. A—, "If dancing is a right and a good thing, why should not I enjoy it as well as you? And if in its influences and tendencies it is wrong and evil, why should you engage in it or wish it more than I? A minister is but a good man trying to do good to men. And there are not two standards, one for him and another for the members of his church; not two rules of Christian living, one for you and another for him. If he is to be spiritual, and set a holy example, and to come out from the world and be separate, and shun worldly amusements, why should not you? And if such amusements are right and proper for you as a follower of the Saviour, why are they not for him? And why should you, or any member of the church, wish to be or do what you would not like to see him be or do?"

She thought a moment seriously, and then said, "It is plain to me now. I will never dance again." *And she never did.*

Uniting with the church by a public confession of faith in Christ, she lived, and after some years died, an exemplary, faithful, spiritual Christian, a help to her pastor in every good word and work, and a bright example to all who knew her.

With this brief narrative in view, three thoughts are suggested for serious and prayerful consideration.

1. As to all worldly amusements, if you have the least doubt as to your conduct—if there is the least conflict between inclination and duty, go in prayer to the Saviour, and ask him what you ought to do, and then act as you believe He would approve if he were present with you.

2. If there is the least doubt, is it not better to err on the safe side, and rather keep too far from the world, than too near to it?

3. Is it not right for you, in this, as in all things, to take such a course that if all were to imitate your example, it would make the church a holy and spiritual and useful church, and give you personally the highest and best influence as a devoted and faithful Christian?

THE MAJESTY OF THE SCRIPTURES.

Jean Jacques Rousseau, who was capable of appreciating literary excellence and was the most charming writer of his age, found in the Bible a majesty he sought for in vain elsewhere. We only wish the man who did more by his philosophy and rhetoric to fire the French Revolution than any other one man, had not simply admired, but obeyed God's blessed word. The subjoined is taken from his "Emile," and the portrait of Jesus has not been better painted by un-inspired pen:

"I confess to you that the majesty of the Scriptures astonishes me: the holiness of the gospel is an argument which speaks to the heart, and which I should be sorry to be able to answer. Read the books of the philosophers with all their pomp: how petty they are beside this! Is a book at once so sublime and so simple the work of man? Can it be that he whose history it relates was himself a mere man? Is this the tone of an enthusiast, or of a mere sectary? What sweetness, what purity in his manners! what touching grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what acuteness, what justness in his replies! what empire over his passions! Where is the man, where the sage, who knows in this way how to act, suffer, and die, without weakness and without ostentation? When Plato describes his imaginary good man covered with the opprobrium of crime, yet meriting the rewards of virtue, trait by trait, Jesus Christ. . . . What prejudice, blindness, or bad faith does it not require to compare the son of Sophroniscus with the son of Mary! What distance between the two! Socrates dies without pain, without ignominy; he sustains his character easily to the end. If he had not honored his life with such a death, we should have thought him a sophist. They say Socrates invented ethics; but others practised morality before he taught it. Aristides was just before Socrates described justice; Leonidas died for his country before Socrates taught the duty of patriotism. Sparta was temperate before Socrates praised sobriety; Greece abounded in virtuous men before he defined what virtue is. But Jesus—where did he find the lofty morality, of which He alone gave both the lesson and the example? From the midst of a furious fanaticism proceeds the purest wisdom; among the vilest of people appears the most heroic and virtuous simplicity. The death of Socrates, tranquilly philosophizing among his friends, is the sweetest one could desire; that of Jesus, expiring amid torments, abused, ridiculed, cursed by a whole people, is the most horrible which one could fear. . . . Yes: if Socrates lives and dies like a philosopher, Jesus lives and dies like a God!"

PROFUNDITY, OR WHAT?

A writer under our hand dilates on the deep and mysterious meanings that lie hidden in "every word" of the address of our Lord to Nicodemus. This reminds us of a certain class of teachers who try to cover their shallowness by insisting on the amazing depths and heights of meaning that are to be found in the most lucid passages in God's word. The implication is that the preacher, or writer, himself must be exceedingly profound and far-seeing, otherwise he could not perceive so very much beyond what is apparent to common intelligence. By the same rule of exegesis you may dwell upon the depths and mysteries of such an expression as, "*Good morning to you.*" "*Good*—think of all the word suggests! Who can explain it! What depths of hidden meaning! *Morning*; how sublime and beautiful! *To you*: mark, this is a direct address. It involves personality and implies relations to time and space and eternity. What tongue can tell its entire import! And taking the expression as a whole, it is marvellous in its concise inclusiveness as well as its pregnant exclusiveness. It is evident that man-made ministers must have shut their eyes to exclude the light of the expression; otherwise our churches and creeds would not be so full of darkness as they are."

OUR CONTRIBUTORS.

HOME MISSION NOTES.—III.

FOR THE PRESBYTERIAN.

BARRIE PRESBYTERY—SAULT STE. MARIE—BRUCE
MINES—COLLINGWOOD AND NOTTAWA.

After the lecture at Huntsville on Monday evening we started at eleven p.m. in order to reach Barrie on Tuesday, where the Presbytery was holding its regular quarterly meeting. A ride of six hours, over a very rough road with dangerous bridges, brought us to Bravelbridge at five a.m. thence by boat to Gravenhurst at seven, and Barrie at eleven.

The church edifice in Barrie, like that of its neighbour in Collingwood, is not much to boast of as a building. In the centre of such a large population, and where during the summer months especially there are so many visitors, there should be something more worthy of Presbyterianism. Mr. Leiper is doing noble work in the church and town, and is greatly beloved by his people. It is matter of thankfulness that such an important point has been so well supplied, and with so short a vacancy intervening after Mr. Fraser's settlement in St. Thomas.

Although at a time when many of the ministers are absent, there was a goodly number present at the meeting of Presbytery. No Presbytery in our Church gives better evidence of the good results of Home Mission work than the Presbytery of Barrie. In addition to the older members, such as Dr. Fraser of Bondhead, Mr. Gray of Orillia, and Mr. Rodgers of Collingwood, who have for many years borne the heat and burden of the day, there are a large number of young ministers who give promise of noble work in this extensive field. The business of the Presbytery I need hardly say is conducted by the clerk, Mr. Moodie, in an admirable manner, and augurs well for the spread of our Presbyterianism in the north.

An opportunity was kindly afforded us of addressing the Presbytery on the subject of Home Missions, with special reference to the Parry Sound and Muskoka districts, which are under the care of the Presbytery. Various committees were appointed to visit different fields, and urge the necessity of liberality on the part of the stations, in order that the Home Mission Committee may to some extent be relieved of its present burdens. The Presbytery is fully alive to the importance of pushing our cause in the many new fields opening up on every hand, but a large increase of men and means will be needed to enable us to overtake important points during the coming winter.

That same evening we left in the "City of Winnipeg" for Sault Ste. Marie, which we reached on Thursday at noon. There we met our missionary, Rev. Mr. McLeod, and Mr. P. Brown, who for many years has taken a deep interest in the welfare of the little congregation. Our Church for the past six years has, with very slight intermissions, supplied ordinances at this point and other two stations at a short distance from the Sault. In proportion to the efforts made and the money spent, our progress has not been at all satisfactory, whatever the future may realize. The membership of the Church at the Sault is small, and the burden of erecting a church, which was recently opened, pressed heavy upon them. Mr. McLeod, since his settlement in May, has largely increased the attendance, and his services seem to be highly appreciated. It is to be hoped that friends here, who have the interests of Presbyterianism at heart, will endeavour to meet their obligations to the Home Mission Committee better than they have done in the past. However unwilling the Committee may be to discontinue the stations at Sault Ste. Marie and Korah, it is not to be expected that the entire burden of supporting ordinances can be borne by the central fund for any longer term. This has been very much the case for the last four years. While we write thus, we have good hopes that under Mr. McLeod the congregation will become consolidated, and their appreciation of his labours proved by enlarged liberality.

Returning from the Sault we stopped at Bruce Mines, but found little or no encouragement to undertake a mission at this point. The mining operations are for a time at least entirely suspended, and the place left desolate and deserted.

As Mr. Straith of Paisley had recently visited other portions of the Manitoulin Islands, such as St. Joseph and Manitowaning, we did not stop at these points.

From his report sent us we extract the following. "Two new churches will be ready for opening at the end of September. The people deserve to be encouraged as they are exerting themselves to lay a foundation for future accessions. They have plenty of land but little money or the means of making it, till they remove the *old* and obtain a new one. By-and-by, I think, they will be able and willing to support themselves and perhaps help others beyond. The missionaries on the Manitoulin Islands are most earnest and laborious in their work. They are beloved by all of every denomination. St. Joseph's Island is being settled very rapidly. By far the most influential and the greatest number of any one denomination are Presbyterian. There has been no resident missionary on the Island as yet belonging to our Church, and the people are anxious to have one as soon as possible. I virtually promised them one. They will board him and raise a little money for him the first year, and hope in two or three years to raise the entire amount for his support. If a suitable missionary cannot be found, a lay catechist would be of service in the meantime.

These extracts are amply sufficient to show the loud calls that are heard everywhere throughout the land for the missionaries of our Church. "The fields are white unto the harvest, but the labourers are few," and the means to support the few far from ample.

Returning to Collingwood late on Saturday afternoon, we occupied Mr. Rodger's pulpit next forenoon, and in the afternoon in company with Mr. Leiper of Barrie visited the Sabbath school at Nottawa, of which Mr. Melville is superintendent. This is another station under the care of the Barrie Presbytery, and needs continuous supply winter and summer if it is to prosper. The village is largely Presbyterian, and the people willing to do their utmost for the support of the means of grace.

I trust that the ministers and office bearers of our Church in presenting to their respective congregations the claims of the various schemes, will not overlook the pressing necessities of such fields as have been briefly referred to in these notes. The large mission fields in the Ottawa Presbytery, in the Kingston and Brockville Presbyteries, and the ever widening extent of territory in Manitoba, are of equal importance. Whatever aid we may receive occasionally from Britain we are grateful for, but the great Home Mission work of the Presbyterian Church in Canada must be carried on by the Church in Canada. As a Church we are abundantly able to do so, if our hundred thousand members but give in proportion to their ability and as the cause demands.

BLASPHEMY UNDER THE LAST VIALS.

BY R. D. MACKAY.

During the time intervening between the later Old Testament Prophets and the Apostles, the leading events, from without, bearing on the Church and great interests of God on earth, were doings of the Empires which had the supreme dominion over Judea, then the chief seat of the Church—the empires of the Medes and Persians, the Greeks, and the Romans. These, the Holy Scriptures, with remarkable exactness, foretold by Daniel in the great image of Nebuchadnezzar's dream, and the vision of the four great beasts. After the time of the Apostles, the leading events were, the terrible persecutions of heathen Rome, while the Church remained in purity, and was fast extending itself through the bounds of the immense Roman Empire; the fearful judgments which wasted that very guilty empire by the irruption of the barbarous nations; the dreadful advance of the brutal Mohammedan power through the eastern Roman Empire, after the Church there had become so lamentably corrupt; the woeful departure of the Church in the western Roman Empire from original purity, until it had become one of the most formidable enemies to God and His Son, His truth and true people, that the world has ever seen,—and continued so, as its Mohammedan scourge did, in its peculiar course, for many hundred years; and the events of righteous judgment, by which both had their power, piece by piece, taken from them, as warning of the near approach of their final end. All these also the Holy Scriptures by John, in the Book of the Revelation, foretold. For the object of that Book is, to "shew unto" the servants of Jesus Christ "things which must shortly come to pass." These "things," or the leading events bearing on the Church and interests of God on earth, after John's

time, are successively described in the symbolical words of the seven seals, seven trumpets, and seven vials. For the reason that the Book of the Revelation is an account of the things which were to come to pass, chiefly in the Church, until the coming of the Lord, together with the words of Daniel as to the Roman Empire in its last, or Papal form,—the words of Paul to the Thessalonians, which shew that the great opposer of God is one who "sits in the temple of God," or the Church, by profession, and the words of John as to the place of residence, the "seven hills," and other reasons, enlightened servants of God think that the great enemy of God described in the Revelation, is that first rank enemy of the true Church and interests of God, the Papacy,—and that the vials or seven last plagues are a description of its downfall,—with a description also of the downfall of that other great enemy the terrible Mohammedan Power.

Undoubted historic facts tending to shew the decline of that mysterious anti-Christian power which has had its seat in the seven-hilled city, and had for many ages reigned with nearly absolute sway over the kingdoms of the ancient western Roman earth, are these. Through the heaven-blessed preaching of Luther and other true servants of Jesus Christ, multitudes of the people became enlightened in the truth of the Divine Word, and by 1560, the nations of England, Scotland, Holland, Denmark, Sweden, some of the Cantons of Switzerland and smaller States of Germany fell away from under its sway. Its sovereignty of the sea passed away into the hands of the Protestant nations of England and, for a time, Holland, at the destruction of the Spanish Armada, in 1588. Its ability, or will to injure the adherents of the truth, at least, by bloody violence, in the inland countries of its Empire, departed when the conquering hosts of Gustavus Adolphus prevailed over the veteran armies of the Austro-German Empire near the middle of the seventeenth century. The wonderful event by which that wonderful nation—France, foremost often through its civil rulers and leading ecclesiastics, at the bidding of Rome, in shedding the blood of the righteous, turned right round, about 1789 and shed the blood of rulers of the persecuting race of Bourbon, of ecclesiastics and people of well nigh every name, and became a fearful scourge to the nations of the old Roman earth. A no less wonderful event was the removal of the Pope from his formal temporal sovereignty. The great Bonaparte, in the beginning of the present century, as a prelude to what was, ere long, finally to take place, by a simple act of his arbitrary power, effected this great change. Italy, however, not being yet ready for the full deliverance, the temporal power had, after some time, to be restored to the Pope. The spirit of civil liberty, carried into Italy by the victorious French armies, having had time to spread in this once very mighty country, and with it, the spirit of national independence; but for French bayonets, in that year of amazing upheaval of popular wrath against the crafty and powerful enemy of Christ and the people—Papal Rome, or its kingly supporters—1848, or soon after, there would have been a speedy and final end put to the irrational, unscriptural anomaly. The materials were then, however, made ready. It remained for the Lord of Hosts to enable Protestant Prussia to prevail in its bloody strife against Rome's remaining chief supporters—Austria and France,—and in 1870 the kingdom of United Italy was established, and the temporal power descended to its grave.

There are other facts in the present line of remark.—as the high national position now attained by the free Protestant American United States; Austria passing from its concordat with Papal Rome, and not disposed of late to carry out its behests; the failure of the recent attempt to get Republican France to again give way before Ultramontane pressure, and fall back on the tactics of the dark middle ages; Belgium surprisingly passing from under a heavy Ultramontane yoke, and for the present, at least, presenting an opportunity for the spread of the truth not enjoyed, it is said, "Since the King of Spain and the Duke of Alva thrust out the Gospel;" the commencing advance of even Spain in the direction—notwithstanding frowning appearances for the moment—of rational liberty, as if, at length, come to see that its long utter intolerance of the truth and righteous men had brought it to its present low national condition; the high national position now reached by the Protestant Prusso-German Empire,—with also the increasing power of Russia, which, though, by the idolatry, and other gross evils of its

Church, is itself an anti-Christ, yet, as hitherto evidenced, is no friend of the great western anti-Christ.

That, even in the near future, no events of an opposite character to these historic facts shall take place in any of the countries named, it would not be wise to affirm. Taking these facts as they stand, however, they unmistakably shew that the Papacy, which for so many centuries, if not, now near 1,260 years, mightily opposed the true interests of the Lord Jesus Christ through means of the kings of the old Roman earth—the executioners of its will, is descending to its end. So far, however, from being altogether come to its end, it is still possessed of great vigour,—of which the temporal power remaining is too plain evidence. The loss of the temporal sovereignty proper is a heavy blow; not so much as a loss of the domains called the "Patrimony of the Church," but as that loss is indication of the decline of the subserviency of European potentates to Papal ends, in allowing it to take place. The temporal power remaining,—resting on an unscriptural claim to supremacy over all civil power, takes the form of an unrighteous pressure on the now freer constitutional government of nations, by an unhallowed clerical influence brought to bear on the obedient masses of Roman Catholic followers, in giving their suffrage for representatives in public offices; discovering itself not only in nations like France and Prusso-Germany, but also in Great Britain—with her rising dependency of the Dominion of Canada,—and the great Republic alongside; too successfully already—threatening along with other most cunning un-Christ-like workings, in the increasing exigencies of the nations, if wise and righteous measures be not adopted to meet it, to give not merely a serious check to advancing civil and religious liberty, but to destroy them altogether.

There are facts bearing on the interests of Him who made the heavens and the earth, resulting from the spread of the truth of His word, very noticeable at present, occurring in the far east, in India, in China, in Japan; but that which of all others is big with consequences, and forcing itself—none less for the recent settlement by European Congress, and attendant striking new position of Britain—on the attention of intelligent men, is the present state of Turkey, the birth-place of the Church and scene of other events of importance to man above all that has ever taken place on earth. As a power for unspeakable mischief with its system of horrible religion, it commenced about the same time as that of the Roman Papacy. With immense significance it is coming to an end at the same time! In this, the chief agency, of a directly hostile kind, is the now powerful Empire of Russia which, though seemingly a friend of the oppressed nationalities of the same faith, is ambitious and unscrupulous,—not the first time that one unscrupulous nation has been the means of pulling down another.

Besides the historic facts above mentioned respecting the Papacy which are mostly of the nature of punishment for sin, there are other prominent historic facts of special moment, more of the nature of sin itself—as the great sin of blasphemy, or offering indignity to God, by irreverent and injurious language and conduct respecting his being or perfections, word, institutions, and works. Fearful public blasphemy history records by men in a national capacity in kingdoms specially of the western old Roman earth, as in Papal-trained France, where it burst forth at the Revolution in 1789, in the form of an open national avowal of infidelity and atheism. These, blasphemous in their very nature, by means of the conquering French armies, or by the press and personal intercourse, were carried through the neighbouring nations, Protestant as well as Roman Catholic, and even Britain and the American United States, everywhere unhinging men's minds as to the most sacred principles and eternal truths of God. Blasphemy in the form of open atheism and infidelity has more or less prevailed ever since the terrible French Revolution both in Protestant and Roman Catholic countries. One prominent form of blasphemy which received a mighty impetus at the woeful epoch just mentioned is Rationalism or Neology, which though it does not totally reject the word of God like infidelity proper, yet sets itself up as supreme and unerring judge of all that is there contained, with the inevitable result of blasphemous thrusts at the character of God through His truth. In this form of fearful insults to God it extensively prevailed in Germany within the ranks of professing Protestants during the later portion of the

past and earlier part of the present century. It has passed into Britain, north as well as south, where in varying shape, it is spreading more and more. Ever since the terrible French Revolution the spirit of blasphemy, in different forms, has been stalking abroad, and is now, side by side with the Word, and wherever God is working by the truth, and preparing to overthrow the kingdom of Satan throughout the world,—whether in Europe where the evil has been hatched, or America, whether India or Japan. In many ways, at various times, in ages past, has the God of heaven been blasphemed, but it is a question if ever since, in infinite kindness, He gave His word to instruct men in His will for their own eternal welfare, He has been, in the presence of that word, and in defiance of that word, blasphemed, to the extent He has for many years back, and is at present, through the press, the platform, even the pulpit in some places, and the personal face to face, but especially the press, by the elaborate splendidly written volume, the able article of the monthly or quarterly, and the jaunty easy running lines of the weekly or daily, in all forms of language which man's own wisdom can invent, or pride of intellect or hatred to the sovereignty and holiness of God and His Son inspire, all the way from the most defiant insult to the irreverent joke at the expense of that word—the letters of the Divine name. If this be true as applied to the blasphemy of speculative infidelity, rationalism, materialism, and others of kindred character, when all the direct blasphemy of Papal Rome is added, what then must be the amount of affront thrown upon God in the period?

(To be continued.)

HOME MISSIONS.

I.—PRESBYTERIANISM.

MR. EDITOR,—Our Church principles are broad as the Word of God. Some try to narrow them down. Properly speaking we are not a sect, we are only that from force of circumstances. In advocating Presbyterianism, we are advocating the Church of Christ. Believing that it possess the best type of Church life, as patriots and Christians, it becomes us not only to seek after all the sheep lost in the wilderness, but also to make converts from other forms of Church polity, that the people of this Dominion may become more virtuous, religious, prosperous, and happy than they otherwise would, and occupy a foremost place among the nations of the earth.

II.—A CHURCH BUILDING FUND.

No one has had a better experience than I have had in regard to the importance of our Home Mission Work. This is emphatically *the* Scheme of the Church. Out of the thirty preaching stations that have been called into existence in North Hastings, at least twenty of them originated by dint 'of hard pastoral work as well as preaching on my part. About six or eight of these have flattened out for want of missionaries and means,—of men more than means. I have done more than take the initiative in the erection of seven churches, four of which are free of debt. I have years ago taken all the steps for the erection of five more, and these failed for want of missionaries more than want of means.

There is a tide in Church affairs, that taken at the flow, leads on to success. Could continuous supply have been granted to these, two or three congregations might already have been self-sustaining. They are flattened out now. Shall they live again? I was lately dispensing the Lord's Supper to a congregation of fifty communicants at the Ridge—the people are nobly struggling to erect a church. Next week two brother ministers will (D.V.) set out with me on the Hastings Road to attend to the same duty in three distinct mission fields representing in all 140 communicants. I have been agitating the erection of five more churches in these fields and may be able this winter to start procuring the material for two or three of them. What a fine thing it would be if our Church had a fund from which we could draw from \$100 upwards in proportion to the necessities of the case, and could say to the people, "rise and build," and when you have done so much you will be helped so much more. Our next Assembly should inaugurate such a scheme as this.

III.—HOME MISSION FUND.

I was glad to see Mr. Bruce's three recent articles on the subject, but I am afraid his suggestion is more liable to objection than the plan to raise the deficient

\$10,000. I would rejoice if the Assemblies at home would undertake to help us largely in this direction, but I would not like our Church to ask them, for these reasons.

1. The home churches have nearly twice as many Schemes as we have already, and they are burdened with lots of agents besides.

2. The United Presbyterian Church is hardly half as strong as we are in congregations, and the Free Church is very little larger, and yet the difference between their giving and our giving is as three to one. Should we not rather imitate their example than help to tax them more heavily?

3. These churches have a very small measure either of the aristocracy or of the wealth of the country. If they have some richer than we have, they have also many poorer. I believe we possess more real wealth than either church, and were our congregations as well farmed there would be no need for any spasmodic effort or outside help. The emigrants are not paupers, they are a source of revenue the moment they locate. Let me indicate some ways to increase the liberality of our people, for they are equal to the strain when they come to realize the magnitude of our Home Mission Field.

1. A liberal ministry.—I believe in every minister teaching his people by *example*, and this is very much rarer than it should be. British soldiers will dare any danger when their officers lead them. Should we be behind in leading our flocks by giving?

2. Sermons on the subject. The extent of the field, the number of men required to cultivate it, and the amount of the liabilities incurred, should be regularly brought before their people by every minister. They should have it enforced upon them, the duty and privilege of identifying their interests with those of the Redeemer's Kingdom.

3. Every minister should see that the agency employed for raising contributions shall reach every individual so that a multitude of rills may swell into a large river. If the whole machinery were in good working order and properly worked there would be no lack of means.

Frequent changes of ministers and many vacancies operate injuriously. During the past year more than one-third of the charges in the Presbyterian Church in the United States failed to do anything for this scheme. Hence their large deficit from year to year. May every one of our congregations come into line in this respect. Let us not look without but develop our own resources and we shall know no deficit. The staff and the stilt are for the aged and the lame; we are young and vigorous and let us use our own legs. Let substantial farmers who were wont to give their 25c., give \$25 for the scheme, and let merchants instead of risking so much as they do in rickety ventures, invest largely in the extension of Christ's Kingdom, the returns will be early, an hundred fold and eternal.

PSALM AND HYMN TUNE BOOK.

MR. EDITOR,—Sir, I with others am glad to see this matter is being agitated through the columns of your valuable paper, and hope the matter may receive from the committee the consideration it demands. Allow me to say that I completely fall in with the views of *Precentor*, and also with others, except that in *Chorister's* remarks—he speaks of discarding certain tunes such as *Devizes*, *Pembroke*, *New Cambridge*, etc. Now Sir, I think it would be a mistake to discard those good old tunes that have been sung for generations past. Let us keep all the good old tunes and add as many more good ones to the list as we can. I am also in favour of a number of doxologies being inserted, and also of having the leaves cut as in the *Scottish Psalmody*, and the whole bound together. I am of the same opinion as *Chorister* that our congregations are not well enough educated in music to adopt the short score in printing. One thing more and I have done. In regard to chanting, it may do when a congregation has been educated to it, but I am afraid it would not do in the large mass of our congregations; it would have the effect, in my opinion, of debarring the old people from engaging in the singing of God's praise. My opinion is that only such tunes should be used as that all may heartily engage in that delightful part of God's worship.

ANOTHER PRECENTOR.

Kendall, 10th August, 1878.

The fifteen Jewish newspapers in Germany have an aggregate circulation of 25,000 copies.

BOOKS AND MAGAZINES.

Vick's Illustrated Monthly.

Rochester, N.Y.: James Vick.

The August number of this magazine contains articles on the following subjects: "Vases and their Treatment; "How Flowers Help us All;" "Arums and Arum-like Plants;" "Winter Flowering Plants;" besides a large quantity of correspondence, Foreign Notes, and Pleasant Gossip. The young people's department, including "Botany for Little Folks," is also continued.

Harper's Magazine.

New York: Harper & Brothers.

Harper's Magazine for September is out in good time and contains the usual quantity of illustrated literature, rich, beautiful, entertaining and instructive. The article entitled "Catarina Cornaro," by Charlotte Adams, will be read with special interest, for Catarina Cornaro was queen of the island of Cyprus from A.D. 1473 to 1489. The paper on "Thomas Bewick," by W. P. Garrison, is a valuable contribution to the history of wood-engraving. The five editorial departments are admirably sustained.

The Fortnightly Review.

Toronto: Ross-Belford Publishing Co.

The number of this periodical for the last half of July—No. 14 of the North American Series—contains nine articles whereof the following are the subjects and authors' names: "Lancashire," by the Editor (John Morley); "Irish Catholicism and British Liberalism," by Matthew Arnold; "Emilio Castelar," by M. E. Grant Duff, M.P.; "Davos in Winter," by John Addington Symonds; "A Word for Indignation Meetings," by Goldwin Smith; "Octave Feuillet," by Geo. Saintsbury; "The Place of Sociology," by J. H. Bridges; "Ceremonial Government," by Herbert Spencer; Home and Foreign Affairs.

Littell's Living Age

Boston: Littell & Gay

The numbers of "Littell's Living Age" for the weeks ending August 3rd and 10th contain: "Giordano Bruno and Galileo Galilei," from the "Quarterly Review;" "Among the Burmese," from "Fraser's Magazine;" "What the Sun is made of," from the "Nineteenth Century;" "A Doubting Heart," a serial story by the author of "Castle Daly," published from advance sheets; "Cheap Literature for Village Children," from "Macmillan's Magazine;" "American Missions in Turkey," from "Fraser's Magazine;" "The Story of a Letter," by Julia Kavanagh, from "The Argosy;" "The Constitution of Norway," from "Fraser's Magazine;" "Stray Thoughts on Scenery," from the "Cornhill Magazine;" "The Bishops at Lambeth," from the "Saturday Review;" "Our Kentish Parish," from "Blackwood's Magazine;" "How Three Princesses purchased a Palace," from the "Pall Mall Gazette;" "Admiral Sir George Back," from "Nature;" "The Will of Peter the Great," from the "Academy." Taking the contents of these two weekly numbers as a sample, it will be seen that the readers of the "Living Age" have access to a very extensive range of current literature.

History of Canada.

By J. Frith Jeffers, M.A. Toronto: James Campbell & Son.

This is the best School History of Canada that we have seen. Until of late, the only Canadian History authorized by the Educational Department was one not at all suitable for children. Without saying anything at all about its merits or demerits as a book, it is enough to say that it was no school book. Sometimes a person would think that it had been written all in a piece and afterwards mechanically divided into chapters and sections. It was not at all difficult to find whole pages that would not supply material for a single intelligible question or a definite answer. A school history must be concise. Each sentence must contain an item of information—must be able to stand alone. The language must be as much as possible within the limits of the children's vocabulary. And even elegance of diction must, if necessary, be sacrificed to distinctness of statement. The little book now before us is, in these and in other respects, a great improvement on its predecessors. Its author seems to have bestowed great pains upon his work. He is himself engaged in teaching, being head-master of the Peterborough Collegiate Institute, and he knows the teacher's needs.

CURRENT OPINIONS.

You may lose heaven by neutrality as well as by hostility. —*Melchior Reuter.*

THERE is no shorter road to unhappiness than a habit of envying those who seem more prosperous than ourselves. —*Melchior.*

EMOTION is beautiful; sentiment is sublime. There is but one thing more sublime; it is action; it is practice. —*National Baptist.*

We can spare of our surplus labor to build up the great West, if we may hope to keep up the standard of manhood here—not otherwise. —*Watchman.*

How easy it is to abstain from evil of which we are incapable! How strong we are against temptations which never reach us! —*Sunday School Times.*

A HOLY heart is a seed-bearing vessel, and wherever one carries it, the blessed germs will be distributed. "Blessed are ye that sow!" —*Zion's Herald.*

A CHRISTIAN's worth depends largely on his intelligence, sympathy, and activity, and these are all enhanced by the weekly visits of a good paper. —*Presbyterian.*

THE social system in the orderly form of law has a right to exist, and those who are determined that it shall not so exist have no right to exist in it. —*Independent.*

THERE never was such a miracle as that a Christian ceased to pray, and to read the Bible, and to go to church, and at the same time retained his faith. —*Standard of the Cross.*

ONLY those hearts and homes where a true faith in Christ brings peace and purity, are safe from the destroying influences of political, social, financial, and secret sin. —*Zion's Herald.*

It is sheer folly to suppose that any school or college can make any man or woman; this is a duty resting upon themselves, and with God's help they can perform it. —*Presbyterian Banner.*

It was the remark of a shrewd observer in a country village that if the wisest farmer in the county had the management of the weather, not half a crop would be made. —*Christian Observer.*

If we have a right to suppress a stench that offends the nostrils and imperils health, why not to suppress one that offends the conscience and imperils the moral safety and well-being of the community? —*Christian Union.*

It has not been the Bible which has stood in the way of science, but its misinterpretations; not the Church, but the world in the Church; not religion, but the sin remaining in the stolid, ignorant, superstitious devotees of religion. —*Rev. Dr. C. D. Foss.*

If Christian hearts were thoroughly alive, as they should be, to spiritual things, warm and glowing with love for the Master, baptized in very deed from on high by the Holy Spirit, the question of how to conduct prayer-meetings to edification would largely solve itself. —*Congregationalist.*

ONE who is religious only when he is in meeting, would better, indeed, arrange his affairs so that he shall be in meeting all the while; and one who is religious only when he is uttering the words of prayer, would do well to buy a rosary and devote himself to the saying of paternosters. —*Rev. Washington Gladden.*

THE mere pleasures of life are, and must be, altogether and always, subordinate to the real business of life—to life's great and noble duties, the duties of husband and wife, of child and parent, of manhood and womanhood, of mutual responsibilities among all classes of mankind, of mutual forbearance and good will to all. —*Catholic Review.*

MEN are able to calculate an eclipse, that is, to foretell the very second of time at which the sun, earth, and moon shall be in such relative positions that the moon's shadow shall fall upon the earth's face, because they know that the laws of the heavens do not change. The Hand that moves the spheres does not grow unsteady. —*Presbyterian.*

A COATING of sugar or gelatine does make nauseous medicines pleasanter to take; there is no denying that. But physicians are finding that the coating often keeps the medicines from going into the circulation, so rendering them as inoperative as so much milk and water. Preachers of sugar-coated doctrines will of course make a note of this fact, with out hint from us. —*Congregationalist.*

To drive its members into secret societies or public almshouses for bread, ought to disgrace for ever the local church, solemnly and affectionately covenanted to love and care for one another in the name of Christ. If the only expression of Christian affection is in words, it is a poor, cheap, shallow, heartless, and deceptive thing, and the Masonic Lodge may rightly claim superiority. —*Advance.*

If you should put one thousand "Monarch" strawberries in the best prepared bed in the world, with half a dozen roots of couch grass, and let them fight it out for three years, every Monarch would disappear. It shakes faith in the biologists; but I can make nothing out of Nature's free fight in forest or garden but "the survival of the fittest." —*Rev. A. C. Roe, in Christian Union.*

WHAT is the business man doing with the ten or fifteen minutes which he has gained? Does he get to his business earlier and stay later than he did when he needed twenty minutes each time he went up or down? Or does he give to his family and his home the time thus gained? Is rapid transit between the house and the office for the benefit of the home or the business? Many wives and mothers are asking these questions. —*New York Times.*

THE first aim of those who desire to help the working class should be to give their influence to reforming their morals and teaching them the duty of economy. If in this direction our Socialist champions would devote their attention, they would strike much nearer the occasion of their troubles than by attempting to revolutionize society and demanding that the frugal and industrious should pay tribute to the idle and shiftless. —*Baptist Weekly.*

SCIENTIFIC AND USEFUL.

EGG SANDWICHES.—Boil fresh eggs five minutes; put them in cold water, and when quite cold peel them; then, after taking a little white off each end of the eggs, cut the remainder in four slices. Lay them between bread and butter.

INDIAN GRIDDLE CAKES.—Beat two eggs light, stir into them one quart sweet milk, one teaspoon salt, and cornmeal enough to make a good batter, bake on a soap-stone griddle as soon as raised, or on an iron one greased with pork. One spoonful of batter for each cake.

RECIPE FOR CARRACK, OR INDIAN SAUCE FOR COLD MEAT.—Two heads of garlic sliced, five spoonful of soy, five spoonful of mushroom ketchup, eight spoonful of walnut pickles, fifteen anchovies, or five spoonful of essence of anchovies, one quart of vinegar; mix in a bottle, and set in the chimney corner; shake daily for a month.

SWEET BUTTER-TUBS.—Spruce butter-tubs are the best; white hemlock makes a sweet tub; acids from the oak color the butter and injure its appearance; white ash gives the butter a strong flavor if kept long, and increases the liability to mould; maple smells and cracks badly. Soak all tubs six to eight days in brine before using. —*Franklin County Times.*

FLANNEL CAKE.—Mix three tablespoonsful of flour with one pint of cream; add two eggs, and beat whole well till quite smooth; then add slowly half a pint of new milk, into which has been put a teaspoonful of baking powder. Beat all well together, and fry with lard, a little of which should be made hot for each cake. Eat with powdered sugar, mixed with cinnamon or grated nutmeg.

PILLOWS IN THE SUNLIGHT.—Do not put your pillows or feather-beds (if so unfortunate as to have feather-beds) into the sun to air, but in a shady place with a clear, dry wind blowing over them. If it is cloudy—but not yet damp—and the wind strong, it is all the better. This, if practised often, will keep well-cured feathers always sweet. Badly-cured feathers can not be made sweet. A hot sun on the best of feathers will turn them rancid.

SALTING BUTTER.—If the butter is soft and white it is from a lack of proper cooling before churning, and it may be hardened by putting in about three times the usual amount of salt, and working it a little for two or three mornings. Many of our very best dairymen, and butter-makers of Philadelphia gilt-edged butter, use from two to three ounces of salt to five pounds of butter. In this case the salt is usually added at the final working, and, of course, all remains in the butter. —*Western Journal.*

A PUBLIC analyst of Leeds, England, writing of the adulteration of beer, says: There are two classes of adulterants. The one is fraudulently added to increase thirst, and salt, saltpetre, and similar material is employed; then come poisonous articles to make the liquor strong, such as copperas, picric acid, cocculus indicus, fusil oil, and other downright poisonous ingredients, which, if a man were to put any of them into a cup of tea, and give another to drink, the deed would render him liable to a charge of attempted murder. Nameless abominations, also, are freely poured into the "poor man's beer," to make it sharp on the palate and strong in the head.

TO PURIFY A SINK.—In hot weather it is almost impossible to prevent sinks from becoming foul, unless some chemical preparation is used. One pound of copperas dissolved in four gallons of water, poured over a sink three or four times, will completely, it is said, destroy the offensive odor. As a disinfecting agent, to scatter around premises affected with any unpleasant odor, nothing is better than a mixture of four parts of dry ground plaster of paris to one part of charcoal by weight. All sorts of glass vessels and other utensils may be effectually purified from offensive smells by rinsing them with charcoal powder, after the grosser impurities have been scoured off with sand and soap.

CRACKED WHEAT.—This excellent dish is often spoiled by very good cooks, who think they must stir it all the time to keep it from burning. Too much stirring makes it like paste; putting in more water when nearly done has the same effect. One-third of wheat, by measure, to two-thirds of water—soft, if you have it—will make it about right. The water should be cold when the wheat is put in; it should cook slowly, and be covered closely. In this way scarcely any stirring will be found necessary. There is a deliciousness in this dish when cooked as above, which is never found if stirred while cooking. The same may be said of oatmeal, only the latter should be quickly stirred into boiling water; cover closely and let cook for about twenty minutes. Wheat may be cooked about the same time, although it bears cooking longer.

THE CROW AND THE HOUND.—The Lindsay "Post" has this story to tell: "Last Spring, Mr. William Sinclair, of Cambury, caught a young crow before it could fly, and brought it home, and it soon became quite tame. It struck up a warm friendship with a young hound belonging to Mr. Sinclair. The crow always was around with the hound, shared his meals, and slept in his box at night, on the bottom, not seeking to perch, unless they were disturbed during the night, when he would come out and fly up into one of the trees near by, and remain there until morning. When given food, it would invariably take a portion to the hound. It would not give it to him at once, but would fly around just above his head with a piece of meat or crust of bread in his bill, and keep teasing him for quite a while with it, and then would finally let him have it. But recently instinct began to be too powerful, and he concluded that he must go to other quarters for the Winter, and it was amusing to see how he tried to coax the hound away with him. He would fly away a little piece, and then light and caw to the dog, then he would fly back, and seemed in great distress because he could not induce his four-footed friend to go to warmer quarters for the Winter; but finding he would not go he at length flew off, and has not been seen since."

PRACTICAL PAPERS.

THE LOTTERY OF LIFE.

"Think not, the maiden gained, that all is done:
The prize of happiness must yet be won."

If young people more truly interpreted the obligations and responsibilities of marriage they would not so thoughtlessly assume its relations. If parents, or less indulgent friends, could induce them to think with less excitement and more soberly of the duties as well as the pleasures, how much more of unfolding brightness would glorify this fair earth; how much more of the true home—its rest, its joys, its unselfish love would bless and abide in it. But with little thought and less realization of its true meaning, hundreds rush into marriage as if only preparing for a picnic or a pleasure excursion. They are so sure they love one another; and seeing life only in rosy tints they laugh at any prudential caution and repel any earnest effort to teach them to understand the mutual responsibilities that the contemplated union will bind upon them.

The lovers sees only perfection, sweetness and beauty in the maiden who he imagines has every qualification to make his home a little heaven; and in her estimation his love is to be her tower of strength—a safe refuge from every storm; and thus surrounded and guarded by his tender care she fears no evil, shrinks from no hardship. In his present ecstatic state he cannot imagine that her estimate of what his devotion is always to be can possibly be overdrawn.

Now what do they really know of each other? During courtship and engagement, with perhaps no intention to deceive or wear a holiday face, all the best points of their characters are in the ascendancy. Ah! if lovers would bring a little common sense to their aid! They are aware that it is folly to expect perfection; certainly they must know that in their own individual selves they have not such desirable qualities to offer. They know that the best and noblest have faults; that friends of every degree have some traits or peculiarities that call for kindness and charitable construction; and, in the new life they contemplate, above all others, they should understand how necessary it must be to bear one another's burdens, neither expecting nor desiring that the forbearance should be all on one side.

In the halcyon days of love, before marriage, how important for the young to keep in mind that they are "not embarking on the smooth surface of a summer sea," but are to take life together as it comes to all—with its sunshine and its shadow—heartily enjoying the summer, but brave to meet the frosts and storms of winter. In every vicissitude, if they love and honor all the good each finds in the other, and bear with loving patience such mistakes as may arise, conscious that they are about equal on both sides, what a change would be at once seen in the fearful records that are served up to the community in our daily papers!

Both men and women are of the earth, earthy, subject to such infirmities as are born of earth, but we honestly believe a husband has more influence in shaping the character and life of a true loving woman than she can possibly have over his. Woman has more to suffer, more of those cares and perplexities which naturally tend to develop irritability, impatience, and similar infirmities, than men are liable to, and therefore she has more need of tender forbearance and loving guidance.

But fault-finding or silent disapproval, exacting obedience under the guise of unconditional surrender of all a wife's taste and judgment to his, is not a husband's best mode of weeding out her faults or leading her into a new and more perfect life. A woman can be easily influenced and moulded by gentleness and love, but it is not easy or safe to attempt to drive her either by sternness, studied neglect or disapprobation silently manifested. Ah! this wretched mode of censuring by solemn silence! A good round scolding, or a sharp quarrel even, and then a loving reconciliation—bad as such a course is—would be far less disastrous.

Having made choice of a companion, young people look forward to marriage as a step that settles all uncertainty and gives to them a life of unbroken happiness. And yet how vague are their conceptions of

what will be necessary to insure any portion of their anticipated bliss.

"We are married, they say, and you think you have won me. Well, take this white veil from my head and look on me. Here is matter to vex you and matter to grieve you. Here is doubt to disturb you or faith to believe you. I am here, as you see, common earth, common dew. Be wary, and mould me to roses—not rue.

"Ah! shake out the filmy thing, fold after fold,
And see if you have me to keep and to hold.
I sit close at my heart, see the worst of its stinging—
It is not yours to-day for the yesterday's winning.
The past is not mine. I am too proud to borrow
You must grow to new heights if I love you to-morrow

"We're married! I'm plighted to hold up your praises,
As the turf at your feet does its handful of daisies:
That way lies my honor—my pathway of pride.
But mark you, if greener grass grow either side
I shall know it, and keeping in body with you
Shall walk in my spirit, with feet in the dew."

If one could look into the many aching hearts, made sore by the sudden vanishing of imaginary perfections, what a revelation that would be! Because

"That way lies their honor—their pathway of pride,
how many appear outwardly happy, or at least content, who have waked from their dream of anticipated bliss to a life of vain longings and repinings. Seeing what to them look like fresher, happier lives all about them, they venture "in spirit, with feet in the dew," on unsafe grounds. Hence we hear so much of broken homes divorced hearts, and sin and sorrow, where there should have been abiding peace.

"We're married! Oh, pray that our love do not fail!
I have wings flattened down and hid under my veil.
They are supple as light—you can never undo them.
And swift in their flight—you can never pursue them.
And spite of all clasping, and spite of all bands,
I can slip like a shadow—a dream—from your hands.

"Nay! call me not cruel, and fear not to take me.
I am yours for my lifetime, to be what you make me
To wear my white veil as a sign or a cover,
As you shall be proven my lord or my lover;
A cover for peace that is dead, or a token
Of bliss that can never be written or spoken."
—Mrs. Henry Ward Beecher in N.Y. Christian Union.

CURIOSITIES OF THE WIRE.

We can imagine the astonishment of a butler who received a telegram from his master—a certain nobleman—asking him to send at once "ten bob," as he "was greatly in need of it." Of course the message had been wrongly transmitted, "ten bob" having originally been "tin box." This story, which happened not many years ago, was told me by a gentleman who was in the telegraph service at that time, and had to deal with the complaint which was made about the matter. The following also comes from the same source. At one of the gatherings held periodically at Braemar, some years ago, a certain Earl telegraphed to Edinburgh for a "cocked hat" to be sent to him at once. In transmitting the message, the article mentioned as wanted was converted into "cooked ham," which was actually forwarded forthwith, greatly to the surprise and indignation of the nobleman.

A telegram was once received as follows: "Please send your pig to meet me at the station." Of course it should have been "pig," the instrument having made what in telegraphic phraseology is called a false dot. Some time ago, a station master received a telegram from a lady stating that she had left at his station "two black boys" in the waiting-room, she believed, and tied together with red tape; would he please forward them at once. The astonished official caused search to be made, but instead of "boys" he found two "boxes" in the waiting-room, as described, which were duly forwarded. From a similar cause on the part of the electric fluid, a lady received from her son-in-law a telegram which astonished her not a little. It stated that his wife had presented him with a "fine box."

Sometimes, however, the telegraph takes it into its head (metaphorically) to substitute in messages passing along the wires words altogether different from the original; more by way of joke, let us conjecture, than anything else. But in some cases the joke fails to be appreciated by the victim. For instance, a gentleman who recently telegraphed for some "ice" was more wroth than amused by the playfulness of the instrument, which converted "ice" into "tea," and thereby caused a box of the same to be sent at once.

In the same manner, the sense of a message sent over the wire by a gentleman who had left his wife in the train, and desired it searched for, was unmercifully

altered, the word *wife* having become *wife* when the telegram was received at its destination. Diligent inquiry and search was of course made for the missing lady but without avail. The mistake was, however, ultimately discovered, and the lost article recovered. Another story tells of exactly the reverse, where a gentleman, being detained out on business, telegraphed for his wife, but was strangely surprised to receive by the next train a wife instead. Let us hope that when he returned home his explanation of the trick the telegraph had played him was accepted by his wife as sufficient excuse for "absence without leave," and saved him from a wiggling. *Chambers' Journal.*

GOOD SOCIETY.

Many parents who have sons and daughters growing up are anxious for them to get into good society. This is an honorable anxiety, if it interprets good society after some lofty fashion.

Parents, your daughter is in good society when she is with girls who are sweet and pure and true hearted, who are not vain or frivolous, who think of something besides dress, or flirting, or marriage, between whom and their parents there is confidence; who are useful as well as ornamental in the house; who cultivate their minds, and train their hands to skillful workmanship. If society of this sort is not to be had, then none at all is preferable to a worthless article. See to it that you impress this on your children, and above all, that you do not encourage them to think that good society is a matter of fine clothes, or wealth, or boasting to be somebody. As you value your child's soul, guard her against these miserable counterfeits; and impress upon her that intelligence, and simplicity, and modesty, and goodness, are the only legal coin.

The same rule holds for boys as well as for girls. You would have these enter into good society. Do not imagine that you have accomplished it when you have got them in with a set of boys whose parents are wealthier than you, who dress better than your boy can afford to, and who pride themselves upon their social position. Good society for a boy is the society of boys who are honest and straightforward, who have no bad habits, who are earnest and ambitious. They are not in a hurry to be men. They are not ambitious for the company of shallow, heartless women, old enough to be their mothers, and are not envious of their friends who fancy there is something grand in dulling all the edge of their hearts' hopes upon such jaded favorites.

There is nothing sadder than to see either young men or women priding themselves upon the society which they enjoy, when verily it is a Dead Sea apple that will choke them with its dust, when they need some generous juicy fruit to cool their lips and stay the hunger of their soul!—*Christian Register.*

MORAL PHILOSOPHY IN A NUTSHELL.

At the Oberlin commencement the other day, one of the after-dinner speakers, General Nettleton, of Philadelphia, related an incident which he said had been more valuable to him as a lesson in moral philosophy than even all the profound teachings of their wise President Fairchild on that subject. In common with many other Oberlin students, he taught school during the winter vacation, and required his pupils, of course, to write essays. In one school an ungainly but stalwart youth refused for several weeks to comply. It was impossible, however, to excuse him, and inasmuch as the refractory boy was, at least, thirty pounds heavier than his teacher, a terrible crisis seemed at hand. Finally the stubborn scholar concluded to bow to the behests of law, and draw forth a whole sheet of large sized foolscap laden with this eminently grave and thoughtful production:

"About virtue. Virtue is a good thing to get a holt of. Whenever a feller gets a holt of virtue, he better keep a holt."

The General added that it has often since been useful to him to recall the terse and impressive ethics of John Wolf. Whenever he has been invited to go to Congress, or to engage in savings banks or life insurance, it has always been enough to break the spell of any such dangerous temptation to recall the great principle.—"When a feller has a holt of virtue, he better keep a holt!"—*Presbyterian.*

FIERY trials make golden Christians, if the furnace be seven times hotter, it is to make us seven times better.

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TORONTO, FRIDAY, AUGUST 23, 1878.

QUEEN'S COLLEGE ENDOWMENT.

THIS fund has now reached one hundred and five thousand dollars. It seems almost marvellous that such a satisfactory result should be attained within two months of the inception of the scheme, and considering the difficulties which beset the path of Principal Grant from the cry on every one's lips of hard times, and from the extremely hot weather which has prevailed during that period. It shows what can be done in the way of obtaining money when the cause is a good one, when a thoroughly earnest and energetic man takes it up, and when it has to rely on a number of liberal friends who are ready to make sacrifices on its behalf. No one can doubt the goodness of the cause, when it is the interests of one of the oldest and most successful institutions of learning which are thus being conserved. It is no less than a university with all its included faculties that is sought to be maintained. It is a school from which all the professions are recruited from year to year. It has of course its Theological Faculty, which is one of the recognized seminaries for the education of the ministers of the Presbyterian Church in Canada. The proposal of the Colonial Committee of the Church of Scotland to withdraw its annual grant of nearly three thousand dollars, and the requirement of a third professor for the full equipment of Queen's as a Theological Seminary, make it urgently necessary that the additional endowment should be raised. There can be as little doubt about the zeal and energy of Principal Grant as there is about the worthiness of the object he has at heart. Such a man is bound to succeed in whatever he undertakes from the downright earnestness and moral conviction with which he goes to work. Since the closing of his college, Dr. Grant has not had a moment of rest. Travelling day and night, advising with the friends of Queen's, getting up public meetings, delivering long, and eloquent, and effective addresses, and canvassing and writing letters to a large extent—all this besides attending the General Assembly and preach-

ing two or three times every Sabbath has been but a moiety of Dr. Grant's work during the past two months. There is much of sacrifice in this when we reflect upon the requirements of rest, of reading and preparing lectures to enable a young professor to discharge the duties of the coming session. But if Principal Grant is bound to succeed, we must say he is largely indebted to the numerous friends of Queen's scattered over the Dominion. Students never forget their *alma mater*. Their attachment is more than a sentiment. It is devotion. It is gratitude. It is love pure and simple. Many of these have done nobly, but others who have learned to appreciate college learning without having experienced it have come to the front by their liberal response to Principal Grant's overtures. Many are still to be heard from. It is therefore a foregone conclusion that the whole amount of one hundred and fifty thousand will be subscribed before the beginning of the next session. We wish Principal Grant every success.

THE QUESTION OF RIGHTS.

THERE can be little doubt that a serious interference with the rights of citizens is just now imminent. Beginning with the Twelfth, when it was made impossible for Orangemen to walk in procession through the thoroughfares of Montreal even to attend religious service, it has gone on until now it is approaching the character of civil strife. The events which have recently transpired in Ottawa as well as those connected with the Twelfth in Montreal, are simply disgraceful to those taking part in them. It is also very evident that this is not a mere local warfare happening in a certain section of Canada. Worse things have been done, if possible, in Belfast, Ireland. An unprovoked attack upon several Presbyterian churches was made by a Roman Catholic mob on the 1st instant. The chronic sore arising from Protestants and Roman Catholics being fellow-citizens in nearly equal numbers or in a certain well-defined ratio, threatens to become active at more than one civic centre, and in several countries of the old and new worlds. There is infection in the air. The danger is that there will be a general uprising of Roman Catholics in every portion of the world.

There are several ways in which the evils of such encounters can be met, or at least in which the open active wound may again become chronic. In the first place, both the Orange and Green may agree to live together in peace and conduct their processions without either seeking to interfere with the other. Let the Roman Catholics allow the Twelfth to pass away without notice taken of what is done by the Orangemen, and let the Orangemen shut their eyes when their fellow-countrymen or others are doing justice to the memory of St. Patrick; then processions may go on *ad lib*. If we are not the better for them, then we will certainly not be injured by them. A good deal could be said on this "let live" principle in the circumstances of both parties in this country.

But we think another way would be better, and that is by tacit consent to let all outward demonstrations of national differences fall to the ground. That is, voluntarily give up processions on both sides. In this country, we

can certainly do without the Twelfth, or the Seventeenth either. What is it to Young Canada or Young America that the battle of the Boyne was fought? What is there about St. Patrick that makes him more worthy to be remembered than any one of a thousand of other saints? St. Patrick was a good man, and all the better if the claims for his Scotch origin can be made out. We do not ask the Orangemen to dissolve their lodges and burn their banners, and sell their jewels. They are free to meet as they list, provided they do nothing to break the peace. They can surely celebrate the Twelfth as Free Masons do the festival of St. John's, without walking upon the streets and displaying so many yards of bunting. And why should not the Roman Catholics of Ireland observe St. Patrick's day in the quiet religious and social manner in which Scotsmen celebrate St. Andrew's. If the Scotch were to go in procession through our streets, we do not think anybody would interfere with them, unless perhaps a stray policeman who did not appreciate the levelling prowess of a Caledonian when inspired by John Barleycorn. The canny and genuine North Britons know a thing or two better than walking through the streets dressed in kilts and ornamented with the sporran and dirk on the day of their patron saint. They go to church and hear an appropriate sermon, or they stretch their legs under the mahogany and fall foul of bannocks and haggis, the chief of the pudding race, or they do both. And yet is not St. Andrew a nobler patron saint than St. Patrick? Yes, if we believe in inspiration and genuine apostleship. Let Irishmen answer the question satisfactorily, if they can, "Why cannot they celebrate the birthday of their saint without public demonstrations, and with suitable religious and social observances?"

There is of course another way that might be attempted, and that is to put down all such processions by force of law. An English judge goes in strongly for this plan. But it is objectionable on two grounds. The one is that it is a pitiable infringement upon the liberties of the subjects, and the other that there would need to be some sort of espionage established by which to determine whether an ordinary funeral procession could be allowed. If we cannot appeal to the common-sense, to the patriotism, aye, to the Christian feelings of both parties, either silently to acquiesce in each other's proceedings, or mutually give up public processions, the thing we would get by coercion would be very mean and contemptible. We have to do this on a pretty extensive scale with thieves and burglars and homicides. But we hope never to see such brutal outbursts on the part of the people and of such magnitude and frequency of occurrence, as to render it necessary to put all our citizens in such a slave condition, that they can do nothing but walk on the streets with their hands in their pockets and whistling an innocent tune only when "Bobby" is out of hearing. But think of the microphone! One will by-and-by hardly be able to breathe, let alone think, let alone soliloquise, let alone speak to a companion, if our citizens are to come under such police *surveillance* as is implied in putting down all processions by law.

But to this our Roman Catholic fellow-citizens may rest assured we will never con-

sent, viz., that they are to hold St. Patrick's day as they list and yet put a veto upon the Twelfth. We know full well the meaning of that sort of thing. Better civil war than that. Our Protestant liberties we will never yield, and by pursuing their present course they are sure to raise the Orange question from one of a local and sectional character to one of national and religious liberty. We believe this thing cannot be done in liberty-loving and law-abiding Canada. If it is attempted, there can be only one result. Let our Roman Catholic fellow-citizens attempt to maintain their St. Patrick's day in certain parts of the Dominion by force of superior numbers, or by the Jesuitry of a cunning mayor, and at the same time to silence the voices of the Orangemen and control their actions, and we give them warning that the next Twelfth will witness a procession that will be little short of a NATIONAL DEMONSTRATION.

CIVIC HOLIDAYS.

THESE have been going the round of our cities, and some are still events in the future. They are evidently very much esteemed through the country. With most hard-working people a holiday is never out of place. At least there are not too many of them in the course of the year to encourage a feeling antagonistic to the Civic Holiday. Such a respite from labor is appreciated all the more in such a tropical season as that through which we have been passing.

There are special advantages connected with the Civic Holiday. It is an advantage to have only one city at a time released from toil and business. It does not crowd the railways, and there is much comfort in consequence enjoyed on the journey—in passing over the country in a time of great beauty and promise. If we resolve upon spending the day in another city, it makes us sure of seeing our friends. But above all the Civic Holiday is of value in enabling us to see for ourselves the growth of cities and sections of the country other than those with which we are identified, and of cultivating friendly intercourse with our fellow citizens.

In some portions of Great Britain the people have long been familiar with such holidays. But there is the difference that they manage to have two or three days together instead of one. If they included, for example, the time between Friday of one week and Tuesday of another, it would furnish a sufficiently long period to visit friends at a distance, or to undertake a pretty considerable journey for recuperation. It is quite evident that there will be more of this holiday making in the future. People need more rest than they have been accustomed to take. They feel it does them good, and we know from experience that it does not make them lazy. It fits them for doing their work, and therefore employers lose nothing by granting a respite now and again to their co-laborers. On the contrary, they gain. They are, too, for the most part, feeling that they are the gainers, else they would not encourage the idea for a moment.

As a rule, the more barbarous a nation is, the less of holiday will characterize it. So much so, that it is only in heathen countries where men have to toil on year after year,

without even enjoying the blessed seventh day. What would Canada be without the Sabbath? Has not the Lord's Day proved itself the bulwark of Christian civilization? We are learning the special value of an extra holiday in the new moons, and the harvests and the nation's wealth and industry are not impaired by it; on the contrary, they are improved.

ALWAYS THE SAME.

THE Church of Rome has not falsified her motto—"Semper Eadem." Notwithstanding all that has been said to the contrary she is always the same. She is always the same in principle, however much her practice may be varied by circumstances. She is always the same in her ends and objects though the means by which she endeavours to attain them are many and widely different. Her great object is to obtain control of the temporal affairs of men through the exercise of pretended spiritual power, and thus aggrandize herself. For twelve hundred years she has not swerved from this course. To this purpose her policy always tends, different as it may seem in different ages and countries. By fair means or by foul means, by force or by flattery, by the most high-handed tyranny or by the most abject and cringing sycophancy, she has always sought this grand end. When the power was in the hands of kings, then kings were frightened or fawned upon, just as seemed most judicious, until they virtually gave their power into the hands of the Church; when the power is found to be in the hands of the people then the people are either kept in ignorance and driven by superstitious terrors to do the will of the hierarchy, or they are deceived by false professions of liberalism and toleration so that they give the priest or the Jesuit more than his proper share in the management of their public affairs. How long will Archbishop Lynch and his successors continue to preach liberalism and toleration in Ontario? Just as long as they are not in a position to influence the majority of the inhabitants or to control the civil government of the Province. When will Bishop Bourget proclaim toleration in Montreal? Never, till the French Evangelization Society has taken more than half his flock away from him. Would matters be different if Lynch were in Montreal and Bourget in Toronto. Not at all, the difference is neither in the men nor in their religion, it is only in the material they have to work upon. The humility with which Rome pleads her cause in Ontario, in Britain, and in Germany, is prompted by the same spirit, rests on the same principles and tends to the same end as the arrogance with which she issues her intolerant edicts in Quebec and in Spain. The Church of Rome is always the same not only in great things but in small; not only in her dealings with communities but in her treatment of individuals. Even where her power is smallest that power is made the most of; and no means is left unemployed to shew it off to the best advantage in order, if possible, to gain adherents. The following article on this subject is from the Belfast "Witness." The incident which it records smacks strongly of old times:—

"Romanism is still Romanism. Yet there are multitudes who think that it is something other than what it was when, in the long ago, it handed over its refractory children to the

civil power to be burned or mutilated for the good of Holy Mother Church. There are multitudes just now within the circle of Episcopal Protestantism playing at Romanism as a popular and harmless pastime, who never for a moment suppose that they could become persecutors, or that they could belong to a religion that would persecute. They think that modern Catholicism—the Catholicism of J. H. Newman and Dr. Manning—is totally different from the Romanism that broke its solemn pledge to John Huss and burned him; from the Romanism of the Spanish Inquisition; from the Romanism that revoked the edict of Nantes; from the Romanism that lighted the fires of Smithfield to burn old Bishop Latimer at the age of seventy-two, and his loyal companion in the Gospel, the no less famous Bishop Ridley. They forget that the Papal syllabus is only of yesterday. They forget the history of Achilli and the boy Mortara. They forget the Grimes' case of last year. All these important facts—important for the light they throw upon the system and workings of modern Romanism—they forget, and so on this Roman Catholicism goes, deceiving and tyrannising over the nations.

If anything would open the eyes of those Irish Protestants who are now playing at Romanism to the nature and character of this dangerous mystery, it would be the incidents that took place in Bandon last week in connection with the death and funeral of Mrs. Loane, late wife of the proprietor of the Devonshire Arms Hotel in that town.

The following are the facts of the case as we learn from the Cork papers, both Catholic and Protestant:—Mrs. Loane, who had been very ill for a considerable time, and suffering from divers delusions, according to the testimony of Dr. Belcher who attended her, called in a few hours before her death the newly-appointed Roman Catholic priest of Bandon, who, for the past two months, has been residing in the Devonshire Arms. She did this, it is said, at the instigation of a late house-keeper. Be that as it may, the Roman Catholic canon was instantly at her bed-side, and administered to her the last rites of his Church. It is due to the Protestant clergyman—the Rev. Mr. Eccles—to say that he had been visiting her at seven o'clock the previous evening, and saw no reason to suppose that the poor old lady had any intention of renouncing Protestantism. However, no matter under what conditions achieved, Canon M'Swinye had made a proselyte. But even this achievement was not enough for him and for the glory (?) of Rome. He must bury his freshly-made proselyte. Nobody else must have anything to do with her dust. He must. And yet this is somewhat strange and inconsistent. For we ourselves have seen and been present at hundreds of Roman Catholic funerals which no priest attended, and at which no burial service was conducted. But it would never do to bury Mrs. Loane thus. Nor would it do to let the Protestant clergyman officiate. True, the husband asks the rector and curate to conduct the service. He sends them the usual mourning. He sends none to the priest. He does not invite the priest. But what of that? The priest comes uninvited. The priest supplies his own mourning. He takes charge of the remains. He claims them as the property of Holy Mother. And, in spite of husband and friends, rector and curate, sexton and all, he carries out his purpose, and officiates at the grave and over the remains of this old Conservative Protestant of Bandon!

This is carrying things with a pretty high hand surely. But this is Rome's way, though her poor deluded people won't see it, and the poor mongrel Protestants of to-day won't understand it. But it is her way all the same. She took the child, Grimes, last year from its father, and would not give it back until he compelled her through the Queen's Bench. She takes hold of this poor dying and deluded Mrs. Loane within a few hours of her latter end, and won't let go her grip of even the dust and ashes if so be she can secure a triumph. And this was in Bandon, on whose gates were written long ago, as tradition says—

"Turk, Jew, Atheist, may enter here,
But not a Papist."

It were not to be wondered at, if these words were inscribed upon its bridge again. But it were better to have their Protestantism in the heart than political Protestantism upon the lip. The one will keep the citadel in presence of Rome's most witching wiles; the other—well. Let Oxford, with its hostility to Catholic emancipation and its subsequent perversions to Romanism and opposition to vital Protestantism, give answer."

AMONG the popular names for hotels and saloons in New York, the "Rapid Transit" is new and good, for as the "Baptist Weekly" puts it, "the frequenters of such places generally make a rapid transit from respectability to contempt, from comfort to poverty, from health to disease. An ordinary liquor saloon issues as many 'Rapid Transit' tickets to destruction as many a railroad station sells for places on its line."

THE model for the monument to Luther which is to be set up in Eisleben, the birthplace of the great reformer, in honor of the four hundredth anniversary of his birth, is now completed and has been sent to be cast. The monument represents Luther clad in a long gown and wearing a barret. With his left hand he holds the Bible to his breast, and with his right he hurls away the Papal Bull. The pedestal of the statue is four square, with a design on each side, the foremost showing an angel with a shield bearing the name of "Martin Luther," trampling on a recumbent devil, while the other three represent scenes in Luther's life. The first shows him arguing with Dr. Eck, the second in his study translating the Bible, the third with his family and Melancthon.

CHOICE LITERATURE.

TOM'S HEATHEN.

CHAPTER XV.—TWO SIDES OF ONE MAN.

Late the next morning my patient awoke, rational, but very weak. For some time he was unable to speak, and for several days needed careful nursing. Through these days I was with him the greater portion of the time. He was a man to feel keenly any kindness, and in his subdued condition thoroughly appreciated the little I could do for him. Some one was officious enough to tell him of my supposed agency in his recovery, and his gratitude knew no bounds. However little he may have valued life, however much he may have wished to overtake death, when death turned upon him and he was pursued instead of pursuing, it was quite another matter.

He was still in a nervous and critical condition, and the hospital sights and sounds annoyed him greatly. As soon as practicable he was removed to a pleasant, private room not far from the apartments occupied by Mr. Dyer and his daughter. He submitted to my will, asking no questions. He knew only that I was an American physician disposed to help a disabled fellow-countryman. He "took to me," as the phrase goes. He had lived such a vagabond, uncared-for life that he had grown to consider himself part of the offscouring of the earth. And now in his low estate to be taken up, cared for, and treated with consideration, was to him a grateful surprise.

Many times a day he declared that the remainder of his life should be devoted to my service. But I knew much of this would pass with returning health and strength, and that after a while old appetites and passions would re-assert themselves with renewed ferocity. Now was the golden opportunity. Now, too, was the time to tell Joel Dyer.

He brightened up as if new vitality were injected into every fibre of his being. No solitary prisoner confined in underground cell, reeking with horrors, could have been more rejoiced at the prospect of freedom than was Joel Dyer at the thought of giving this man his money and getting free from the torment of his mental presence. He was so eager and so hurried that he could scarcely be restrained from pouncing in upon him, throwing the money in his hands and bidding him be gone forever.

Robert Lyon—I still called him Norman Lee—had no suspicion that I knew anything of his former life or of his half-brother, Thomas Peebles. From time to time he told me fragments of his past, and among the rest the episode of Dyer and his experience in stock speculation. He withheld the name, but dwelt with great bitterness upon that one transaction and its effect upon his subsequent life. He was not one who would naturally hold a resentment long, and the fact of his extreme detestation of this man told that Dyer had made upon him the one indelible impression of his life. He was speaking of this one day when I said:

"You may recover that money yet?"

"Never. The stars fight against me."

"But the man may see that he has wronged you, and be disposed to make up the loss."

He laughed—a bitter, incredulous laugh.

"It is not impossible," said I, after a little. "The Lord can make him see that he has wronged you."

"The Lord?" and he laughed again. "Why, that man is one of the Lord's pets. My mother used to say that nothing happened without the Lord's knowledge and consent. Well, if that is true, and I don't say that it is not true, why then the Lord knew that this man was going to rob me, and He consented. And see how he has been coddled ever since. He began as he once told me without a dollar in the world, and to-day he lays claim to a million or more. Well, how did he get that? By steady, honest work? No man gets rich that way. If he is industrious he earns a living and saves something, but he does not get rich. How then? By breaking into bank-vaults, or by highway robbery? Oh no. He is far too shrewd for that. There is a neater and more respectable way. He over-reaches some one, his best friend perhaps, in some business transaction, and picks his pockets so deftly, and so entirely within the law, all the while appearing so plausible and so friendly, that until his eyes are suddenly pried open he is inclined to believe him a philanthropist or an evangelist, or some other sugar-coated sham. He always makes another man's necessity his opportunity. I have seen him watch a man whose financial footing was getting insecure, and when a helping hand would steady him through the storm, not only refuse that help himself, but by insinuations and wise looks keep others from helping. Then how he would watch and watch, gloating over his drowning struggles, and just as he was going under, step up with a cool smile and buy him out clean.

"I was not the only one, by many, that he robbed—legally, of course, all legally. Oh, the cursed foresight of that man! He knew just when to buy and just when to sell, and when he had clutched a handsome fortune he knew enough to leave the broking business; knew enough to put his hand on the throat of his thirst of gold and say: 'Look here! Steady! Steady! No more risks!' No man ever had himself better in hand. This cursed foresight was equalled only by cursed self-control. Now he could afford to go into banking in a slow but safe and highly respectable way. No other man could have held himself like that. Stockbroking is a mania, and when it has once taken possession of a man he can no more help gambling than a drunkard can help drinking; nor would he, except that he was specially favored by his Maker. One of these days he will die, and probably leave a goodly share of his gains as hush money. Perhaps he will endow a hospital, or create a theological seminary, and the ministers will say: 'See this good man!' and the people, with the exception of the poor fools he has swindled, will cry 'Amen!'

"Well; now all this has happened with the Lord's knowledge and consent. He has made the opportunities, and has helped this man 'to do, to do, and to do;' and now do you suppose He is going to make him undo all that He has aided and abetted him in doing? Not at all. You see I

believe in your Lord. It was bred in me when my bones were a soft gristle; I assimilated it with my mother's milk. I grant all you can say of His omnipotence and omniscience; and I know that let me go into the heart of the earth, or the depths of the sea, I cannot get away from Him. O yes; I know there is a Lord, and he makes such men as Joel Dyer, and holds them in his hand, and hedges them about lest any harm befall them. And though all the rest of the world may bow to Him, He is none of mine."

Thrills of horror, like an ague, ran over me as I looked at him and listened to his almost blasphemous words. We sat opposite each other, and he was speaking more vehemently than at any time since his recovery, and to me it was Tom's left hand that was gesticulating, and Tom's impassioned voice that rose and fell with every utterance. Even the swiftly alternating expressions of his face, pallid and thinner since his sickness, reminded me forcibly of Tom, poor Tom, who was ever praying and beseeching the Lord for this wrecked soul. I laid my hand heavily upon his knee, and with a voice that was scarcely steady said:

"Now let me show you the other side of this man. It is true that he has been greatly prospered. It is also true that he has paid for all that he has had. No man gets 'something for nothing.' This man has toiled like a galley-slave, through anxious days and sleepless nights, allowing himself no time for rest or recreation. If the actual work he has done had been compulsory, he would have died long ago. And so he has paid for all that he has honestly won. And for what he has accumulated by over-reaching and unfair advantage, for that he has also paid, and paid an awful price, and will continue to pay as long as there is a breath of life left in him; and how much longer God only knows. Do you suppose that which the Lord permits He endorses? Has He not seen the end from the beginning—and does He not know the utmost farthing that this man must pay? I tell you that every dollar dishonestly obtained costs a man a thousand times more than it is ever worth, and sooner or later, unless repented of, and as far as possible restored, burns into the accumulator's soul with unquenchable fire."

"That sounds well, and it is easy to say; but wait till you know *this* man," replied he, thrusting back his coat and shooting his thumbs into the arm-holes of his vest with the air of a man who had said something unanswerable.

"I do know him."

"Joel Dyer?"

"Yes."

"You know Joel Dyer?" and his thumbs came out of the arm-holes of his vest, and he stared at me with wide-open eyes.

"I know Joel Dyer."

"Then you know one of the greatest rascals that ever lived."

"I know one of the greatest sufferers that ever lived. You tell me that for the past twenty years you have lived a wretched life—a series of blunders, struggles, wickedness and misery—"

"All that and more!" interrupted he, with sharp earnestness.

"And that to-day you are homeless and friendless, bankrupt every way, and with an appalling future staring you in the face—"

"Yes," said he, tears of self-pity filling his despairing eyes as he looked into mine.

"Well, then, let me tell you that, notwithstanding all this, to-day you would not change places with Joel Dyer with all his money and much as you think the Lord prefers him to you. You do not begin to know what the word anguish means, compared with the knowledge that has come to that man."

"How happened you to know Joel Dyer?"

"He has been my patient for the past two years."

"And he told you all this?"

"He needed not to tell me. It is written all over him."

"And you believe it?"

"I do."

"And so will I when he offers to give back my money;" and he laughed.

"Will you go with me now, and get your money?" asked I, handing him his hat and getting my own.

He looked astounded and took the hat, not knowing what else to do. Seeing that I stood waiting he asked, "Go whither?"

"To rooms a little farther up the street."

"To whom?"

"Joel Dyer."

"Doctor," said he, looking frightened and distressed, "Doctor, one of us has gone mad. Is it you or I?"

"It is neither. This is all. Mr. Dyer wishes to return the money you lost through him. For ten years he has been trying to find you. He came to Paris for that purpose. He has been waiting several days to give you this money, and as he cannot come to you I promised to bring you to him."

He stared at me blankly, his lower jaw falling like a man losing consciousness.

"Robert Lyon!" said I, grasping his shoulder. As he heard that name the blood went rushing to his brain, his pallid face crimsoned, and he looked eagerly at me. "Yes, Robert Lyon. The Lord you disown has been watching over you all these years. He has kept track of you, has spared your life, has allowed you to commit mortal offences only against yourself and Himself, and He has put it into the heart of Mr. Dyer to restore your lost inheritance. You have only to take it, and, forgetting the past, begin life over again."

But still he hung back, bewildered or unwilling.

"Come!" said I. "You say I have been kind to you—"

"Yes," interrupted he; "and I will say it with my last breath, and forget it never. If there is any way in which I can at all repay you, it shall be done," said he, grasping my hand.

"So I thought; and there is a way in which you can more than repay me."

"Tell me!" he demanded earnestly.

"Go with me to Mr. Dyer and get your money," said I, looking straight into his eyes.

"Well, if you put it that way I will go. Though I must protest that I do not understand this at all. Joel Dyer—wants—to—give—back—my—money!" said he, slowly, and pausing between the words as if the thing was beyond his comprehension. "Well, lead on; I will go. But whether I go on my head or my feet, or whether I am going to the devil or otherwise, is more than I can tell."

I waited for no retraction, but taking his arm hurried him along the street to Dyer's apartments.

CHAPTER XVI.—ROBERT LYON'S REFUSAL.

At Agnes's strenuous entreaty, drafts for the full amount of Robert Lyon's inheritance had been made out on a well-known banking-house in the city. It was for a considerable amount and for a while Mr. Dyer demurred, saying that he paid back a portion of his inheritance when he re-bought the stock, and if Lyon had wasted that portion in subsequent stock operations it was no fault of his. The love of money was still strong in the man. This relinquishment, now that it was at hand, gave him sharp twinges of pain. It was like an amputation. He was willing for the sake of getting rid of the whole matter, to make good the loss actually sustained by the depreciation of the stock while in Lyon's hands, and thought that in so doing he was acting with unexampled honesty and liberality. And so he was, as the world counts honesty and liberality. But when Agnes asked him how much the money Robert Lyon lost had been worth to him, how much it had been the means of making all these years, he was silent. And fearing she would insist that the entire accumulations of that sum which he had so skillfully handled should be paid over, he signed the drafts and wrote a receipt for Robert Lyon to sign.

I knew it would be unwise to keep the two men face to face longer than was really necessary, and cautioned Agnes to have the papers ready at a moment's notice.

Agnes opened the door and I presented Mr. Lyon. She grew suddenly white, but retained her self-possession and received him courteously.

Mr. Dyer was sitting by the table wrapped in his long dressing-gown, grasping with both hands the cane that stood between his knees; for he had been growing feeble of late and needed the cane in his interminable walks up and down the room. His cheeks were stained a deep scarlet as he heard the name and realized that the man he had so long sought stood in his presence. But it passed almost instantly, leaving him paler than ever. He did not rise or change his position as he recognized Robert Lyon's presence by a courteous bow.

Both men were startled by the changes manifest in each. Indeed, Joel Dyer, but for his eyes, looked more dead than alive; and Robert Lyon, aged by his excesses, looked years older than he really was. From his bald head to his drooping hands, there was little to certify that this was the fresh, handsome man Dyer had so deftly used some twenty years ago.

Agnes prevented any embarrassment by assuming the position her father was for the moment incapable of taking. She brought out the papers and inkstand and putting them on the table at her father's side said gravely and earnestly:

"Mr. Lyon, my father desires to recompense you for a loss you sustained in some business transactions with him." She was standing quite near, so near that her garments fell against him, and I knew how sad and earnest were the eyes that looked in his as she said gently: "Let me add that you will confer a great favor by receiving this money and as far as possible forgetting the past."

She, not knowing the exceeding bitterness that abode in this man's heart, made a mistake in asking him to forget. He rose to his feet, his face darkening, as he asked in a scarcely audible voice,

"Are you his daughter?"

"Yes; his only child."

"It was *you*, then, that I cursed for his sake." And seeing how fair and pure she looked, as if no thought of wrong or sin had ever fallen upon her, said bitterly, "Even my curses are failures."

Every drop of blood fled from her horror-stricken face as she heard his words, and she turned appealingly to me. I could have knocked him down, but instead grasped his arm and led him over to the table where Mr. Dyer sat absorbed in the papers he was running over for the last time.

"Are you quite ready, Mr. Dyer?" I asked hurriedly.

"Yes;" and with an unsteady hand he gave the papers to Robert Lyon, adding, "Please sign this;" pushing along the pen and receipt.

Robert Lyon unfolded the papers slowly, as if he was still bewildered, and looking them leisurely over, began to realize that they were genuine—that some good had befallen him. At last, at last, his luck had turned; that seemed his first thought, and he crushed the papers in a tight grasp as if he expected to fight for them. And then again, as if still doubting, he smoothed them out and read them carefully over, and the growing certainty made even his heavy face glow with glad surprise. How carefully and lovingly he turned them over! It was his lost inheritance, bemoaned and pursued and despaired of, unexpectedly laid in his hands. He lifted his head, breathing deeply, and seemed to grow taller and larger with a sudden influx of self-respect and manliness. It was a curious and touching thing to see, and more than repaid me for all my trouble and anxiety in the matter. I wondered if it spoke to Joel Dyer as it spoke to me.

But as he stood there, lost in pleasant thoughts of his mother, of Tom and his boyish days, of his hopes, of the time longed for and anticipated when he should come into full possession of this his inheritance, a sudden change came over him; and then as a flash of lightning on a black night at sea reveals for an instant the fathomless abyss, so now his quickened eyes saw the hideous gulf that lay between then and now—between the happy and comparatively innocent youth of twenty years ago, and the wretched, ruined man of to-day.

The papers dropped from his nerveless fingers, and turning to Joel Dyer a terrible face, and with a voice that even to us sounded like the voice of the archangel, he cried:

"Old man, keep your money!" and stretching out his empty hands tremulous with beseeching—"Give me back

my lost life! Give me back my ruined soul! And until you can do that, talk to me no more of recompense!"

It was awful. No one moved or seemed to breathe. A frightful change came over Joel Dyer. A moment before he had believed that he was, at last, getting away from his troubles; the deliverance he had so long sought was at hand. His eyes were eagerly fixed on Robert Lyon, never doubting for an instant his acceptance. It had been a question of existence, never a question of acceptance. Now he had been found and had taken the money in his hand only to fling it back with all its haunting horrors increased a thousand-fold. The stunken grayness that comes upon the face of the dying came upon his face, and its hopeless anguish no human being could see and forget. Before anything could be said Agnes was on her knees before him, her arms clasped about him, crying piteously:

"Father! father! don't look so! don't look so!"

He made no answer—and no movement, only that his head was slowly sinking back, and that awful upturned face was growing more sunken and ghastly. And reaching up her arms Agnes put her hands each side of his head, and with infinite tenderness drew it down to her, hiding with tears and kisses the face she could not endure to see. Still kneeling she laid her head upon her shoulder and pressed her cheek upon his; yet there was no answer; no sound but Agnes's low sobs. It was too pitiful a thing for any one to see, but I could not leave them, there.

Presently his cane fell to the floor with a starting noise, and I saw his lifeless hands drop like lead. I dared wait no longer. Irregularities of the heart accompany the disease that was mastering him. And so tense had been the strain put upon him of late that I had often feared that his weary heart would suddenly cease its work.

Agnes saw my face as I lifted the lifeless head from her shoulder, and her sobs were instantly hushed. As I laid him on his bed a feeling of relief came over me, that at last the long agony was over. If it must be so hopeless, the sooner ended the better. I could not bring myself to look at Agnes, but I knew she was loosening his neck-cloth and that restoratives were within instant reach. She refused to accept the interpretation I could but put upon this dreadful silence, and thrusting me aside threw herself upon him, calling in a voice I should never have recognized as hers:

"Father! come back! come back!"

A faint, shuddering moan came from the cold lips, and his heart began to flutter again. What appeared to be death proved only a protracted swoon. The resistance and endurance of this man was marvellous.

Agnes caught his first distinct words. "Has—he—gone?" and looking around we became aware that Robert Lyon had indeed left the room.

Joel Dyer made a desperate effort to raise his head, and seeing the papers on the floor as they had dropped from Robert Lyon's hands, muttered, "O God! he has gone and the money is still here."

"Father," said Agnes, as she wiped the cold drops from his forehead, "he will come again; he will take the money, I know."

As soon as it was safe to leave Mr. Dyer I hastened to the room occupied by Robert Lyon, only to find that he was not there. Through that day and the next I waited in vain. I was deeply anxious, for I knew that he had no money and no friends who would take him without money, and that he was still unable to work. I believed he would return, for he knew what I had done for him and in his heart was truly grateful. He would not leave me finally, in this fashion. But where was he now and what was he doing?

Meantime Joel Dyer was in torment. His former sufferings had only paved the way for this. I doubt if the hereafter holds for any man a more intolerable punishment.

First, there was a resentment that gave his black eyes a steely glitter. Robert Lyon had succeeded in outwitting him; he had escaped and left him to face consequences which need never have been faced. He was baffled by the creature he despised. Then came a new experience—hours of genuine fear. *What if he must die with this thing unsettled!* It appeared to him that somehow he was going into eternity bankrupt because of this unsettled claim. It availed nothing that he wished a settlement, that he was able and offered to settle, so long as the thing was not actually accomplished. That a man should refuse money—money, too, that he claimed as rightfully his own, was to him incomprehensible. There was in this Joel Dyer, notwithstanding the fact that he was intensely practical, an inherited vein of what some people call superstition. While he was strong and active he kept it under. But it confronted him now with the refusal of Robert Lyon to receive his money as an intimation that he was forsaken of God and man. He believed in God now. When a thinking man feels all his previous convictions slipping away from him in the presence of the Great Re-veler, he knows that somewhere there is a God. Then too the demand of Robert Lyon for something that money could not buy, "for his lost life, his ruined soul," troubled him more than he could tell. He struggled fiercely, refusing sympathy of any sort, till the third day, spent in body and mind, he fell into a stony despair from which I thought he never would rise again. His disease would make rapid work with him now.

Agnes was with him constantly. Her courage and cheerfulness in the midst of all this was a continual marvel to me. As the days darkened, she brightened. A new spirit was in her; she was keeping her father alive; she would not let him go.

Distressed beyond measure at the suffering I was forced to see and could not alleviate, and thoroughly disheartened by the turn this wretched business had taken, I got my hat and went out for a long walk.

The sun was getting low and I neither knew nor cared which way I went. After a while, turning a corner, I suddenly found myself upon the Boulevard. It was now quite night, but the lighted shops and street lamps made a long, broad avenue of light. Weary, I walked slowly, avoiding the crowded walks. At length some obstruction blocked my way, and while I waited, looking about, I saw a man leaning heavily against a tree. His hat was pulled down and his face was in shadow; but there was something in his

attitude that seemed familiar. While I watched him he lifted his hat and sighed heavily, as if wearied or oppressed. Suddenly, with the air of a man who had arrived at a conclusion, he walked rapidly away. I followed, and as he passed under a gas jet I became certain that it was Robert Lyon. He hurried on as if afraid of changing his mind if he gave himself time to think; and presently I became aware from the surroundings that he was steering for the room he had occupied and which had been in readiness since his visit to Joel Dyer.

A few moments after his entrance I let myself in. The room was quite dark and I heard some one breathing heavily. Striking a light I saw Robert Lyon thrown across the bed, sleeping soundly. Having satisfied myself that he was suffering only from exhaustion, I laid a covering over him and went out to tell Agnes and consummate my plans.

Opening the door to Mr. Dyer's apartment, where a light was burning cheerily, I saw him still lying as I left him, with closed eyes and clasped hands, having no longer strength for those endless walks. Agnes was kneeling by his side. I caught a glimpse of an upturned, pleading face like the face of a pictured saint, and heard the low tones of audible prayer. I softly closed the door, shutting myself out, and stood with uncovered head till the prayer was ended and she rose to her feet.

A few words put Agnes in possession of the facts and my wishes.

"Thank God!" she whispered, with a radiant face. And while glad tears filled her eyes she said earnestly. "Doctor, the Lord Jesus has stood by me constantly the past few days. I could see Him no more than I could see the wind that blows; but He has been so near it has seemed to me that I could shut my eyes and reach out and touch Him with my hand. To-night I knew He was here listening to me, and I will never doubt Him again; never, God helping me."

There was no excitement, no fever about her; a clear, steady light shone in her eyes. I doubted not the Lord was with her, and a fresh courage came to me.

She told her father in a voice that vibrated with joy, that Robert Lyon had returned and that I wanted the drafts and receipts for him to sign.

He opened his eyes for the first time that day, and as soon as he was convinced of the fact of Lyon's voluntary return, a gleam of hope entered the man once more.

(To be continued.)

REV. DR. CUMMING OF LONDON.

Of the four churches situated in London, connected with the Church of Scotland, says a correspondent of the "Dumfries Standard," the only one that has been prosperous in my recollection was the "Scotch Nation Church" in Crown Court, Covent Garden, of which the Rev. Dr. Cumming is minister. He was ordained in 1832 over a mere handful of sixty members. By-and-by the number increased so rapidly and steadily that it was found necessary to enlarge the building repeatedly, until the hearers numbered upwards of 1,200, consisting not only of Presbyterians, but also of Episcopalians and Nonconformists. The morning attendance was very fashionable, as was indicated by the glittering array of carriages, with powdered coachmen and footmen in gay liveries, and handsomely harnessed horses pawing the ground. Crown Court was then styled the "fashionable Presbyterian Scotch Church," a designation not displeasing to Dr. Cumming. He has lived to see sadly changed times; his congregation has been greatly shorn of its rank and numbers, while he has been more severely harrassed by domestic misfortune than most men. The crowded and apparently wealthy audience which I had witnessed in Crown Court church in 1846, 1848, and 1852 were no longer to be seen there when I was present last summer. His popularity had immensely declined; his numerous ephemeral books had ceased to find purchasers; his somewhat venturesome prophetic speculations had brought him into disrepute with people of decidedly religious character, while they formed the butt of low jests to the irreverent; he had disappeared from Exeter Hall, where he was once the great attraction. With many drawbacks, including a fondness of puffery, an insatiable hankering after aristocratic patronage, and a morbid jealousy of the other Presbyterian denominations in London, Dr. Cumming possessed several powerful recommendations. He was really an excellent preacher, as has been repeatedly testified by many Scottish Presbyterian ministers, ear and eye witnesses, though by no means partial to him ecclesiastically. As a platform speaker he was most effective. As a debater on the Roman Catholic Church he was nearly unrivalled.

WILLIAM CULLEN BRYANT'S ADVICE ON "FINE WRITING."

Outside of the line of his professional duty, Mr. Bryant sometimes wielded his literary pruning-knife, and, as an example of the good use he made of it, we may quote this letter, which was sent to a young man who asked for a criticism upon an article he had written:

"My young friend, I observe that you have used several French expressions in your letter. I think if you will study the English language, that you will find it capable of expressing all the ideas that you may have. I have always found it so, and in all that I have written I do not recall an instance where I was tempted to use a foreign word but that, on searching, I have found a better one in my own language.

"Be simple, unaffected; be honest in your speaking and writing. Never use a long word when a short one will do as well.

"Call a spade by its name, not a well-known oblong instrument of manual labor; let a home be a home, not a residence; a place, not a locality; and so on of the rest. When a short word will do you will always lose by a long one. You lose in clearness; you lose in honest expression of meaning; and, in the estimation of all men who are capable of judging, you lose in reputation for ability."

BRITISH AND FOREIGN ITEMS.

THE Old Catholics of Basle have increased in numbers the past year from three thousand to four thousand.

KING ALFONSO of Spain proposes to build a church with a splendid mausoleum in memory of his young bride, at a cost of \$2,500,000.

THE Bill providing for the closing of public-houses in Ireland on Sunday has passed its third reading in the House of Commons by 63 to 22.

THE Westminster Confession of Faith and Catechism have been translated into Chinese, and are now in process of revision.

REV. C. H. PAYNE, D. D., President of the Ohio Wesleyan University, has agreed to reduce his salary \$1,000, in view of the needs of the institution.

REV. DR. RIGGS, Missionary of the Bible into the language of the Dakota Indians after forty years' labor.

THE Bible Society of Scotland has printed 50,000 New Testaments, in French, small sized but clear type, which it proposes to sell at about five cents a copy.

THE excitement raised over the Reformed Episcopal Church by the bishops of the English Church has served to quicken the progress of the schism, as it is called.

THE Widows' and Orphans' Fund of the Free Church of Scotland now has a capital of \$1,170,000, and increases at the rate of from fifty to sixty thousand dollars a year.

MR. ROSE, a Baptist missionary in Burmah, says, that for every convert to Christ from the Burmans, many go straight to the grave before their time through English arrack and opium.

THE publication of the correspondence between the Emperor of Germany and Leo XIII. proves conclusively that the reconciliation of Berlin and Rome is not to be looked for in the near future.

THE Free Church of Scotland, dissatisfied with the small collection of hymns issued in 1873, now authorizes a much larger collection. The Church of Scotland Hymnal contains 200 hymns.

IN Tokio, Japan, there are several hundred Germans. In Yokohama, which is the seaport of Tokio, there is even a greater number. They seem to care very little for the church and for church privileges.

NINE Protestant denominations have now missions in Mexico. These employ 98 missionaries. There are 137 congregations, 12,000 members and adherents, and 45 Sunday and 36 day-schools, with 1,137 scholars.

SCOTLAND is understood to be a poor country, yet three of its churches, not one of which embraces the aristocracy, contribute between them for religious and benevolent objects an annual sum of more than one million three hundred thousand pounds—\$6,500,000.

CARDINAL CULLEN says there are 400 Polish priests and 100,000 other Catholics in exile in Siberia, notwithstanding the Emperor of Russia lately wrote to the Pope that persecution was unknown in Russia, and that Catholics were free from molestation.

REV. GEORGE MULLER, of the Bristol Orphanages, on his return to England, stated that he had travelled more than 19,000 miles, and had preached 299 times, in more than two hundred churches, and had written invitations to 108 places in America beside those to which he went.

PEOPLE do not generally associate wealth with British Colonial Bishops, but there are exceptions to every rule. Bishop Tyrell, of Newcastle, New South Wales, announces that he has bequeathed \$1,250,000 for various purposes, including an endowment of \$500,000 for the clergy in that diocese.

IT is worthy of note that the orthodox party in the State Church of Prussia have gained a complete victory over the Liberals or Unitarians. At the elections for delegates to the General Synods the former secured every representative but two, which the Liberals elected with the help of the middle party.

REV. DR. T. L. CUYLER, of Brooklyn, N. Y., is spending his summer vacation in visiting the Pacific coast, and, writing from San Francisco, where he is passing a few Sabbaths, he says: "By actual examination there are only 45,000 church-goers, both Protestants and Catholics, out of a population of 350,000."

GAZZI is still alive, and next year will make his farewell lecture tour in Europe. When he spoke at Liverpool a fortnight ago he alluded to the late Pope as a "comedian" and an "emphatical ass," and said of the present one that the Jesuits had shut him in the Vatican, where he would die—he would not be poisoned, only compelled to die.

IT is stated that Prince Bismarck, in his negotiations with the Nuncio, expressly insisted upon the maintenance of the German ecclesiastical laws, but agreed that their interpretation should be subject to an understanding with the Vatican; and it is said that the Pope and Council of Cardinals have decided to accept Bismarck's proposals.

IN Scotland, 91 per cent. of the men and 82 per cent. of the women are able to sign their names to the marriage register. In England, 84 per cent. of the men and 78 of the women; while in Ireland the percentage is 69 and 63. But all this is a great improvement on forty years ago; for the percentage in the whole United Kingdom is nearly 80, while in 1837, it was but 58.

THE "Bishop of Pennsylvania" preached the sermon at the closing services of the Lambeth Pan-Anglican Conference, which were held at St. Paul's Cathedral, London. The voice of the bishop, it was noted by one of the London journals, "was free from American peculiarities of accent and intonation." In the course of his sermon Bishop Stevens declared that the "records of the proceedings at Lambeth Palace would constitute one of the most illuminated chapters in the annals of the Holy Catholic Church."

MINISTERS AND CHURCHES.

MANY of our readers will regret to hear of the death of the Rev. James P. Baikie, late of Port Stanley and formerly of Ancaster. He had been laid aside from ministerial work for nearly two years, and had suffered much from repeated attacks of hemorrhage of the lungs. His death, which was very peaceful, took place in St. Thomas on the 30th of July. A fuller notice will appear hereafter.—COM.

THE sacrament of the Lord's Supper was dispensed in the North Luther and Gordonville Presbyterian congregations on the 11th inst., the Rev. H. Crozier of Holstein officiating. He preached on Saturday from Acts xvi. 30, 31, and on Sabbath to a very large audience from Isaiah liii. 4-6, from which he delivered very appropriate sermons. Through the active labors of Mr. R. McIntyre (missionary) during the last three months, there was an abundant harvest, twenty-one being added to the membership at North Luther and nineteen at Gordonville.—COM.

A SOCIAL was held in the Presbyterian Church, Rosseau, on the evening of Thursday, 15th inst. Addresses were delivered by the Rev. R. Hamilton of Motherwell, Rev. A. Findlay of Bracebridge, Rev. F. Dracass of Seguin, and Mr. Spence of Toronto. This is the second entertainment within the month in aid of the building fund, and by both the sum of \$47.60 is at the disposal of the building committee. The new church requires only plaster and seats to complete it. Will not some wealthy members of wealthy congregations assist in an effort to raise \$150 for this purpose?

A CORRESPONDENT writes from Glengarry: "The summer communions are over in this part of the province. They have as usual been well attended, and many can look back to them as seasons of refreshing from the presence of the Lord. In several congregations many accessions were made to the communion rolls. Truly there is much cause to be thankful for the evident tokens of God's gracious presence in the midst of his people. The dews of His heavenly grace are descending, and the result is that His people are edified, and souls are born again. While thankful for the dew, we pray for copious showers of divine blessings, that God's heritage may be more abundantly refreshed and blossom as the rose. Times of drought need more than the gentle dew in order to an abundant harvest. Our vacancies in many places have been filled up within the last few months. The Rev. Hugh Lamont, D.D., has been translated from Finch to Dalhousie Mills. His labors are many and unremitting. Quietly and patiently he toils on amid many difficulties. Of three very promising children he has been bereft this spring by diphtheria. The vacancy in St. Andrew's Church, Williamston, has been filled up by Mr. McGillivray, an active, energetic and popular young man. The Rev. Kenneth McDonald has been inducted as minister of Knox Church, Williamstown, and Knox Church, Martintown, and he is doing a good work. His labors are highly spoken of. The Rev. John Fraser, late of Kincardine, who has succeeded Mr. McDonald in Indian Lands is quite an accession of strength to our Presbytery. His ministry is very highly esteemed by an admiring and warmly attached people. Mr. Fraser seems yet in his prime. The amount of labor he has undergone this summer is astonishing; none but a man constitutionally robust could have stood it. It is a matter of surprise to many that a man so fitted in every respect for a city charge—so learned—so gifted—so eloquent—should be left to pass his days in any country congregation. The church at Dunvegan has been well supplied by Rev. Finlay McLennan, an excellent and popular young man, whose labors are abundant. Rev. Mr. Lang, a modest unassuming and promising young brother has been ordained and inducted as minister of Avonmore, etc., and there is the prospect of an early settlement in Summerstown. The Rev. Wm. Grant has demitted his charge at Vankleekhill, and left the bounds of the Presbytery, amid the regrets of his brethren and an attached congregation.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held in St. Andrew's Hall, Kingston, on the sixth day of August. There was considered an application from the congregation of Wolf Island for leave to sell their manse and church property in order that they may remove their church

building to a more eligible site in Marysville. The removal of the church was sanctioned, but not in the meantime the sale proposed. Messrs. Smith and McCuaig, ministers, and Mr. G. Davidson, elder, were appointed a committee to confer with them in relation to the latter point. Mr. Cormack's resignation of his pastoral charge, tendered at last meeting, was accepted. Rev. Alexander McFarlane was appointed to declare it vacant on the 25th of August. Messrs. Nicholson and Gallaher were charged with the preparation of a suitable minute in reference to Mr. Cormack, and Mr. Chambers was authorized to act as moderator *pro tem.* of the Kirk session. The matter affecting Mr. Steele was taken up. Instead of appearing in person as required by citation, Mr. Steele sent a letter purporting to be an explanation of his position. This paper was considered unsatisfactory, and directions were given to re-cite him to appear at the next quarterly meeting. Mr. Nicholson tendered resignation of his pastoral charge to allow him to accept of a position as teacher in the Kingston Collegiate Institute. The clerk was instructed to cite all parties concerned to appear for their interests at the next meeting.—THOS. S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 6th August. Present, fifteen ministers and four elders. The annual term of the moderatorship having expired, Mr. James A. McConnell, of Tecumseth and Adjala, was elected Moderator for twelve months and took the chair. The Rev. Dr. Cochrane, Convener of the Assembly's Home Mission Committee, was present and was invited to sit with the court. In the afternoon sederunt the Doctor addressed the Presbytery on its mission fields, of which he had just visited some of the leading points. He made several suggestions as to the working of the field, and gave gratifying assurance of the sympathy of the Assembly's Home Mission Committee with the Presbytery in its efforts to overtake its necessities. Dr. Cochrane's appearance in the meeting and his address were very agreeable to the brethren, and were cordially acknowledged in a vote of thanks. The commissioners to the General Assembly at Hamilton reported attendance. The report of two of them appointed to represent the Presbytery in a matter sent up to the Assembly led to a discussion, and division on a motion, which carried. From the conclusion come to, three entered their dissent. A call from the congregations of Gravenhurst, Severn Bridge and Washago in favor of the Rev. Alexander Dawson, B.A., was sustained. They have hitherto been supplied as mission stations, and now the labors and care of the Presbytery and the Assembly's Home Mission Committee show fruit in this, the first call to the pastorate from the Muskoka field. Another call was sustained, that, namely, from Knox Church in favor of Mr. Donald McLeod, Probationer; but as it was ascertained by a letter from Mr. McLeod that he had accepted a call elsewhere and was preparing for ordination on the 21st inst., it was decided not to transmit the call from Knox Church. The Presbytery agreed to secure, if possible, the continuation of the services of Mr. Alex. Leslie, missionary at Parry Sound, until at least April next, and to ordain him if he consents to remain; to tender thanks to Mr. and Mrs. J. B. Reid, of Rosseau, for their liberality and kindness in support of the interests of the Church in their neighborhood; and to send a deputation consisting of Messrs. Leiper and Burnett to the congregations of Bracebridge, Monck and South Falls in order to urge greater liberality in support of the ordinances. There was presented a report from the Committee on the statistical and financial returns for the last year. The principal matters touched upon were arrears of stipend, and the average stipend paid per family and per member in each congregation as compared with the average of the stipend so paid in all the congregations of the Church. The average of the Presbytery was stated to be \$7.30 per family, and \$4.45 per member, which is less than the average of the whole Church, as shown by the Assembly's report for 1877, by 74 cents per family, and 36 cents per member. The report suggested that, until some means be devised by the Assembly of securing more adequate stipends, Presbyteries might do something in this direction by dealing with congregations found to be giving less than the average rates of stipend. It was accordingly recommended that the Presbytery should consider the cases of the congregations found to be under the average as follows, viz.:—Central Church,

etc., Innisfil, \$1.59 per member; Flos and Medonte, \$1.13 per member; Sunnidale, \$3.55 per family, \$1.72 per member; First and Second, Tecumseth, etc., 84 cents per member. The Presbytery referred this matter, along with a report on Presbyterial Visitation, to a committee for further consideration. A recommendation of the report on Statistics was adopted, to the effect that the Convener of the Home Mission Committee be instructed to inform the missionaries to take up collections in the mission stations for the schemes of the Church on the days appointed by the General Assembly, or in other ways if preferred. Messrs. Moodie, D. McDonald and A. McDonald were appointed a deputation to visit the congregation of Honeywood with a view of removing troubles which have arisen. The deputation will meet at the church there on Friday, 30th inst., at 1 p.m. Mr. David Ross, M.A., student in divinity, was, by leave of the Assembly, taken on trials for license, and these having been creditably passed, he was licensed to preach the gospel. A tardy circular letter from the Presbytery of London on the application to the last General Assembly for leave to receive Mr. Joseph Paradis as a minister of this Church was read. In the event of Mr. Dawson accepting the call from Gravenhurst, etc., a special meeting of Presbytery will be held at Gravenhurst on Wednesday, 18th Sept., at 10 a.m., for his induction; Mr. Gray to preside, Mr. Leiper to preach and address the newly-inducted minister, and Mr. Burnett to address the congregation. The meeting will be adjourned, to meet within the church at Severn Bridge at 3 p.m., same day, in continuation of the induction services. Next ordinary meeting at Barrie on Tuesday, 24th Sept., at 11 a.m.—ROBT. MORDIE, *Pres. Clerk.*

SOUL-ENGRAVINGS.

Daniel Webster never uttered a truer or grander thought than the following—couched too, in that sturdy Saxon he handled so well.

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal minds—if we imbue them with high principles, with the just fear of God and of their fellowmen,—we engrave upon those tablets something which no time can efface, but which will brighten to all eternity."

In this way we may all be artists; and even the most ordinary and unlearned, if he have but an earnest and loving heart, may produce a master-piece. The professor or lecturer may cut deep lines and fashion wondrous forms on the unwrought material before him. The teacher in the common school or the Sabbath school may, with the sunlight of truth, photograph upon the tender minds committed to his charge a thousand forms of holy beauty. The humblest, most quiet man may write upon his neighbor's heart good thoughts and kind words which will last forever. And such a monument will be a real immortality; "more enduring than brass, and loftier than the regal majesty of the pyramids." Such a record, instead of growing dim with time, will grow deeper with eternity; and will still be bold and legible when the sculptures of Nineveh, which has outlasted the centuries, shall have all faded out, and the steel pictures of modern art shall be all forgotten. And when the things which the dimness of time obscures shall be revealed by the light of eternity, the names of these unknown artists shall be found written, not on tables of bronze or stone, but on "the fleshy tables of the heart" and the unfading pages of the soul.—*Selected.*

FROUDE says:—"The Providence which watches over the affairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought."

A GREAT deal of harm is done through forgetfulness. A little thoughtfulness and care with respect to others would often save them from a great deal of suffering, and aid them in their work. A man is discouraged in consequence of the difficulties he meets with. An encouraging word may be all that is necessary to revive his energies, and to cause him to persevere. That word were easily spoken. There are those who are perfectly willing to speak it, but they do not think of it.

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SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXX.

Sept. 1 } RETURN OF THE SEVENTY. { Luke 17-24.
1878. }

GOLDEN TEXT.—"Blessed are the eyes which see the things that ye see."—Verse 23.

HOME STUDIES.

- M. Luke viii. 1-18. The sower and the seed.
- T. Luke viii. 26-40. The demoniac of Gadara.
- W. Matt. x. 1-20. The twelve commissioned.
- Th. Mark ix. 1-13. The transfiguration.
- F. Luke ix. 51-62. "Not to destroy, but to save."
- S. Luke x. 1-16. The seventy sent out.
- S. Luke x. 17-24. Return of the seventy.

HELPS TO STUDY.

We have arrived now at an epoch of great importance in the life of our Lord. He is starting on a most eventful journey (Luke ix. 5); and He has steadfastly set His face to go to Jerusalem. The words are expressive of His solemn and earnest purpose, and illustrated His wondrous love and self-sacrifice. But He is not going straight to Jerusalem—the "time" (of death, resurrection, ascension, see ix. 51) not yet—about five months off. A. Meanwhile Jesus will once more proclaim Himself to the people, and invite them to receive Him as their true Messiah.

Why will He do this? (a) See Matt. ix. 36. He has "compassion" for the "sheep having no shepherd;" Luke xiii. 34—He longed to gather them to Him as a hen gathers chickens under her wings. (!) But if they would reject Him, it must not be because they did not know. His call must be a public one (see Acts xxvi. 26—"not done in a corner").

Where will He do this? (Note 1.) Not in Galilee—there they have known Him well a long while—have already rejected Him (ver. 13, 15). In Samaria? But He has just tried there—and what came of it? (Luke ix. 52, 53) In Perea?—yes, there first (Matt. xix. 1)—then afterwards go on to Judaea.

How will He do this? By a great journey from city to city, from place to place (ver. 1). Not only by healing sick and teaching in synagogues, but by sending men "before His face" to announce His coming, with the solemn message that "the kingdom is come nigh" (ver. 1, 9).

I. THE MISSION OF THE SEVENTY—vers. 1-16. Who then are the men Jesus selects for this work? Not the Twelve. They are not enough; there are so many places to be sent to all at once. Jesus must choose out others to help—men who have not been His companions always, quiet people at Capernaum, Cana, etc., who believe in Him and love Him, but have not preached before. But—What "earthen vessels" they were to carry such a "treasure!" how unfit to do such a work, and to have power to work miracles! Think—what little knowledge, many faults, the Twelve had, in spite of being always with Jesus—what must these Seventy have been?

But they had three qualifications. (a) They were true disciples, see ver. 20—we know not one of their names, but where were their names? (b) God had taught them, see ver. 21—the truth about Jesus, which priests and scribes knew not, God had revealed even to these "babes" (comp. Matt. xvi. 17). (c) They were willing to go. Others hesitated, see ix. 57-62; these were ready.

In vers. 2-12 are the directions Jesus gave them. II. THE RETURN OF THE SEVENTY—vers. 17-24. The Seventy have done their work—now they come to their Master (Note 3). See the rejoicing—theirs—His. Their joy, ver. 17. At what? at readiness of people to receive Jesus? at sinners repenting (comp. Luke xv. 10)? No, but at their triumph over the devils. Was this a cause for joy? yes—a sign of Satan's fall from his power, ver. 18 (Note 3.) But if they must think of themselves instead of their Master or the people, should rejoice more for something else—what? ver. 20—why? more blessed to be Christ's people than to have miraculous power (comp. 1 Cor. xiii. 1-3)—some might even cast out devils and yet not be His servants (Matt. vii. 22, 23)—like Judas. So we see how imperfect the Seventy were—then how kind of Jesus to employ them!

His joy, ver. 21—the only time we read of Jesus rejoicing. At what? at the power of His name (ver. 17) to do marvels? No, but at the Father's goodness in making His salvation known to the poor and ignorant—to "babes" (Note 5). Think, then—when a Sabbath School child is taught God's word—when it listens, believes, loves—that gives joy to Christ.

Is it strange that Christ entrusted the "treasure" to such "earthen vessels," that He employed such weak and ignorant men? Well, but it shows one thing, that CHRIST CALLS ON THE VERY WEAKEST OF HIS SERVANTS TO DO SOMETHING FOR HIM.

Are you too young, too ignorant, too poor, too feeble? But He does not want you to do great things—only something. But there must be three qualifications—the very same the Seventy had:—

- (a) Must be true disciples, really caring for Christ.
- (b) Must be taught of God what to do and how to do it. But is not God willing to teach "babes?" ver. 21; and see His promise, Jas. i. 5.
- (c) Must be willing—then God pleased with the smallest service, 2 Cor. viii. 12.

Remember Naaman's little maid (2 Kings v.); and God's word to Jeremiah (i. 6-9).

EXPLANATORY NOTES.

1. Although, the mission of the Seventy is recorded only by St. Luke, its great importance is manifest to the careful reader of the Gospels. The simple fact that so many messengers were sent forth simultaneously is most significant of the design of our Lord's last great journey, viz., to make a

final appeal to the Jewish nation as a whole; and the number of places visited by them—thirty-five at least (as they went in pairs), and probably more as the contingency of any pair going to more than one town is contemplated in Christ's instructions: shows that the effect upon the people must have been very great (comp. Luke xiii. 1, xiv. 25, xix. 3, 11, 37, xviii. 5).

Our Lord, probably followed the Seventy into Perea, going from place to place where they had preceded Him, and their return to Him, doubtless at some fixed rendezvous, would not be till some time had elapsed, although St. Luke records it in immediate connection with their mission.

2. The "purses" were the ends of the girdle, and "no purse" means "no money in it," comp. Matt. x. 9. "Scrip," rather "wallet," for provisions. "Nor shoes," they were to wear sandals (Mark vi. 9) and not carry a second pair. "Salute no man," the salutations of travellers in the East are very elaborate and tedious; Jesus here enjoins not discourtesy, but single-mindedness. "Sons of peace," one who reciprocates your good will; the expression is like "children of light," "of this world," etc. "It shall turn to you again," i.e., be as though unspoken. "The labourer is worthy of his hire,"—a sentence remarkable as being the only one in the Gospels quoted as Scripture in the Epistles (1 Tim. v. 18). "Even the very dust," etc., referring to the custom of shaking off the dust of Gentile lands as unclean when stepping into Jewish soil again after a journey. It would be like saying "We treat you as 'Gentiles,'" comp. Acts xiii. 51, xviii. 9.

3. The meaning of ver. 18, "I beheld Satan as lightning fall from heaven," is much disputed. "Heaven" does not always mean the abode of God, but sometimes stands figuratively for exaltation and power, as in ver. 15, where Capernaum is said to be "exalted to heaven." The words, therefore, do not necessarily refer to the original fall of Satan from his first estate (Jude 6), and as the Greek is rather "I saw beholding Satan falling," it seems more likely that Christ meant to say, when the Seventy joyfully related their triumphs over the devils, "Yes, and I, watching your success, saw in it a proof and pledge of the destruction of Satan's power, which is even now beginning and shall surely be completed" (comp. John xii. 31). See Trench's very conclusive argument in "Studies in the Gospels," p. 227. The next verse confirms this view, as the promise, though fulfilled literally in some cases (Mark xvi. 18; Acts xxviii. 5), certainly has a wider figurative sense; "serpents and scorpions" being the types of evil in the animal world, as "thorns and thistles" in the vegetable world (Gen. iii. 18).

4. "Names written in Heaven."—A figure drawn from a census or register. Compare Ex. xxxii. 32, 33; Ps. lxxix. 28; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xiii. 8; xxi. 27.

5. "Rejoiced."—A very strange word, translated in Matt. iv. 12, "exceeding glad." The cause of the joy is often misunderstood. "That thou wast hid," etc., requires "though" to be understood before it, just as in Rom. vi. 17—"God be thanked that (though) ye were the servants of sin," etc.

THERE is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness, all the sorrows of Christians do the same.

BE TRUE.—Perhaps you are poor, but trying to seem rich; or with little culture, seeking to be thought learned; or being a "plain person," or impressive, or polished. Give over the effort. It is most wearisome. It gets you into many of your difficulties. It takes all ease out of your life. Be real. Have one aim, not two or three. Let your eye be single. Do not look one way and pull another, as towers must do. Let your eyes look on. Live a simple, natural, true life, with one main purpose, "that men may glorify your Father which is in heaven."—Dr. John Hall.

MEETINGS OF PRESBYTERY.

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.

LINDSAY.—At Woodville on the last Tuesday of August, at 11 a.m.

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

TORONTO.—In the usual place, on the first Tuesday of September, at 11 a.m.

WHITBY.—At Whitby, on the 3rd 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.

Births, Marriages and Deaths.

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MARRIED.

At the residence of the bride's brother, Thorah, on Tuesday, August 13th, by the Rev. J. Macnab of Beaverton, Angus Murray, Esq., of St. Thomas, County of Elgin, Ont., To Miss Barbara Grant, of the Township of Thorah.

WORDS OF THE WISE.

To those whose god is honor, disgrace alone is sin.—Augustus Harve.

FIREY trials make golden Christians; if the furnace be seven times hotter, it is to make us seven times better.

THE life of man is the middle between angels and beasts; if man takes pleasure in carnal things, he is compared to beasts; but if he delight in spiritual things, he is suited with angels.

MINISTERS are not like Plato and Aristotle, the originators of their own doctrines, or the teachers of the doctrines of other men, but simply the dispensers of the truths which God has revealed.—Hodge.

LIFE has such hard conditions that every dear and precious gift, every rare virtue, every genial endowment, love, hope, joy, wit, sprightliness, benevolence, must sometimes be put into the crucible to distil the one elixir—patience.—Gail Hamilton.

WE can all find trouble without going very far; and very likely, too, we can all be like the old colored woman in New York, who hearing the Jubilee melody, "Nobody knows the trouble I've seen," said, "Yes, and nobody knows how much less trouble we might see if we would only stop looking for it."

THE every day cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion, and when they cease to hang upon the wheels the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow.

THE two most precious things on this side the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.

"BEAR ye one another's burdens and so fulfill the law of Christ.—And since it is beyond our power to always know the burden of another, let us be tender, patient, pitiful, and compassionate to all; knowing that in a sinful world there are none that do not need our sympathy and prayers, none who do not bear burdens, none who are exempt from pains and woes and tears.

WE can never secure right religious character without, in the first place having a spiritual life. There can be no foliage on the tree if it be without sap and the capacity to use nourishment furnished by the soil and atmosphere; nor can there be the real beauty of holiness in a man who has no life-connection with the Saviour. Believe and live and bear fruit—that is the order.

AMBITION is to the mind what the cap is to the falcon; it blinds us first, and then compels us to tower by reason of our blindness. But alas, when we are at the summit of a vain ambition, we are also at the depth of real misery. We are placed where time cannot improve, but may impair us; where chance and change cannot befriend but may betray us; in short, by attaining all we want, we have only reached a pinnacle where we have nothing to hope, but everything to fear.—Luton.

A CHURCH to be worth anything must make itself felt upon the world around it. If it reprove no sin, rebuke no vice, discountenance no impropriety, and if it cultivate no new life and stimulate no growth of virtue, it is not worth the room it occupies. In order to do this it must have the blessing of the spirit sent down from heaven, impelling it to thorough conviction and pronounced declaration of the truth. Nothing else can give it the power that will justify its existence.

In all the dealings of life, open, candid, straightforward ways are the best. When a man begins to deceive or try to procure by manoeuvre and trick what ought to be gained by honest bargain and intercourse, he is turning aside from the truth, and seeking to perpetrate a wrong upon his neighbor. He is, also, dishonoring God and his government. And in this, as in everything else, honesty is the best policy, as is proven by the success following its practice and the almost certain loss, in some form, that will result from its neglect. God makes no provision for shufflers.

GOD'S WAY AND MAN'S WAY.—Man's way is, "Have patience with me and I will pay thee all." God's way is, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." Man, in his self-sufficiency, would wait till he can give or do something to earn salvation for himself; but, when taught of God, becomes empty-handed, and joyfully receives at once eternal life as "the gift of God through Jesus Christ." It is then that he inquires, "What shall I render to the Lord?"—working not for life but from life as the old divines would say.

WHEN the Socialists adopt their platforms, they are careful not to claim the full extent of what they believe and desire. They incorporate into them a large proportion of that which is politically and economically good and just enough of communism to assure them of some progress, though not to seriously alarm the majority of voters. It is just the way Satan does always and in everything. He introduces into religion what will spoil it though not to the extent of alarming its professors. He grows bolder as he succeeds and hopes to carry the day by these steady advances.—United Presbyterian.

WE have in mind a case as follows: A minister of a demonstrative turn of mind and vigorous habits worked in the congregation of which he was pastor on the plan of revival and re-awakening. He had many meetings: the people were kept up to fever heat; accessions were frequent and encouraging. But he was only a passenger pastor, and soon flitted away. His successor was a good, earnest, thorough workman, doing the Lord's work in steady zeal, but without the excitement of the other, and he was regarded as slow, unsuccessful, and hence unfitted for the field. He was, in truth, doing a better work than the other, but the banners were wanting and he was declared incompetent.

OUR YOUNG FOLKS.

MY LITTLE COMMENTATOR.

GEORGIE, my seven-year old,
Was reading one day to me
That sweetest of stories ever told,
As he stood beside my knee -

The story of Jacob's sons,
Of Joseph, his father's joy,
And of all the cruel, wicked ones,
And the motherless, youngest boy

As he threaded the touching tale
His wrath arose, and he said:
"If I had been there at Joseph's sale,
I'd 'a' punched in Reuben's head!"

His face, as it grew half dim
With the pathos of the tale
Glanced on, and he shouted, "Good for him!
Simeon is going to jail!"

When he read how they found the cup
In Benjamin's sack, his fair
Face flushed, and he doubled his small fists up,
"The sneaks! they had hid it there!"

And when they confessed their sin,
Weeping, he sneered, "A-hem!
I wonder if Joseph was taken in
By crocodile tears like them!"

When we read of the long array
Of waggons to Jacob sent,
Of the counsel to "fall not out by the way,"
I asked of him what that meant.

I saw, in his critic eye,
A filial attempt to force
Down a bit of disdain at the question: "Why,
Fall out of the waggons—of course!"

A NOBLE CHARACTER AND A LOFTY AIM IN LIFE.

A FATHER'S LETTER TO HIS SON.

DEAR FRED,—As you are now in a formative period of your life, I feel exceedingly anxious that you may improve your present advantages to the utmost, that you may set your standard of character very high, and may choose a lofty aim in life.

You are now beginning to emerge from boyhood. In a few short years you will be a man. We have the comfort, (and a great comfort it is), of believing that it is your purpose to be a good Christian man, and that you are showing a reasonable diligence in your studies and in your other duties.

But it rests with you to be either a mere common man or a true noble man. I hope that you may determine to be a true *nobleman*, not in rank and wealth merely, but in true nobility of character. Wealth, if it is acquired and used for selfish ends, is only a great toy, a splendid bubble. It may be secured and used as a mighty organ to sound forth the high praises of God.

But after all, it is of the first importance that the wealth should be secured which will enrich one's own soul. Above all, we should be "rich toward God," Luke xii.

These times of financial disaster have strikingly illustrated one feature of the "deceitfulness of riches." Men who imagined themselves rich, and who counted their dollars by tens or hundreds of thousands, or even millions, have suddenly found themselves very poor. And it has been a mercy, if their eyes have thus been opened, to see how poor they were towards God, and if they have been led to seek, and to use the true riches.

We should regard God's estimate of riches, and not man's, as the true standard. And whether we be poor or rich according to the world's standard, if we have enriched and rendered sacred our little all by consecrating

it to God, we shall be rich in his sight, and therefore truly rich. "A little that a righteous man hath is better than the riches of many wicked."

What I desire for you is that you should be rich in all noble qualities; "rich in faith," rich in honor, and purity, and charity, and generosity, and patience, and gentleness, and courage and fortitude, and in manly superiority to all that is mean, and selfish, and base.

Let me commend to you, as the true ideal of a manly character, what the apostle says in Ephesians iv. 13, and also in Philippians iv. 8. I would like to have you carefully and prayerfully ponder each chapter, but especially to treasure up these verses in your mind and heart.

And then as to your *aim in life*. Let it not be a low, selfish, or worldly one. Consider what a notorious failure was made by him to whom God said, "Thou fool," (Luke xii). The same failure is continually repeated at the present time. We may read it in our daily papers.

Let it be your principal aim to serve God, and to find your highest pleasure in His service. In so doing, failure is impossible. Ask, as Paul did (and that most prayerfully and earnestly), "Lord, what wilt thou have me to do?" and how can I serve Thee most and best?

God will pay you good wages. You need not be greatly concerned about that. He is a "good pay-master." And as to this world, if He enables you to pay your way through it, and at the same time to enjoy the pleasures He will provide, you may well be content.

You need not bargain too closely, but be sure, even in this world, that "whatsoever is right that shall you receive" (Matt. xx. 3), and "in the world to come life everlasting" (Luke xviii. 30).

Affectionately your father, SIDNEY.

A FABLE.

A TALL elm tree was blown down by the east wind in a storm. It had been the home of hundreds of katydids and fireflies and lady-bugs, and by its destruction these were all driven out homeless. It had been the concert-room of the birds, and by reason of the myriads of insects in the bark, had been a store-house and larder for the sparrows and the hunting-ground of the woodpeckers.

Like the destruction of a city, its fall had involved all its inhabitants in ruin.

The robin, always bright and cheery, was the first to encourage the sufferers. He sat in a neighboring tree and thus he sang: "Do not let us be discouraged, let us go to work and help ourselves and help each other. Who will not do this, is not worthy of help."

The mosquitoes, who are the reporters of the insect tribe, came buzzing around, stinging and annoying every one under pretence of getting the news of the calamity for the public.

The katydids would do no work, but were very loud and noisy with their contradictory assertions and their presumptuous claims for help from others.

The locust's loud tone could also be heard, but it was rather in denunciation of the east wind than in any suggestions for the benefit of the little community.

The wasps, who had been inspecting the elm with a view to building a nest on a dead limb, clustered on a neighboring fence and congratulated each other that they had not already begun their work, but not a word of comfort had they for the sufferers.

Above all the complaints and selfish cries for help from others, the robin's voice was heard in encouragement, and the robin's example was seen in helpfulness. He helped to feed the young birds in the nest, and even as he worked he sang cheerily, "Let us try to help ourselves and help each other. Who is not willing to do this is not worthy of help."

The song of the robin is the moral of my fable. In seasons of suffering, there are those who are loud in their denunciations against the trouble; there are those who try to spread the news of sin or suffering; and there are those who are always calling upon others for help; but the true voices, the world's true comforters, are those who endeavor to remedy the wrong by working themselves for others, and encouraging others to work for themselves.

—G. L. V., in *The Appeal*.

A CHRISTIAN CHILD.

WHEN I was a little girl, long ago, I walked by my mother's side, holding her hand, while she talked with a neighbor on her way home from church. I took no notice of their talk till I heard my mother saying, "I think Sophy is a Christian."

I was astonished. Sophy a Christian! She was very near my own age, and I played with her every day, and never knew that she was a Christian. I had been well taught, but still I had in my inmost soul a feeling that a Christian child should be very sober and quiet, and not care for play, but only for reading the Bible and other good books. I said nothing, but determined in my heart to watch Sophy and see if she acted like a Christian.

She did not know I was watching her as I played with my dolls by her side; but I remember to-day that she seemed cheerful and happy, and as much interested in our play as usual. She helped me kindly when I needed help; I saw her face flush as she kept back the impatient word when I vexed her; I noticed when she went without complaint to do an irksome task; and I knew when she retired for secret prayer. I was convinced that she was a Christian, and longed to be one myself.

So, though she did not know it, Sophy witnessed for Christ in her daily life. And so may every Christian child, with Jesus' help, witness daily for him, speak of His love in the prayer-meeting, and live for him at home and everywhere. "Even a child is known by his doings, whether his work be pure and whether it be right."—*Christian Mirror*.

ONCE, when a visitor used profane language in the presence of Abraham Lincoln, he rose and said:—"I thought Senator C——had sent me a gentleman. I was mistaken. There is the door, and I wish you good-night." Dr. Nehemiah Adams once said to a guide, as they were going up the White Mountains, putting his hand on his shoulder, and in his own inimitable way:—"It is no mark of a gentleman to swear." No oath was ever after heard to escape from his lips.

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