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# TORONTO COMMERCIAL PRESBYTERIAN

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## NOTES OF THE WEEK.

REV. ALEXANDER YOUNG is likely to be re-called to Napanee.

REV. JOHN BURTON has resigned to allow him to accept of a call from the Northern Congregational Church, Toronto.

THE adjourned meeting of Kingston Presbytery will be held in St. Andrew's Hall, Kingston, on Tuesday, the 14th inst., at three o'clock p.m.

MASSACHUSETTS is threatened with one of the greatest evils imaginable. The notorious General Butler is the candidate of four or five conventions for its Governorship. We hope the people of the good old State will be wise enough to keep him in his proper place.

IN this issue our readers will find the opening chapters of new serial story, entitled "A Knight of the Nineteenth Century." It is by Rev. F. P. Roe, author of the story "From Jest to Earnest," which we published last winter, and will be found interesting, instructive, and correct in its attitude towards morality and religion.

REV. H. GRATTAN GUINNESS, whose preaching excited much interest on this side of the Atlantic some years ago, has just published a volume entitled "Approaching End of this Age." So great is the interest evinced in the study of unfulfilled prophecy that already three editions of Mr. Guinness' book have been called for.

THE Belgian bishops are in trouble. They did not like the scheme of education that the Government is carrying out, and so they proposed to use the parsonages, sacristies and churches for schools of their own. Now, the Minister of Justice forbids everything of the sort. If a church insists on State connection, it must take the loss with the gain.

THE Winnipeg "Free Press" of the 27th ult. has the following: "Intelligence has been received of the arrival at Edmonton of Rev. D. M. Gordon, of Ottawa, who accompanied the Pacific Railway surveyors, Messrs. Cambie and McLeod, on their expedition *via* British Columbia. It is probable something will be heard from other members of the party shortly."

WE are glad, through a correspondent of the Thornbury "Standard," to hear of the welfare of the Rev.

D. J. McInnes who was recently compelled through ill health to relinquish an important charge in Ontario. He is now a resident of our fertile prairie province, and has to a great extent recovered his health. He is engaged in land conveyancing, and persons intending to settle in Manitoba will find him a trustworthy correspondent.

After a thorough renovation, the Presbyterian Church at Mono Mills was re-opened on Sabbath the 28th ult. Rev. Prof. McLaren preached in the forenoon and afternoon, and Rev. Mr. McIntre of Orangeville in the evening. On the following Monday evening a social was held, at which Rev. Mr. Tait, pastor of the congregation, occupied the chair, and addresses were given by Rev. Messrs. Griffiths, McIntyre and Cook.

A WRITER to the New York "Observer" says: "The greatest man present [at the Basle Conference] is M. Neckar, from Geneva. He is a giant, but a mild and lovely Christian giant. Private hospitality shrinks, however, from entertaining so much of a man, and a specially constructed bed at the 'Trois Bois' is needed, that he may sleep in safety and comfort. He is great in mind as well as in body, a direct descendant of the Minister of Finance in the court of Louis XIV., and a leader among his brethren."

ON the occasion of the removal from Guelph of Mr. Wm. Johnston, late President of the Agricultural College, the elders and managers of Chalmers' Church in that city met in the lecture room on the evening of Monday, the 29th ult., and presented him with a handsome Bagster's Reference Bible and a beautiful locket, bearing the inscription: "Presented to William Johnston by the elders and managers of Chalmers' Church, Guelph, September 29th, 1879." These presents were accompanied by an address expressing appreciation of his efforts in connection with the work of the congregation.

At a council of the Congregational Churches of the Delaware, Chenango and Madison District Association, U.S., the Rev. W. N. Chambers was, on the 15th ult., set apart as a missionary to Turkey. Mr. Chambers leaves in company with his brother, Robert. We have already spoken of them both in connection with the meeting held in Woodstock, Ontario, on the eve of their departure from that place, where their father, Mr. Robert Chambers, resides. Their brother, the Rev. James Chambers, of Sherburne, U.S., was present at the meeting, which took place in that village. There was a large attendance of ministers and an overflowing audience.

THE opening exercises of the Montreal Presbyterian College were held on the evening of Wednesday last in Erskine Church. The chair was occupied by Mr. David Morrice, and the attendance of the friends of the College was large, including many ministers of the Church. The opening lecture was delivered by Rev. Principal Macvicar on "Hindrances and Helps to the Spread of Presbyterianism." The lecture contained much wholesome truth worthy of serious consideration throughout the Church, and will, it is hoped be widely circulated when published. It is encouraging to know that the attendance at the classes will this session be large, the names of about a dozen new students having already been enrolled.

THE first anniversary of the opening of the Presbyterian Church at Mount Pleasant was held last week. The Rev. Mr. McMullen of Woodstock preached two appropriate discourses on Sabbath, 28th September. On Wednesday, 1st October, a supper prepared by the ladies of the congregation in their usual sumptuous manner was partaken of by a numerous company, many of whom had come from a distance. After the supper the pastor, Rev. Thomas Alexander, took the chair, when Rev. Mr. McKay of Chalmers' Church, Woodstock; Rev. Mr. Stobby of W. M. Church, Mount Pleasant; Rev. Mr. McLeod, of Paris, and Mr. Bennet, of Brantford, delivered suitable and interesting addresses. Appropriate pieces of music were kindly furnished by the choir of the good Presbyterian Church, Brantford. The sum realized from the collections, supper and subscriptions amounted to \$679, to be applied to the reduction of a debt of a thousand dollars on the building. The evening was everything that could be desired for the occasion. The pastor and congregation are to be congratulated on the success which has attended their efforts.

THE International Congress for the Observance of the Lord's Day held its second Conference at Berne, Switzerland, September 9th. A large number of foreign delegates were in attendance. On the evening of the 8th a reception was held at the Hotel des Boulangers, the only formal exercise being an address of welcome by Pastor Bernard, of Berne. The next morning there was a prayer meeting in the chapel of the Cathedral, and later in the forenoon the Conference assembled in the Eglise du St. Esprit and was opened by M. Alexandre Lombard, who delivered an address on Sunday Observance. The Rev. E. Deluz, Secretary of the Congress, read a sketch of the Association and its methods of work. Speeches were made by a number of clergymen of different nationalities and various plans of work were presented and discussed. With a view to the collection of facts on the subject it was suggested that eight towns should be taken in each of the leading countries, four where the Sunday rest was observed and four where it was not, and statistics relating to health, crime, morality, etc., gathered from each town.

THE induction of the Rev. J. J. Cameron into his new charge took place, as previously announced, in St. Andrew's Church, Pickering, on Tuesday, the 30th ult. The church was well filled by a large and interested congregation. Rev. Mr. Abraham of Whitby preached an able and impressive discourse from Col. 1. 28, after which the usual questions being answered Mr. Cameron was formally inducted. In the evening a social was held in the church for the purpose of giving the newly inducted pastor a hearty welcome. The church was filled to its utmost capacity by an appreciative audience. At seven o'clock Rev. A. A. Drummond took the chair, and in a few timely remarks introduced the several speakers of whom there were a goodly number—both foreign and local. Appreciative and spicy addresses then followed, brimful of words of welcome and encouragement to pastor and people, interspersed by pieces from a well-trained choir. Every one seemed to be in the best of spirits and desirous of making the occasion one long to be remembered. After votes of thanks to the speakers, chairman and ladies who had contributed so much to the enjoyment of the evening, the meeting was brought to a close,

## PASTOR AND PEOPLE.

### PRAY FOR YOUR PASTOR.

Take two ministers; both are alike earnest, and preach the gospel in all faithfulness and love. They work and pray for souls. One meets with much success; the other with apparently none. Why?

Take just one minister; he preaches, say, at two places stately. At both he preaches the very same truths, in precisely the same way, and prays as much and as really for one place as another. In one place there is visible good as the result; in the other, none. Why?

Look at Moody's success. But many men preach just as earnestly, and lucidly, and forcibly as he, and all apparently in vain. And then Moody, and men engaged in work like his, are blessed more in some places than others.

The secret is prayer—the prayer of the Church. The Church prayed and the Pentecostal blessing came. This is the whole secret. This explains why the minister, just as good and faithful in every way as the much favoured brother, fails. This explains why a man is blessed at one place, while the very same sermons at another bear no fruit. This is the great secret of Moody's success. Think of the multitudes praying for the success of his labours.

Ministers need the prayers of God's people. Especially do they need the prayers of Christians in the congregations where they preach. The greatest Apostle felt the necessity of such prayer in his own behalf, that the Word preached by him might do good.

Oh, churches that have faithful men of God as your ministers, but are just where you stood ten years ago, don't you know it's time for you to fall upon your knees? The fault is yours. God will not give you what you never ask Him for, though your minister were the Apostle Paul. Jesus himself performed very few "mighty works" in a certain place, "because of their unbelief."

Where a minister knows there are members of his congregation praying for him, how it helps him to preach! Not only does such prayer bring down real and rich blessing from above, but the very thought of it is inspiring.

My old pastor in Bradford, Canada, had two appointments, at both of which he preached every Sabbath. Driving to the afternoon service, he used to carry with him an old man who lived two miles from the church and had no conveyance of his own. One day the old man was not out as usual for his ride, though by and by he was in his place in church. After service the minister asked him why he was not out to meet him as usual. In Christian earnestness and simplicity the good old man answered: "I was praying for you, and forgot all about it till it was too late."

The old man was in earnest. This is the kind of prayer we need. A great many say prayers for the minister; not so many pray for him. I fear that many of those prayers are like what is told of a "daft" man who used to pray behind a dyke. Some scamps hid themselves behind it one time to listen and have fun. The old man confessed how very bad he was, and acknowledged that God would be doing just right to push the dyke over on him and kill him, whereupon the mischievous fellows gave the dyke a shove and it fell over on top of him. He picked himself up, saying, "Hech, sirs, it's a strange thing that a boddy canna sav a thing in a joke but it's tae'n in earnest."—*Rev. Roderick Henderson, in Christian Observer.*

### SOMETHING FROM THE FATHERS.

Barnabas says, "The way of darkness is crooked, and full of cursing, for it is the way of eternal death with punishment."

Clement of Rome, a fellow-labourer with Paul, says of Christ, "If we disobey His commands, nothing shall deliver us from eternal punishment."

Ignatius says of some, "They shall depart into unquenchable fire."

Polycarp warned the proconsul "of the eternal fire of God's judgment, reserved for the wicked in the other world."

Justin Martyr declares "that every one is stepping forward into everlasting misery or happiness, according to his works."

Hermas speaks of an irreparable apostacy, and of departing from God forever.

Tatian states that some "will undergo a death in immortality."

Theophilus advises one to "study the Scriptures in order to shun eternal torments."

Irenaeus asserts a general resurrection and judgment, "when the wicked shall go into everlasting fire and the righteous into life and glory forever."

No wonder Universalists dread an appeal to the early fathers.—*Methodist Recorder*

### THE DEATH OF THE YEAR.

Hark! the midnight bell!  
Its muffled echoes swell,  
And ghostly whispers tell  
Of lost, lost days.

Bright days of blissful song,  
Luring our feet along,  
With the unthinking throng,  
Who live for time.

Dark record Heaven kept,  
Of indolence which slept,  
While sad eyes waked and wept,  
O'er vigils lone.

Hark! Death is at the door,  
He claims one victim more,  
The Old Year shivers sore,  
And fainting lies.

The poor, old fallen Year!  
Above his frozen bier,  
Let drop a kindly tear,  
For very grief.

Here, to this open grave,  
May Sorrow lead to save  
The broken hearts who crave  
The Crucified.

Hark! how the winds sweep by,  
Below the storm-clad sky,  
I like some lost spirit's cry,  
In throes of pain,—

Or wend unearthly strain,  
As if some hap, long lain  
In silence, woke again  
At Sorrow's touch.

Oh! soul, adrift to-night,  
With death's dark gulf in sight,  
And not a gleam of light,  
To pierce the gloom—

How bitter is thy moan,  
As, to the great unknown,  
Thou goest forth alone,  
Alone! Alone!

Another year!—who knows  
Whose eyes shall droop and close?  
Whose form first seek repose  
In dreamless sleep?

Across Time's troubled sea  
We would for refuge flee,  
And find our life in Thee,  
Father of all.

### TEN THOUGHTS FOR THE TIMES.

I will venture to state, as briefly and clearly as I can, ten things which, as it seems to me, a preacher in his pulpit now may do to make the time in which we live less sceptical, and so to help forward the ages of faith which are sure some day to come, and are sure when they come to be ages of better faith than any which the ages past can show.

1. It is needful that our clergymen should be far more familiar than they are now with the character of the scepticism by which they are surrounded. The popular scepticism is one in source and really one in character with the scepticism of the school and of the scholars. The minister ought to be acquainted with the newest developments of thought, not in their details, not so that he can completely discuss them from the pulpit, for that is impossible, and the attempt to do it only hurts the Christian cause and makes the Christian minister often ridiculous. But he ought to be so familiar with what men are thinking and believing that he can know the currents of present thought, see where they cross and oppose, and where they may be made to harmonize with the thought of Christ. This familiarity is something which must be constantly kept up in the active ministry. But its foundations ought to be laid in the theological school. And here more than anywhere else one fears, I think, for the faithfulness with which our theological schools are doing their whole duty by their students and the times. I cannot doubt, as I look back, that many of our noblest and most faithful teachers have failed to realize how much their boys needed to be furnished with an understanding of the precise nature of the unbelief

of the nineteenth century, and of the character of thoughts in which that unbelief would show itself among the people to whom these boys, when they were ministers, would have to preach. They might have saved many of their scholars more than one anxious hour and more than one embarrassing surprise.

2. The second necessity is that every preacher should clear up his own faith; that each man should decide just what he believes himself. Let us trust truth. There is nothing so terrible as the glimpses we get occasionally into a minister's unbelief, and sometimes the confusion which exists below seems to be great, just in proportion to the hard positiveness of dogmatism which men see upon the surface. The most pitiable and powerless of all preachers is he who tries to preach doctrine which his own soul does not really believe and use.

3. And, thirdly, the minister in days like these ought to make it his duty as well as his right to claim and express the fullest fellowship of faith with all believers, whatever Christian name they bear. There is need of the solidity of faith being made manifest. Let not religion come to seem to men the affair of a party. Let us insist that when the host is against us we will have nothing to do with the miserable business of making hits and flinging captious criticism at one another. I think that hardly any man does more for popular scepticism than he who while the world is trembling on the brink of atheism spends his life in championing the shibboleths of his denomination.

4. We ought never to seem to have despaired of truth, and to have left the religion of thought, and to have retreated into organization and drill as safe refuges. This is just what ecclesiasticism and ritualism seem to the world to have done, and the world is largely right. This of all others is the time to keep Baptism and the Lord's Supper reasonable and spiritual and grandly simple, and to guard them from all suspicion of magic and mechanics.

5. Never forget to tell the young people frankly that they are to expect more light and larger developments of the truth which you give them. Oh, the souls that have been made sceptics by the mere clamouring of new truth to add itself to that which they have been taught to think finished and final!

6. These are no times for trimming. He is weak to-day who does not preach the highest spirituality to the materialist, and the highest morality to the profligate. The unbelievers of to-day despise compromise, and love to hear the fullest truth.

7. We need to remember how irreligion has invaded religion, and to imitate its methods. It has got hold of the passions and enthusiasms of men, and there has been its strength. We must claim those passions and enthusiasms for religion. No cold faith or preaching will reclaim the world.

8. The life of Jesus must be the centre of all believing and all preaching. Not abstract, but personal, is the saving power. "Behold the Lamb of God," "Behold the Man," those are the summons to which men will always listen.

9. The Church must put off her look of selfishness. She must first deeply feel, and then frankly say, that she exists only as the picture of what the earth ought to be. Not as the ark, where a choice few may take refuge from the flood, but as the promise and potency of the new heavens and the new earth she must offer herself to men.

10. And, tenth, about almost everything to-day, you and I must keep our means worthy of our end. Long enough have preachers asked men to believe in a pure and lofty truth which was administered in impure and sordid methods. Down to the least argument we use, down to the least bit of church machinery that clicks in some Dorcas society or guild-room, let the truth and dignity of God be felt.

These are the ten. I dare not say that the preacher who tries to do all these things will change all the scepticism around him into faith; but I am sure that he will live a very brave, healthy, happy, useful life while he is busy in his struggle.

For behind him he will always feel the power of the great God and dear Lord for whom he worked, and he will know that, whether by him or not, that God and Lord must certainly some day assert his truth.

And before him, however dark the great mass of unbelief may still remain, he will see single souls catching the truth and shining with a goodness and joy which must become new centres of faith.—*Phillips Brooks, D.D., in Princeton Review.*

## OUR CONTRIBUTORS.

## PRESBYTERIAN HISTORY.

MR. EDITOR,—As probably the only surviving member of the Presbytery that met at Clinton on the third Wednesday of February, 1833, I beg leave to say that I differ from my friend Mr. McCollum in the estimate he has been led to form of the grounds on which that Presbytery acted in their dealings with the American ministers who applied then to be received into our church, as expressed in an article in the PRESBYTERIAN of the 12th ult.

I think it could easily be shewn that the points in which these brethren differed from the Presbytery were of much more importance than Mr. McCollum seems to think. For instance, there can be no reasonable doubt that they included the question, in what sense the Confession of Faith is to be interpreted and received, and it is well known that some of the most stirring events of those times owed their existence to the answers then given by different parties to this question. Our little Church was undoubtedly in full sympathy with what may be called old school views on this subject.

This, it seems to me, sufficiently accounts for and justifies what has been regarded by some as their tyrannical strictness, for it was suspected that the applicants were deeply tinged with new school views, and their own refusal to answer any questions upon the subject was not calculated to remove that suspicion. It was surely no new thing for a Presbytery to require from applicants of this class some verbal satisfaction of their soundness in the faith, especially at a time and from a quarter in which there was a widespread agitation owing to the supposed prevalence of error.

I have too much respect for Mr. McCollum to suppose that he would consciously suffer his judgment to be warped by any prejudice in such a case, but I do know that the Presbytery has been severely (and I may add) as I think unjustly censured for their action in the case. I need hardly say that I never heard of any objection being raised to the piety or personal worth of the applicants. The main question was as to their agreement with the Presbytery on points of doctrine to which the agitations of the times had given special prominence. I do, therefore, think that it was unnecessary and fitted to support, if not to create, a prejudice against the Presbytery, though I can believe it was not so intended, to say that "it is evident from many circumstances that it was as revivalists that the American ministers were specially suspected and judged."

D. McMILLAN.

Komoka, Oct. 1st, 1879.

## REPORT OF THE CLERK OF THE PRESBYTERY OF HAMILTON.

MR. EDITOR,—The Presbytery of Hamilton did not instruct the session of Saltfleet to grant Mr. Soules a certificate on any motion connected with "the report" of the Committee referred to. There was only one motion on "the report" before the Presbytery, which was lost. No part of "the report" after was referred to, but alone adopted.

Regarding Mr. Shaw's case, will Mr. Laing kindly give the motion passed, as also the mover and seconder, and oblige,

W. P. WALKER.

The Manse, Binbrook, Sept. 28th, 1879.

## REPLY OF THE CLERK.

The correctness of the report of the Clerk of the Presbytery of Hamilton must be decided by that court, with that we have nothing to do. Mr. Laing alone is responsible for what is published over his name—we have received from him the following reply to Mr. Walker's questions as above.

1. The motion passed was "That Mr. Shaw be restored to his place in the Church and Session, so that if he be disjoined from the congregation it may be done in a regular manner."

2. The motion thus finally adopted was reached as follows:

Mr. Lyle moved, seconded by I forget whom, the first part of the motion. The second part was moved in amendment by Mr. Laing, seconded by Mr. Murray. The motion as at first made and the amendment both began with a clause, which on further consideration, was dropped as unnecessary and somewhat severe. The motion was then amended by the addi-

tion of the second part and was unanimously adopted; Mr. Walker and Mr. Webb, both members of Presbytery, making no objection. The chief object in appending the latter part was, that the Presbytery while of opinion that the connection of Mr. Shaw with the Binbrook congregation should cease in the best interests of all parties and of peace, did not wish to interfere with the session in its actings or to dictate to that court. They had every confidence that the Session would know how the disjunction should take place in a regular manner and believed that it would take place in due course.

Allow me to express my regret that after the Presbytery has made every effort to prevent these matters becoming public they should be thus unnecessarily exposed.

JOHN LAING.

## INFORMATION WANTED.

MR. EDITOR,—Suppose an elder absents himself from all ordinances for five years and when requested by his session to do his duty, and refuses, can the session remove his name from the roll? The question is not in any shape or form one of censure, but removal.

The rule in the Reformed Presbyterian Church in Scotland, now united to the Free Church, gives the Session the power. It is the practice of the Free and United Presbyterian churches. We have no rule. Have we any practice? In the Central Church of Hamilton during the pastorate of the late Rev. J. McColl, a case in point was decided. How was it begun and how did it end?

ENQUIRER.

[We publish the above for the satisfaction of our correspondent, and if any "church lawyer" sees fit to answer regarding the general question we shall publish the reply. At the same time we will not publish any communication which may reflect on the action of Central Church, Hamilton, or any other Session. In all such cases there are circumstances involving delicate questions which ought not to be published but which may lead church courts to a certain line of action; and where the party under discipline acquiesces, the decision of the court must be held as final.—[ED. C. P.]

## REASON OF OMISSION IN ASSEMBLY'S MINUTES.

MR. EDITOR,—In last week's issue, Mr. Macmillan expresses surprise at not finding the report of his congregation in the Assembly's minutes. He further states that he knew not where the omission had taken place. Did it never occur to him that the omission might be with himself? He must surely have forgotten that I wrote reminding him that the report of his congregation had not been received, that I could only wait for it a day or two longer, and that he wrote in reply that he had still another collection to take up. The report consequently came too late.

S. YOUNG, Pres. Clerk.

## WORTHY OF ATTENTION.

MR. EDITOR,—There is a species of blasphemy, and otherwise dishonouring the holy name and Word of God, becoming very prevalent in certain quarters that I think ought to be very loudly spoken against. I refer to the tendency of some political journalists of the present day, while conducting the low political discussions that disgrace the press of Canada, to make a free use of Bible phraseology, often dragging into a very unworthy connection, expressions peculiarly sacred from a hallowed association with the precious solemn truth they reveal. So notably is this the case with one of your city confreres that I have been tempted more than once to draw attention to it, and call upon our Christian people to condemn it. And now again in one of yesterday's dailies we are insulted by having put into our hands an editorial replete with specimens of such profanity as that to which I refer. For instance, to say nothing of the too frequent and questionable references to Divine Providence in connection with an article of the nature of this, there occur, besides, in this editorial alone, the following scriptural expressions and allusions. (Referring to one of our political leaders), "He is driven from power, and the heavens put on sackcloth, the earth refuses to yield her fruit, the vine languishes, and all faces gather blackness." (comp. Is. l. 3, and Heb. iii. 17.) "Little did they know who was . . . holding

their concerns in the hollow of his hand." (comp. Is. xl. 12.). "Causing the sun to shine on the evil and on the good, and sending rain with commendable impartiality upon the just and the unjust."—(comp. Matt. v. 45.) "The hands were held up and washed in conscious innocence" (comp. Ps. xxvi. 6); when that gentleman's "hands were clean, his heart pure, and when he had not lifted up his soul to vanity, nor sworn deceitfully," (comp. Ps. xxiv. 4); "and when the world confessed its iniquity it was forgiven" (comp. Ps. xxxii. 5); "And lo, the voice of the turtle and the 'hum' is heard in our land" (comp. Cant. ii. 12).

Now, surely all this is quite uncalled for. This appears to me anything but "a holy and reverend use of God's Word." Is it not rather an evident, "profaning and abusing" thereof. The writer of that article seems to be a man who is familiar with the Bible. It may be even difficult for him to restrain an almost natural tendency to use Bible phraseology. In that case, let him write on subjects worthy of such sacred allusions. At all events the effect of giving way to such a habit must be injurious to the spiritual state of the writer and eminently demoralizing to the readers.

H.

Sept. 27th, 1879.

## "PRINCIPISSA LOUISA."

I lately consulted the following Latin dictionaries, and here is my report of the result of my labours. Friend "J." lend me your ears for a moment.

Riddle and Arnold's (Oxford and Cambridge Edit., 1872) gives *princeps* for "princess."

Dr. White's (Oxon. 1872) gives *regina* for "princess."

Dr. Smith's (1878) gives a masculine rendering of *princeps*.

White and Riddle's (1869) gives *princeps* as a noun of the common gender, the same as *homo*.

Yonge's (1855) gives *princeps* for "prince" or "princess."

Not one of the above takes the slightest notice of *principissa* as a word either good, bad, or indifferent.

The authors are all "most potent, grave, and learned seigniors." Friend "J.," like Mark Antony, "I pause for a reply."

Metis, Que.

T. F.

## A CORRECTION.

MR. EDITOR,—Allow me to say that Principal Grant is incorrect in insinuating, in your last issue, that I have made the accusation of "Loyalty" virtually my own.

In exposing the untruthfulness of the statement of "Laic" respecting me, I said what I now repeat, that "I have not asked a single dollar from the constituency of Queen's College, and would never dream of collecting in territory set apart by the General Assembly for the support of any of the other Colleges." Yours truly,

D. H. MACVICAR.

Presbyterian College, Oct. 3rd, 1879.

## COLLECTING FOR COLLEGES.

MR. EDITOR,—I read with much surprise Principal Macvicar's communication, declaring that he had collected no funds for the Montreal College in Kingston since the union. I have repeatedly been told that he had done so, but my chief authority for making the statement was a friend of the Rev. Principal, who, on the occasion of a visit made by Principal McVicar to Kingston—certainly within the last two or three years—informed me that he was then collecting for Montreal College in the two congregations he has himself specified. If I felt at liberty to give the name of my informant, Principal Macvicar himself would admit that he should have been considered a good authority, and if I am not much mistaken, I also heard the names of individuals who had contributed considerable sums. Of course I can only suppose there must have been some strange mistake about the matter. I simply desire to explain that I made the statement in the most perfect good faith, believing on what I considered excellent authority, that its truth was beyond a doubt; and furthermore, that I made it, not as a reflection on Principal Macvicar, but simply to show that the friends of Queen's were not so ready to complain as was your correspondent "Loyalty."

LAIC.



CANADIAN PRESBYTERIAN HISTORY.  
No. VII.

BY H. S. M'COLLIM, OF ST. CATHARINES.

UNITED SYNOD OF UPPER CANADA. - *Concluded.*

During the following Synodical year, no progress was made in the direction of the long-looked-for union with the Synod of Canada. Negotiations were not resumed, and controversy and agitation tended, apparently, to a wider separation. Storm clouds shaded the horizon, the more darkly perhaps because soon to be dissipated by the emerging sunshine of fraternal love.

## MR. McDOWALL'S CASE.

On the 20th of July, 1836, the committee appointed by Synod met Mr. McDowall at Kingston, and propounded to him the several questions prepared for them. In his replies, he admitted, 1st. That he was informed, in advance, by Rev. A. Bell, of the intention of the Toronto Presbytery to overturn the Synod of Canada to admit himself and Rev. W. Bell, and that he probably approved of it, 2nd. That he made application to the Governor to be allowed to retain his portion of the Government salary guaranteed to the United Synod, if he should join the Synod of Canada, 3rd. That he had encouraged the church at Fredericksburgh to seek a minister from the Synod of Canada, promising his influence to secure for such minister possession of the church property and a liberal personal subscription for his support; and 4th. That for the past two years, he had not used the same influence in favour of the United Synod as formerly. He admitted also that he had no wish to leave the United Synod if he could not retain the Government allowance. These answers were quite unsatisfactory, but upon Mr. McDowall's declaration that he had not "intentionally acted with a view of injuring the United Synod," the committee voted to "rescind the suspension. The Synod, however, disapproved this act of the committee, and put that fact on record at their next Session—June, 1837. Two months afterwards—August 30th—Mr. McDowall was received by the Presbytery of Kingston (probably without formal dismissal from the Presbytery of Hollowell), and his withdrawal from the United Synod was announced to the Lieutenant-Governor by Mr. Smart, as Synod Clerk, in a letter dated December 13th, 1837 just in time to have his name off the roll before the semi-annual payment of Government salaries in the following January.

## COUNTER MEMORIALS.

Under date of December 12th, 1836, Sir Francis Bond Head, Lieutenant Governor, transmitted to Rev. William Smart, of Brockville, a copy of a memorial from the Synod of Canada's Presbytery of Toronto. This memorial asked the continuance of the Government grant to other members of the United Synod who had left, or might leave that body, and become connected with the Synod of Canada, as it had been continued to Messrs. Andrew Bell and Duncan McMillan. As part of the argument for such continuance the memorial said:

"A grant of £700 sterling was made to the United Synod of Upper Canada, in 1833, upon the distinct understanding, originating with the members of the United Synod themselves, that they were to connect themselves with the Synod of Canada, so that the whole sum granted by the Government towards the support of the Presbyterian ministers might be paid to one body."

In an accompanying communication the Lieutenant-Governor referred to a "pledge" made by his predecessor, Sir John Colborne, to Messrs. Bell and McMillan, for a continuation of their salaries, which he seemed to regard as binding upon himself.

The memorial gave great offence to the ministers of the United Synod, and, under date of January 17th, 1837, a counter memorial was prepared by the "Committee of Synod," signed by William Smart, Convener, Robert Boyd, Clerk *pro tem.*, and William King, and forwarded to His Excellency. This counter memorial denied very emphatically any such "distinct understanding," in connection with the grant of £700 sterling to the ministers of the United Synod, and quoted, in support of such denial, the official correspondence on the subject, including the letter from Sir John Colborne's Secretary, Col. Rowan, to which reference has already been made. It recited briefly the history of the negotiations for union, and declared, in substance, that, had there been such an understanding, it had been impossible to carry it out upon honourable or scriptural terms, the Synod of

Canada and not the ministers of the United Synod having been responsible for the continued separation.

In reference to the "pledge" to Messrs. Bell and McMillan, the counter memorial quotes from a communication from Col. Rowan, dated 25th December, 1835, as follows:

"His Excellency requests that it may be understood that when he replied to the application of several ministers intending to unite with the Church of Scotland, and respecting the continuance of their salaries, he was persuaded that arrangements would be made by the two Synods for their union."

The counter memorial severely criticised the *persuasion* used by Messrs. Bell and McMillan, or on their behalf, and their act in that "they first obtained a pledge, and then presented a memorial to Sir John Colborne, praying 'their salaries to be continued,' . . . made sure of their salaries, and then left the United Synod."

After the lapse of almost half a century, it is easy for the readers of these memorials to understand how honourable men and earnest Christian ministers, like Messrs. Bell and McMillan, could do just what they are represented to have done, without violating conscience, or intending any wrong. It is evident that they were themselves "persuaded" that the United Synod would not long hold to its distinct organization, after so large a defection, and that its remaining members would soon follow themselves and Messrs. Ferguson and George to the Synod of Canada. It certainly could not have required much skill to persuade Sir John Colborne, when he saw so many leaving the one body, that all would soon be absorbed in the other; in which event no one would then have doubted the propriety of the ministers of the United Synod having their salaries continued to them in their new Synodical relation. In reference to the Union, the counter memorial said:

"We assure Your Excellency that we are willing to unite with the Synod of Canada on just and scriptural grounds; but rather than form a union on the terms proposed, we would relinquish all just claims to the Royal Grant of £700. . . . Should we form a union with the Synod of Canada, cast our probations upon the world, and repulse every Godly and faithful minister from our communion and most fond embraces, who may arrive in the Province, surely the black injustice of the act would call down the vengeance of a just and righteous God on our guilty heads."

In conclusion this counter memorial said

"We beg leave to state to Your Excellency that by continuing Mr. Bell and Mr. McMillan on our list of salaries, it will encourage ecclesiastical desertion, promote strife and envy, and excite feelings contrary to the Gospel of Jesus Christ, which are, on all occasions, to be avoided. Your Excellency was pleased to say to us that we might 'expect even-handed justice' from you, and we neither desire nor look for more. We, therefore, pray Your Excellency to reconsider the case and to transfer Messrs. Bell and McMillan to the list of the Synod of Canada to which they now belong, for their salaries; and consign to the United Synod of Upper Canada the free appropriation of the whole of the £700 sterling which was unconditionally granted by His Majesty's Government for the support of said Synod."

At the next annual meeting (soon to be referred to) the Committee of Synod reported their action, including the presentation of the counter memorial, which was "approved, and a vote of thanks was unanimously passed" It was evident that there were to be no more individual secessions to the Kirk, but that the remaining members of the United Synod, with their secessions, would cling to their independent organization until a Union could be effected "on just and scriptural grounds." Such a Union was *apparently* afar off.

## SIXTH ANNUAL MEETING.

The sixth annual meeting of the United Synod was held at Prescott commencing Monday, June 19th, 1837 Present Messrs. Smart, Boyd, Lyle, Anderson and Dickey, from the Presbytery of Brockville, Messrs. King, McClatchey, Nichol and Cairns, from the Presbytery of Toronto, and Mr. Douglass from the Presbytery of Hollowell, ministers, with John McCrady, Matthew McIntosh and John Harkness, from the Presbytery of Brockville, elders. Rev. C. Nichol preached the opening sermon, and Rev. Robert Boyd was chosen Moderator.

*Address to the Queen.*—An address was adopted expressing sympathy with the "illustrious descendants of the Royal Family," on account of the death of King William the Fourth, and congratulating Queen Victoria on her accession to the throne.

*Committee of Synod.*—Messrs. Smart, Boyd, King and McClatchey were appointed a Committee of Synod for the present year.

*Transferred.*—The Presbytery of Toronto reported that Rev. Charles Nichol had been transferred to

the church of Toronto Township, where he was installed September 21st, 1836.

*The Bible Cause.*—Rev. Mr. Smart, agent of the British and Foreign Bible Society, presented an appeal to the Synod in behalf of that institution, which was approved and ordered printed in an appendix to the minutes of this Session.

*Thanks for Aid in Parliament.*—A strong vote of thanks to Col. William Chisholm, M.P.P., was passed for "his indefatigable exertions and distinguished abilities in defending and promoting the just claims of the United Synod . . . in Provincial Parliament." Adjourned to meet at Nelson, June 24th, 1838.

## APPEAL FOR AUGMENTATION.

Under date of March 28th, 1838, the Committee of Synod in session at Prescott adopted a memorial to the Queen earnestly appealing in the name of the Synod, for an augmentation of the Royal Grant so that seven members not now provided for could participate. After reciting something of the Synod's history as successor of the Pioneer Presbyterian organization in Canada, and declaring the constant Christian loyalty of their ministers to the British Throne and Constitution, as especially indicated by members of their congregations being among the first to rush to posts of danger at the breaking out of the McKenzie Rebellion, the memorialists said: "Therefore, equal in danger, in taxation and loyalty, and ever ready to uphold British supremacy against Republican institutions, we justly claim from your Majesty equal favours and equal liberties." The memorial was transmitted to the Queen by Sir George Arthur, then Lieutenant-Governor.

## SEVENTH ANNUAL MEETING.

The seventh annual meeting was held in the Presbyterian Church, Nelson, commencing June 24th, 1838. Present Rev. Messrs. Smart, Boyd, King, McClatchey, Johnson, Cairns, Porter, Douglass, Rogers and Alexander Lewis (the latter having been admitted to the Presbytery of Toronto during the past year), with elders Duncan McQueen, Thomas Walker, James Curry, Samuel Rogers and John Polly. Rev. Robert Boyd, from Acts xv. 6, preached the opening sermon, in defence of the Presbyterian form of Church government, after which he was re-elected Moderator.

*Corresponding Member.*—Rev. Isaac Purkis was invited to a seat as corresponding member, and his name appears in the roll of the Presbytery of Toronto of that year as located at Simcoe. Afterwards he was on the Synod's roll as of Osnabruck.

*Address to the Lieutenant-Governor.*—A complimentary and congratulatory address to His Excellency, Sir George Arthur, was adopted. It contained the following *business* sentence: "We look to your Excellency with the utmost confidence that equal rights, immunities and privileges will be extended to us by the Government, with other religious denominations in the Colony."

*Defective Minutes.*—The only copy of "extracts from the minutes" for the year which has been found is very incomplete and fragmentary. It is evident, however, that no action was had or proposed on the subject of union.

## UNION NEGOTIATIONS REVIVED.

On the 9th of April, 1839, within the Committee room of the Legislative Council in Toronto, was held a meeting, or conference, of certain ministers, elders and members of the Presbyterian Church of Canada in connection with the Church of Scotland, with Rev. William King of the United Synod, and William Chisholm, Esq., the special friend of the latter body in the Parliament. Hon. William Morris, M.L.C., read a letter which had been addressed by himself and nine other members of the Legislature to "the commission of Synod of the Church of Scotland in Canada," urging the adoption of measures to bring about the speedy admission "of the ministers and congregations of the United Synod" to the Synod of Canada, as a step necessary "in the present crisis of the Clergy Reserve question." After deliberation, a series of resolutions were passed, of which two were as follows:

II That this meeting do strongly recommend that the admission of the said ministers and congregations into the Synod of the Presbyterian Church of Canada in union with the Church of Scotland should take place with the least possible loss of time, for this, among other reasons, that the arrangement of the details of a measure for the partition of the Clergy Reserves now before a select committee of the House of Assembly, will be facilitated by such admission. The members of that House in the present meeting having declared that they consent to keep back the special mention of the ministers of the United Synod in the plan of the above

measure, only in the anticipation that all those ministers will be speedily incorporated with the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

III. That this meeting strongly recommend that the Commission of Synod at the next meeting, on the first Wednesday of May next, may issue a respectful invitation to the [United] Synod of Upper Canada to meet with the Synod of the Presbyterian Church at their first ordinary meeting in Kingston, that both Synods may then and there consider the terms of union already proposed by the Synod of the Presbyterian Church of Canada, with a view to such modification of them as may admit of the reception into the said Synod of all the ministers now on the roll of the United Synod, and of this being done during the session of the Synod of the Presbyterian Church without waiting for the action of the Presbyteries under said Synod.

At a meeting of the Commission of Synod in Toronto, May 1st, 1838, at which were present Messrs. McGill, Gale, Leach, Ferguson, McIntosh, Murray and George, the letter of the members of the Legislature and the proceedings and resolutions of the Conference having been read and considered it was resolved to transmit them to the Synod of Canada, "with a respectful and earnest recommendation that immediate steps be taken in regard to the same." The members of the Commission, however, although individually "disposed cordially to support the measure recommended," did not feel authorized to take any further official action in the premises.

#### EIGHTH AND NINTH MEETINGS OF SYNOD

The United Synod held two more annual meetings, but no record or report of either has been discovered. The first was held at Cavan commencing on the last Monday of June, 1839, and the other at Demorestville commencing on the last Wednesday of June, 1840. At the meeting at Cavan, Rev. D. W. Eastman's name was again entered on the roll of Synod, he having returned to the Presbytery of Toronto when the Niagara Presbytery became practically suspended in consequence of the Rebellion. It is not known that any important business was transacted at either session except in the direction of union with the Synod of Canada.

#### PROGRESS TOWARDS UNION.

At the session at Cavan, the proceedings of the conference at Toronto, and of the Commissioners of Synod having been considered, the United Synod of Upper Canada again took action in favour of union between the two Synods, and appointed a committee to confer with a committee of the Synod of Canada on the subject. This action was officially communicated to the Synod of Canada when in session at Kingston, July 4th, as was also the action of the Commission of Synod and the communication from the ten members of the Legislature, whereupon the Synod appointed Dr. Cook and Mr. Alexander Gale, ministers, and Mr. John Mowatt, ruling elder, a committee "to meet and confer with the committee of the United Synod, or such members thereof as may be able to attend during the present Session . . . with a view of ascertaining more precisely on what terms the proposed incorporation [of the members of the United Synod in the Synod of Canada] may be accomplished, and of obtaining such information in regard to the matter as may be considered necessary." The Clerk was instructed "to write to Messrs. Smart and Boyd, communicating the foregoing resolution and appointment, and inviting their attendance at Kingston as soon as possible." These ministers came at once, with Messrs. Matthew McIntosh, of Prescott, and John McCrady, of Brockville, ruling elders; and the four, as a committee representing the United Synod, proposed terms of union in writing to the committee of the Synod of Canada. The original document is preserved. Its tenor may be inferred from the following extract from the Minutes of the Synod of Canada:

"Dr. Cook reported verbally that the Committee had had a conference with the Rev. Messrs. Smart and Boyd and two ruling elders, on the part of the United Synod, and that it appeared to the Committee to be the view of these gentlemen, that the United Synod was not disposed to join the Synod of this Church *except as an independent body*, and without presenting any documents which the members of this Synod should not also be bound to present to them."

To these terms, the Synod of Canada declined to accede, but appointed the Commission of Synod to continue negotiations, resolving "meanwhile, to receive such ministers of the United Synod as present to the Presbyteries of this Church the necessary credentials of ordination and character, and who, with their congregations, give adherence to the formulas of the Church of Scotland." So both Synods maintained the same ground as at the first, not even the

love of money bringing either of them to make concessions to the other. It is an interesting fact, however, that there was "a respectable minority" in the Synod of Canada in favour of immediate union, and that Mr. Wm. Bell seconded a motion that "the proposed union . . . be forthwith carried into effect, upon the production on the part of the latter [the United Synod] of an attested roll of the ministers now in regular standing in their body." Mr. Bell had forgotten his grievances in his desire for that general Presbyterian union in Canada, for which he had laboured and prayed, during many long years of waiting.

#### THE COMMITTEES AT WORK.

On the 18th day of March, 1840, Messrs. King and McClatchey, representing the committee of the United Synod, and Messrs. William Rintoul, Robert Murray and Andrew Bell, representing the Commission of the Synod of Canada, held a joint meeting at Oakville. After long and serious deliberation, a series of five resolutions were *unanimously* adopted, and arrangements were made for their transmission for consideration to the several Presbyteries of both Synods. The first of these resolutions "That the 'roll of the United Synod, duly attested . . . shall be received as satisfactory evidence of the character and standing of the members appearing on said roll," seems to have conceded nearly all for which the United Synod had contended.

#### ACTION OF THE UNITED SYNOD.

At the last meeting of the United Synod at Demorestville, June 29th, 1840, upon consideration of the report of the Committee on Union, the following action, substantially affirming the resolutions of the joint committee meeting at Oakland, was taken:

"After mature deliberation on the subject of a Union with the Synod of Canada in connection with the Church of Scotland, the Synod being deeply impressed with the sense of the importance and beneficial effects that would arise from the said Union in promoting the peace and prosperity of the Redeemer's kingdom in this colony, were unanimous in adopting the following as the basis of a Union:

I. That a certified copy of the Roll of the United Synod be presented to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, exhibiting the order in which the members entered the Synod.

II. That the ministers of the United Synod, before taking their seat, either in the Synod of Canada, or Presbyteries, will sign the usual formula for ministers of the Church of Scotland.

III. That the Synod of Canada will in no manner interfere with the Government allowance, as now and heretofore received by the members of the United Synod, until other arrangements are made by the Government for the whole Synod.

IV. That ministers coming from the Presbyterian Church of Ireland, and having received a collegiate education, and otherwise qualified, will be admissible into said Synod.

V. That after the Roll of the United Synod is added to the Roll of the Synod of the Presbyterian Church of Canada, the Synod as thus constituted will attach the members of the United Synod to their respective Presbyteries.

#### UNION ACCOMPLISHED.

This action, certified by Joseph Anderson, Moderator, and William Smart, Stated Clerk, with a copy of the Roll of the United Synod, similarly certified, and a letter officially signed by the same parties, was presented, in due time, to Rev. Robert McGill, Moderator of the Synod of Canada, by Messrs. King, McClatchey and Johnson. At a meeting of the latter Synod held at Toronto, commencing July 2nd, 1840, these several documents, with the resolutions of the joint meeting of Committees at Oakland, and the reports of favourable action thereon by the Presbyteries of Glengarry, Hamilton, Bathurst, Kingston and Toronto, were presented and the following action was taken, viz.:

"It was moved by Mr. Stark of Dundas, seconded by Mr. Murray of Oakville, that the Synod, feeling deeply, according to their often repeated declarations, the desirableness and importance of union among Presbyterians, with a view to the interests of Religion and the Church of God in the Province, rejoice at the spirit which has been manifested by the United Synod, in the documents transmitted by them, and with reference to former and long continued inquiries . . . on the subject, resolve to receive the attested Roll of the United Synod, now presented, as evidence of the regular ministerial standing of the ministers whose names appear thereon, and to add the said names, as they hereby do, to the Roll of this Synod, in terms of the first, second and fifth of the series of resolutions passed by the United Synod and now presented to this Synod; and further, to add the said names to the Rolls of the respective Presbyteries of this Synod, within whose bounds they severally reside, according to the following arrangement, and enjoin said Presbyteries to receive said ministers respectively upon their signing the usual formula for ministers of the Church of Scotland, viz.:—William Smart, Brockville, to the Presbytery of Bathurst; Robert Boyd, Prescott, to the Presbytery of Bathurst; William King, Nelson, to the Presbytery of Hamilton; John Gemmel, Lanark, to the Presbytery of Bathurst; Robert Lyle,

Finch, to the Presbytery of Glengarry; John Bryning, Mount Pleasant, to the Presbytery of Hamilton; George McClatchey, Clinton, to the Presbytery of Hamilton; James Rogers, Demorestville, to the Presbytery of Kingston; Thomas Johnson, Chinguacousy, to the Presbytery of Toronto; Joseph Anderson, South Gower, to the Presbytery of Bathurst; James Douglass, Cavan, to the Presbytery of Kingston; James Cairns, no charge; John Dickey, Williamburg, to the Presbytery of Glengarry; Samuel Porter, Trafalgar, to the Presbytery of Toronto; Alexander Lewis, Mono, to the Presbytery of Toronto; Isaac Purkis, Onabruk, to the Presbytery of Glengarry; Daniel W. Eastman, Grimsby (township), to the Presbytery of Hamilton, and James McAuley, Probationer."

A dilatory motion, in amendment, was made by Dr. Mathieson and seconded by Rev. Thomas Alexander, but it received but three affirmative votes. The original motion of Mr. Stark was then put and carried by a vote of thirty-five to three, those voting in the negative being Dr. Mathieson and Messrs. Alexander and McIntosh.

And so, the long-looked-for Union was, at last, happily accomplished, and Messrs. Ferguson, A. Bell, George, McMillan, W. Bell and McDowall cordially welcomed to the Synod of Canada, the ministers from whom they had seceded a few years before. Past misunderstandings and irritations were forgotten as they met again "Brethren beloved in the Lord." And thus ended the history of the pioneer Presbyterian organization in Canada, as a distinct organic body; but its influence is still felt for good, and its memory will be cherished by many generations of loyal Presbyterians in the Dominion.

#### SUPPLEMENTARY NOTES.

Of the seventeen names added to the roll of the Synod of Canada by this Union, only one—that of Rev. William Smart—is recognized as having been continuously connected with the pioneer organizations from the beginning. He was Presbytery Clerk at Cornwall, January, 1818, and "Stated Clerk" of Synod at Demorestville, June, 1840. Dr. Boyd was next in seniority and persistency, having been ordained at Prescott, February 2nd, 1821, and never having withdrawn. Under the arrangement for Union, Messrs. Smart and Boyd formally united with the Presbytery of Bathurst, at Perth, August 19th, 1840. They both, however, withdrew from it and from the Synod of Canada before the Disruption in 1844, and joined in the "Free Church" movement afterwards. Mr. Porter declining to "accept the situation," connected himself with the "United Secession" Synod, but, after the Disruption his name appears, for the first time, on the roll of the Synod of Canada, when eight of the eleven members of the "Kirk" Presbytery of Toronto were former members of the United Synod. Only two of the seventeen are now known to be living—Rev. Duncan McMillan, at Komoka, Ontario, and Rev. James Rogers, at Redwood Falls, Minnesota. Both of them would confer a favour upon the readers of THE PRESBYTERIAN by furnishing for publication some recollections of their pioneer associates, and some illustrative incidents of their pioneer work.

#### THANKS FOR FAVOURS RECEIVED.

In bringing to a close these imperfect sketches of the Pioneer Canadian Presbytery and the Church Courts deriving succession from it, the writer deems it a privilege to return his sincere thanks for valuable assistance in his search for information, and for the kindly expressions of sympathy without which he would have found it difficult to overcome the embarrassments and remove the obstacles which continually hindered the progress of his work. He has been especially indebted to Rev. Duncan McMillan and Rev. James Rogers for patient submission to persistent interrogation by letter, and for full and satisfactory answers to the questions propounded; to Rev. George Bell, LL.D., of Walkerton, and Robert Bell, Esq., of Carleton Place, for numerous books and documents left by their father, the Rev. William Bell; to Rev. John Burton of Belleville, and Rev. H. Gracey of Gananoque, for similar documents and numerous letters left by Rev. William Smart and Rev. Dr. Boyd; to Rev. Daniel Paterson of St. Andrew's, P.Q., for letters and documents of great interest and importance, from the library of the late Rev. Archibald Henderson; and to Rev. Robert Wallace of Toronto, Rev. Professor McKerras of Kingston, and Rev. J. G. Murray of Grimsby, for copies of printed minutes of the United Presbytery and the United Synod, and for personal aid by correspondence and otherwise. The writer has been greatly aided in other parts of his work by ministers and laymen who will be gratefully mentioned in future articles.

## BOOKS AND MAGAZINES.

*The International Review*

New York: A. S. Barnes &amp; Co.

The October number of the "International Review" brings Political Economy, Social Science and American History up to date, and does not lag behind in general literature.

*Welcome Songs for Sabbath Schools.*

Chicago: F. H. Revell.

The second volume of "Welcome Songs" is now out. Considerable care seems to have been exercised in the selection of the hymns, and the musical notation and letter press are well executed.

*Redemption, or, Is Expiation a Fiction?*

By T. S. Childs, D.D. St. Louis: Gospel Book and Tract Depository.

Besides the title as given above, the cover of this pamphlet presents to the eye of the reader the words, "A Sermon which cost a Theological Professor his Chair;" and what we have to say about the matter is that the sermon was worth the money. It is a clear and comprehensive statement of the Scriptural doctrine as to the expiatory character of the Saviour's sufferings and death. It was much better for Dr. Childs to preach that sermon and lose his chair than to adhere to the policy of "silence" decided upon by his colleagues "through fear," as the writer of the prefatory note says, "of giving offence to a lot of conceited sinners running after 'culture' instead of looking to the atoning blood of Christ without which they must be lost forever."

*Family Creeds.*

By Wm. McDonnell. Toronto: Belfords, Clarke &amp; Co.

If the author of this story is his own hero, as—pushing aside some unimportant disguises—he seems to be, his experiences of religion have been unfortunate. Brought up under the teachings of the Roman Catholic Church, and therefore embittered against all evangelical Christianity, he, having just attained to knowledge enough to see that the teachings of "Mother Church" were not wholesome, lost the very slender hold that he had of the spiritual and unseen, and, very naturally, fell into materialistic infidelity. He had intellect enough to detect some of the shams and corruptions of Romanism, but if he had had a little more intellect, he might have fathomed, as others have done, the truth underlying even that false system. His knowledge of Protestantism amounts to no more than a miserable caricature. In a literary point of view, those readers who have perseverance enough to surmount the crudeness of the opening chapters will find that the book is not entirely without merit. The author occasionally makes a hit in the way of depicting character, and from some touches that he has given—all too few—it is pretty evident that he might attain to no mean position as a retailer of Irish humour, if ever he should give his attention to that sort of thing. On the whole, however, the book, while too erroneous to be instructive, is at the same time too serious to be amusing. What has an infidel got to be solemn about? It is absurd for the leaders and followers of the modern anti-Christian movement to talk of their morality. Their morality is borrowed, and what they have appropriated even in that way is barely enough for the purposes of decency. When successive generations of them have lived in a purely infidel world for sixty centuries, without even a tradition of a God-given moral law, it will be time enough for them to prate of their morality. This book is replete with the bigotry of the sect to which its author belongs, but it is not nearly so dangerous as the writings of some others of those who have usurped the name of "advanced thinkers." When writers not only vitiate the modern phases of Christianity, but reject the inspired Word of God, as Tom Paine and Mr. McDonnell have done, people know with whom they have to deal and are not apt to be misled. Before discussing questions of religion or of ethics, we have to ask the would-be-controversialist, Do you accept the Bible as the revealed will of God? Until that question is answered, and answered in the affirmative, the discussion cannot proceed. It is on this line—the authenticity and inspiration of the Bible—that the battle of the present day must be fought. The fact is often strangely overlooked that it is not proof, but disproof that is wanted. The thing that has to be done is, not to prove the inspiration of a book, but to *disprove* the

inspiration of the only book that claims to be inspired. The burden of argument rests with the objectors; and if not the Bible, what then? the Koran? or the Book of Mormon? or "Family Creeds?"

*How to Succeed in Life.*

By Principal Tulloch, D.D. Toronto: Belfords, Clarke &amp; Co.

The title of a book does not always indicate its character. There are wise books with foolish titles and foolish books with wise titles; great books with little titles and little books with great titles. Sometimes the title is better than the book, and sometimes the book is better than the title. In the case now before us the book and the title are both good, but the book is the better of the two. It is a work of a much weightier and much more important character than, to most people, its title would indicate; and yet the author's choice of a title for his book exhibits his shrewdness and common sense no less than its contents testify to his learning, his ability, and his Christianity. "The Nature, Duty, and Destiny of Man, with Special Reference to his Condition in this Present Enlightened and Progressive Age" would perhaps be a title more descriptive of the contents of the volume; but the title which the author has given to it, is much better calculated to bring it into the hands of those for whom it is specially designed—the young men of the present "utilitarian" generation. Sad to say, the question of "How to Succeed in Life," taken in its meanest sense, is much more apt to attract attention and provoke discussion than any question of either duty or destiny. Our author is evidently aware of this fact but it is only on his title-page that he yields an apparent homage to it. Even there his homage is only apparent, for real success in life means something more than can be expressed by a row of Arabic numerals preceded by the magical character, \$; and no one will be better instructed on this point than the attentive reader of Principal Tulloch's book. He does not despise pecuniary success; neither do we; but it is not the true criterion. The true foundations of real success are not to be found in the shallow smartness which often proves a sufficient qualification for "making money," but are laid deep in solid worth, prudence and wisdom, founded on Christian principle, and involving the diligent and rational cultivation and proper use of all the God-given human powers and faculties—physical, intellectual and spiritual. This general principle our author keeps constantly in view. But the great value of the book is in the genial sympathy with which the man of thorough culture and extensive experience enters into the thoughts and feelings of the fresh and untried youth, talks to him in language that he can understand—takes him by the button—and guides his footsteps into the way that is good. To a young man, say between eighteen and twenty-five years of age, anxious to know what to do with himself and how to do it, Principal Tulloch's minute directions will be of inestimable practical value. Were it not for want of space we should make copious extracts from those parts of the book that treat of "Business," of "Study," of "Recreation," etc. In the meantime we can only give a few sentences from that part which directly deals with "Religion," a subject that occupies more than half the book. Our extract is selected, not with a view to shew the author's ability, but rather to establish the confidence of our readers in him as a safe guide in matters of doctrine. On page 272 we find the following comprehensive summary:

"The great comprehending object of Christian faith is Christ. As St. Paul said to the Phillippian jailor, when, pressed with his sudden burden of offence and danger, he cried out 'What must I do to be saved?' 'Believe on the Lord Jesus Christ and thou shalt be saved.' In Jesus Christ is summed up all that we have to believe—the revelation of the Father—the redeeming sacrifice of the Son—the sanctifying of the Spirit, which proceedeth of the Father and testifieth of the Son. In Him, and in Him alone, we truly see our sin and misery—our help and salvation—our death and our life—our selfish unrighteousness, and the 'righteousness which is of God by faith in Him.'"

Again, on page 295 the following terse expression of weighty thought occurs:

"It is the boast of Christianity that it sets before man the only perfect ideal of life; an ideal which at once bases itself on a true interpretation of his nature, and which works itself out by a living Divine agency, alone fitted effectually to move and educate him. It enunciates even more faithfully than Stoicism the idea of law; but then it apprehends and represents this law, not as a dead impersonal necessity, but as a living and loving Will in converse with our feeble wills, healing and helping their infirmities. It merges law, in short, in the holy and blessed Will of Christ; and the idea which it paints is neither a stern moralism, which is always

say to itself, 'Courage, courage! whatever is, is right,' nor a poetic self-culture, which aims at the fitting and joyous development of every natural faculty; but a life in God, a life in communion with the Highest; humble, and pure, and self-denying, yet strong, cheerful and heroic. It starts, altogether unlike Stoicism, from the recognition of human weakness, but instead of holding out any soft palliations for this weakness, it only reveals it—to cure it; and from the Divine strengthening of the 'inner man' it builds up the outer life into compact seamliness and virtue."

## ADVANCED THINKERS.

However it may be, in these days, with a few clever men who keep together, stand by one another, puff one another up with the belief that they are the "elite of humanity," and utterly delude themselves as to the extent to which their teachings are accepted, the vast majority of decent folk believe in a future life just as firmly as in a present. The brilliant sceptics of the day would be aggrieved if they were told that they "think the cackle of their bourg the murmur of the world;" but this is exactly what they do. A little slice cut from the vast society of a vast metropolis is a provincial bourg just as really as any little country town or village. And the talk of a few clever men, some of them morally disqualified in any degree to discern religious truth, and all of them egging each other on to more daring suggestions, is no better than cackle, though it be expressed in arrogant tones, and printed in good type on decent paper. Outrageous self-conceit quite incapacitates to see the most vital truth. A man who, whether in book or sermon, never loses the thought, nor misses the chance of obliquely pushing himself, is not likely either to see far into things, or to tell us anything much worth hearing, unless, indeed, he have bagged it from some simpler and nobler soul; and surely it is very obvious that almost all unbelieving philosophers and scientists are blown up with self-conceit, and a good many liberal theologians (self-styled) are blown even tighter. One recalls with grim amusement the university standing of some of these. For at two or three and twenty, men are (in most cases) ranged for life. And it is amusing in like manner to note how some of these have made arrangements to have their doings puffed up in two or three newspapers. Sometimes this is done by a humble retainer or faithful dog, whose sufficient reward is to be permitted to do it. Sometimes a tacit but well understood contract has been made with another mortal for mutual puffer. However this be, I suppose that we all have occasion, in these days, sometimes to read pages which remind us of the wise words of Sir Henry Taylor—"We see every day that talents are easily divorced from wisdom and charity; and when this separation takes place there is no pride which is more tyrannical, more insolent, more wantonly aggressive than the pride of intellect." If the pride of real intellect be thus offensive, much more the pride without the intellect. One has known conceited blockheads who fancied it made them intellectual to be sceptical, just as one has known persons who thought that to wear the livery of some little social, political, or ecclesiastical caste would make them "genteel."—*A. K. H. B. in Fraser's Magazine.*

REV. MR. MARSHALL, a Baptist missionary, writes to the Lucknow "Witness" that in Orissa, 400 Hindoos have renounced caste and become Christians. There are among the 400 many of the highest caste and of considerable wealth.

It is said that in Minnesota a large congregation of Quakers is losing ground and dwindling in numbers. The fact is accounted for by one of its own members in this way: "It is because of our failure to hold and interest our youth. The energy of other churches around us, exerted through their Sabbath schools, draws our young people away in spite of all we can do." Many another church has gone down because of its "failure to hold and interest its youth." The church that cares most for the children will be the successful church of the future.

THE New York "Daily Witness" has been giving over a column daily to graphic description of the great international pedestrian contest that is going on in that city. This is on the outside page. On the inside page of the issue of September 25th there is a strong article denouncing these contests as they are connected with gambling, drinking, etc., and says: "It is shameful to see the press giving such publicity to the tramps and gallops of these organized and bare-faced gamblers." Exactly. We think so too. Then why do you do it brother "Witness?"



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**OYSTERS FRIED IN CRUMBS.**—Two or three eggs well-beaten, cracker pounded fine; dip each oyster in the egg, then in the crumbs, and fry in hot lard and butter.

**PASTE FOR TARTS.**—Four ounces of flour, three ounces and a half of fresh butter, and one tablespoonful of sifted lump sugar; put in a basin; mix with a spoon; roll it to the size of your dish and bake it; when done remove it with a knife.

**A JOSEPHINE.**—Take one pound of "C" sugar, four ounces butter, beat this to a cream; must be thorough, break in, one at a time, six eggs, reserving the whites of two of them; use three gills of milk and beat that in; put in two teaspoonfuls of essence of vanilla; sift one pound of flour, in which has been put a heaping teaspoonful of baking powder, and half a teaspoonful of salt; bake at once, in a moderately hot oven, using six well greased jelly-cake pans. When three of the cakes are cold put jelly between them; for the other three beat the two whites of eggs which have been kept until stiff, and add three-quarters of a pound of pulverized sugar, and the juice of a lemon; when the other three cakes are cold spread this between them. No cooking necessary for the icing, only put away in a cool place and do not handle.

**NAPHTHA.**—The vexatious night-foes never met a more deadly enemy than naphtha, the lighter part of petroleum, sold under various names for twenty-five to thirty cents per gallon. Procure a machine oiler; one that holds a pint is convenient. With this filled with naphtha go over in the same way as in oiling a sewing machine, visiting every joint and crack and flaw and spring and even corners of mattresses. It does not spoil carpet or bedding or wall paper. Sofas and cribs may be drenched in this way, and if daily applied the cause soon ceases. Only one precaution should be observed; it must not be used at night, for the gas arising from the naphtha, if mixed with the atmosphere, becomes explosive if a light be applied. Hence it might be unsafe in a room with a cook-stove unless the fire be extinguished. The gas passes away in an hour. The same fluid is used to wash kid gloves. Wash like any cloth, and rinse till clean, changing the fluid.

**HOW TO FEED BEES.**—A correspondent of the "Germantown Telegraph" tells us how to feed bees: "Now is the proper time to see that your bees have some fresh food, such as a syrup prepared thus: Take good 'A' coffee sugar and make a syrup about the same as we often have for warm buckwheat cakes at breakfast, and when it has cooled you can lay some bits of old comb in the top of your hive and pour on a few spoonfuls of syrup, which they willingly take down and feed their queen; this will stimulate her to laying eggs for her early brood. It is also a very good plan to have some rye flour ground and placed in shallow boxes two or three rods off from your bees, that they may visit and carry to their hives as bee-bread. If you cannot get rye, shorts will do. It is often the case that we find many who are keeping bees the old post-auger style, who should also feed their bees, which can be done by filling up glass tumblers with the syrup thus made and laying a cotton cloth over them; then turn upside down over holes in the top of their hives, and the bees will soon take the syrup down through the cloth, which can be readily seen through the glass tumblers and again refilled.

**AMUSEMENT FOR THE CHILDREN.**—On rainy days the active child resents his confinement within doors, and is more than usually troublesome. I know of nothing which will afford him surer amusement than the making of scrap-books. Provide the little ones with a pair of blunt-pointed scissors and let them cut out and trim neatly the pictures from papers you do not care to preserve, circulars of farm machinery, or anything they fancy, and then, armed with a cup of boiled starch and an old tooth brush, if you have one, let them exercise their ingenuity in filling the book with their collections. Quite small children find enchantment in this kind of work. A large picture may be put in the centre of the page and the space around it filled with small ones, or short pieces of prose or poetry. I have seen very pretty ornaments for the juvenile scrap books cut out of the illustrated books for children, which had become badly tattered with use so that the pictures were all that were worth preserving. When two pages are full the book should be left open until dry before going on. This amusement need not make much litter about a house, and the little workers can easily learn to pick up their scattered scraps after themselves, and wash the starch-cup and brush after using it, so that it will be ready for the next rainy day.

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TORONTO, FRIDAY, OCTOBER 10, 1879.

REV. ALEX. TOPP, D.D.

IT is with sincere regret that we record the sudden death of the Rev. Dr. Topp of this city. The event, while happening in a most startling manner, is one for which we were somewhat prepared. Dr. Topp had gone to the old country for recuperation of health, and for the purpose of attending to private business affairs. He returned with certain signs of an ill-fated disease. While the most sanguine hopes were entertained, no one could look upon his revered form without feeling doubts of his ultimate recovery. So strong was the medical opinion concerning the state of his health that it was deemed necessary Dr. Topp should retire at once from the active duties of the ministry.

It is hardly possible to realize that one has gone from our midst, who was active to the last in the discharge of his duties. It was but the other day that Dr. Topp took an active part in the ceremony of laying the corner stone of the "Home for Incurables." He was deeply interested in the reception of the Marquis of Lorne at the meeting held for the purpose in Knox College. It is significant that he died in the house of a member of his church and while discharging the duties of a pastor and a friend. He is the instance of a man, who carried out his ministry to the very end of his career, and who was instant in season and out of season in accomplishing the work which the Lord had laid upon him.

Here, if ever, we have set before us the example of a minister of Christ "dying in harness." It was but the other day that Dr. Topp preached the gospel in a most effective manner. He went to his old charge in Scotland, and set forth with more than his wonted eloquence the message of his Lord. Indeed, it is believed that in doing so he brought to a crisis the fatal disease whose warnings he so lately felt. What more glorious record can be made of a man than that he died in the discharge of his duties—in the full exercise of those mental and spiritual faculties

which made him an honoured servant of Christ.

Dr. Topp has fulfilled the duties of an honoured pastorate for more than twenty-one years in the charge of Knox Church, Toronto. What does this mean? It signifies that he has been most earnest and enthusiastic in the proclamation of the gospel of peace. His one thought has been to impress upon sinners their need of a saviour. He has through these years been dealing with souls and leading them to the cross. What a record is on high of these labours! While he has been most acceptable as a preacher of the truth, he has been constant in his endeavours to deal with the souls of his fellow-men—in visiting the sick, in arousing the careless, in counselling the young, in edifying the Lord's of Christ. The name of Dr. Topp is fragrant amongst the poor and suffering. His revered presence will long be remembered in the sick-chamber and by the side of the dying.

Dr. Topp, besides being a faithful pastor, was a most loyal son of the Church. His own congregation, led by him, has always been distinguished for good-workers. Not only was he most active in his attentions to the poor, but he incited in his people a lofty ambition in the direction of benevolence. His church was ever a centre of Christian effort in behalf of the poor. The lowliest member of his church was dear to his heart. He sought not only by a faithful presentation of gospel truth to turn the hearts of sinners to the service of Christ, but by the amiability of his manners, by the kindness of his looks, by his sympathy as a brother, he instrumentally lifted the poor and despised from the mire of clay, and set their feet upon the great spiritual Rock. He was a friend in time of need to every one who sought his counsel.

The name of Dr. Topp is inseparably connected with the history of the Presbyterian Church in Canada. He took an active part in laying broad and deep the foundations of the Church of Christ. In the Church Courts he was always known as a wise counsellor and most active in the discharge of the duties he owed to the section of the Church of Christ with which his lot was cast. Faithful to his conscience, he was a Free Churchman in the best sense of the term. But when the Union of the various sections of the Presbyterian Church became a question of pressing importance, he was one of the prominent leaders in the movement. He sought union as a most desirable object. For this he wrought and prayed, and no better testimony could be given to the value of his services in this cause than the unanimous decision of the Assembly held in Toronto to place him in the Moderator's chair. The duties of this high office he discharged with ability. As his previous efforts had been helpful towards making the Church one in name and organization, so his administration of the office of Moderator was helpful towards uniting the sympathies of the various bodies which had so recently been brought together, and making the Church one in feeling.

It only remains to say a word upon the character of him who has, to many so unexpectedly, been called away. He was a gentleman in

the best sense of the word. He was kind and considerate to every one. He was modest and unassuming in the discharge of his duties. As a Presbyter he was esteemed for his wisdom by all his brethren. Indeed, every member of the Presbytery waited for his words in any case involving difficulty. In the capacity of husband and father, he was most gentle and loving. At the sick-bed few pastors could compare with him. While prominent in the higher walks of life, and distinguished as a statesman of the Church, there was no minister we can think of who had such a claim to be considered as a most loving friend and companion.

The name of Dr. Topp will never be forgotten in this country. While we regret that he has so suddenly been called away we rejoice that in his case there are left to us so many happy remembrances of a useful and humble career, and that he has bequeathed to the youthful ministry of the Church the example of a brave and honourable servant of Christ.

## OUR SABBATH LAW.

WHY is there delay? Some time ago we were given to understand that the Evangelical Alliance in Toronto and in Hamilton were to have a test case against Sabbath travelling by boats and railways submitted, and if necessary appealed, so as to know from the Supreme Court how the law stands. The Legislature will soon meet and there is now scarcely time to have the subject ready for this Session of Parliament, so that the Christian public will have to submit for another year to Sabbath desecration by our railways. And what is worse, the public will become more familiarized with the sin and consequently will be less easily moved to seeking a remedy. Surely among our prominent city ministers and Christian laymen some one can be found to take the necessary steps. If no other movement is made it may not be amiss for the Sabbath Observance Committee of the General Assembly to take action.

The following statement is worthy of attention from Christian men: According to the decision of A. R. Wardell, Esq., Mayor of the town of Dundas, a railway company, as a carrying company, comes under the exception in the Lord's Day Act and has the right to carry travellers on the Lord's day; and any one who fares abroad either from a desire to enjoy country sights and sounds or from any other motive either of business or pleasure, is a traveller within the Act. Also "a person who has taken a ticket and is about to start in a railway train is a traveller." If this judgment is correct any railway may carry passengers travelling on business or pleasure on the Sabbath. Some question the correctness of that decision, but a gentleman of the highest authority and of undoubted Christian character, says, "The authorities are in such a condition that it will be impossible to say with confidence what the correct view is until the whole matter has been considered and adjudicated on by the Superior Courts." Another, a prominent elder of the Church, and equally distinguished for his ability and learning as a lawyer, says, "As the law is, I see no reason for questioning the correctness of the

"Mayor's decision. Conveying travellers by land or by water is an exception in what is known as the Lord's Day Act. There is nothing in the law as it stands to prevent the railway companies from running passenger trains on the Sabbath the same as on any other day of the week."

With this doubt on the subject—a doubt favouring the right of railway companies to run trains—it seems impossible that the Christian public can remain inactive.

The "Catholic Presbyterian" for August contains an article on Sabbath laws in the United States, by the Rev. Dr. Stuart Robinson, in which it is stated that the matter of Sabbath observance is regulated by the several States and that "every one of the thirty-eight States, except Louisiana, has made provision for the protection of the Christian rest day against desecration by servile labour or by noisy dissipation." And "in most if not in all the States, it is provided that no civil process shall be executed on Sunday, and the courts have held that no contract made on Sunday is binding." Notwithstanding "it is a sad fact . . . that Sabbath desecration is increasing to an alarming extent. The popular tendency is to set the law at defiance." This unhappy state of things is attributed firstly to the Federal Government having "set aside all State laws for the observance of the Sabbath, so far as relates to the transmission and delivery of the mails," and secondly to "the vast increase of railway travel and transportation. The railway corporations have become strong enough to set the Sabbath laws of the States at defiance. Thousands upon thousands of honest labouring men . . . groan under the tyranny of their soulless corporations, which compel them to desecrate the Sabbath by servile labour, and besides this, furnishing cheap and rapid accommodation to Sunday pleasure-seekers in the cities and large towns, they (railways) have become the most potent of all agencies for the desecration of the Sabbath and the demoralization of the people." In North Carolina on 20th March, 1879, an Act to prevent the desecration of the Sabbath day by railway travelling was passed, but it remains to be seen whether it will be carried into effect or remain a dead letter. Surely with such warning before us the Christian public ought to manifest an earnest zeal to prevent the increase of Sabbath railway traffic. Why is no one moving?

#### NOTES FROM MONTREAL.

##### SUMMER VACATION.

There are few cities or towns in the Dominion where so large a proportion of the inhabitants spend the summer months from home as Montreal. This is accounted for to some extent by the necessity felt for a change in the sultry weather of July and August, but chiefly because of the fact that in the immediate vicinity of the city there are a large number of summer resorts on river and lake easily accessible by boat or rail, where, without any very great increase in household expenditure, families can enjoy change of scene and abundance of fresh air.

During the two hottest months of the year the attendance at most of the city churches thins out considerably and it is a matter worthy of consideration whether it would not be advantageous for two or more of these to unite services during this period. The congregations of Erskine and Emmanuel (Independ-

ent) churches have met together in July and August for the last two years and it might have a good effect were other churches, either of the same or different denominations, to combine their services in a similar manner. In this way the bond of Christian brotherhood in sister congregations would be strengthened and all the ministers enjoy in turn a month's vacation without expense to themselves or to their congregations for pulpit supply.

##### THE HARD TIMES.

The last few years have been very trying ones in Montreal, which has suffered more than most places from the long-continued commercial depression. The churches have all more or less felt the hard times. Some congregations have already ceased to exist and it is questionable if some others will be able long to hold together.

The Protestant population has not increased—if it has held its own—and the incomes of very many have been impaired it has been found impossible in several congregations to meet the necessary running expenses and to keep up large payments for interest on heavy building debts. This is true of nearly all the denominations represented in the city.

##### THE PRESBYTERIAN CHURCHES.

It is a noteworthy fact that at present there is no vacant Presbyterian congregation in the city—except that of Canning street, which is about being filled—and scarcely any in the whole Province of Quebec. There has never been a time when there were more Presbyterian ministers labouring in the Province than now.

##### AGGRESSIVE WORK NEEDED.

While this is true there are many English-speaking districts in the Province which have, there is reason to fear, been neglected by our church and which, now that our vacancies are so well filled up, should be attended to. In the counties of Missisquoi, Shefford, Brome, Stanstead and Compton, where the people are largely English speaking, there are only three Presbyterian congregations or stations and, if I am not mistaken, not a single settled Presbyterian minister. It may perhaps be said by some that there are not many Presbyterians in these districts. This remains to be seen. Some two or three years ago the Montreal College Students' Missionary Society opened service at Coaticook and Massawippi, two of the three stations above referred to. The field was in many respects most uninviting, and evangelical religion at a very low ebb. The Society, however, was not disheartened, and there are now two fairly prosperous congregations of our church in these districts, from one of which a promising young man is now studying in the Presbyterian College of this city.

It is hoped that the Presbyteries of Montreal and Quebec will without delay have the counties above named thoroughly explored so that, if possible, Mission Stations may be planted here and there and occupied by student missionaries next summer.

Though the Assembly's Home Mission Fund may not be able to bear the strain of new mission fields, I am convinced that even in these hard times money can be obtained from a few of our wealthy people in Quebec and Montreal to meet the expense of working new districts in the Eastern Townships.

##### RENEWING ACQUAINTANCE WITH OLD FRIENDS.

There are several places in the Province of Quebec where formerly Presbyterian service was held, but in which the blue banner has long since ceased to wave. Among such places is Rawdon, in the County of Montcalm, where there is a Presbyterian church building the pulpit of which has been silent for well nigh thirty years. At a meeting of the Montreal Presbytery last week, letters were received from Rawdon asking the Presbytery to send a missionary into the field, and a deputation was appointed to visit the district with a view to resuming operations there.

##### MISCELLANEOUS.

Since the induction of the Rev. W. R. Cruickshank to St. Matthew's Church, St. Paul's has been without an assistant, the whole burden of the work of this large congregation falling upon its venerable pastor—Rev. Dr. Jenkins. An assistant has now been obtained in the person of Rev. Mr. Macle of Dumfries, Scotland, who is expected to arrive by the next steamer.

The Canning street French Presbyterian Church has given a unanimous call to the Rev. A. B. Cruchet of New Glasgow, Que., who is likely to accept and will probably be inducted this month.

The Rev. J. S. Black on Sabbath last preached a sermon reviewing the life and work of Erskine Church during the five years of his pastorate there. Notwithstanding the secession of the Stanley street congregation a little over five years ago, the membership of Erskine Church is at present nearly as large as at any former period of its history.

The Rev. J. A. Spurgeon, brother of Rev. C. H. Spurgeon of the Metropolitan Tabernacle, London, England, occupied the pulpits of the two Baptist churches here on Sabbath last, and Principal Grant of Kingston those of St. Paul's and St. Matthew's churches. X.

Montreal, October 6th, 1879.

#### OPENING OF KNOX COLLEGE.

The thirty-fifth annual opening of Knox College took place on Wednesday of last week at twelve o'clock. A large number of students, and of friends of the College, both ladies and gentlemen, assembled in Convocation Hall to listen to the proceedings.

Rev. Principal Caven presided, and there were on the platform besides him Rev. James A. Spurgeon, co-pastor Metropolitan Tabernacle, London, Eng.; Rev. Profs. Gregg and McLaren, Rev. Drs. Castle, Reid, and Proudfoot. Among those present in the body of the hall were Hon. Alex. Mackenzie, Dr. Clarke, of the Toronto Asylum, and a large number of ergymen.

Rev. Dr. Reid led in prayer, after which all present joined in singing the 132nd Psalm.

Rev. Principal Caven then in a short address congratulated those present upon again coming together to take part in the opening of the College. He referred with regret to the death of Rev. Dr. Willis, who had gone to his reward after years of earnest labour in the Christian cause, and gave a short account of that gentleman's life and work. He had much pleasure in noticing the presence with them of one who in his own person, and for the name he bore, claimed their deepest respect Rev. James A. Spurgeon. His arrival was a matter of congratulation, not merely to the Baptists, with which denomination he was more immediately connected, but among all those who valued the spread of the Christian religion. He then called upon Rev. Wm. Gregg, D.D., Professor of Apologetics, who delivered a lecture appropriate to the occasion, on "Justin Martyr." The proceedings closed with the benediction.

Immediately thereafter, many of the visitors repaired, with the students, to the spacious dining hall, where ample justice was done to the good things provided.

Rev. James A. Spurgeon, of London, Eng., who was present, on invitation of Principal Caven, addressed the students. His brief, pithy remarks were full of earnest, practical thought, so spiced with humour that it was not only profitable, but entertaining, and was thoroughly enjoyed by those who were privileged to listen to it.

In the afternoon a meeting of the students and graduates was held for the purpose of taking leave of Rev. John Wilkie, M.A., prior to his departure for the Foreign Mission field in India, and also to present him with a copy of "Alford's Greek Testament" as a slight token of the goodwill of his fellow-students.

The presentation was made Rev. John Johnston (one of the recipient's classmates) in a suitable address expressive of the very high esteem in which Mr. Wilkie was held by all his fellow-students. Mr. Wilkie made an appropriate and feeling reply.

A similar token of remembrance and esteem had been provided for Rev. Jas. Smith, M.A., also a graduate of Knox College, who is about to be sent to Bombay, India, by the "American Board of Commissioners for Foreign Missions," none of the Foreign Mission Committees to which he had applied in the Presbyterian Church of Canada and the Mother Land being able to send him for want of funds. It was a matter of general regret that owing to the hurried nature of preparation for the meeting, Mr. Smith was unable to be present.

We feel that honour is conferred upon the College by the selection of two of its graduates of successive years for the responsible work of foreign missions, and we feel sure that the best wishes and earnest prayers of their fellow-students and of the Church will follow them and their partners in life, to the field of labour to which we believe God has called them.

## CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. G. I. NOB, AUTHOR OF "FROM JEST TO EARNEST."

CHAPTER I.—BAD TRAINING FOR A KNIGHT.

Egbert Haldane had an enemy who loved him very dearly, and he sincerely returned her affection, as he was in duty bound to do, since she was his mother. If, inspired by hate and malice, Mrs. Haldane had brooded over but one question at the cradle of her child. How can I most surely destroy this boy? she could scarcely have set about the task more skillfully and successfully.

But, so far from having any such malign and unnatural intention, Mrs. Haldane idolized her son. To make the paradox more striking, she was actually seeking to give him a Christian training and character. As he leaned against her knee, Bible tales were told him, not merely for the sake of the marvellous interest which they ever have for children, but in the hope, also, that the moral they carry with them might remain as germinating seed. At an early age the mother had commenced taking him to church, and often gave him an admonitory nudge as his restless eyes wandered from the venerable face in the pulpit. In brief, the apparent influences of his early life were similar to those existing in multitudes of Christian homes. On general principles it might be hoped that the boy's future would be all that his friends could desire; nor did he himself in early youth promise so badly to superficial observers; and the son of the wealthy Mrs. Haldane was on the part of the world more the object of envy than of censure. But a close observer, who judged of characteristic tendencies and their results by the light of experience, might justly fear that the mother had unwittingly done her child irreparable wrong.

She had made him a tyrant and a relentless task-master even in his infancy. As his baby will developed, he found it supreme. His nurse was obliged to be a slave who must patiently humour every whim. He was petted and coaxed out of his frequent fits of passion, and beguiled from his obstinate and sulky moods by bribes. He was the eldest child and only son, and his little sisters were taught to yield to him, right or wrong, he lorded it over them with the capricious lawlessness of an Eastern despot. Chivalric deference to woman, and a disposition to protect and honour her, is a necessary element of a manly character in our Western civilization; but young Haldane was as truly an oriental as if he had been permitted to bluster around a Turkish harem; and those whom he should have learned to wait upon with delicacy and tact became subservient to his varying moods, developing that essential brutality which mars the nature of every man that looks upon woman as an inferior and a servant. He loved his mother, but he did not reverence and honour her. The thought ever uppermost in his mind was, "What ought she to do for me?" not, "What ought I to do for her?" and any effort to curb or guide on her part was met and thwarted by passionate or obstinate opposition from him. He loved his sisters after a fashion, because they were his sisters; but so far from learning to think of them as those whom it would be his natural task to cherish and protect, they were, in his estimation, "nothing but girls," and of no account whatever where his interests were concerned.

In the most receptive period of life the poison of selfishness and self-love was steadily instilled into his nature. Before he had left the nursery he had formed the habit of disregarding the wills and wishes of others, even when his childish conscience told him that he was decidedly in the wrong. When he snatched his sisters' playthings they cried in vain, and found no redress. The mother made peace by smoothing over matters, and promising the little girls something else.

Of course, the boy sought to carry into his school life the same tendencies and habits which he had learned at home, and he ever found a faithful ally in his blind, fond mother. She took his side against his teachers; she could not believe in his oppressions of his younger playmates; she was absurdly indignant and resentful when some sturdy boy stood up for his own rights, or championed another's, and sent the incipient bully back to her, crying, and with a bloody nose. When the pampered youth was a little indisposed, or imagined himself so, he was coddled at home, and had *bombons* and fairy tales in the place of lessons.

Judicious friends shook their heads ominously, and some even ventured to counsel the mother to a wiser course; but she ever resented such advice. The son was the image of his lost father, and her one impulse was to lavish upon him everything that his heart craved.

As if all this were not enough, she placed in the boy's way another snare, which seldom fails of proving fatal. He had only to ask for money to obtain it, no knowledge of its value being imparted to him. Even when he took it from his mother's drawer without asking, her chidings were feeble and irresolute. He would silence and half satisfy her by saying:

"You can take anything of mine that you want. It's all in the family; what difference does it make?"

Thus every avenue of temptation in the city which could be entered by money was opened to him, and he was not slow in choosing those naturally attractive to a boy.

But while his mother was blind to the evil traits and tendencies which she was fostering with such ominous success, there were certain overtacts naturally growing out of her indulgences which would shock her inexpressibly, and evoke even from her the strongest expressions of indignation and rebuke. She was pre-eminently respectable, and fond of respect. She was a member "in good and regular standing," not only of her church, but also of the best society in the small inland city where she resided, and few greater misfortunes in her estimation could occur than to lose this status. She never hesitated to humour any of her son's whims and wishes which did not threaten their respectability, but the quick-witted boy was not long in discovering that she could not tolerate any of those vices and associations which society condemns.

There could scarcely have been any other result save that which followed. She had never taught him self-restraint; his own inclinations furnished the laws of his action, and the wish to curb his desires because they were wrong scarcely ever crossed his mind. To avoid trouble with his mother, therefore, he began slyly and secretly to taste the forbidden fruits which her lavish supplies of money always kept within his reach. In this manner that almost hopeless and vitiating of elements, deceitfulness, entered into his character. He denied to his mother, and sought to conceal from her, the truth, that while still in his teens he was learning the gambler's infatuation and forming the inebriate's appetite. He tried to prevent her from knowing that many of his most intimate associates were such as he would not introduce to her or to his sisters.

He had received, however, a few counterbalancing advantages in his early life. With all her weaknesses, his mother was a lady, and order, refinement, and elegance characterized his home. Though not a gentleman at heart, on approaching manhood he habitually maintained the outward bearing that society demands. The report that he was a little fast was more than neutralized by the fact of his wealth. Indeed, society concluded that it had much more occasion to smile than to frown upon him, and his increasing fondness for society and its approval, in some degree curbed his tendencies to dissipation.

It might also prove to his advantage that so much Christian and ethical truth had been lodged in his memory during early years. His mother had really taken pains to acquaint him with the Divine Man who "pleased not himself," even while she was practically teaching him to reverse this trait in his own character. Thus, while the youth's heart was sadly erratic, his head was tolerably orthodox, and he knew theoretically the chief principles of right action. Though his conscience had never been truly awakened, it often told him that his action was unmanly, to say the least; and that was as far as any self-censure could reach at this time. But it might prove a fortunate thing that although thorns and thistles had been planted chiefly, some good seed had been scattered also, and that he had received some definite idea of a life the reverse of that which he was leading; for when his present course began to produce its natural and bitter fruits he would not despair, as do some who know of nothing better.

But thus far it might be said, with almost literal truth, that young Haldane's acquaintance with Christian ethics had had no more practical effect upon his habitual action and thought than his knowledge of algebra. When his mother permitted him to snatch his sister's playthings and keep them, when she took him from the school where he had received well-merited punishment, when she enslaved herself and her household to him instead of teaching considerate and loyal devotion to her, she nullified all the Christian instruction that she or anyone else had given.

The boy had one very marked trait, which might promise well for the future, or otherwise, according to circumstances, and that was a certain wilful persistence, which often degenerated into downright obstinacy. Frequently, when his mother thought that she had coaxed or wheedled him into giving up something of which she did not approve, he would quietly approach his object in some other way, and gain his point, or sulk till he did. When he set his heart upon anything, he was not as "unstable as water." While but an indifferent and superficial student, who had habitually escaped lessons and skipped difficulties, he occasionally became nettled by a perplexing problem or task, and would work at it with a sort of vindictive, unrelenting earnestness, as if he were subduing an enemy. Having put his foot on the obstacle, and mastered the difficulty that piqued him, he would cast the book aside, indifferent to the study or science of which it formed but a small fraction.

After all, perhaps the best that could be said of him was that he possessed fair abilities, and was still subject to the good and generous impulses of youth. His traits and tendencies were, in the main, all wrong, but he had not as yet become confirmed and hardened in them. Contact with the world, which sooner or later tells a man the truth about himself, however unwelcome, might dissipate the illusion, gained from his mother's idolatry, that in some indefinite way he was remarkable in himself, and that he was destined to great things, from a vague and innate superiority which it had never occurred to him to analyze.

But as the young man approached his majority, his growing habits of dissipation became so pronounced that even his willingly blind mother was compelled to recognize them. Rumour of his fast and foolish behaviour took such definite shape as to penetrate the widow's aristocratic retirement, and to pass the barriers created by the reserve which she ever maintained in regard to personal and family matters. More than once her son came home in a condition so nearly resembling intoxication that she was compelled to recognize the cause, and she was greatly shocked and alarmed. Again and again she said to herself, "I cannot understand how a boy, brought up in the careful Christian manner that he has been, can show such unnatural depravity. It is a dark, mysterious providence, to which I feel I cannot submit."

Though young Haldane was aware of his mother's intolerance of disreputable vices and follies, he was not prepared for her strong and even bitter condemnation of his action. Having never been taught to endure from her, nor from any one, the language of rebuke, he retorted as a son never should do in any circumstances, and stormy scenes followed.

Thus the mother was at last rudely awakened to the fact that her son was not a model youth, and that something must be done speedily, or else he might go to destruction, and in meantime disgrace both himself and her—an event almost equally to be dreaded.

In her distress and perplexity she summoned her pastor, and took counsel with him. At her request, the venerable man readily agreed to "talk to" the wayward subject, and thought that his folly and its consequences could be placed before the young man in such a strong and logical statement that it would convince him at once that he "must repent and walk in the ways of righteousness." If Haldane's errors

had been those of doctrine, Dr. Marks would have been an admirable guide; but the trouble was, that while the good doctor was familiar with all the readings of obscure Greek and Hebrew texts, and all the shades of opinions resulting, he was unacquainted with even the alphabet of human nature. In approaching "a sinner" he had one formal and unvarying method, and he took his bearings, not from the bearing of the subject himself, but from certain general theological truths which he believed applied to the "unrenewed heart of man as a fallen race." He rather prided himself upon calling a sinner a sinner, and all things by their right names; and thus it is evident that he often had but little of the Pauline guile which enabled the great apostle to entangle the wayward feet of Jew, Greek, and Roman, bond and free, in heavenly snares.

The youth whom he was to convince and convert by a single broad-side of truth, as it were, moved in such an eccentric orbit that the doctor could never bring his heavy artillery to bear upon him. Neither coaxing nor scolding on the part of the mother could bring about the formal interview. At last, however, it was secured by an accident, and his mother felt thereafter, with a certain sense of consolation, that "all had been done that could be done."

Entering the parlour unexpectedly one afternoon, Haldane stumbled directly upon Dr. Marks, who opened fire at once by saying:

"My young friend, this is quite providential, as I have long been wishing for an interview. Please be seated, for I have certain things to say which relate to your spiritual and temporal well-being, although the latter is a very secondary matter."

Haldane was too well bred to break rudely and abruptly away, and yet it must be admitted that he complied with very much the feeling and grace with which he would enter a dentist's chair.

"My young friend, if you ever wish to be a saint you must first have a profound conviction that you are a sinner. I hope that you realize that you are a sinner?"

"I am quite content to be a gentleman," was the brusque reply.

"But as long as you remain an impenitent sinner you can never be even a true gentleman," responded the clergyman somewhat warmly.

Haldane had caught a shocked and warning look from his mother, and so did not reply. He saw that he was "in for it," as he would express himself, and surmised that the less he said the sooner the ordeal would be over. He therefore took refuge in a silence that was both sullen and resentful. He was too young and uncurbed to maintain a cold and impassive face, and his dark eyes occasionally shot vindictive gleams at both his mother and her ally, who had so unexpectedly caged him against his will. Fortunately, the doctor was content, after he had got under way, to talk at, instead of to, his listener, and thus was saved the mortification of asking questions of one who would not have answered.

After the last sonorous period had been rounded the youth arose, bowed stiffly, and withdrew, but with a heart overflowing with a malicious desire to retaliate. At the angle of the house stood the clergyman's steady-going mare and his low, old-fashioned buggy. It was but the work of a moment to slip part of the shuck of a horse-chestnut, with its sharp spines, under the collar, so that when the traces drew upon it the spines would be driven into the poor beast's neck. Then, going down to the main street of the town, through which he knew the doctor must pass on his way home, he took his post of observation.

## CHAPTER II.—BOTH APOLOGIZE.

Haldane's hopes were realized beyond his anticipations, for the doctor's old mare—at first surprised and restless from the wounds made by the sharp spines—speedily became indignant and fractious, and at last, half frantic with pain, started on a gallop down the street, setting all the town agog with excitement and alarm.

With grim satisfaction Haldane saw the doctor's immaculate silk hat fly into the mud, his wig blow comically awry, and his spectacles joggle down until they sat astride the tip of a rather prominent nose.

Having had his revenge he at once relented, and, rushing out in advance of some others who were coming to the rescue, he caught the poor beast and stopped her so suddenly that the doctor was nearly precipitated over the dash-board. Then, pretending to examine the harness to see that nothing was broken, he quietly removed the cause of irritation, and the naturally sedate beast at once became far more composed than her master, for, as a by-stander remarked, the venerable doctor was "dreadfully shuck up." It was quite in keeping with Haldane's disingenuous nature to accept the old gentleman's profuse thanks for the rescue. The impulse to carry his mischief still further was at once acted upon, and he offered to see the doctor safely home.

His services were eagerly accepted, for the poor man was much too unnerved to take the reins again, though, had he known it, the mare would now have gone to the parsonage quietly, and of her own accord.

The doctor was gradually righted up and composed. His wig, which had covered his left eye, was arranged decorously in its proper place, and the gold-rimmed spectacles pressed back so that the good man could beam mildly and gratefully upon his supposed preserver. The clerical hat, however, had lost its character beyond recovery, and though its owner was obliged to wear it home, it must be confessed that it did not at all comport with the doctor's dignity and calling.

Young Haldane took the reins with a great show of solicitude and vigilance, appearing to dread another display of viciousness from the mare, that was now most sheep-like in her docility, and thus, with his confiding victim, he jogged along through the crowded street, the object of general approval and outspoken commendation.

"My dear young friend," began the doctor fervently, "I feel that you have already repaid me amply for my labour in your behalf."

"Thank you," said Haldane demurely; "I think we are getting even."



"This has been a very mysterious affair," continued the doctor, musingly; "surely a 'horse is a vain thing for safety.' One is almost tempted to believe that demomacal possession is not wholly a thing of the past. Indeed, I could not think of anything else while Holly was acting so viciously and unaccountably."

"I agree with you," responded Haldane, gravely; "she certainly did come down the street like the devil."

The doctor was a little shocked at this putting of his thoughts into plain English, for it sounded somewhat profanely. But he was in no mood to find fault with his companion, and they got on very well together to the end of their brief journey. The young scrape-grace was glad, indeed, that it was brief, for his self-control was fast leaving him, and, having bowed a rather abrupt farewell to the doctor, he was not long in reaching one of his haunts, from which during the evening, and quite late into the night, came repeated peals of laughter, that grew more boisterous and discordant as that synonym of mental and moral anarchy, the "spirit of wine," gained the mastery.

The tidings of her son's exploit in rescuing the doctor were not long in reaching Mrs. Haldane, and she felt that the good seed sown that day had borne immediate fruit. She longed to fold him in her arms and commend his courage, while she poured out thanksgiving that he himself had escaped uninjured, which immunity, she believed, must have resulted from the goodness and piety of the deed. But when he at last appeared, with step so unsteady and utterance so thick that even she could not mistake the cause, she was bewildered and bitterly disappointed by the apparent contradictoriness of his action; and when he, too far gone for dissimulation, described and acted out in pantomime the doctor's plight and appearance, she became half hysterical from her desire to laugh, to cry, and to give vent to her kindling indignation.

This anger was raised almost to the point of white heat on the morrow. The cause of the old mare's behaviour, and the interview which had led to the practical joke, soon became an open secret, and while it convulsed the town with laughter, it also gave the impression that young Haldane was in a "bad way."

It was not long before Mrs. Haldane received a note from an indignant fellow church-member, in which, with some disagreeable comment, her son's conduct was plainly stated. She was also informed that the doctor had become aware of the rude jest of which he had been the subject. Mrs. Haldane was almost furious; but her son grew sulien and obstinate as the storm which he had raised increased. The only thing he would say as an apology or excuse amounted to this:

What else could he expect from one whom he so emphatically asserted was a sinner?

The mother wrote at once to the doctor, and was profuse in her apologies and regrets, but was obliged to admit to him that her son was beyond her control.

When the doctor first learned the truth, his equanimity was almost as greatly disturbed as it had been on the previous day, and his first emotions were naturally those of wrath. But a little thought brought him to a better mood.

He was naturally deficient in tact, and his long habit of dwelling upon abstract and systematic truth had diminished his power of observantly and intuitively gauging the character of the one with whom he was dealing. He therefore often failed woefully in adaptation, and his sermons occasionally went off into rarified realms of moral space, where nothing human existed. But his heart was true and warm, and his Master's cause of far more consequence to him than his own dignity.

As he considered the matter maturely, he came to the conclusion that there must have been something wrong on both sides. If he had presented the truth properly the young man could not have acted so improperly. After recalling the whole affair, he became satisfied that he had relied far too much on his own strong logic, and it had seemed to him that it must convince. He had forgotten for the moment that those who would do good should be very humble, and that, in a certain sense, they must take the hand of God, and place it upon the one whom they would save.

Thus the honest old clergyman tried to search out the error and weakness which had led to such a lamentable failure in his efforts; and when at last Mrs. Haldane's note of sorrowful apology and motherly distress reached him, his anger was not only gone, but his heart was full of commiseration for both herself and her son. He at once sat down and wrote her a kind and consolatory letter, in which he charged her hereafter to trust less to the "arm of flesh" and more to the "power of God." He also enclosed a note to the young man, which his mother handed to him with a darkly reproachful glance. He opened it with a contemptuous frown, expecting to find within only indignant upbraidings; but his face changed rapidly as he read the following words:

"MY DEAR YOUNG FRIEND,—I hardly know which of us should apologize. I now perceive and frankly admit that there was wrong on my side. I could not have approached you and spoken to you in the right spirit, for if I had, what followed could not have occurred. I fear there was a self-sufficiency in my words and manner yesterday, which made you conscious of Dr. Marks only, and you had no scruples in dealing with Dr. Marks as you did. If my words and bearing had brought you face to face with my august yet merciful Master, you would have respected Him, and also me, His servant. I confess that I was very angry this morning, for I am human. But now I am more concerned lest I have prejudiced you against Him by whom alone we all are saved.

"Yours faithfully,  
"ZEBULON MARKS."

(To be continued.)

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### WHAT IS THE REMEDY?

We have recently been calling the attention of our readers to the evils of that flood of deluding literature for the young that is so abundantly poured forth. Now let us ask, What is the remedy? Remedy we believe there is, but it must be applied, and that right speedily.

The remedy will be found, first of all, in parental vigilance. The parent is bound to know not simply that his boy reads, but what he reads. Cultivate the boy's confidence, and lead him, if possible, to bring to you for your approval what he would peruse. That is the best way, certainly. But in any way and at all hazards you must know what he is reading. A great part of this evil comes from the fact that so many parents are utterly careless as to what intellectual food their boy is taking in careless rather than to whether it be food or poison. "My boy is a great reader," they say fondly and even proudly; "he almost always has some book or paper about." That is enough, they think; of the character of the book or paper they are ignorant. Such ignorance is culpable. There must be perpetual parental vigilance. You are careful to put arsenic or Paris green out of your children's reach. This literature is unspeakably more harmful to the moral nature than arsenic or Paris green to the physical.

Another point where the remedy may be applied is in the way, as in so many other things, of overcoming evil with good. It is a good thing for a boy to have a taste for reading, when that taste has not become morbid. But if he has that taste it is utter folly to attempt to control it by mere repression. Give him plenty of healthful intellectual food. He has indulged to some extent, we will suppose, in this sensational literature. It has awakened more or less of a craving in his nature for a further supply. He would be a very exceptional boy if, having read some of these wildly adventurous tales, he did not long to read more. But that longing is unhealthy, and will likely lead to evil. How shall you overcome it? It will not do simply to forbid any further acquaintance with the trash. Justice to the boy demands more than this. Forbid it, of course, and give him the reasons for so doing. Do not be a tyrant even in doing a right thing. But go further than this; give the boy good in place of the evil you forbid. There is abundance of wholesome, healthfully stimulating literature. There are periodicals, both weekly and monthly, which are full of good things. There are books of history, of travel, of biography, of real adventure, that will do any one good to read. Provide these for your boy, in your home or through the circulating-library. Encourage him to read the right things, and give him opportunity of doing so. Club with your neighbours in taking periodicals and books and exchanging them among yourselves, if you have no circulating-library accessible. Any of the periodicals noticed from time to time in this paper may be advantageously taken by any family. The point is to provide such a supply of wholesome reading that there will be no room left for a craving for that which is hurtful.

A good deal of responsibility rests with those who manage the libraries and reading-rooms, particularly in our smaller places. The librarian, under such circumstances, can have much influence in suggesting as to the choice of books, or even in withholding unsuitable books from young applicants. We do not advocate the exclusion of all works of fiction from the library-shelves, but we do advocate the endeavour to interest young readers in other things besides fiction, and this can be done. The free library of Germantown, Penn., as we are informed, excludes all novels from its shelves, but works on science, manual occupations, history, travels, natural history, biography, and poetry, are readily accepted by the young readers. This shows, what we believe to be the fact, that with care and painstaking a healthy literary appetite can be cultivated in the young. But it will not be found without cultivation.

Lastly, we call attention to the fact that part of the remedy for the evil of which we speak lies with publishers. Many of them are doing excellent work. The religious publishing societies, denominational and otherwise, are sending out healthful streams, which, flowing through Sabbath schools, accomplish much good. Many of the private publishing houses are doing a like good, though not distinctively religious work. We need more of what we have in part, a literature for the young that is instructive without being tedious, stirring without being morbidly exciting, stimulating without being untrue to nature. We need a literature that shall interest and absorb and incite, while at the same time it instructs and educates. We need a literature that shall picture life as it is, and that shall give emphasis to the moral virtues even where it does not distinctively teach religion. We have a good body of such literature now; a part of the remedy against the evils of the sensational literature of which we complain lies in having that which is pure indefinitely increased.—*New York Christian Weekly.*

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

The rains have been unusually heavy this year in India. The Ganges at Cawnpore is reported as being very high, the country being under water for three or four miles along the river bank from the Oudh and Kohilcund Railway, and many villages being destroyed. At Bareilly and Shahjehanpore the railway track was destroyed.

"EVEN the very hairs of your head are all numbered." These are Christ's words. How divinely expressive of our Heavenly Father's care of His children! No mother ever so tenderly and affectionately cares for her offspring. "Even the very hairs"—as though Jesus was Himself astonished at the special tenderness of the Father in counting and providing for that which seems to be only the ornament of the head, and is in no way essential to life. "All are numbered." God does His work perfectly. No hair is forgotten by Him. How much more then will He provide for the soul? Will He lose sight of a single soul-want? No, never. Trust Him fully.

### BRITISH AND FOREIGN ITEMS.

HENRY M. STANLEY has arrived at Sierra Leone from Zanzibar. He will explore the Congo River.

It has been predicted that in forty years France will be Protestant. But perhaps the obstacles were never greater than now.

BISMARCK and Andriassy have concluded an agreement that Germany and Austria shall firmly support each other in every event.

HEAVY rains in Jamaica during the past month have stopped sugar making on the south side of the island. The prospects are favourable for the next crop.

THE Secretary of the Central Evangelical Society of Paris states that if they had the means they could found a new Protestant Church in France every week.

PRESIDENT McCOSH has dismissed five students from Princeton College "for ungentlemanly conduct at Trenton lately." They were drunk and disorderly.

CRUYWAG has been sent to Cape Town. At a great meeting of chiefs at Ulundi, Zululand has been divided among them and conditions imposed upon them by Sir Garnet Wolseley.

THE Japanese government has given permission to a native publisher to print an edition of Genesis in Chinese. This is the first time it has authorized any portion of Scripture to be published.

THE ministers of the Free Church of Scotland have been enjoined by the General Assembly to discountenance raffles orazaar lotteries, and other similar methods of raising money for religious purposes.

THE following are the amounts George Eliot is reported to have received for some of her novels: For "Scenes of Clerical life," £300; "Adam Bede," £3,000; "Romula," £2,000; "Middlemarch," £8,000.

THE Conference of the Evangelical Alliance at Basle, Switzerland, was much larger than it was expected to be, no less than 1,600 delegates being present. Of these, Germany sent 506, France 20, and England and America 400.

A HOLY war, to protect Afghanistan against English invasion, is being preached in the Khost Valley and among the Mongols. It is said that the rebels are making great preparations and that vigorous resistance may be expected at Cabul.

IN the Frith of Forth, where shoals of herrings are rarely to be seen, steamers have literally of late had to plough their way through myriads of closely-packed fish, and the Volunteer Artillery have received orders not to practice, lest the reports of the guns should disturb them.

PRUSSIA has eighteen prisons for tramps and vagrants. In 1874 there were 4,600 commitments to these institutions, but the number has increased every year, and for 1878 was 9,000. Of these 8,000 were men and 1,000 women. They cost the country \$650,000, but earned while in durance \$275,000.

THE Belfast (Ireland) Presbytery is gravely discussing the question whether in the parish of Newtonbreda a special service in which a harmonium is used should longer be tolerated. The special service has a larger attendance than either of the two regular services, where no instrumental music is allowed.

THE Rev. David Macrae is preaching to large congregations in churches belonging to the Kirk. The committee of the U. P. Church in Dundee, whereof the late Mr. Gillfillan was pastor, have had another interview with Mr. Macrae, and report that the negotiations are progressing favourably.

RUMOURS of trouble between China and Japan continue to augment. It is reported that both countries are making warlike preparations. The native papers report the Russian steamer Nordenskjold lost at Nemoro, on the east coast of Yeasoon, on the 5th of August, on her way with stores for the Swedish Arctic expedition. There are considerable transactions in silk, the market closing quieter.

THERE is a good work going on in Calcutta. For three years past there has been preaching in English to educated natives in the Free Church of Scotland. Rev. W. Milne says: "There are more than 12,000 educated natives in Calcutta who understand English perfectly, and it is thought the Gospel should now be preached to them in the same simple, full and direct way that it is preached to those who are nominally Christians."

THE Russians are not having it all their own way in Central Asia. The loss of 700 men and a retreat of their ad-column is confirmed. The check will, however, only be temporary, for there are conscripts enough to replace all who have been or will be killed in this aggressive warfare. The empire will be extended eastward, but many a poor peasant will yield his life in a cause in which neither he nor his can have the slightest interest.

THERE is considerable discussion among the Episcopalians of Ireland about laxness in receiving candidates for ordination. It is charged that, owing to the fewness of properly qualified candidates, some have been accepted without regard to their learning or fitness. One of the church papers says "it would raise the tone of a diocese at once if it were known that one man were rejected." It commends the example of the Methodists, who out of a list of 140 candidates sent back 35.

CALCULATIONS are already being made as to the amount of loss which the farmers of England will experience owing to the bad season. An estimate published a few days ago puts down the amount below an average on the corn crops alone at \$125,000,000, and \$140,000,000 if beans, peas and rye are added. Potatoes show a loss of \$75,000,000, hops of \$6,250,000, and hay of \$75,000,000. Here is a total loss of little less than \$300,000,000. It is further said that there will have to be imported at least 125,000,000 bushels of wheat, against 116,800,000 last year. If these figures can in any way be relied on—and there is too much reason to fear they can—there is no reason for further inquiry as to how it comes about that the British manufacturers are fairly alarmed at the prospects of the home trade.



## MINISTERS AND CHURCHES.

REV. S. W. FISHER of Burlington, has received a call to Knox Church, Elora, in place of Rev. Mr. Macdonald.

THE Rev. A. B. Simpson has been visiting friends in Hamilton, and preaching very acceptably in St. Paul's Church.

A BAZAAR held in the town hall of Woodstock, last week, by the ladies of Chalmers' Church in that town, yielded the large sum of \$650.

THE ordination of the Rev. D. L. Munro, and his induction as pastor of Franklin street Presbyterian Church, Lansing, Michigan, U.S., took place on the evening of Friday the 18th ult. Rev. G. W. Barlow preached the sermon; Rev. Alfred Bryant gave the charge to the pastor, and the Rev. A. S. Badger gave the charge to the people.

THE new stone Presbyterian church at Strabane was opened on Sabbath last by the Rev. R. J. Laidlaw of Hamilton, assisted by Rev. Mr. Crystal of West Flamboro'. Services were held in the morning, afternoon and evening. Monday night a social and literary entertainment was held in the church, and was well attended. Several excellent musicians from West Flamboro' and other places were present, and assisted materially in making the entertainment very enjoyable.

PRESBYTERY OF STRATFORD.—This Court met in the Presbyterian Church, Biddulph, on the 23rd ult.—twelve ministers and six elders present. By appointment Mr. McPherson proceeded to put the visitation questions to the elders, managers, minister, and Sabbath school superintendents of the congregation. These questions having been answered, a committee was appointed to prepare a deliverance and report in the afternoon. A document transmitted by the Session of Biddulph, signed by seventy-eight members of the congregation, was produced, intimating their views as to the causes of dissension therein. The document was read and laid on the table. The committee appointed to visit Molesworth and Trowbridge reported that the congregations had agreed to pay past obligations in the proportion of two-thirds to Molesworth and one-third to Trowbridge; that they would make up the \$50 of supplement withdrawn by paying in the same proportions, and that they desired that application be made in their behalf for the renewal of the supplement. It was agreed to approve the action of the congregations and make application as desired. Mr. McPherson reported that he had declared the vacancy of St. Andrew's, North Easthope, and the name of Mr. Cameron was removed from the roll. Mr. McLeod was appointed Moderator *ad interim* of the Session of St. Andrew's. A letter was read from Mr. James Smith, London East, licentiate, requesting Presbytery to ordain him to the work of the gospel ministry, and, at the request of the American Board of Commissioners for Foreign Missions, to designate him to their mission field of Western India. It was agreed to comply with his request, should the Clerk receive in due time his transference from the Presbytery of London and the request of the Board; and, on this condition, it was appointed that the usual service be conducted in Widder street Church, St. Mary's, at seven o'clock p.m. on the 29th inst., Mr. McPherson to preside, Mr. McAlpine to preach, Mr. Hamilton to address the minister, and Messrs. Hall and Waits the people—the Clerk being instructed to convene Presbytery accordingly. In the afternoon the committee appointed to prepare a deliverance and the visitation of Biddulph reported, and their report was adopted, expressing gratification that, upon the whole, the state of the congregation, materially and spiritually, was so satisfactory, and also indicating certain points which required attention for their amendment. According to arrangement, Presbytery met at St. Mary's on the 29th ult., for the ordination and designation of Mr. James Smith. The Clerk reported that he had received the necessary documents and they were read. A large assembly appeared at the solemn and interesting services, which were conducted in the usual manner. Thereafter, Mr. Smith having declared his willingness to sign the formula, it was agreed, at his request, to ask from the General Assembly permission to place his name upon the roll of Presbytery. The next meeting for ordinary business will be held in St. Andrew's Church, Stratford, on the 4th day of November next.—JOHN FOTHERINGHAM, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—At the meeting of this Presbytery held on the 30th ult., the following were the principal matters of business transacted: Rev. J. Breckenridge reported having moderated in a call from the congregations of Brampton and Malton for a colleague and successor to the present pastor, which was given unanimously in favour of Rev. E. D. McLaren of Cheltenham and Mount Pleasant. The stipend promised is \$1,000, together with the use of a free house. After hearing commissioners from Brampton and Malton, the call was sustained. A previous call, however, viz., from the congregation of Knox Church, Lancaster, also addressed to Mr. McLaren, had to be considered and disposed of. The Presbytery, therefore, heard commissioners from all the congregations concerned. After which Mr. McLaren was asked to express his judgment, when he stated that he felt bound in honour to accept the call from Lancaster. It was then moved by Rev. Dr. Reid, and seconded, That the Presbytery agree to loose Mr. McLaren from his present charge and instruct him to await the action of the Presbytery of Glengarry in his case. In amendment it was moved by Rev. D. Mitchell, and seconded, That the Presbytery resolve to loose Mr. McLaren from his present charge and translate him to the charge of Brampton and Malton. On a vote being taken, the amendment carried by a decided majority. From this decision Rev. W. Meikle dissented. It was then resolved to meet at Brampton on the 16th inst. at two p.m., for the purpose of inducing Mr. McLaren; Rev. J. Hogg to preach, Rev. James Pringle to preside, put the questions and offer up the induction prayer, Rev. J. Breckenridge to address the minister, and Rev. D. Mitchell the people. Mr. Mitchell was also appointed to preach at Cheltenham and Mount Pleasant on the 19th inst., and declare the charge vacant; Rev. J. Alexander to be *interim* moderator of Session. A letter was read from Rev. Dr. Topp, stating, in substance, that, owing to the state of his health, he felt constrained to tender the resignation of his pastoral charge, and that he had notified his Session of his intention to do so, that they and the congregation might appear by representatives at this meeting and enable the Presbytery to at once take final action in the matter. Accordingly a paper was read from the congregation of Knox Church, setting forth an expression of deep sympathy with their beloved pastor, and praying the Presbytery not to accept the resignation if it were not "definite and conclusive," as also to take measures for the supply of the pulpit in the meantime. In connection therewith Hon. J. McMurrich, Mr. J. Kerr, and Mr. A. Rattray were heard on behalf of the Session and congregation. Thereafter resolutions were moved by Principal Caven, and carried unanimously, expressing the sympathy of the Presbytery with Dr. Topp, their agreement to provide for the interests of his congregation in the meantime, and their appointment of a committee to confer with him before further action be come to. Dr. Reid, Dr. Caven and Dr. Gregg were then appointed as said Committee, to report at next ordinary meeting of Presbytery. Rev. A. McFaul reported having moderated in a call from the first and second congregations of Chinguacousy, in favour of Rev. R. D. Fraser, formerly of Charles street, Toronto. The stipend promised is \$800, together with a manse. After hearing commissioners the call was sustained and ordered to be transmitted to Mr. Fraser, etc. Applications were made on behalf of Mr. John Jamieson, Mr. James Malcolm and Mr. A. T. McLachlan, B.A., to be taken on examination with a view to enter on a course of study at Knox College. Said young men were examined accordingly and ordered to be attested to the Board of Examiners in said College. Considerable time was spent in receiving the reports of deputies to supplemented congregations and mission stations, and in determining the applications to be made for grants thereto from the Assembly's Home Mission Committee. These details need not be given. Arrangements for holding missionary meetings were left to be made up by the several ministers, and reports to be made as to compliance therewith not later than the first Tuesday of March. The next ordinary meeting was appointed to be held on the first Tuesday in November at 11 a.m.

R. MONTEATH, *Clerk*.

PRESBYTERY OF MONTREAL.—This Presbytery held its quarterly meeting in St. Paul's Church, Montreal, on Wednesday and Thursday, 2nd and 3rd October, the Rev. G. Coull, of Valleyfield, Moderator, in the

chair, the Rev. J. Patterson, of Hemmingford, Clerk. There were thirty-three ministers and eight elders present. A large amount of business was transacted, of which the following are the more important items. Reports were received from the deputies appointed to conduct missionary meetings in the rural sections of the Presbytery, showing that the meetings had been the most successful of any held since the union in 1875, the attendance being large and the financial results most encouraging. The Home Mission report was submitted by the Rev. R. H. Warden. It indicated hopeful progress, and among other recommendations adopted by the Presbytery was one appointing the Rev. J. Jones to labour in the mission of Taylor Church, Montreal, and the Rev. W. D. Russell to supply Farnham Centre. It was also agreed to hold services during the winter in Laprairie. In response to a request from parties in Rawdon it was arranged to send Messrs. Fleck and Nichols as a deputation to that place with a view of opening a preaching station there. A communication from Mr. Alex. McDougall anent the Stanley street Church was referred to a committee consisting of Messrs. Scrimger, Wright, D. Ross, Dr. Jenkins, ministers, and Messrs. Nicholson, McPherson and Graham, elders, with instructions to confer with parties and take such action as they may deem proper in the circumstances. With reference to a memorial from St. Gabriel Session, Montreal, as to the records and registers of the old St. Gabriel Church, it was agreed, with the consent of all parties—(1) That the records be retained by Knox Church, the St. Gabriel Session to obtain extracts from these when required; (2) that the registers be held by the Presbytery, and access to them be given to the sessions of both Knox and St. Gabriel congregations when desired. The Rev. W. Moore, of Ottawa, addressed the Court in the interests of the Presbyterian Ladies' College of that city. The Presbytery agreed to recommend this institution to the confidence and patronage of the members of the Church within the bounds. A report was read by the Rev. J. McCaul anent the best method of securing the attendance of elders at meetings of Presbytery. Sessions were instructed to observe uniformity as to the time of appointing representative elders, viz.: immediately prior to the first meeting of Presbytery after the General Meeting, and to see that their travelling expenses were defrayed. The Clerk was instructed to notify all elders of the meetings of the Court, and a committee was appointed to arrange for the accommodation of such as attended. Several young men desirous of studying for the ministry were examined, and recommended to the Senate of the Montreal College. Messrs. W. D. Russell and Wm. Mullins were, after examination and the hearing of trial discourses, licensed to preach the Gospel. The latter of these gentlemen has been appointed by the Board of French Evangelization to labour in a French and English district in Manitoba, and left last evening for his distant field of labour. The resignation of Rev. C. Brouillette, of St. Louis de Gonzague, was accepted, and the Rev. R. H. Warden appointed to preach the church there vacant on the 21st of December, and to give the congregation counsel in their circumstances. A resolution was adopted expressive of the Presbytery's confidence in Mr. Brouillette, and their hope that he may soon obtain another sphere of labour. Reports were received from deputies appointed to visit the various supplemented congregations and stations in the Presbytery, and it was agreed to recommend the Home Mission Committee to make the following grants for the year beginning 1st October. Mille Isles, \$200; New Glasgow, \$200; Farnham Centre, \$200; Laguerre, \$150; Joliette, \$150; St. Hyacinthe, \$3 per Sabbath; Ogdensburg, \$3 per Sabbath; Taylor Church, Montreal, \$4 per Sabbath; Arundel and De Salaberry, \$6 per Sabbath; Laprairie, \$3 per Sabbath; Avoca and Harrington, \$4 per Sabbath; Rawdon, \$3 per Sabbath. A call to the Rev. A. B. Cruchet, of New Glasgow, was presented by the Canning street, Montreal, French Church. The call was sustained, and the Rev. Mr. Doudiet was appointed to preach in New Glasgow on Sabbath first, and cite the congregation there to appear for their interests in the matter at a meeting of the Presbytery, to be held on the 14th inst. An application was received from the Rev. L. Pons, of the Episcopal Church, New York, to be admitted as a minister of the Presbyterian Church in Canada. The usual steps were taken in the matter. The Clerk was instructed to correspond with all the ministers of the Presbytery

to their compliance with the injunction of the General Assembly regarding the Home Mission appeal. The Presbytery adjourned to meet in St. Paul's Church, Montreal, on Tuesday, 14th inst., at eleven a.m., when among other items of business the proposed new hymn book will be considered.

OBITUARY.

The Rev. James McConechy was educated at Glasgow University. Shortly after coming to Canada he was inducted into the pastoral charge of Leeds, Quebec, in 1852, where he laboured with singular earnestness and success for twenty-six years, in an arduous field and among a people scattered over a wide district. For many years he was fifty miles from the nearest co-presbyter, and 220 from the seat of Presbytery, so that it was seldom he could meet his brethren. His stations were far separated, the roads often all but impassable, and yet for twenty-five years he never failed in an engagement or once caused disappointment. His incessant labours began at length to tell on his health, which was much impaired during the last two years of his ministry, and in consequence he was forced to resign his charge last September, and remove to London, Ontario, where he died April 12th, aged 64, greatly beloved and deeply regretted by the congregation among whom he had laboured. Mr. McConechy was of retiring habits, very modest, and walked humbly before God. He exhibited singular devotion to his Master's work. Though never much known in the Church, and taking little part in the business of her Courts, he lives in the hearts of many whom he led to the Saviour. Six young men from his congregation consecrated themselves to the ministry. Some of these died during their course of study, others are now in the active service of the Church. His last end was peace amid great suffering. On being asked by a brother minister as to the ground of his hope, he replied meekly but firmly: "My expectation is from Him. My hope is as sure as the purpose and promise of my God."—COM.

LAST HOURS OF DR. WILLIS.

MR. EDITOR,—As many of the old friends and students of the late Rev. Dr. Willis will, no doubt, be anxious to know any particulars of his last illness and death, I transcribe some passages in a letter lately received by me from the Rev. Dr. Sellar of Aberlour, Banffshire, in whose manse the last days of Dr. Willis were passed. Dr. Sellar writes:

"The Principal and Mrs. Willis who is an aunt of my wife, came to visit us from London, and arrived at Aberlour on the 9th of August, having visited Edinburgh on their way north. He conducted the services of public worship in the parish church of Aberlour on Sabbath the 10th, with his usual ability, and with great vigour and acceptance. On Monday he was seized with illness, and although the best medical advice in our quarter was at once obtained, his disease could not be arrested. Besides our local medical men, he was visited by Dr. Priestly of London, at present in this part of the country, and by Dr. Cantlie of Charing Cross Hospital, London. But his work was done and his end came. He died on the forenoon of the 19th of August. His complaint was painful and trying, at times severely so; but he bore all with marvellous fortitude and patience. One of his medical attendants said that he had never seen his courage and endurance equalled. Under all his trouble instead of murmuring he was ever thankful and praising the Lord. The God of Shadrach was evidently with him in the fires of trial. In the opinion of the medical men his complaint had been coming on for some time previously, and had been aggravated by cold and damp feet at one stage of his journey north. It would lead me far beyond the bounds of a letter to enter into details of his bearing and words on his death-bed. I may mention that when I was informed by the doctors that his illness had become serious, and that his end was near, and when I indicated in prayer at his bedside that he was a dying man, he lifted his soul to God with calm resignation and said 'Not my will but Thine be done,' and again, 'I have no fear; perfect love casteth out fear. I know in whom I have believed.' In short, the Lord Jesus was the sole ground of his confidence and hope in the valley and shadow of death. As you and his other friends in Toronto know well, he was indeed 'a good man,' and I am thankful to be able to inform you that, as you might anticipate, in his last hours his faith was vigorous, his hope grounded on the Rock of Ages, and that he fell asleep with full confidence in the everliving Redeemer. His end was truly peace. His remains were taken to Glasgow and laid in the Cathedral churchyard, in the grave of his father, the late Rev. William Willis of Stirling. His estimable wife bore up under all her sore trial with exemplary Christian resignation. Her sorrow allied with blessed hope, has been flowing in the channel of meek submission to the will of God, and she has fully realized the Divine promise 'as thy day so shall thy strength be.'"

In the assurance that the particulars given above will be interesting to many of your readers, I trust that you will be able to make room for these extracts in your columns. Yours truly, WM. REID.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct. 19, } THE TRIUMPHS OF FAITH. { Heb. xi. 1-10.  
1879. }  
GOLDEN TEXT.—"For he endured, as seeing Him who is invisible."—Heb. xi. 27.

HOME STUDIES.

- M. Gen. iv. 3-15.....Abel and his offering.
- T. Gen. vi. 5-22.....Noah warned of God.
- W. Gen. xii. 1-9.....Abraham called.
- Th. Acts xvi. 25-34.....The jailer's faith.
- F. Heb. x. 32-39.....The just shall live by faith.
- S. Heb. xi. 1-10.....Faith and its fruits.
- S. Heb. xi. 13-40.....Heroes of faith.

HELPS TO STUDY.

There is a close connection between the last lesson and the present one, and the intervening part of the epistle ought to be attentively studied. Under the Jewish dispensation the seen was made to represent the unseen; the earthly to stand instead of the heavenly; the material to express the spiritual. Under the Gospel dispensation the Jewish nation and others, are instructed to relinquish "sight" in religious matters and to substitute "faith" in its stead—the supremely important objects connected with the Christian salvation being invisible and intangible, though not the less real on that account. There were multitudinous ordinances under the ceremonial law involving the use of material objects, but salvation was not in them. There are still two such ordinances under the new dispensation, but salvation is not in them. Although the Gospel ordinances of Baptism and the Lord's Supper are right and good in their own place, it is ruinous to look to them as means of salvation. Water, in small or in large quantities, cannot wash away sin, neither can bread and wine give spiritual nourishment. Nowhere are the ritualist and the sacramentarian more explicitly corrected than in the Epistle to the Hebrews. Paul, having shewn the infinite superiority of the spiritual and real to the material and merely representative, uses the result of his comparison between the old and the new covenants as a basis of appeal with reference to faith. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way," etc. (x. 19-21). What are the exhortations concerning faith that he grounds upon this? 1. "Let us draw near with a true heart in the full assurance of faith." With no earthly priest between us and God, and with no doubt as to our acceptance with Him. That is one of the privileges of the new covenant. 2. "Let us hold fast the profession (confession) of our faith without wavering; for he is faithful that promised." God is faithful to His promises, but man is apt to be unfaithful to his duties. A persevering, unwavering confession of faith in God and in His Son has for its inspiration the fact that God is faithful to all of His promises. All the pledges that fill the future life with glories that sometimes make the Christian long to depart and to be with Christ as being far better, He will completely redeem. 3. "Cast not away, therefore, your confidence which hath great recompense of reward." That follows the verse that calls attention to the fact that they took joyfully the spoiling of their goods, knowing that they had "in heaven a better and more enduring substance." There they had laid up treasures which could not be taken away from them. True faith is not only sure of a reward, but of a "great recompense of reward." The denials, afflictions, and oppressions, in the midst of which one still holds his faith in God, will be more than made up in the world to come. Whatever else is lost, let none cast away his confidence in God by which all trials are made bearable here, and more than compensated for in the life beyond this. "For we are made partakers with Christ if we hold the beginning of our confidence steadfast to the end" (iii. 14). 4. "The just shall live by faith." It is not a mere momentary experience that admits into the kingdom of God, but a grace to carry him through all the trials of life. Christians are not only born by faith, but they must also live by it. It is the Christian's vital breath. His life, from the beginning to its close, must be an exhibition of trust in the Saviour of men. From the foregoing it is plain that our chapter is a logical continuance, if not a necessary conclusion, to what has been said concerning faith. Its definition is requisite to a complete understanding of the subject, and the illustrations are needful to inspire one with a glowing desire to possess an endowment that has made other lives so heroic. The uniformity of the subject will scarcely justify a more minute division of the lesson than the following: (1) *What Faith is*, (2) *What Faith can do*.

I. WHAT FAITH IS.—vers. 1-3. The word translated substance in the first verse of the lesson is the same word that is rendered "confidence" in chap. iii. 14, and may be taken in that sense here. The reference is to an act or affection of the mind. The idea is, not that faith gives a real substance to things hoped for, but that faith is "confidence" of things hoped for, just as if they were realized. Evidence: conviction, assurance. The reference here is also to an affection of the mind. Faith is assurance to the mind of things not seen, just as if they were present. For by it—that is by faith—the elders, or those believers who were famous in the early history of the Church, obtained a good report: literally, were borne witness of. Their faith had hold upon a Saviour and an atonement, unseen, hidden far in the future, but confidently hoped for. The point made by the apostle in the third verse—through faith we understand, etc.—seems to be that we exercise faith (or belief) in acquiring our knowledge even of the material universe, and that we need not therefore be surprised to find that it must enter into our knowledge of the unseen world. He seems also to point out that the unseen is more real and permanent than the visible. There are people who say that they will not believe anything—that they must have everything proved. But this is unrea-

sonable; for at the foundation of every branch of knowledge there is found some truth which cannot be proved, but which must be believed, otherwise the further knowledge that rests on that truth cannot be attained.

II. WHAT FAITH CAN DO.—vers. 4-10. Four of the earliest and most prominent believers are brought before us in the lesson—Abel, Enoch, Noah and Abraham. There was something distinctive—not in itself but in the way it was exercised—about the faith of each one of these ancient worthies. We find, then, four things that faith can do:

1. *Faith can make people speak after they are dead.* Abel, being dead yet speaketh. What he says is that we ought to give to God what God wants from us, and not what is most suitable to our own convenience. If it is true of Abel, who has been dead a longer time than anybody else, that he yet speaketh, it is also true of the other characters mentioned, as well as of many more good people who have lived and died since.

2. *Faith can make people walk properly.* By our walk the Bible generally means the way in which we conduct ourselves. If Enoch "walked with God," as we are told in Genesis v. 24, then God and Enoch must have been going in the same direction. Enoch's faith bore excellent fruit. It brought his character and conduct into conformity with God's law. Those things which God called good, Enoch called good; and those things which God called evil, Enoch called evil also. He was of the same opinion with God—"How can two walk together except they be agreed?" God would like every man and woman, every boy and girl to walk with Him as Enoch did; He is a rewarder of them that diligently seek Him—the best part of the reward being that they shall find Him.

3. *Faith can sometimes save people from drowning.* It saved Noah; and for want of it Peter, on one occasion, came very near being drowned. But the essential point brought before us in this part of our lesson is that we ought to believe what God tells us though the whole world should say the contrary. Noah's faith could make him say with Paul "Let God be true but every man a liar" (Rom. iii. 4). What God had told him seemed not only improbable but impossible, and still Noah believed it and prepared an ark to the saving of his house. God warns us of a still more terrible doom and instructs us how to escape. If we neglect His warning and refuse to follow His instructions we are more foolish than Noah would be if he had refused to build the ark and met the flood without as much as a plank to float him.

4. *Faith can prove the world's fool to be God's wise man.* This may be seen in the case of Noah; but it may also be seen in the case of Abraham. At God's command he left his country and his kindred and his father's house—his property, his worldly prospects, his hopes of influence among his tribe—and he went he knew not whither. The world would probably call him a fool and say that his faith ruined him. But no one ever really lost by his devotion to the cause of God or by obedience to His commands. Any apparent loss they sustain is but temporal; their reward is eternal. Abraham did not himself actually receive the land of Canaan as an inheritance; he was but a stranger and sojourner in it; and had only the promise that it should be given to his descendants. But he looked for a better inheritance. With the eye of faith he could see the "land that is very far off." His tents had no foundations; but he looked for a city which hath foundations, whose builder and maker is God.

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MEETINGS OF PRESBYTERY.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

HURON.—At Brucefield, on the second Tuesday of October, at eleven a.m.

OTTAWA.—On Tuesday, Nov. 4th, at three p.m.

LONDON.—In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.

BARRIE.—At Barrie, Tuesday, 25th November, at 11 o'clock a.m.

TORONTO.—On the first Tuesday of November, at 11 o'clock a.m.

Births, Marriages and Deaths.

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BIRTH.

At Lindsay, on 2nd October, the wife of J. R. McNeillie, of a daughter.

At Lindsay, on Friday, the 19th ult., the wife of Mr. D. C. Trew, of a son.

At Carleton Place, Ont., on the 2nd October, the wife of the Rev. A. A. Scott, M.A., of a son.

MARRIED.

At the Presbyterian Church, Prescott, on the 30th September, by the Rev. H. Taylor of Morrisburgh, W. P. Millar of Morrisburgh, to Mary M. Purkis, eldest daughter of I. D. Purkis, Esq., Prescott.

At Quebec, on Tuesday, the 23rd ult., by the Rev. John Cook, D.D., and the Rev. LeRoy Hooker, the Rev. John Pringle, B.A., of Georgetown, Ont., to Jessie, second daughter of William Bignell, N.P.

DIED.

At Toronto, on Monday, October 6th, 1879, Alexander Topp, D.D., minister of Knox Church, aged 65 years.

At Lindsay, on 30th September, Charles Thornton, youngest son of J. R. McNeillie, aged 3 years and 4 months.

## OUR YOUNG FOLKS.

### SABBATH BELLS.

Oh! sacred Sabbath morn,  
After the weary week,  
When softly, through the echoing air,  
The bells begin to speak.

In touching tender tones  
They vibrate nigh and far,  
Pleading, pleading—come my people  
Unto the house of prayer.

Enter His courts with praise,  
In beauty worship Him;  
Bow down and bless His holy name,  
Adore the Lord our king.

His presence fills the place  
In awful majesty;  
The light that shone on Moses' face,  
And made the people flee.

The blessed loving Lord,  
Who raised the widow's son,  
Who fed the hungry, healed the sick,  
Forgave the erring one.

The Lord Jehovah's here,  
Who walked upon the sea,  
And bade the angry winds be still  
On troubled Galilee.

Lo, He is here to-day,  
In holiness divine,  
As when in flame and thunder's voice  
He made His glory shine.

Yet sympathetic, kind,  
As when on earth He trod,  
And showed by all His healing power  
He was the Son of God.

Come boldly to the throne,  
Where Aaron trembling stood,  
Through Christ there is access for you;  
The way is washed in blood.

—Minnie F.

### WINNING AND LOSING.

"AT last"—as the boys said—Percy and Rob had quarrelled. Jim Downing "knew they would," and he had done his best to bring the quarrel about. He had tried running Bob down to Percy, and telling tales of one to the other, but his plans had failed. Either boy would flare up if his friend's character was attacked, and when mean tales were told one of the other he went at once to his friend and asked if it were true, and was ready to excuse and forgive.

But what jealousy and meanness could not do was unfortunately accomplished through pride and ambition. A new teacher had taken the village school—quite a young man—who, anxious to urge the boys to study, promised prizes for the best lessons. The prize in mathematics could only be gained by one, and all knew that either Percy Grahame or Robert Parr would be the winner. The contest was so close that both boys grew eager, and even Mr. Truesdell, the teacher, watched their progress with curiosity.

On the last day of school when he announced the prizes, Mr. Truesdell said, "Percy Grahame wins the prize in mathematics, the last problem being correctly solved by him alone; with that exception, Robert Parr stands equal with him."

Percy went forward to receive his prize amid a round of applause, and walked back with a very proud and happy look; but instead of any congratulations from Robert, he heard an angry whisper: "You sneak! you couldn't have done that sum alone."

Percy coloured from anger—Robert thought the blush meant guilt—and turned to the other boys to show his book and be congratulated.

He was deeply hurt, and determined that he would not speak to Rob until he apologized, but he missed his friend's sympathy and felt no pleasure in his triumph.

"Why, Percy," said his mother as she took the book, "here is just what you and Rob have been longing to read—*Around the World in Sixty Days*."

"Oh, I don't care a cent for it; you may keep it. I'm going for a long walk."

Mrs. Grahame looked up in surprise, but the boy was gone—"Off for Rob," thought the mother, never thinking they had quarrelled.

Meanwhile, Rob had his angry, jealous feelings nursed by Jim Downing.

"I'd have showed you the way to do the sum if I'd been Percy; then you could have drawn for the prize. Mr. Truesdell told the minister that Percy was the best scholar he had; I heard him."

Yes, Jim had heard that; but he might have told all Mr. Truesdell said, that Percy and Robert Parr were his two best.

At last Jim had to leave Rob, and he, too, angry and feeling himself ill-treated, started for a walk. He had said that Percy cheated, and now he really began to believe it, and, as he detested cheating, he made himself think he was only being very virtuous to feel angry with his friend.

"I wouldn't ask any one to help me," he said to himself, "and if I'd found out the answer I'd have told Percy. It's just as Jim says, Percy takes every chance he can of getting ahead of me."

"Rob! Rob!" called a boyish voice that Rob had often heard in those very woods. "Rob, wait a minute; I want to tell you I'm very—" But Percy heard some one coming, and stopped short; he did not wish any one else to hear him say he was sorry.

"Well," asked Rob, sulkily, "I suppose you are going to say you're sorry you didn't show me how to cheat? No, thank you!" and thrusting his hands in his pockets the boy was going to pass his friend, when Mr. Truesdell came in sight. He saw that there was some quarrel afloat, and remembering how close the contest had been over the prize, he stopped and said, pleasantly, "Well, boys, you had a close race between you; which has really won?"

Both looked up in astonishment; had not he given Percy the prize that very day?

"I mean, which of you has won the contest over self? Can you, Robert, honestly rejoice in your friend's success? Are you, Percy, thinking as much of Rob's disappointment as if it were your own?"

The boys looked down, ashamed. "He says I cheated, sir," said Percy at last.

"Well, can't you prove to him that you didn't?"

Percy had not thought of that. To be sure, he could work over the example and explain it. Besides, now that he thought of it, he was sorry that he had not shown Rob how to do it.

"Boys," said Mr. Truesdell, "I want you to remember that no prize is so great as the heart of a true friend. Don't let anything break up your friendship; forgive again and again, but don't give up your friend unless

you are quite sure he is not worthy of your love. Now, Parr, what makes you think Grahame cheated?"

Robert looked at his friend's clear, bright eyes and said, "I don't think so; another fellow said so first, and I was mad and said it myself, and pretended I thought so. But Grahame never cheats, sir."

"And I might have shown Rob my example," said Percy, throwing his arm over Rob's shoulder. "My heart was so set on the prize that I didn't care for any one. Do you think prizes are good things, sir?"

"They are excellent things to teach you how to give up sometimes. Life is full of prizes, my boys, and every one does not win them; but the noblest are those who, having done their best, can wait patiently without envying more successful friends, knowing that at last they shall receive the best prize, and hear the great Teacher say, 'Well done!'"

The boys stood quite still—it is not easy to talk at such times—but I know they must have resolved to be among those "noblest" people, for never again have they quarrelled, though sometimes one, and sometimes the other, is the most successful; and when they see others gaining what they have striven for, Percy says, "Ah, Rob, we don't fret, do we? We'll hear the great Teacher's voice at last."

### SIX BIBLE NAMES.

SAY these names over a good many times, until you can remember them, and the order in which they are given: Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again and then learn the following bit of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.

2. From the time Enoch was translated until the time Abraham was born was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.

4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

Thus is the Bible history of forty-one hundred years divided.

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BE not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.



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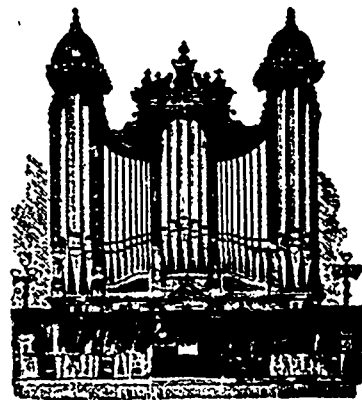
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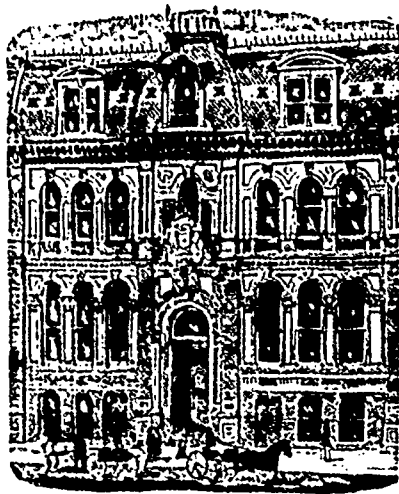
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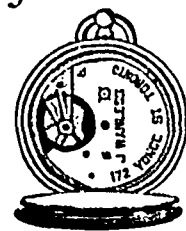
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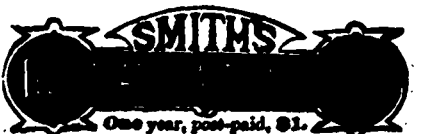
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