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NOTES OF THE WEEK.

TWO Chinese students have entered Lane Theological Seminary to fit themselves to preach the Gospel to their countrymen.

A TINNEVELLY Christian, David of Rasamanniparam, has undertaken to build a little church in his own village, at a cost of nearly \$500.

MR. CARLYLE has recovered sufficiently from his recent illness to superintend the preparation of his biography. The book will be written jointly by Mr. Froude and Mrs. Alexander Carlyle, a niece of the author. Mr. Carlyle, it is said, will contribute several chapters himself.

A SMALL tablet of Italian marble has been shipped from Auburn, N.Y., to Gaboon, Africa, to mark the grave of Dr. Albert Bushnell, who died on shipboard while returning to his missionary work in that country. The stone has been paid for by the sale of "A Consecrated Life," a story of his career.

THE son of an Indian Brahmin, bearing the name of Puran, now living in Boston, was recently converted. His father, a man of wealth, sent him to America to be educated, so that he would be better prepared to answer the missionaries. He wrote of the blessed fact of his change of views to his father, who at once disinherited him.

THE Bishop of Lincoln has received two addresses, signed by about 2,000 clergymen, thanking him for his services in opposing the Burials Bill and it is intimated that more are coming. A large number of the Dorsey clergy have addressed a protest against the Bill to the Archbishop of Canterbury. They say the Bill is opposed to the mind of the Church.

MR. R. L. STUART, of New York city, has just presented Princeton College with the sum of \$100,000. It is to be held in trust for the support of such Professorships as are not now endowed, or only partially so. The same gentleman has also presented the Princeton Theological Seminary with a like sum of \$100,000, partly for the endowment of a new Professorship, which Rev. Dr. Patton, of Chicago, has accepted.

ONE of the outcomes of the recent secession to Unitarianism is likely to be a series of essays by Mr. Matthew Arnold, claiming liberty within the Church for those who deny (as Mr. Matthew Arnold emphatically does, though he is still a member of the Church of England) all belief in the miraculous. Several eminent clergymen, among them Dr. Abbott, the author of "Philochristus," have already shewn that it is not necessary to teach miracles for remaining members of the Church.

THE religious revolution goes forward in Rocca, Italy. The Bible is read in the whole neighbourhood; the parish church is empty, the Evangelical church crowded with the *élite* of the population, as well as the women and children; baptisms are frequent, and various districts around Rocca ask for the Gospel preacher. "This is religion, this is true communion," said an old man of eighty, lately, when leaving the Lord's table; "I wish to know no other on my death-bed. No Christ of flour and superstition for me."

THE Archbishop of Canterbury, in the course of a visitation address at Canterbury, observed that the bishops were bound to see that the ritual of the Church was not altered in a manner calculated to interfere with its general teaching, but he thought that if the clergy were permitted to more freely state their private opinions from the pulpit rather than through the symbols of public worship, no great harm would arise. Care, however, must be taken in order to prevent contradictory statements to the formularies being made.

WE are glad to see that the Church Missionary Society is not at all dismayed by the tidings from Uganda that Mtesa has returned to his heathenism, and dismissed his Christian teachers. The Society has just commissioned an ordained missionary, who is also a physician, and a graduate of Oxford, to join the Nyanza mission, and he is to be accompanied by a layman, a Christian soldier. A clergyman has also been employed by the Church Missionary Society to accompany the Waganda Envoys on their return to their home in Central Africa.

EIGHT Presbyterian churches in the United States report over 1,000 members. They are as follows: Lafayette Avenue, Brooklyn (Rev. T. L. Cuyler, D.D.), 1,702; Tabernacle, Brooklyn (Rev. T. DeWitt Talmage, D.D.), 1,647; Third, Chicago (Rev. A. E. Kittredge, D.D.), 1,639; Fifth Avenue, New York (Rev. John Hall, D.D.), 1,613; University Place, New York (Rev. Robert R. Booth, D.D.), 1,304; Brick, Rochester (Rev. James B. Shaw, D.D.), 1,289; Bethany, Philadelphia (Rev. James B. Dunn, D.D.), 1,126; Brick, New York (Rev. L. D. Bevan, D.D.), 1,082.

MR. JOSEPH THOMPSON, the African explorer, has returned to his home at Gatelawbridge, Scotland. Mr. Thompson accompanied Mr. Keith Johnston as an assistant in the expedition of the Royal Geographical Society, and on the death of that gentleman assumed command of the party, including 170 blacks, and completed the task appointed. He is an abstainer, and travelled 6,000 miles without needing to be carried once, though often enfeebled by fever. A bottle of brandy was taken by the expedition, lest it might be required as a medicine, and it was brought back unopened.

IS the fine address of the black man, the Rev. Mr. Hood, of Liberia, at the Pan-Presbyterian Council, there were sentences of genuine eloquence, e.g., "Christian brethren of this Council, we do not ask you to come to Africa with the emblem of the cross, but in the power of the cross—not to preach a crusade to recover the land of the cross, but to preach a crusade to recover the land to the cross." "It is not nations that make Presbyterians what they are, but Presbyterians who make nations what they are. Witness what the Reformed did for Holland, the Huguenots for France, the Covenanters for Scotland."

THE opium traffic continues to be encouraged by the Government of India, which has lately ordered the large extension of the poppy cultivation. An Indian paper makes a solemn protest against this "suicidal policy." It fails to see that expediency is a justification of wrong-doing. It calls upon the Government to retire as speedily as possible from the poppy-planting business, and do its best gradually to free the Indian revenues from their perilous dependence on this nefarious source of income. No matter if it does cost England a little more at first for the maintenance of her Indian empire. The nation that paid twenty millions to free itself from complicity with slavery can afford an equal or a greater sum to get rid of this iniquity, and in the end it would pay well even from a financial point of view.

THE project of a line of rail across the Desert of Sahara to Soudan, in Central Africa, seems to be growing on the French. The Minister of Public Works has recently made a report to the President of France in regard to the expeditions sent out to reconnoitre in regard to a line from Algiers to Senegal, on the west coast, where the French have a settlement. Four surveying parties went out, of which one was waylaid and plundered, and forced to turn back. The three others were successful, and make favourable reports. One of the engineers made a special study of the sand dunes, which were much feared. These, he says, can be safely met and reduced, or where they are too high, it is almost always possible to avoid them and find level land by a slight detour. Some of these parties have just gone out again, while others are en-

gaged in Algiers in special studies and preparations. We may, therefore, confidently look for some interesting work soon in the matter of opening up Africa by rail.

DR. PRESSENSÉ thus refers, in the London "Christian World" to the Jesuits recently expelled from France "These are the men who reduced Port Royal to ruins; who, in the eighteenth century, pursued the Jansenists to the very bed of death, to make them give their adhesion to the bull Unigenitus. These are the men who, after procuring the revocation of the Edict of Nantes, stirred up the most odious persecution and bloody proscription against the Protestants, carried out at the point of the sabre, by the dragoons of Louis XIV. These are the men who, in our own day, threw the Madiai into prison, and sent Matamoras to the galleys, and who have obtained in the Syllabus the very religious code of persecution. It ill becomes such, surely, to assume the attitude of victims of intolerance, because they are simply forbidden to form themselves into corporations which are virtual hotbeds of conspiracy against the republic."

THE "Report" of the English Baptist Missionary Society for the past year is very full, and represents the missions of the Society generally as in a very satisfactory condition. It is interesting to note that in the column of amounts raised at the various mission stations India heads the list with \$28,125. The total is \$35,000, which does not include the contributions of the churches in Jamaica, now independent of the Society. This amount, which is included in the receipts of the year, makes one-seventh of the income of the Society, and indicates progress toward self-support. The Society has 33,805 members and 5,141 scholars in day schools. The baptisms of the year were 2,181, and the net increase of members 2,224. In Jamaica, where the oldest station dates from 1816, there are no less than 123 churches, with about 23,000 members. The table for India shews that there are 35 missionaries, 136 evangelists, 110 stations and out-stations, 90 chapels, and 3,796 members, of whom 626 are Europeans. During the past year 182 persons were baptized, 56 restored, and 14 received by letter.

THE following extract from an article in "Vanity Fair," is an admirable satire upon the oracular assumption of modern scientific writers and philosophers: "Science is now a goddess throned among stars. She must needs sit on a throne and talk oracles. Let me follow her. A man with good faculties spends twelve years studying the muscles of a caterpillar. Another uses up his life in naming a set of mollusca which do not need his labels. Another gentleman grubs his life away in caves and *tumuli*. We will not be hard on mechanical science, but when it comes to abstract philosophy it is another pair of sleeves. Among 'subjects' and 'predicates,' and 'majors and minors,' the human intelligence, it is said, exerts its noblest capabilities. We will not believe this. Mr. Mill was once thought to be logic incarnate, now it is proved that Mr. Mill had an essentially illogical mind. Comte was believed to be only inferior in intelligence to the Creator, a biologist now informs us that Comte was a blatant character. Mr. Darwin was once the greatest of the human race! A German person (who is now the greatest of the human race), tells us that Darwin proved nothing. Systems come and go. The philosophers are children in a skittle alley. They fiddle about with terms and names. When they are shewn to be fiddling against the rule of the game, there follows a great babblement, and amid the noise the essential gets forgotten. These people with their 'tumuli' and their 'predicates' go about expecting us to be taken with wonder and terror when we see them. They tell us to make the best use of our capabilities, and they ask us at the same time to nullify our chiefest capability. On the whole we think they had better carry their eloquence somewhere else."—This is an amusing, but not exaggerated, picture of the "confusion of tongues" prevailing in scientific circles, arising from men leaving the true region of science for that of theories and guesses.

OUR CONTRIBUTORS.

A TRIP TO THE MARITIME PROVINCES.

NOTES BY THE WAY.

The completion of Confederation and the building of the Intercolonial Railway have gradually brought the Maritime and upper Provinces into close proximity, so that business men in the west think no more at present of going to the sea provinces than they do of a trip to Montreal or Quebec, and as it is in mercantile and commercial business so is it in ecclesiastical matters, since the union of the different branches of the great Presbyterian family, the Church is looked upon as a whole, from the prairie plains of the great North-West to the rock-bound shores of the Atlantic. In a former paper I gave you a few imperfect particulars of some of our congregations in the cities of the Maritime Provinces, and with your permission I will give you a few particulars of the rural congregations, which, in the course of a short business tour, I visited.

The line of railway from Toronto to Quebec has been so often described that your western readers are as familiar with it as they are with the streets of Toronto. Leaving Quebec the railway passes through a rather poor district of country, inhabited principally by French, or as they are called in the locality "Canadiens." The land is poor, the farms are small, and the system of farming would seem to be of the lowest type. After passing Campbellton, N.B., the railway skirts Bay Chaleur until it reaches Bathurst, N.B., when it leaves the water and runs inland to New-castle.

BATHURST.

The first congregation was organized here about 1840, the first minister being the Rev. George Macdonnell, father of the popular minister of St. Andrew's Church, Toronto, and of Mr. George Macdonnell, an active member of Dr. Smith's church in Kingston. After a pastorate of about eleven years Mr. Macdonnell removed to Fergus, Ont., and was succeeded by the Rev. James Murray, late of Wallace, N.S., who was succeeded by the Rev. J. A. Murray, now of London, Ont. The next minister was the Rev. Frederick Home, who was succeeded by the Rev. Peter Galbraith, of the anti-union church, London, Ont. The present minister is the Rev. Samuel Houston, formerly of Calvin Church, St. John, N.B., who was installed into the charge about five years ago, and who has laboured faithfully during these years. The church is a wooden structure in a beautiful situation, and adjoining it is a comfortable manse. The entire buildings are creditable to the Presbyterians of the place. As a summer resort Bathurst is attracting attention, as some families from the west spent the summer here.

MONCTON,

Which was once known as "The Bend," is situated on the Pettitcodiac river which makes a sudden turn in its course and where is to be seen, at the right time of the tide, the famous bore, the water being forced up the main channel like an enormous mountain wave. The highest tides in the world are found in the mouth of the river. Moncton is also the headquarters for the offices and workshops of the Intercolonial Railway, and where upwards of 300 men are employed. There is also in course of erection a sugar refinery, which is fast approaching completion. It is said that in this building upwards of a million of bricks will be used. In this matter Moncton is ahead of Toronto.

PRESBYTERIANISM.

The church of this denomination is not by any means the "visible church" in the place, but when the stranger makes the acquaintance of the surroundings the church is easily seen, which is a modest wooden structure but comfortably finished inside, and what is best, is well filled with worshippers, and in order to accommodate the increasing congregation, under the pastorate of the present minister, the Rev. Mr. Hogg, side galleries had to be erected, and even now there is not sufficient pew accommodation, and the congregation have wisely secured a lot in a prominent part of the town, where we hope soon to hear of a church being erected which will be an ornament to the place and in some degree in harmony with the beautiful and comfortable manse which they lately erected for their minister.

The congregation has been in existence about twenty years. For a time there was a struggle between

the Old Kirk and Free Church. The former built the church, of which the Rev. William Murray, now of New Carlisle, was minister. When Mr. Murray left, the church came into the hands of the Free Church party, when the Rev. J. D. Murray, now of Buctouche, became the minister, and in 1874 the present minister, the Rev. Joseph Hogg, was settled, when it would appear that the congregation took a fresh start, as previous to this time it had been struggling, aided by the Board, but from that time it pursued an independent course. One cause, no doubt, of the temporal prosperity was that about this time Moncton became the headquarters for the railway, which was the means of adding considerably to the population, which is shewn by the fact that in the former history of the congregation only a small sum could be raised for the support of ordinances, when at present the salary paid to the minister will compare favourably with similar towns in any part of the Dominion, and in addition an excellent new manse has been provided.

ASHURST, N.S.

This is a thriving town in the county of Cumberland, but only across the border from New Brunswick, and near this place is the site of the long talked of Bate Verte canal. Here too is the place where the somewhat celebrated Esther Cox gave such exhibitions of spirit rapping, and other spiritual manifestations, and succeeded in convincing some of the sensible citizens that it was "even so."

Presbyterianism dates back about fifty years, and was represented by the Rev. Dr. Alexander Clark, a native of Kilkea, County Derry, Ireland, and who had for a parish the two border counties, Cumberland, N.S., and Westmoreland, N.B., at one time there were two ministers besides himself, and they formed a Presbytery. They were Reformed Presbyterians of the new school type, and for a length of time were in connection with Ireland, but for many years past were joined to a body of that name in the States. Dr. Clark was a giant in intellect and most abundant in labours. While he lived the late Church of the Lower Provinces was most reluctant to enter the field, though many of the congregations belonged to that Church. Just before the union of 1875, a congregation was formed here under the auspices of the two Synods, in view of the approaching union, and some time after the Rev. Thomas Talloch was settled as the first minister of this congregation. Mr. Talloch resigned last year, consequently at present the congregation is without the services of a stated pastor. Since the organization of the congregation they worship in a public hall but this season a new church is in course of erection, which is expected to be ready for occupation about December, and although the people are not numerous they are spirited and hopeful, and with a suitable minister, quickly settled among them, a career of prosperity is evidently before them. K.

MISSION WORK IN INDIA.

MY DEAR MRS. HARMIE,—Without any preliminaries, I shall at once begin to tell you about my work, as I have been very busy of late trying to be about my Master's business. Yesterday, Miss Rogers having gone to Mhow for a day or two, I took charge of her school, as it is now in very fair working order. I was highly amused at the appearance of one little woman, whose name is Merbuddi. I suppose she has been called after the river of that name. Well, her personal appearance yesterday would have assisted the fortunes of any photographer in Canada, as it was rather more outlandish—pardon the expression—than usual. A blue cloth cap with a hole cut square for the face, and the very faintest possible squint in one black eye; occasionally her skirt falling entirely off, when some one must adjust it for her; but most comical when she sings, as she has not the faintest idea of tune. Yesterday one little girl came without a stitch of clothing upon her, yet we allowed her to remain as we are not very fastidious people. But I must pass on to tell you some of the difficulties we meet with—not an everyday experience I may thankfully say, but still we are so treated sometimes. The other day Venoo came back with great glee and told me that we had been invited to visit a woman who lives opposite Miss Rogers' school, and I was as well pleased as my faithful assistant. I understood that she wished to have her daughter taught, and probably she herself did desire it. I thought I would lose no time, so we went the same afternoon. When we reached the house, instead of being invited to come

in, the woman's husband come out to the ghari. His manner was intended to freeze our zeal, as nothing could have been more polite, and yet so absolutely stony. "What do you want?" he inquired in very good English. I replied that we had been called to teach his daughter. He pretended to look surprised and said he had no daughter, only two sons. Venoo at once told him he had a daughter, because she had seen her. He was by no means abashed at being detected in a falsehood, but said, "Yes, there is one but she is too big to be taught." I very incautiously asked why? I might have known better, but he was equal to the occasion, and said, in a tone intended to dismiss the subject once for all, "We will not discuss this matter as it alludes to our customs." I saw that it was indeed useless, and went away feeling sorry for the stupid prejudice which prevented him from educating his child because she happened to be a girl. However, the same afternoon in the city we received more insulting treatment than ever. A few days before, while visiting Old Indore, a pundit came out of his school and said he wished us to teach his mother but she was not in just then, would we come again? We promised to do so, and the next day tried to find the same school, and the same teacher, but they said he had gone to a village. Some women were standing in a doorway, and when the man said to them that we had come for them they were saucy, and we went away without accomplishing anything. We resolved, however, to try again, and on the day in question went to the foul smelling portion of the city, which has now become familiar ground. In my inquiries for the same school I was brought to a long, low shed, which was evidently a school, but not the one I sought. I asked for the man who had previously called us, and they said his house was quite near and they would shew me. I was followed by a troop of well-grown young Brahmans apparently anxious to direct me, but I soon found out that they wished simply to lead us a wild goose chase, and I refused to follow them. They were exceedingly insolent, and when they saw we had detected the trick they cheered and hooted in the rudest way.

However, I have some cheerful news to give you as well, though I feared I might not be able to say anything about it in this letter. We have now two schools in the bazaar, and two in the villages close by. Miss Rogers, as you know, has one in the camp, and I have now another. Mine, I may say, is likely to be entirely Mohammedan—that is for Mohammedan girls. Miss R.'s is altogether Hindoo. My attempt on behalf of the Parsee girls has not been successful, but I still visit the women in their own homes.

About my school, however—at first I was troubled and worried for fear I would not succeed in getting a woman to call the children. This is a very important point, and to find a woman who will undertake the one hour's work necessary, is by no means easy. I may tell you candidly that I have somewhat shrunk from the Mohammedans, and you will see farther on how I have been rebuked for it. The first woman I engaged was an acquaintance of the one who calls the children for Miss Rogers, and though not very active I thought she might manage. In this I was disappointed. The first morning I went down and neither woman nor children had appeared. I sent for her and she came, only to whine, and ask me where she could find any, etc. At length she went out and brought in two. This was a beginning, and I thought we might try, but one of the girls ran away, leaving me alone with the other. I taught her a few of her letters, then allowed her to go. The next day my old woman did not make her appearance and I searched for another, or tried to do so, that morning. I saw passing a zealous follower of the prophet—zealous because he had dyed his whiskers fiery red, in imitation of Mahomet—and him I hailed, asking his assistance in the matter. To my surprise he volunteered to help me and has faithfully kept his word, getting me a nice woman, so that my school is fairly started. This morning I had four, that is very fair at first. The way I teach them the alphabet is this: I have pasted the Hindoo letters on pieces of pasteboard, and I throw them all down together, after shewing them a letter, then ask them to find that letter for me, and having found it to tell me the name. Then we sew; little pieces of red cloth are given them to hem; thus we have made a beginning and I trust that the effort may be blessed. This afternoon we made our second visit to a house in New Indore. The other day, being the first time we went, we merely ascertained when it

would be convenient for them to see us again. They are friends of Mrs. Tappoo's, and it was through her we were invited. We took our box of patterns, and when we reached the house were shown into a room above stairs, dark and dismal enough, but let me tell you here that in this part of the country the men's apartments are no whit better furnished than those of the women. In an open cupboard I saw an image of the elephant god, Gunpatt. There are two sisters being taught, but when we went in first there were eight women and six or seven children, besides boys, standing about eagerly examining as we spread out our patterns for inspection. The two sisters, however, will be our pupils regularly I hope, and they are both very interesting women. After a time their husbands also came in. One of them is an artist, and has, I think, rare ability, judging by the specimens shewn me of oil painting, etc. It is to Dr Wilson, of sainted memory, that these men owe their enlightened views and the desire to educate their wives. They attended the mission school in Bombay, and like almost every other native taught by Mr. Wilson, they remember him kindly. I find that those who are educated in Government schools are foes to Christianity. Those taught in Mission schools are our friends.

Never has the work appeared to be opening up better than now; never have I felt more hopeful in regard to it. I trust that Miss Rogers will tell you about her visit to Holkar's wife, the Barnee; she was invited and had a long conversation with her. Sukhanunden and Narayan have returned to Indore city, and are living there apparently unmolested. I do hope that next year two more ladies will be sent out, as Miss R. will in all probability have to return in order to recruit, and there is plenty of work for all. As it has just struck twelve, midnight, I shall close my letter, with kind love to all the ladies.

Indore, July 21st, 1880. M. MCGREGOR.

MONTREAL COLLEGE.

MR. EDITOR,—In your last issue a communication from "Elpizo," draws the attention of your readers to an alleged injustice which French students are subject to in the Montreal College. He complains that while all scholarships offered in the literary department are open to English students, there is one just established for which French students cannot on equitable terms compete. Now if either member of this two-fold assertion can be negated, the balance will be restored and "Elpizo's" grievance will vanish. If both are shewn to be mistakes then "Elpizo" will, of course, confess that the truth in this matter is precisely the reverse of what he has represented it to be.

1. He is mistaken in asserting that all scholarships are open to English students. There are four, each of the value of forty dollars, for which no English student can compete, but which were established for French students, as the Calendar for 1878-9 expresses it, "in consideration of the disadvantage at which they are placed in pursuing their studies in both languages." It is confessed, however, that the language of the Calendar is not sufficiently explicit and may have given rise to honest fears in "Elpizo's" mind. This ambiguity, I have no doubt, the Registrar will guard against in future. Meanwhile "Elpizo," if he is really an expectant one, may set his mind at rest. No English student can possibly compete with him for any one of these four scholarships.

2. He is no less mistaken in asserting that French students cannot compete on terms of perfect equality for the sole scholarship within the reach of English students. A French student cannot indeed hold it while he holds one of the others at the same time, but this restriction pervades the whole system of awarding scholarships. It might have seemed more equitable to say that no literary student, whether French or English, can hold more than one scholarship, but inasmuch as English students can compete for only one, such a proviso was unnecessary in their case. Never before, in the history of the college, has an English literary student enjoyed the privilege of competing for a scholarship of any sort, while there have always been four for which his French classmates were eligible. An additional one is now offered for which the whole class may compete, and that too in departments of study wherein the element of nationality is of the least possible advantage, Greek, Latin and Mathematics. French literary students may now compete for five scholarships; English students are limited to one.

No wonder "Elpizo" demands on what basis of equality such a regulation rests!

One word more. I think it is scarcely ingenuous in "Elpizo" to refer to the meagre provision made by the Assembly, in past years, for the "French course," and yet ignore the fact that a French Professor, of eminent ability, has now been appointed, who shall give his whole time to this work, and who shall have entered on his duties before this can appear in print. I venture to believe that more ample facilities for training French students for the work of evangelizing their countrymen are not afforded by any other college on this continent.

Montreal, Oct. 4th, 1880.

HYMNS WITH MUSIC.

MR. EDITOR,—Having made application to Messrs. Jas. Campbell & Son, Publishers, for a copy of the new Hymnal with music, they replied, "that the music for the new Hymnal was in the hands of a Committee of the Assembly, and could not say when they could publish an edition with the music." I would, therefore ask, through your columns, for the benefit, I think, of many interested, when the selection of tunes will be completed; at the same time I cannot understand the idea of the Assembly's Committee in issuing a new Hymn Book without music. A SUBSCRIBER.

THANKS.

MR. EDITOR,—Please allow me to express, through THE PRESBYTERIAN, my thanks to the members of the Presbytery of Manitoba, present at Portage la Prairie in last July, for the twenty-eight dollars which they left in the hands of Rev. Mr. McKellar, of High Bluff, to be presented to me. I understand that this sum was contributed by the members themselves, present at the Presbytery, and I thus assure them of my appreciation, not only because of its intrinsic value to myself but especially because of its testimony to their interest in my labour in a part of the mission field under their charge. I feel that this acknowledgment is due them, also as, so far, testifying to the Church of the sincerity of their interest in behalf of the field in general committed to their charge by the Church. I would also assure them that I appreciate these twenty-eight dollars, given in such a way, far more than I could have appreciated the \$75 they asked for, but did not receive, from the Home Mission Committee, to which I was not bound—though at the same time I would not deny their right to ask of the contributions of the Church from the Committee, or to ask from any other source they deem fit, in behalf of any part of the mission field under their charge, and independent of individual feelings.

FINLAY J. MCLEOD.

Section 42, C.P.R., Sept. 16th, 1880.

A CORRECTION.

MR. EDITOR,—Permit me to correct an error in my letter on "Marriage," which appeared in last number, that slipped in when transcribing. In paragraph No. 3, third line from the last, after "forbidden," insert the last clause, reading "her" for "their;" thus, "and implicitly with her child." The sentence will then end with "law."

JOHN LAING.

Dundas, Oct. 9th, 1880.

ECCLESIASTICAL PROCEDURE.

MR. EDITOR,—Permit me, through your esteemed paper, to submit for your opinion and that of others, who may favour us with theirs, on the mode of procedure of certain members of the Presbytery with which I am connected, in dealing with a case that came recently before them, and was as follows: A case of appeal from the decision of a session had been before the Presbytery; relative papers read; parties heard and dismissed; Presbytery deliberated; a motion was made and seconded. Here the moderator left the chair, and asked a member to take it, which he did. The Moderator, then on the floor, moved in amendment, that the Presbytery postpone further consideration of the case until next meeting of Presbytery. The Moderator then resumed the chair, after which the member who had occupied it while he moved his amendment, seconded it for him. The Moderator then put the amendment and motion, which resulted in a tie, and the Moderator cast his vote for his own amendment.

Now, what I and others would like to know is: Is

it ruleable in ecclesiastical courts that a chairman may vacate his seat for the purpose of making a motion, and when none else offers to second his motion to resume the chair and get the member who just vacated it to second his motion; thus, as you will see, having the motion presented to one chairman and the seconding of the same to another, both chairmen voting on the same motion? Again, is it honourable, or right, or seemly to take such advantage, in the way it was done, even if it may be argued that it is lawful? By answering the above questions you will oblige

A LAY MEMBER OF S. PRESBYTERY.

THANKSGIVING DAY.

The Moderator of the General Assembly begs to draw the attention of his brethren to the fact that, as intimated to him, in reply to a letter addressed by him to the Secretary of State, at Ottawa, on the subject, "Wednesday, Nov. the 3rd, has been recommended to His Excellency the Governor-General of Canada, to be named for the purpose of a public thanksgiving day to Almighty God for the bountiful harvest."

The Moderator would earnestly request his brethren, and the congregations of the Presbyterian Church in Canada, so far as circumstances may permit, to comply with the recommendation made by His Excellency the Governor-General to devote the day mentioned to the duty and privilege for which it is proposed to be set apart.

St. John, New Brunswick, Oct. 8th, 1880.

CONTRIBUTIONS.—The following sums have been received by the Rev. Dr. Reid for the undermentioned schemes of the Presbyterian Church in Canada, viz.: Friend, Burns P. O., Foreign Missions, \$3; Executors of the estate of the late Mrs. Robert Richardson, of Kincardine, per Rev. J. L. Murray, Home Mission, \$100; Foreign Missions, \$100; Foreign Mission, Formosa, \$100; French Evangelization, \$100; Upper Canada Bible Society, \$100.

PRESBYTERY OF PETERBORO'.—This Court met at Cobourg, on the 28th September. Mr. Duncan was Moderator *pro tem*. There were present thirteen ministers and five elders. The minutes of the former meeting were read and sustained. After a lengthened conference it was agreed to ask the General Assembly to receive Mr. Peter Fleming as a minister of this Church. Very complete and interesting reports were received from delegates who had been appointed to visit the mission fields under the charge of the Presbytery. It was agreed to ask the Home Mission Committee to increase the grants formerly made for mission work within the bounds, so as to enable the Presbytery to procure the services of another missionary during the winter months. It was reported that the debt on the Minden manse had been provided for. The Presbytery resolved to apply for a supplement of \$100 each on behalf of the Dummer and Bobcaygeon congregations. Mr. Cameron reported that the congregations of Perrytown and Knoxville had been declared vacant, and that all moneys due Mr. Hodnett by these stations had been paid. The consideration of the questions to be used at visitation meetings of the Presbytery was deferred until next ordinary meeting. Mr. Cleland was authorized to apply to congregations for a rate of six cents per member on behalf of the Presbytery and Synod Fund. In accordance with the recommendation of the General Assembly, the following persons were appointed to take charge of the different schemes of the Church: Assembly Fund, Mr. F. R. Beattie; Home Missions, Mr. Cameron; Foreign Missions, Mr. Ballentine; French Evangelization, Mr. Torrance; Colleges, Mr. Bell; Aged and Infirm Ministers' and Widows' and Orphans' Funds, Mr. Smith. Mr. Bell reported regarding pieces of trial received from students labouring within the bounds during the summer months. The following minute, on motion of Mr. Cameron, was adopted, expressive of the feelings of the Presbytery towards Mr. Hodnett: "The Presbytery, in parting with Mr. Hodnett, who has been transferred to the Presbytery of Manitoba, is desirous of placing on record its appreciation of the many excellent qualities which characterize him as a man, and of his earnest, faithful labours as a minister of the Gospel. And in parting with him as a brother beloved, this Presbytery would follow him with its prayers, trusting that he may find his new sphere congenial, and that with the blessing of the Great Head of the Church his labours may be abundantly successful in a field for which he is so eminently qualified."

PASTOR AND PEOPLE.

THE COBBLER OF HAMBURG.

On a fine summer evening in the city of Hamburg, a shoemaker sat at work beneath an awning in front of his shop window. Crowds of artisans were passing in the street, and above his head was a starling, which seemed to keep up a busy talk with its kind owner; for while it sang and chattered, he would sing one of the fine old German psalm tunes. While thus engaged, a young Jewish student stopped and said:

"Well, friend, you seem a merry fellow."

Hans looked up and replied: "Merry, to be sure. I am right merry, my brother; and why should I not be so?"

"All are not so," replied the student, with a smile; "and your poverty might afford a sufficient excuse for sadness. I confess, friend, I am surprised to see a poor man like you so cheerful."

"Poor!" exclaimed Hans; "how knowest thou, friend, how my account stands with the bank? Poor! I am richer than thou knowest."

"It may be so," said the student, with a smile. "I must have heard of thy name in the exchange, or of thy ships, but I have forgotten when."

"Enough," said Hans; "thou has confessed thine ignorance of me;" and then stopping his work, he said calmly and solemnly: "Stranger, I am not poor: I am a *King's son!*"

The Jewish student, with a smile, made a bow, and went upon his way.

It was even so; though the world knew him not, no more than it knew his Elder Brother, that poor artisan was an adopted son of the Great King; his name was known among the courtiers of the palace of the Golden City, and his prayers and alms had come up as memorials to his honour. He had much wealth laid up where thieves could not break through and steal. He had his Father's will in his hand, which he attentively read from day to day, and thought often of His mansions, His titles, and His enduring possessions. Like Peter the Great working as an obscure mechanic, or Alfred the Mighty working as a menial in a miserable hovel, this cobbler was fulfilling the good pleasure of his Father till the time to receive his inheritance should come. Dr. Payson said that if Christians realized their relations to God as children, each could not avoid crying in the streets, "I am a son of God! I am a son of God!" So Hans communed as a son with his heavenly Father, and sung because he was happy.

A week passed away, the student came again to the cobbler's door, and making a low bow with his cap in his hand, he said: "Good evening to your royal highness."

"Halt, friend," cried Hans, "I am glad to see you again. You left me abruptly the other evening. I suppose you thought me mad. I am not so. I tell you again I am a King's son. When you interrupted me, I was singing a song about my kingdom. Would you like to hear it?"

"Surely, if it please your royal highness," replied the Jew, doubting the cobbler's sanity.

Hans sang a hymn on "Thy kingdom come," and then asked the student if he understood its meaning. His reply was a shake of the head. Upon this Hans began to pour out his soul in explanation of the kingdom of his Messiah, about the promise in Eden, its fulfilment in the coming, death, resurrection, and reign of Christ, of whose kingdom every subject was a son—joint-heir to all its riches and honours.

The Jew sat as a child at his feet, gazing upon him with his full black eye, and so absorbed with all he heard, that he was only aroused as from a waking dream by Hans taking him by the arm, and saying:

"Now thou seest I am a King's son, and why I am happy; for I know and love this Jesus, and all things are mine, whether life or death, things present or things to come; and, young man," he asked with emphasis, "believest thou the prophets? I know that thou believest. For unless I mistake thy countenance greatly, thy father did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God had sent to perform the mercy promised to thy fathers, and to remember His holy covenant, the oath which He swore to thy father Abraham."

The Jew was silent before the truth of God. Utterable thoughts passed through his mind. From

curiosity he was led to inquiry, and from inquiry to knowledge. Like Moses beholding the miracle of the burning bush, he felt that he must turn aside and examine.

"Where," he asked meekly, "can I learn more of this; for I see that *thou* believest and hast peace?"

"From this book," said Hans, handing him a Bible. "Go home and read there about the kingdom, and return to me when thou hast studied the passages I shall point out to thee. I shall, like Moses, pray for thee, and ask *One* to pray for thee whom thou knowest not, but who knoweth thee, and who is greater than Moses."

The young Jew grasped the hand of the cobbler, made a respectful bow, and departed.

He had seen something wonderful, and he resolved to know more about it. He had seen a man in humble life happier than any noble or king, and who appeared to have acquired the habits and manners of a new life. His religion seemed to have ennobled him, so that it touched his station in society, and rendered it not unworthy of holdin^g, good rank in the household of God. It was evident that rank with God and wealth with Him did not depend upon *externals*, for the honourables of heaven were often poor, and yet might convey the greatest riches to others. This cobbler enjoyed all the privileges of his Father's house. The shadow of the throne was over him, he communed with the King, received the best society of the court, and was happy in its feasts, music and emoluments. Proving that life was more than meat, his calling comprised whatsoever things were costly, beautiful, sublime, and bliss-bestowing.

So the Jewish student read and weighed the evidence of the New Testament, in comparison with the Old. He came to Hans and conversed about his doubts and discoveries and expectations; and the poor disciple became the teacher of the lettered student. The result was his conversion to the faith of Christ. He became the Rev. Mr. N—, for many years an eminent and successful missionary to his Jewish brethren in Syria.

Let every Christian remember his rank; see that he does not dishonour it; but in every way recommend it to the attention of the world. It does not become a king's son to adopt the manners of a clown. The sons of God should be without reproach, and shine as lights in the world, putting always *first* the interests of their Father's house. He whose citizenship is in heaven's nobility, should be above the world's mendicity. It was an old saying in the primitive times of the Church, "I am a Christian, and such conduct is not permitted unto me," and he who remembers God's words, "I will be a Father unto you," should so dignify his calling as to render it the greatest power on earth for the benefit of mankind. When God's children prove by works that their names are enrolled in the heraldry of the New Jerusalem, converts will be everywhere multiplied.—*Rev. John Waugh.*

AT THE DOOR.

"Who is it knocks this stormy night?
Be very careful of the light!"
The good man said to his wife,
And the good wife went to the door;
But never again in all this life
Will the good man see her more.

For he who knocked that night was Death;
And the light went out with a little breath;
And the good man will miss his wife
Till he, too, goes to the door,
When Death will carry him up to life
To behold her face once more.

THE NEW LIFE.

It is to a new life that God is calling us; not to some new steps in life, some new habits or ways or motives or prospects, but to a new life.

For the production of this new life the eternal Son of God took flesh, died, was buried, and rose again.

It is not life producing life, a lower life rising into a higher, but life rooting itself in its opposite, *lie wrought out of death*, by the death of "the Prince of life." Of the new creation as of the old, He is the author.

For the working out of this the Holy Spirit came down in power, entering men's souls and dwelling there, that out of the old He might bring forth the new.

That which God call^s *new* must be so indeed. For the Bible means what it says; as being, of all books,

not only the most true in thought, but the most accurate in speech. Great then and authentic must be that "new thing on the earth" which God "creates;" to which He calls us; and which He brings about by such stupendous means and at such a cost. Most hateful also must be that old life of ours to Him, when, in order to abolish it, He delivers up His Son; and most dear must we be in His sight when, in order to rescue us from the old life, and make us partakers of the new, He brings forth all the divine resources of love and power and wisdom, to meet the exigencies of a case which would otherwise have been wholly desperate.

The man from whom the old life has gone out, and into whom the new life has come, is still the same individual. The same being that was once "under law" is now "under grace." His features and limbs are still the same; his intellect, imagination, capacities, and responsibilities are still the same. But yet old things have passed away; all things have become new. The old man is slain, the new man lives. It is

not merely the old life retouched and made more comely; defects struck out, roughness smoothed down, graces stuck on here and there. It is not a broken column repaired, a soiled picture cleaned, a defaced inscription filled up, an unswept temple white-washed. It is more than all this, else God could not call it a new creation, nor would the Lord have affirmed with such awful explicitness, as He does, in His conference with Nicodemus, the divine law of exclusion from the entrance into the kingdom of God (John iii. 3). Yet how few in our day believe that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

The new life is no outer thing, made up of showy moralities and benevolence; or picturesque rites and a graceful routine of devotion; or sentimentalisms bright or sombre; or religious utterances on fit occasions, as to the grandeur of antiquity, or sacramental grace, or the greatness of creaturehood, or the nobleness of humanity, or the universal fatherhood of God. It is something deeper, and truer, and more genial, than what is called deep, and true, and genial in modern philosophy. Its affinities are with the things above; its sympathies are divine; it sides with God in everything; it has nothing, beyond a few expressions, in common with the superficialities and falsehoods which, under the name of religion, are current among multitudes who call Christ Lord and Master.—*Bonar.*

PREACH YOUR CONVICTIONS.

A good piece of advice to preachers is: "Preach your *convictions*, and not your doubts." Some have a strange fancy that it is better to do otherwise. They are tremendously mistaken, because—

1. People go to church to hear reasons for faith. A church is dedicated to faith, is a pledge of faith, and a representative of faith. There is a decided incongruity in making that a place for peddling scepticism.

2. It lowers a man. The doubts you may happen to have, represent an imperfect degree of progress in knowledge. There may be persons in the congregation who are better informed on such subjects. So that it frequently occurs that men who think they are producing an immense idea of their learning are simply exposing their ignorance to the more intelligent among the congregation.

But even if this be not so, it is a well-known fact that the world's greatest thinkers and heroes—its best and noblest men and women—have been made so by faith. A man who attempts to ignore this, and the power which is implied in it, does violence to the common sense of his audience. Hence, while the better informed disbelieve your assertions, the rest will disbelieve in you yourself.

3. Christianity has been at work in the world for a long time. It has penetrated to almost every part of it. It has left its testimony and its impress everywhere, and upon every age, for more than eighteen centuries. What it has accomplished for individuals, for nations, for civilization, it has done in face of not only countless armies of doubts, but of countless hostile influences of every kind that can be imagined. It has so thoroughly proved its title to be "the power of God unto salvation," that the pages of history and the consciences of mankind teem with the evidence of it. This is a fact that constantly presses upon the attention, and meets every man with the challenge, "What think ye of Christ?" The preacher who turns

aside from this great and mighty fact, and substitutes those doubts which for ages have been chasing each other into oblivion, or which have been annihilated by the light of Christianity itself, will be regarded as wasting time and opportunity.

4. That sort of preachers invariably produce the impression that they are ignorant of profound and comprehensive knowledge of science. They also produce the impression that they are ignorant of spiritual religion. Christianity is a life of the heart. When the heart is converted, there is never any serious difficulty with the intellect. Here was the starting point with Paul, with Augustine, Calvin, Newton, Faraday, Professor Henry. These were men. We mention their names because there is not one of the whining class we refer to who would not be made ridiculous by a comparison of his intellect with theirs. Those men were converted at heart. "With the heart man believeth unto righteousness." The converted heart is a great theologian. And it thus may happen that there are far abler and better theologians in the pews than in the pulpit. They see at once through all the flimsy disguises which hide the preacher's ignorance of the work of the Holy Spirit, and his lack of acquaintance with the true meaning of Scripture. Whitefield used to say that "men cannot preach deeper convictions than they feel, or a more comprehensive piety than they have experienced." It is a strong statement, but it is well to ponder over it. In that view of the matter, a most learned discourse may be an exceedingly poor sermon. Every spiritually-minded man in the house will feel that he has asked for bread and received a stone.

5. Another reason why men should preach their convictions and not their doubts, is that people hate a hypocrite. The preacher professes faith. It is his business to expound and magnify it. He was put into the ministry for that purpose. God and man, the Church and the world, have a right to expect, and do expect, it of him. It is not likely that God will bless, or that the world will approve, the substitution of any other theme for that faith "which works by love and purifies the heart." If he has any mission, it is to instruct and build the people up in it. What do they care for his speculations, when a matter like this is in question? Therefore they feel puzzled to know why such men preach at all, if they have nothing better to preach.

And we confess that is just what puzzles ourselves.
—*Southwestern Presbyterian.*

"DEM SUPPOSES."

Those who are so anxious about the future as to be unhappy in the present, may learn a lesson from a poor coloured woman. Her name was Nancy, and she earned a moderate living by washing. She was, however, always happy. One day one of those anxious Christians who are constantly "taking thought" about the morrow, said to her: "Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of the future would sober you. Suppose, for instance, that you should be sick and unable to work; or suppose your present employers should move away, and no one else should give you anything else to do; or suppose—" "Stop," cried Nancy. "I never suppose: De Lord is my Shepherd, and I know I shall not want. And, honey," she added to her gloomy friend, "its all dem supposes as is making you so miserable. You orter give them all up an' jest trus' in the Lord."

GOOD manners are made up of petty sacrifices.—*Emerson.*

THE future of society is in the hands of the mothers.
DeBeaufort.

PRIDE requires very costly food—its keeper's happiness.—*Collon.*

THE flavour of detached thoughts depends upon the conciseness of their expression; for thoughts are grains of sugar, or of salt, that must be melted in a drop of water.—*J. Petit-Senn.*

"THERE is good advice enough extant for the population of three worlds like ours," said an old preacher; "what we need most is to have this advice practically worked up into great examples."

CASUAL thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored tract in the paradise of sentiment that environs it.

PATIENCE.

Were there no night we could not read the stars,
The heavens would turn into a blinding glare;
Freedoms is best seen through the prison bars,
And rough seas make the haven passing fair.

We cannot measure joys but by their loss,
When blessings fade away we see them then,
Our richest clusters grow around the cross,
And in the night-time angels sing to men.

The seed must first be buried deep in earth,
Before the lily opens to the sky;
So "light is sown," and gladness has its birth
In the dark deeps where we can only cry.

"Life out of death" is heaven's unwritten law;
Nay, it is written in a myriad forms;
The victor's palm grows on the fields of war,
And strength and beauty are the fruit of storms.

Come, then, my soul, be brave to do and bear;
Thy life is bruised that it may be more sweet;
The cross will soon be left, the crown we'll wear
Nay, we will cast it at our Saviour's feet.

And up among the glories never told,
Sweeter than music of the marriage bell,
Our hands will strike the vibrant harp of gold
To the glad song "He doeth all things well"
Henry Burton, in The Sunday Magazine.

PROFESSOR ROBERTSON SMITH AND DR. WILLIAM BINNIE.

The following correspondence appears in the latest Scotch papers received:

DEAR DR. BINNIE,—It is a little strange that I should have to write to you after a lapse of three weeks about a letter addressed by you to the public journals on the 23rd ult. I have been away from home and out of the reach of daily papers, but since my return I have seen your letter, and find a point in it which still calls for notice, especially as you were led to write from a sense of what was due in courtesy to me, which I should be sorry not to acknowledge.

You wrote to point out a passage in my published letter to Dr. Spence, which you had alluded to in correspondence with me, and which I in reply declared myself unable to find.

You had written to me as follows "I can well believe that the way in which you expressly identify yourself with 'the critical school' in your recent letter to the Aberdeen Presbytery may have again laid you open to grave misunderstandings." The grave misunderstandings to which you refer are from the context of our correspondence suspicions that I do not believe in supernatural revelation.

I now know from yours of August 23rd that the passage you refer to is one in which I speak of the oneness of faith and love knitting all parties in the Free Church together to united work for Christ our Redeemer, and hope that amidst minor differences this unity may be preserved in the spirit of peace. In this connection I say: "If we of the critical school have gone too far, fresh and quiet study will surely teach us our mistake," etc.

I am still at a loss to see how this passage can be the one in which I lay myself open to grave misunderstandings on the subject of my belief in supernatural revelation.

You indeed put the matter otherwise, but you do so by misquoting my words. "Professor Smith," you write, "says he has been unable to find the passage referred to by me in which he identified himself with the 'critical school.'" I never said so. I have not the slightest objection to be classed, or to class myself with the critical school in the Free Church, that is with the school which applies the ordinary methods of historical criticism, which every one knows to be true methods, to the solution of literary questions connected with Scripture. What I declared myself unable to find, and what I challenge you to point out, is a passage in which "I identify myself with the school that argues from the denial of the supernatural," in which I identify myself with the critical school in the bad sense in which you use that expression, and in a way that lays me open to grave misunderstandings.

You yourself must admit that there is a legitimate as well as an illegitimate criticism. By what right do you assume that when I associate myself with a critical school, whose differences from the more conservative part of the Free Church do not affect the oneness of our faith and love, I necessarily mean a school of illegitimate criticism?

You do so on the assumption, set forth near the

close of your pamphlet, that the views accepted by me upon the origin, date, and composition of Biblical books have no other basis than a desire to eliminate the supernatural from the Bible history. That assumption is your own, I am not responsible for it. It is wholly inconsistent with facts; and by giving currency to this erroneous assumption your pamphlet is doing mischief, of which I have a right to complain. And I have still more right to complain when, by putting a special sense on the phrase "critical school," by forcing into these words a meaning which they do not contain, you represent me in the public prints as having with my own hand signalized my connection with a party that rejects supernatural revelation.

A very moderate acquaintance with the history of Old Testament criticism would have taught you to avoid this mistake and this injustice. The disposition to deny or to minimize the supernatural—unhappily so current in Continental theology—was stronger before the critical school arose than it is in the present day. There are critics who do not believe in miracle, but no man deserves the name of a historical critic who makes disbelief in miracle the foundation of his critical arguments. And some of the best known and most influential critics have been not only believers in the supernatural, but strong champions of supernatural revelation against its assailants. Your pamphlet admits as much of Riehm, but by the tragical device of consigning him to a premature grave, produces the impression that in Germany the believing critic is extinct. I am glad to say that that veteran critic is still alive, a powerful advocate of criticism united to faith. And what do you say of Bleek, the author of the most popular and influential introduction to Old Testament criticism, and at the same time the able champion of the Gospel history and miracles against Strauss and Baur; or of Kahnis, who holds the most advanced views on many points of Old Testament criticism, and yet is known as one of the bulwarks of German orthodoxy? I myself first learned critical views as to the Pentateuch and Psalms from Kamphausen, of Bonn, and from him, too, I learned how these critical views go side by side with full acceptance of miracle and revelation. And, to go no further, we have Revel in the Waldensian Church, Astie and Gautier in the Free Church of Switzerland all men of unquestioned soundness in the faith, but all friends of criticism. In the face of these facts, your assertion that critical theories are based on a denial of the supernatural should either be withdrawn or supported by evidence. I am, yours truly,

W. ROBERTSON SMITH.

83 Crown street, Aberdeen, 17th Sept., 1880.

DEAR PROFESSOR SMITH,—I came out to this place on duty on the 18th, and yours of the 17th has only reached me to-day. I have to thank you for pointing out the mistake in my reference to Professor Riehm. I had discovered it before, and the passage was put right in the second edition of the pamphlet more than a fortnight ago. I have not at hand here the letters which passed between you and me some weeks since, nor did I bring with me a copy of the pamphlet, so that I cannot refer to these particularly. It seems to me, however, that beyond the mistake just mentioned, there is nothing in your present letter which calls for special notice after the explanations given in my replies to the letters you formerly sent me. The unwillingness to have further controversy with a colleague, which you expressed in one of those letters, is, I need hardly say, a feeling with which I entirely sympathize. Believe me, ever faithfully yours,

Aberdour, Sept. 20, 1880. WILLIAM BINNIE.

DEAR SIR,—As you decline to offer any satisfaction on the important points touched in my letter of the 17th inst., I have no alternative but to send the correspondence to the newspapers. You will allow me to say that the reluctance to enter into public controversy with a colleague, which led me, in dealing with the hurtful impression produced by your pamphlet, to confine myself to what was absolutely necessary for self-vindication, is quite a different feeling from your reluctance to give me satisfaction, when, not only by statements in your pamphlet, but by expressions in letters which you thought fit to publish, you have seriously contributed to an unfair estimate of my theological position. I am, dear sir, yours truly,

W. ROBERTSON SMITH.

Aberdeen, Sept. 22, 1880.

THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Proprietor.*
OFFICE NO. 5 JORDAN ST. TORONTO

Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, OCTOBER 15, 1880.

SHARP PRACTICE IN CHURCH COURTS.

WE very willingly give publicity to the letter from a lay member of one of our Presbyteries, which will be found in another column. Of the merits of the particular case we know nothing except what is stated in the letter in question, but if the facts are simply as given—and we have no reason for believing that they are not—we should think that a very sharp, not to say unconstitutional, course had been followed. We are not aware that the Moderators of our Church courts claim both a deliberative and a casting vote, and we greatly doubt if our forms of procedure, when fairly interpreted, give them any such right, the exercise of which, in a good many cases, might be both injurious and unjust. We leave the matter, however, to be settled by those who have much more acquaintance with Church law than we can lay any claim to.

THANKSGIVING DAY.

WE are sure that all our readers will be glad to learn from the Moderator's intimation, in this week's issue, that, as on previous occasions, it has been arranged by the Government at Ottawa, in concert with the representatives of the different religious Bodies in the Dominion, to have Wednesday, the 3rd of November, set apart "as a day of public thanksgiving to Almighty God for the bountiful harvest." Such an arrangement is in every way much preferable to each religious denomination appointing a different day for a service which all acknowledge to be so appropriate and beneficial, while the manner in which this is now done cannot be offensive even to those who are most sensitive about the secular authority intruding into matters which it is thought belong not to them, by even seeming to take order in the house of God, and by appointing those forms and seasons of religious service which the different Churches may claim to fall exclusively within their own sphere. The arrangement, in short, is one simply of convenience, without any religious jurisdiction whatever being claimed by either the Governor or Government, and we should hope that the day named will be very generally and very devoutly kept for the purpose indicated. It is sometimes said to be a very poor way of expressing, either individual or united thankfulness, to deprive, by an enforced holiday, the poor man of a day's wages when his home needs so imperatively demand that he should have every farthing, he can possibly earn. At the first blush of it there may appear something plausible in this, but a little quiet consideration will put the whole in an entirely different light, while we should hope that the large mass of employers will show their own gratitude in a practical fashion by paying their hands for Thanksgiving day just as if all had been at work.

THE LATE PAN PRESBYTERIAN COUNCIL.

THE Council to whose assembling so many looked forward with such keen interest, and in whose proceedings such multitudes took part with so much devout thankfulness and holy joy is now a thing of the past. The lights are out; the company scattered; the excitement over; and already not a few are trying to estimate the results, and to determine how much has been accomplished; what mistakes may have been made; and what upon the whole are the nett benefits which have been secured. That the meeting was a grand one is beyond all reasonable question. The number of distinguished men who appeared either as members or as honoured visitors was very great. In this respect few more representative assemblies could be mentioned either in the past or the present. Plain presbyters all of them, yet in general men of such mark and usefulness as are not frequently

gathered together in one place and for one definite distinct purpose. As seasons of great personal enjoyment there can also be no doubt that the Council meetings were a great success. As our friends on the other side would say, there "was a good time all round," rising frequently to what men of the world would call absolute jolliness. The people in Philadelphia did their parts with great good-will, and with a zeal, heartiness and liberality which left nothing to be desired. There was, in short, every reason for adopting, but we trust with somewhat different feelings from those usually cherished on occasions where they are most frequently heard, the well-known words, "Happy to meet, sorry to part, and happy to meet again." To secure all this was of itself much. It was in fact a first rate plan for holiday making, in which the *utile* could be very satisfactorily conjoined with the *dulce*. Many of the papers read were of very great excellence and will be of permanent value, but it is now generally acknowledged that there were far too many of them, and that this fact took away something considerable from both the interest and usefulness of some of the seditious. It was all, however, done with the best intentions, and will, we should hope, eventually result in the greatest amount of good.

We see that a good many of our cotemporaries both secular and religious are taking great comfort from what they regard as the conclusive evidences afforded by the general tone and feeling of this Council, to the effect that Presbyterians are gradually but surely drifting from their doctrinal moorings, and that Calvinism in any reasonably proper sense of that term will soon be a thing of the past, which is already erased from the convictions and the lives of the most liberal, progressive, enlightened and learned members of all the different sections of Presbyterianism, and will at no distant day be also formally and unmistakably excised from all the different subordinate standards of that wide-spread religious confederacy. With all respect for the intelligence and honesty of those our brethren of the Press and others who are drawing such conclusions and raising such jublations, we cannot but say that we very much more than doubt if they are justified in this by anything either said or done at the late meeting in Philadelphia. Instead of the drift being in the direction indicated, we should rather think if there were anything of the kind at all fore-shadowed by the proceedings of the Council it was quite in the opposite direction, as if the poor little talk of affected liberalism had almost run its course and the natural and necessary reaction had unmistakably set in. It is the easiest thing in the world and by no means a novelty to declaim in a semi-hysterical fashion about seventeenth century wine being put into nineteenth century bottles or *vice versa*; to maunder about "breadth" of view, and with evident satisfaction to take credit for "superior" culture and greatly advanced and very admirable thinking, but in the meantime what has all this in past days amounted to? At the very best to but futile attempts at escaping from acknowledgedly great difficulties, and that only by falling into difficulties greater still, and landing at last in a gospel, which, if freed from all the offence of the cross, had nothing left in it of warmth sufficient to influence one human heart, of vitality to reanimate one human soul or of love to adorn or beautify one human life. Calvinism in the fair, honest sense of the term, is often said to be in these days universally unbelievably and unbelievable, so that those who protest that they still hold by it in truth are jauntily set down as either idiots or knaves. The late Council in its learning, intellect, honesty and power, ought to silence such kind of talk for some time to come inasmuch as, beyond all question, in all its might and majesty, it was overwhelmingly Calvinistic to the very core, and that in the true and honest and natural sense of the term. Of course it is no difficult matter to cry out against creeds and to insist upon their being shortened to the very point of annihilation. But this is not the way in which honest reformers set about their work. These are not content with a few vague generalities about keeping the essentials and letting all else go. They have ever condescended on particulars. They have said, "This and this and this are false false to God and false to man—condemned by Scripture, repudiated by reason, scorned by science, and contradicted by fact. We cannot even appear to hold them, nor can we hold fellowship with those who do." There was not a word of that at the Council, though that was the time, place, and assembly for either speaking manfully out or being forever afterwards silent. It has been said

that this Council *did* nothing. In one sense this was perfectly true, but in another it was entirely the reverse. It was a great thing for it to be shewn, as it was—all protests to the contrary notwithstanding—that the "Consensus" of faith throughout the Presbyterian Churches was marked and unmistakable, and that that faith, as held by nineteenth century men, not only substantially agreed with what had been held in the seventeenth or sixteenth, but what was far more important and to the point with what had been held in the first.

The time for testing the utility and continued interest in such meetings will come when the third Council assemblies, four years hence, in Belfast. Let us hope that that meeting may be as successful and as encouraging as the one which, in Presbyterian annals at any rate, will long make the present year remarkable.

PRESBYTERIAN SABBATH SCHOOL TEACHER'S COURSE OF STUDY.

WE call special attention to the series of lessons for systematic Bible study, by Sabbath school teachers and others, the third of which appears in our columns to-day. The Committee appointed by the Assembly to superintend this matter has bestowed a great deal of pains upon it, and done all that could reasonably be expected at its hands to secure the end contemplated. It now remains for ministers and other influential gentlemen in the various churches to carry out the plans suggested or to adopt others which they may regard as better suited to secure the more earnest, systematic and intelligent study of the Word of God. In spite of all that has been done, for the accomplishment of which both mutual congratulations and gratitude are becoming, it is an undoubted fact that a great deal still remains to be done. Very many engaged in Sabbath school teaching are but very imperfectly qualified for the work, while far larger numbers than might at first be suspected, not of outsiders, but of members of the Church in full communion, are deplorably ignorant of the mere external facts of Bible history, and scarcely think of reading the Scriptures, either for edification or instruction, from one week's end to the other. If the old practice of catechising the adults were reintroduced into very many congregations and made something like a reality, not a mere form, we fear there would be not a little uneasiness, which in many cases would rise even to something like rebellion. The Bible is, no doubt, a very widely circulated book, but is it to any extent so carefully and generally perused as that circulation might seem to indicate? We fear not. It is, of course, thought to be all right and proper to have Bibles in the house, but do they receive, in many instances, as much attention as the monthly magazine or the daily newspaper? Notoriously not. That there is an increasing number of prayerful, and systematic readers of the Word of God, is beyond all question, but we are convinced that the number is not nearly so large as is generally supposed. Let any one test the fact among his neighbours and acquaintances and he will soon see. In these circumstances the great thing to be aimed at is to have matters thoroughly and radically changed. In order to do this it is not necessary that the plans of Mr. McEwen, or the suggestions of the Committee, should be rigidly followed or, for the matter of that, at all. Many may think that they could themselves devise something better. We are certain that all the members of the Committee would rejoice in being assured of this fact. They have no particular desire to have their own suggestions adopted or their own plans carried out. What they desire, and what the Assembly urged, is that something really effective in this direction should be done. If individual ministers adopt a scheme of their own, good and well. They will work it all the more heartily from that very circumstance. Are they doing so? Will it be thought uncharitable to say that in too many cases they are not? On the other hand quite a number have been induced by the recommendations of the Assembly and its Committee, to go into the work with renewed zeal—in some cases adopting the Committee's suggestions, in others not, but in almost every instance when this has been done with an humble, earnest and prayerful desire to help forward this noblest of all studies, with a gratifying amount of comfort and success. In some cases the numbers of teachers and others who have turned out to these Bible studies have been quite large, though not so much so as they ought to have been, and as, we trust, they will

be at no distant day. If what in this respect is being done in some congregations were attempted in all, how speedily would a marked change for the better take place! Reading circles are becoming fashionable. On a more or less extended scale arrangements are being now and then made for considerable numbers in all quarters of the world, in this way pursuing certain studies in common, and so far the International Series of Sabbath School Lessons is being used as the groundwork for something of the same kind with reference to the Bible. Neither Mr. McEwen nor any of the Committee, we are sure, had the slightest desire to dictate in the matter. They have only an earnest and eager desire to have the work taken up with intelligence and energy. If the plans suggested and the helps prepared shall be found in any way suitable for securing this, they will feel, we doubt not, very much pleased and devoutly thankful. If something more effective is hit upon, they will be still better pleased and even more thankful. What, above all things, ought to be seen to is that no one be satisfied with making no effort in the direction indicated by the Assembly, simply because the plans proposed may in some respects be thought not practicable, or the helps provided not such as to yield individuals any effective assistance. It is a sad state of things when the time devoted to reading newspapers is much larger than is given to the study of that which is said to be a revelation from Heaven. That this is the case no one will seriously deny. How is it to be changed? Not by mourning over the fact and at the same time doing nothing to make it different. When neighbours begin to speak with each other as naturally and as eagerly about the Bible study of the day as about the state of Turkey or the arrangements for the construction of the Pacific Railway it will be a good indication that this change has begun, and if everyone who really loves the Bible does his and her part all this and more will be speedily made good.

INDUCTION OF PROF. COUSSIRAT.

There was a very large congregation on the evening of the 6th inst., in Crescent street Church, Montreal, to witness the interesting ceremony of inducting the Rev. Prof. Coussirat, B.D., into the French Theological Professorship. The Rev. Mr. Mackie, of Lachute, Moderator of the Presbytery, presided. The Rev. Mr. Mackay, pastor of the church, conducted the devotional exercises, after which the Rev. Mr. Patterson, Secretary of the Presbytery, said that the French Theological Chair having become vacant, and the Rev. Mr. Coussirat having accepted the appointment to it, the General Assembly had instructed the Presbytery to proceed with the induction. The Moderator put the usual questions to the gentleman to be inducted, and, after engaging in prayer, extended to him the right hand of fellowship in the name of the Presbytery. The Rev. Peter Wright then delivered an eloquent address to the newly inducted Professor. It might be a seeming incongruity for him to address words of counsel to one of more extensive experience, but he was speaking in an official capacity as the mouth-piece of the Presbytery. The Reverend Professor came among them as an old tried friend, having given proof of his gifts in the very same position as that to which he was now called. In no college on the continent was there such a Chair as that which he was to occupy. He would have to deal with the subtle forms of errors which characterized the Church of Rome, a number of which the speaker exposed. It would not only be his duty to shake the belief in the errors of Rome, but to fill the minds of his converts with a fund of scriptural truth. Multitudes leaving the Church of Rome were apt to regard all Churches as equally false and to fall into practical atheism for want of a positive belief. The College did not want a professor who did not investigate truth, but simply accepted it because his fathers had, though even this was a reason worthy of more respect than was frequently accorded to it nowadays. No embargo was placed on scientific investigation, for true science was the friend of truth. If, however, any teacher in the Church should have his faith in any of the doctrines of the Church shaken, it would be his duty to step down and out lest he should pervert those under him. One of the greatest difficulties which the new Professor would meet with was a lack of sympathy on the part of many and influential Protestants whose business relations were with Catholics, and who, therefore, spoke disparagingly of the work of evangelization, deprecating the

work of those whom they termed propagandists. The Rev. Dr. Jenkins then addressed the congregation. He spoke of the important work the College had done in the training of young men for French evangelistic work. This, however, was not its chief work. Its principal work was to supply a trained class of native English-speaking ministers. He had recently visited Princeton and the Presbyterian College which had grown up beside the University there. A friend of his own had given \$100,000 to fit up a single hall for theological purposes. He hoped that some of the wealthy members of the Church would come forward and place the College above all anxiety, so that the annual collections should go into their proper place, the Mission Fund. Another subject he wished to touch upon was one that had caused him much anxiety, and that was the small number of candidates for the ministry from the city of Montreal. Parents were looking out for more lucrative positions for their children, whereas the most noble and honourable calling was that of ambassadors for Christ. The Rev. Principal McVicar then took the chair, and in introducing Prof. Coussirat spoke of his high career at the University of France, of which he was a graduate, and also of his Divinity course. A great honour had been placed upon him, for he had been chosen as a member of the commission meeting in Paris for the revision of the holy Scriptures. Thus Canada, through Prof. Coussirat, would have a share in this great work. Prof. Coussirat on rising to deliver the inaugural address, thanked the Presbytery for having received him so cordially. He chose as the subject of his address the remark recently made by Father Hyacinthe, that Protestantism was not adapted to the genius of the French people. He shewed that the reason France had remained Catholic after the rest of northern Europe had become Protestant, had nothing to do with the genius of the people, but was due to the fire and sword of persecution. He shewed from experience that the Gospel was universal, for to his own knowledge seventy places of Protestant worship had been opened within a week. Principal McVicar, in conclusion, spoke of the progress made since last session. The Charter of the College had been amended in several particulars. First, the word "of" in the name of the College, was struck out, so that the name now is "The Presbyterian College, Montreal," for its influence was felt all over the country. The more important amendments gave the Senate of the College the right to confer the Degrees of Bachelor of Divinity and Doctor of Divinity, and he would add that the Senate would exercise this power very cautiously in order that a high standard of theological learning might be preserved. He was glad to announce that Mr. Robert Anderson had added two more scholarships to the one he was already generously giving. The meeting was closed with the doxology and benediction.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa met, pursuant to adjournment, in St. Andrew's Church, Ottawa, on the 21st September. Grants to supplemented congregations and mission fields were revised. Bearbrook and associated stations made application for an ordained missionary, promising three hundred and thirty dollars towards his salary. East Templeton also appeared asking weekly supply during the winter from members of Presbytery in hope of obtaining a pastor or ordained missionary in spring, towards whose salary they will contribute at least three hundred dollars. Dr. Moore reported concerning French mission stations within the bounds, some of which he visited, and made certain recommendations regarding them which were adopted. Students within the bounds, performing the prescribed exercises, were to be duly certified to their respective Colleges. Anent Sabbath school circulars, sent down through the Presbytery's Sabbath School Committee Convener, the following resolution was passed: "That the Convener of the Presbytery's Committee on Sabbath Schools having brought before the Presbytery the scheme submitted to the Assembly for the better preparation of Sabbath school teachers, resolved, that while the Presbytery feels bound to seek to attain the proposed end so far as possible, yet deem it inexpedient, in present circumstances, to adopt the scheme sent down. At an adjourned meeting, held on the 23rd September, Mr. T. S. Glassford was ordained and inducted into the pastoral charge of the congregation of Richmond.—JOSEPH WHITE, *Pres. Clerk.*

BOOKS AND MAGAZINES.

THE YOUNG SCIENTIST. (14 Day street, New York.)

JOHN PLOUGHMAN'S PICTURES. (Toronto: James Bain & Son.)—The English edition.

THE GOSPEL IN ALL LANDS, for October, contains a large amount of information about Polynesia.

ATLANTIC MONTHLY for October, fully keeps up the high character which this magazine has long borne.

GOOD COMPANY.—This magazine, we suspect, has not so wide a circulation in Canada as it deserves. The stories in it are generally excellent, and the whole tone of the publication is healthful and vigorous.

EDUCATION: INTELLECTUAL, MORAL, AND PHYSICAL. By Herbert Spencer. (New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.)—This work, highly estimated by prominent educationists, has been before the public during the past twenty years; but it is now presented in a form and at a price (fifty cents) which will secure for it an extensive circulation.

THE LEISURE HOUR, SUNDAY AT HOME, BOY'S OWN PAPER, GIRL'S OWN PAPER. (Toronto: Wm. Warwick & Son.)—We always welcome these excellent publications. The more widely they are circulated so much the better. Each is exceedingly good in its way, and ought to be in every household in our country. If we were to express any preference it would be for the "Girl's Own Paper," which, both from its excellent tone and tendency and its entire freedom from goody-goodyism, is all that could be desired.

S. S. LESSON HELPS, in addition to such as we furnish weekly, will be found in the "Westminster Teacher," issued once a month by the Presbyterian Board of Publication, Philadelphia, and the "National S. S. Teacher," published monthly in Chicago by the Adams, Blackmer & Lyon Publishing Co. The quarterlies issued in connection with both of these will also be found useful, as enabling superintendents and teachers to take a preview of the lessons for the quarter which will greatly facilitate a profitable review at its close.

LITTELL'S LIVING AGE.—The numbers of "The Living Age" for the weeks ending September 18th and 25th respectively, contain the following articles: "Mind in the Lower Animals" (Edinburgh); "The Deccan" (Fortnightly); "A Talk about Sonnets" (Blackwood); "A Forgotten Empire in Asia Minor," and "A Bather's Ideal" (Fraser); "A Special Assize under Louis XIV," and "In Memoriam;" "Tom Taylor" (Macmillan); "Why our Poor are Ugly," "Spectacles," and "Aldines and Elzevirs" (Saturday Review); "Colours in Art," "L. F. de Pourtales," and "Celluloid" (Nature); "Æsthetic Teas" (World); with continuations of "Adam and Eve," "Bush Life in Queensland," and instalments of "The Portrait of a Painter, by Himself" and "The Pavilion on the Links," and the usual amount of poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with "The Living Age" for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

We are sure that multitudes all over Canada will be delighted to know that we are to have a visit of the Fisk Jubilee Singers who, some time since, attracted so much attention in Europe, and who have during the last eight years raised more than \$150,000 for the establishment and general outfit of Fisk University, with the view to its becoming a great central institution for the highest religious culture and professional training of the coloured people of the States. The success of these singers has led to a good many more or less respectable imitations, and it has therefore been felt to be necessary to have their claims to being the "real, original Jubilee Singers," certified by those whom Canadians know and trust. This will account for the letter, published in another column, and signed by Drs. Potts and Castle, along with Messrs. Parsons and Withrow. As will be seen from the advertisement they are to appear in Toronto on Monday next, and if Shaftesbury Hall is not crowded on that occasion to its utmost capacity we shall be surprised and something more.

PAN-PRESBYTERIAN COUNCIL,
PHILADELPHIA.

We have already noticed, in a very cursory manner, the proceedings of the Council on Monday, the 27th.

On Tuesday, the 28th, the first paper read was by Principal Cairns, on the Vicarious Sacrifice of Christ. "The suffering and death of the Redeemer," Principal Cairns said, "constitute a sacrifice whereby the divine justice is satisfied. It has been held that the atonement is, in a true sense, sufficient for all, and adapted for all to whom the Gospel comes. Truth retained even in distortion is so far seen to be natural. There is a sense of the estrangement and separation from God, and this test is the highest which any religion enjoins. The sacrifice has tested the radical idea of pardon and reconciliation by mediation and substitution.

"The doctrine of proper and vicarious atonement rests on the data of old Testament revelation. Here we have a divine institute in the proper sense of the term. So long as we have an inspired analysis of the Levitical system in the Hebrews that is manifest at once. It is said that without the shedding of blood there is no remission. The truth which the whole Old Testament inculcates is that these vicarious sacrifices were necessary, that is, to the sanctifying and purifying of the flesh. There is no meaning in types unless the blood of Christ was asked as an expiation, the same as that of bulls and goats. The essence of Christ's atonement does not lie in self-sacrifice, but in being a satisfaction for sin made to divine justice.

"There is one doctrine correlative to atonement—it is the doctrine of the Divinity of Christ, or,—what is indeed a foundation of the system—the Trinity. If anything like the early creeds obtains, how does this comport with a proper satisfaction for sin?

"Nor can the effort of Morris and Bushnell to make the sacrifice a divine law be held to support the incarnation.

"While this doctrine accounts for the appearance of the Deity in the field, it shews that the purest life has to suffer the greatest shadow. The nearest to God has to drink of the bitterest cup. How can we escape if we neglect so great a salvation?

"It only remains to test and illustrate these doctrines and results by Christian experience. Can it be said, looking at the Christian experience of former ages, and that of our own time, even that there is any tendency on a wide scale to part with the doctrine of atonement? I think the question must be answered in the negative. The great centre of life is still the cross, and the same banner floats in the mission field. An excellent test of the acceptance of Christian faith is its hymnology. In all the world of Christianity no utterances thrill like the old strain, that fill every part. I would, therefore, have it understood that the Church's best work is to preach Christ crucified."

When this paper was finished, which it was within the prescribed half hour, the Council manifested its appreciation of its contents by long and enthusiastic applause.

The Rev. A. A. Hodge, D.D., followed with another paper on the same subject, after the reading of which Dr. Ormiston, of New York, led in a prayer of thanksgiving.

Dr. Witherspoon followed with a paper on "Future Retribution." He said: "In approaching the subject of future retribution we find ourselves confronted with certain facts which seem worthy of a preliminary consideration. In favour of what is commonly known as the orthodox doctrine, which postulates the absolute endlessness of the state of the lost, stands the almost unbroken testimony of the Church of God for eighteen centuries—a testimony borne with singular unanimity by the witnessing Church, which is the 'pillar and ground of the truth,' through all its successive stages, Apostolic, Primitive, Catholic and Reformed, a testimony expressed through official symbols, through versions of the sacred Scriptures, both ancient and modern, through commentaries, homilies and didactic treatises—in a word, through the whole current of literature, exegetical, dogmatic, homiletic and devotional—a testimony at once so voluminous and so explicit that, if it were now proposed to abandon the orthodox view and give unambiguous expression to any other than has been suggested, every creed of Christendom would need to be altered, every version of the Scriptures amended, every commentary and treatise in theology in part re-written, every lexicon which treats of the original words under which the doctrine of future punishment is inculcated would require to be revised, and the great mass of Christian poetry, oratory, history and philosophy expurgated. While such has been the attitude of Christ's witnessing Church in the past towards this doctrine, it is evident that at present a strong popular current is setting against it. The orthodox doctrine is caricatured in prose and travestied in verse. Its advocates are stigmatized as 'pharisees,' 'dogmatists,' 'friends of everlasting punishment,' etc. And yet the very violence of declamation to which the opponents of orthodox doctrine resort, their substitution in such large measure of mere invective for argument, and of passionate appeals to human sympathy for critical and patient inquiry, leave it at least questionable if their opposition be not of the offspring of passion rather than of reason, the outgrowth of a sentiment rather than of a conviction based on exhaustive and impartial research.

"The moral weight of the opposition is greatly lessened by certain facts which can be designated, namely, that the few authorities in the early Church to which it appeals, including Origen and some of his disciples, were not only un-sound upon many points of Christian dogma, but were confessedly Neo-Platonists, seduced into a renunciation of the Christian doctrine of final retribution by the charms of the Pagan doctrine of metempsychosis; that the present leaders of the opposition are almost without exception latitudinarian in doctrine, lax in their views of inspiration, and that the influence of their writings has been due, in a great measure, to their appeal to the maudlin sentimentalism of the day, which revolts at the thought of capital punishment, and, in a great measure, at penal suffering of every kind; which looks upon sin rather as a misfortune to be pined, or, at most, a disease to be healed, than as a crime to be visited with such condign punishment as shall be at once an expres-

sion of the divine holiness and a safeguard for righteousness throughout the universe of God."

The speaker then proceeded to shew the proper meaning of the Greek word translated eternity, and how it is often given. Concluding, he said: "To shrink from an explicit testimony to the endlessness of future punishment is to imperil the souls of our fellow-men. If men can be persuaded, nay, if they are even encouraged to a faint hope that the period of probation does not end with death, that further offers of salvation will be made to them in that after-world, they will adventure all upon that hope, and postpone to a future life the interests and claims of religion. Beyond lie the ages and ages, and celestial glory, and sure of heaven at last men will indulge in sin to their hearts' content. A solemn responsibility, therefore, rests upon the Church of God. She must bear testimony to this doctrine. Unpopular it may be, painful it must be, but she must, through her creeds and symbols, through her pulpits and ministries, bear her testimony to the truth of this doctrine. She cannot allow liberty upon this point. She may be accused of bigotry, of dogmatism, but there is no other course for her to pursue. The principles involved are too great. For myself, fathers and brethren, impressed by the momentousness of this issue, I could ask no higher favour than that these feeble words of mine, falling like a faint key-note upon the ears of this great convocation, should cause it to arise like a giant in its might, and send forth from out this bannered hall a bugle blast that, echoing from shore to shore, shall tell to all the world that one great division at least of the army of Christ holds, and, by God's help, means to hold the same redoubts of truth that have been pressed by the feet of God's veterans in all history of the Church."

Then followed a discussion on Dr. Van Zandt's paper on "Creeds and Confessions." In order to follow the course of the remarks offered it may be necessary to give a short outline of what had been said on the previous day in the consideration of Professor Flint's paper on "Agnosticism." On that occasion Rev. George D. Armstrong, D.D., of Norfolk, Va., the first speaker, while complimenting the paper of Professor Flint, protested against the doctrine advanced in that part of it in which its author, speaking of the means for preventing the propagation of error growing out of the spirit of inquiry abroad in the world, spoke in a way which might be termed sneering of Church discipline as a means of checking the evil. He (Prof. Flint) seemed to be in sympathy with those who claimed the right to teach doctrines contrary to the Confession of the Church to which they belonged, and to do this within the pale of the Church, and who complained of being persecuted and martyred because, by means of Church discipline, the Church sought to prevent this. The speaker (Dr. Armstrong) held that it had always been the wisdom of the Presbyterian Church that she knew what her creed was and that, as a body of witnesses, her members stood shoulder to shoulder. If there was anything upon which, before God, they had prided themselves it was the particularity with which they had universally held to their creed. When a teacher of God's truth came to entertain opinions which he knew were contrary to the Confession of Faith of the Church to which he belonged and taught those opinions publicly, it was neither honourable nor honest for him to hold fast to the certificate of the Church to his orthodoxy. He could not honestly and honourably remain in the Church while teaching doctrines which its members did not believe, but abhorred.

Rev. Dr. Boggs, of Memphis, followed. After expressing his sense of the pleasure and profit he had derived from hearing the paper of Professor Flint, he took issue with that statement of it which spoke of the unexpected discoveries in science that the future had in store for the Church. The Reformed Churches holding the Presbyterian faith were ready to say that history proves that all the great discoveries of science are behind, not before us; that in this respect the science of theology is allied closely to that of astronomy, and not to that of geology. Unless a teacher faces the future with something of this belief he is sure to evince something of an eccentric determination that would bring him out of the line of truth. Speaking for the humble branch of the Church which he represented, he said its members were strict constructionists, and held it as a point of honour among men, that when a teacher in the Church departed in any important particular from the Confession of Faith, his duty was to come forth like a man, declare that he could no longer accept that faith as he had signed it, and state his views. He could only stay within the Church by its express permission.

Principal G. M. Grant, D.D., of Canada, remarked that the principles laid down in the paper of Professor Flint were concurred in by himself. He referred to the declaration that the Church had sought to meet questions of scholarship by the exercise of discipline, instead of by a wider scholarship and a more fearless thought, was the true friend of Agnosticism. By such a course men were brought to think that the Church was afraid to meet disputants on the platform of free discussion and at once drew their own conclusion. He also agreed with the Professor in the position that if the Church took the position that the Westminster Confession was final and unalterable, it erred. By doing so it placed it on the same platform with the Bible, and it became idolatrous. He accepted the position assumed in one of the papers, that creeds are not made, but grow, and in that connection suggested the query, how can there be growth if the condition of liberty is not allowed? He believed that no true minister of Christ should secede from the Church if he believed himself faithful to the One to whom he took his ordination vows, the Head of the Church. If such a one had erred widely, he should not be charged with dishonour when he had acted honestly.

Rev. Henry Wallis Smith, of Scotland, said that he rose to speak, as one who, feeling bound by the Confession which he had signed, would remain in the Church to which he belonged only so long as he felt that he could honestly stand by and defend that Confession. He regretted that anyone should have imagined that Prof. Flint designed to indulge in anything like a sneer at the exercise of discipline by the Church. Anyone who knew how nobly that gentleman had stood up for the Westminster Confession knew that he

would be the last man to express any such sentiment. If he had intended to take any such attitude he would have expressed himself very distinctly and unequivocally. What Professor Flint had said was, that the mere exercise of discipline was not an adequate means of replying to an heretical error. He believed that the Westminster Confession was a safe starting point, whence we could go forth and discuss most effectively those difficult theological questions which the criticism and the philosophy of the day were pressing before us. From that position we could without fear follow that great law of conservative development which had always been manifested in the Christian Church. We had been directed by our Master to search the Scriptures, and he, the speaker, believed that the Scriptures contained depths of meaning which these nineteen centuries had failed to detect.

Principal Caven, of Toronto, Canada, spoke of the fact that much confusion had often been unnecessarily produced by confounding theology and Biblical scholarship. He thought it a blunder to bring up the subject of progressing theology in connection with the question of discipline and of how a Church should treat error. A most serious question for the Presbyterian Church was, he thought, whether we were to expect such progress in theology—that is, in dogma—as would necessitate the reconsideration of the question whether the Church would be obliged to discipline those who go far astray after dogma. His conviction was that the province of literature is distinct from the province of discipline and is not the progress of the Church; that it was the duty of eminent teachers in the Church to counteract Agnosticism and other forms of speculative literature.

Rev. John DeWitt, D.D., of Philadelphia, said that he did not know that their Church provides any place for a man to propound his doubts; but of this he was assured, that since he has asserted that he sincerely receives and adopts the Confession of Faith, as containing a system of doctrine taught in the sacred Scriptures, the place for him to propound his doubts upon that question is not his place in the pulpit or in any position in which he assumes to be a teacher. When he is weak in the faith (and there are times when all may be weak in the faith), he is not to go into doubtful disputations. Whatever comes out of this Council, he hoped it might provide some way in which our Church could be so broadened as to permit discussion upon the very points which are subscribed previous to that discussion being brought into judicatories in the way of discipline, but he was clear that whenever anyone as a teacher does propound theories on the subject of the Confession, contrary to his subscription, it is not only the privilege, but the duty of the Church to proceed to the exercise of discipline.

The discussion which followed on Creeds was virtually a continuation of this one on Prof. Flint's paper.

Professor Sloane, of Alleghany, spoke first. The Rev. James Nish, missionary from the New Hebrides, was greatly in favour of the simplification and unification of the different Presbyterian subordinate standards.

Rev. Donald McKae, D.D., of St. John, New Brunswick, announced himself in sympathy with that honoured missionary from the New Hebrides, who desired to see a movement in favour of the simplicity and unification of creeds. He believed that this end would be attained, and, as the reasons for this belief, mentioned that we lived in an age which had at last dared to undertake a revision of our time-honoured Scriptures. He believed that God's truth was such that progress in one direction involved progress in another. He suggested that not only could something be done in the way of revision, but also something in the way of abbreviation.

Rev. Robert F. Burns, D.D., Halifax, N.S.—"I would not have attempted to address you, Mr. Chairman, but for the fact that two respected members of the delegation from Canada yesterday, in discussing the subject then under discussion, and which has run over until to-day, propounded views which have also been presented by a third representative this morning who comes from a part of the Dominion from which I come, away down by the Atlantic. I have found that others of the delegation have been asked whether the sentiments just expressed were the views of our delegation; whether they were the views of a majority of our Church; and when the query was put to me I certainly could give but one answer, and that was that they were not. I felt yesterday, when listening to the remarks of Dr. DeWitt of this city, that that gentleman had struck the nail on the head. I felt that my beloved Brother—and no one loves him with his great heart more than I do—Principal Grant, did speak unadvisedly with his lips. I do hope that the remarks of our distinguished friend Dr. DeWitt, will strike him with such force as to make an impression upon him without breaking his head, and when my dear brother from St. John—Dr. McKae—ran in the same groove I began to tremble a little, not exactly for the safety of the Ark of God, but to feel a little nonplussed. Although three out of the eighteen gentlemen on that part of the world have spoken thus, I do not know of any others of the number who endorse their views. We believe in a creed. We believe in our own creed, and we believe in it just as it is. There may be differences of opinion, just as there are among yourselves, as to the particular modes of subscription, some favouring an acceptance of the general system of doctrine, while others hold to the out-and-out literal subscription to it all. But when I hear some one speak about a shortening of creeds, I am reminded of an instance which I will relate. An individual came up to a brother belonging to a Church that has an elaborate rubric, and who had given a pretty short sermon and said to him, 'Well, I like your sermon.' The brother was pleased with that remark, 'But,' continued the friend who addressed him, 'to be honest with you, I don't like any preaching at all, and I like yours because it is about next to nothing.'

Rev. Principal D. H. McVicar, LL.D., Montreal—"I presume, Mr. President, that the creed of a cannibal is the New Hebrides or elsewhere, when brought into the Christian Church, may be a very short one, and that the creed of the public preacher of the Gospel of Jesus Christ and of the whole Word of God cannot be quite as short as that of the cannibal. Hints have been thrown out, I think, on the

floor of the Council, and they are quite abundant beyond it, that there is a want of freedom in discussing the doctrines of our Church on account of something in our polity. I grant at once there is a limit set to the province of the public preacher. I hold that no man is entitled to go before the people and deliver a message until he is quite sure himself that it is the truth of God. There is a limit for him. But there is no limit set for anyone of the fathers and brothers of this Council in bringing forward for discussion, by overtures in Presbyteries, in Synods and Assemblies, any doctrine which is formulated in our creed. In the Presbytery of Montreal, I would be willing to sit for eight or ten days to hear a man plead for an overture touching the doctrine of the Trinity or any other great doctrine. I suspect, however, that we should send him home fully convinced that he had undertaken a very foolish piece of business in assuming to disturb that doctrine. Yet he is at liberty to bring it up and discuss it to his heart's content. It has been hinted, too, that there is something wrong about creeds. These hints may be wise here or they may be wisely made in Presbytery or Synod, but for one, I should much prefer to see them distinctly formulated as propositions, so as to set forth exactly what it is that these brothers wish, what they demand. If the creed is too long, pray tell me what it is you are going to cut off. If the creed is so diffuse in its texture, pray give me a proposition which you design to substitute for that diffusiveness in a creed which you have had so long. Then I shall have something tangible to consider. But until that is done these mysterious hints (which often conceal far more than they express) do not present anything definite. It is hinted, too, that creeds hinder progress, that our adherence to them is calculated to hinder progress. Now, historically, the evidence is just the reverse of that. The Churches which have had long, concatenated creeds are themselves to-day strong and vigorous. Churches, on the other hand, which have been constantly extemporizing their creeds, have been non-progressive. So that the evidences of history are in favour of greater length in creeds; and I can conceive of no greater advantage to the truth than that this great Council, either to-day or to-morrow, or some other time, should gather up all the accepted truths held by Christendom, and set the stamp of its approval upon them. That alone would shut the mouths of sceptics, and would break the backbone of the argument by which Romanism is accustomed to hold its votaries in thralldom. What we need to do is not to go back in formulating creeds, but to discover the truth, as we reason it out, more fully, and as we are ready to subscribe to it. Progress is not in the direction of disintegration, but rather in the direction of reformation."

The discussion was continued by Drs. Calderwood, Van-Nest, Thos. H. Skinner, D. A. Wallace and others.

Dr. Wm. Reid, of Toronto, said: "I wish to express very cordially my concurrence in the views expressed in the latter part of Dr. Calderwood's remarks. I wish also to correct what seems to be an erroneous impression on the minds of some of our Canadian brethren to the effect that we have begun to go in the direction of an alteration or shortening of the Confession of Faith or of the standards. The Committee on the subject have nothing to do with that whatever. As I understand, all that they propose to do, and all that they are required to do, is to give a report showing a consensus of the Confessions of the several Churches. I have yet to learn that there is the slightest proposal to make any suggestion in regard to a change."

"I would make this further observation, M. Moderator. This Council is a new thing. It is only feeling its way, and in some of the Presbyterian Churches there was some little degree of doubt as to the expediency of entering into this General Council. Of course, being one of the older men, I am not likely to desire change, and I do feel that if at the next meeting of the Council there is any manifestation of a tendency in the direction of an alteration of our old, time-honoured symbols, I think it would be a very great misfortune. I think, too, it would tell against the harmony and prosperity of this Council, and against the great good that may otherwise result from meeting together from time to time and consulting with regard to those practical matters which may promote the good work and the success of the various branches of the great Presbyterian family."

The Report on Creeds from the Committee appointed to draw it up was then read, and was as follows:

Resolved, That a Committee of divines of the various branches of the Reformed and Presbyterian Churches embraced within this Alliance be appointed to reconsider the desirableness of defining the "Consensus of the Reformed Confessions as required by our Constitution" and report at the next meeting of the Council.

Resolved, That the following divines be appointed as such Committee: Principal Dr. Cairns, Chairman, of Edinburgh; Professor Dr. Flint, Professor Dr. Blaikie and Professor Calderwood, of Edinburgh; Professor Dr. Graham, of London; Professor Dr. Watts, of Belfast; Professor Dr. A. A. Hodge, of Princeton, N.J.; Professor Dr. Patterson, of Chicago; Professor Dr. Wilson, of Wilmington, N.C.; Professor Dr. Morris, of Cincinnati, Ohio; Rev. Dr. Cambres, of New York; Rev. Dr. Bomberger, Collegeville, Pa.; Rev. Dr. Dales, of Philadelphia; and Principal Cayen, of Toronto.

During the afternoon sederunt various papers were read on "Evangelistic Work," and in the evening papers were read on "Work Among the Children." Placards were exhibited showing that there were throughout the world 1,504,613 Sabbath school teachers and 12,680,267 scholars.

Wednesday, 29th September. The attendance on all the meetings was larger than on any previous day, and the papers read were of special interest and importance. After an hour and a half had been consumed in the discussion of a question in reference to the admission of the delegates from two Churches, the order of the day was taken up and papers on the "Theology of the Reformed Church" were read by J. T. Van Oosterzee, D.D., of Utrecht, Professor Alexander Mitchell, of St. Andrew's; and by Dr. Thomas Apple, of Lancaster. After the reading of these papers the subject of "Bible Revision" was brought up by Dr. Schaff, and a motion was agreed to recommending the various Churches to take the new edition under consideration as soon as possible

so that the next Council could discuss the whole matter. A rather keen discussion then took place on the papers on "Presbyterianism and Education," which had been read on Monday, especially in reference to the Bible being used in the common schools.

At the afternoon sederunt the Rev. Dr. Bannerman, of Perth, Scotland, read a paper on the "Grounds and Methods of Admission to Sealing Ordinances," the general conclusion reached being that there was a great lack of discipline in the matter, and that too many were admitted to communion who had not even made a profession of faith. The Rev. Dr. Stevenson, of Philadelphia, then read a paper on "Baptism."

Dr. Stevenson's appearance was greeted by applause. His paper was an able consideration of his subject, tracing the use of water as a cleansing element in a spiritual sense through the history of the ancient Egyptians and Hindus and through the Hebrews to the time of Christ, who commanded the apostles to baptize with water. The doctrine of baptismal regeneration, he said, stands upon the manner in which the words of St. John are taken: "Verily, I say unto you except a man be born of water and of the Spirit he shall not enter the kingdom of God." This gives the key to the solution of the question of the meaning and efficiency of the ordinance; baptism by water is the emblem in the visible Church of the baptism of the spirit which is of the spiritual or invisible fellowship with Christ. Dr. Stevenson's views met with hearty appreciation upon the conclusion of his paper. Professor Jonathan Edwards, D.D., LL.D., of Danville, Ky., followed with a paper on "Church Discipline: its Province and Use." He said a great hindrance to discipline is the want of inter-denominational comity, the Churches nullifying the discipline of the others and having no friendly correspondence with each other. He urged upon the delegates to consider that they are brethren, and should have respectful consideration for the discipline of the Churches. In the absence of Professor Leroy J. Halsey, D.D., of Chicago, who was on the programme to read a paper on "Church Discipline," Rev. J. H. A. Bomberger, D.D., Collegeville, Pa., read a paper on "Regeneration."

At the evening meeting there was an immense crowd in the Academy, and another—an overflow one of 1,600—in the Agricultural Hall.

The subject of Sabbath Observance was discussed by Professor William Gregg, D.D., of Toronto, and Rev. Hervey D. Gause, of St. Louis. Hon. W. E. Dodge, of New York, delivered an address on the Temperance Question, and the Rev. Dr. Cuyler, of Brooklyn, read a paper on "Popular Amusements."

In the course of his remarks Dr. Cuyler said that the chaste and decent diversions of a family or its intimate guests in a private parlour, and under the paternal eye, would commonly do no more harm than a game of "blind-man's buff." If there were no other dancing than this, the whole subject would not have called forth any protests of conscience or "deliverances" from the Church. "But there is a popular amusement which involves the promiscuous contact of the sexes in miscellaneous parties and in the ball-room, and this is fraught with terrible peril to purity and to Christian character. It inflames passion. It kindles salacious thoughts. It breeds extravagance in dress, late hours, the spirit of envy, and many other lusts which war against the soul. It promotes self-indulgence, which is a growing bane and curse of the Church. Is the dancing hall a department in the school of Christ? Shall our daughters cease to emulate the example of Dorcas and Lydia, and learn to play the part of the daughter of Herodias? The whole trend of the promiscuous dance is against moral purity and spirituality. The Romish Archbishop of Quebec has prohibited his Church members from engaging in the 'round dance,' which I understand to be a particular style of the dance which is grievously possessed with a devil. If dancing then, like the theatres, is to be taken in the gross, let Christ's followers seek for unquestionable recreations, and make a clean sweep of the whole business."

Thursday, the 30th, was principally devoted to Missions. Nine papers and a dozen or more addresses being given on "How to Win the Heathen to Christianity." The attendance throughout was very large and the interest displayed was all that could be desired. A very lengthy report from the Committee on Foreign Mission Work was read by Dr. Murray Mitchell, and that on American Missions was presented by Dr. W. M. Paxton. In the different papers read and speeches delivered the necessity for united action in mission work was strongly urged. The heathen ought not to be mystified by the differences of opinion existing between the different branches of the Church.

At the afternoon sederunt Dr. Herrick Johnson, of Chicago, read a paper on the "Proper Care, Support, and Training of Candidates for the Ministry." He said the Church ought to be more spiritual, should have a stronger and more profound belief that the call to the ministry is from God, and if it desires the right kind of ministry it ought to pray more for them. The next paper was by Dr. John Marshall Lang, of Glasgow, on "Church Order and Church Life." Among other things he discussed the question, "Is there not a demand for a cultured ministry to deal with the increased culture of the community? Should there not be a mission to the front street as well as the back street? Have you reflected how many lawyers, sharp, shrewd, educated young men, merchants, etc., are out of the Church? These men are repelled by the usual evangelizing means. The means of reaching these is by intellectual appeal. To this end would it not be well to encourage the growth of oratory in the Church, the establishment of pulpits to which cultured, if sceptical, persons would listen with interest and respect." After speaking of the present state of evangelism in Scotland, Dr. Lang said he was in favour of licensing lay preachers to work among the people.

A missionary meeting was held in the evening, and was addressed by missionaries from various parts of the world in speeches of ten minutes each. The mere names of the speakers will give some idea of the interest and variety of the addresses. They were as follow: Rev. Mr. Stout of Japan, Rev. H. L. McKim of China, Rev. N. Sheshadri of India, Rev. Mr. Wright of the Choctaw Indian tribe,

Rev. Mr. Hood of Liberia, Rev. Mr. Constantine of Athens, Rev. Charles Chiniquy, missionary among Roman Catholics; Rev. Mr. Ewing of Egypt, Rev. Mr. Neilson of New Hebrides, Rev. Dr. Mackay of Formosa, and Rev. Mr. Beattie of Syria.

Friday, 1st of October, was the last day of the regular sessions of the Council—those of Saturday being merely to transact some necessary business and say farewell. Almost every prominent delegate stayed till the end, and the attendance generally of the members on all the meetings was most exemplary.

At the morning sederunt the report from the Committee on Continental Churches was, in the absence of the Chairman, presented by Dr. W. G. Blaikie.

The report recited that, owing to the fact that there was no American Convener there had not been as full an opportunity to effect the purpose for which the Committee was appointed as had been desired. The British Section had met, and steps were taken to secure additional means for the ministers of the Waldensian Church. Dr. Lang presented a letter from Rev. Dr. William Robertson appealing for \$30,000. He said this sum could be raised by the insignificant subscription of \$6 each from the five thousand American churches, and he hoped that the amount would be forthcoming. Rev. J. S. McIntosh, of Belfast, read a paper on "Our Relations to the Churches of the European Continent." Mr. McIntosh made a very clear and able presentation of the claims of the struggling Churches on the Continent, and pointed out the best way to increase their strength and usefulness. When he had finished the Chair introduced Rev. Adolph Monod, of Carcassonne, who was unmistakably a Frenchman. He read in an energetic way a paper on "The State of Religion of France." Mr. Monod took a very cheerful view of the possibilities of Presbyterianism in the French Republic, and said there was a kind of pre-established harmony between the new Government and the Synodical Presbyterian institutions of the Reformed Church, so that never before were Protestants in so favourable a situation in France. Rev. A. Bascariet, of Lausanne, followed with a similar paper on Switzerland. He described, in an interesting way, the relations between the Church and State in his country, and spoke hopefully of the future. James McDonald, of Edinburgh, read Rev. Ferdinand Cizar's paper on "The State of Religion in Moravia," and Rev. A. J. Arrighi addressed the Council on "The Free Church of Italy." He said he would like to invite the Council to hold its fourth session in Rome, and by the time it met he hoped the Church would be in possession of St. Peter's, which would hold half of Philadelphia, and of the Vatican with its 11,000 rooms. This excited a great deal of laughter, and the speaker gave way to Rev. Robert Howie, of Glasgow, Henry Day of New York, and Dr. George Smith, of Scotland, who discussed the papers read on "Home Mission Work." Dr. Boggs made some remarks on Dr. Witherpoon's paper on "Future Retribution," which were loudly applauded. Rev. John Jameson, of Madrid, spoke on the Spanish branch, which he said was very small, having only sixteen pastors and five evangelists. Rev. James M. Rodgers, of Londonderry, said he was a "wild Irishman, caught the other day." This introduction created great laughter and Mr. Rodgers went on to describe the condition of the Church in the Emerald Isle. His speech was full of strong points and native Irish wit. He criticised without stint the action of some Protestants in Ireland, and thought milder means should be used to convert the Catholics, who were not fond of "being knocked down and then kicked." He said the motto of the Orangemen was "To hell with the Pope!" a sentiment which he regarded as containing little of the spirit of religion.

Rev. D. J. Macdonnell, of Toronto, Canada, followed in a speech on Temperance, which was extremely liberal, and, according to the Philadelphia "Press," "did not please the audience very much," and was to the following effect: "I wish to say five things about the very excellent treatise given by Mr. Dodge the other evening on a very important practical question—that of temperance, or, rather, that of total abstinence he should have said. Temperance and total abstinence are not synonymous. Some of us think it is a better thing that a man should be trained to self-control—that is, temperance—than that he should be kept from drunkenness by compulsory abstinence, which is the meaning of prohibition. A second thing I would say is this: I think it is fair to distinguish between two kinds of self-denial—self-denial as a law of the daily life on the one hand, and self-denial in the gaining of a specific object in a particular case on the other. Who imagines that Paul did not keep on eating meat when he said: 'If meat make my brother to offend, I will eat no meat?' It was only when it was going to tempt some brother on some particular occasion that Paul felt it necessary to do without the meat."

"I think it wise to distinguish between good liquor and bad; for example, between fermented liquors on the one hand and spirituous liquors on the other. I think it wise to distinguish, according to the testimony of medical men competent to testify, between fermented liquors, which have one sort of effect, and spirituous liquors, which have another sort of effect on the human system. And, moreover, I think it wise to distinguish between good wine on the one hand and poison on the other."

"I think we should consider whether positive institutions for the promotion of temperance are not better than mere prohibition. By positive institutions I mean such things as coffee-houses and things associated with coffee-houses, where you give men good things to eat and drink—and I don't object if you give them lager beer along with their coffee; I do not personally object to that, but, I maintain, in the long run more good will be done by these positive counteracting agents than merely by the cry of prohibition. In other words, I believe, with Paul, we are to overcome evil with good, not simply with denouncing the evil."

The afternoon session was but poorly attended. Papers were read by Dr. Mitchell on the "Discederata of Presbyterian History"; by Dr. Breed on the "Diffusion of Presbyterian Literature"; by Mr. Nish on "Church Work in Australia"; by Dr. Halfield on "Revivals in Religion";

and by Dr. Steele, of Philadelphia, on "Personal Religion."

In the evening the crowd was very great, necessitating an overflow meeting in Horticultural Hall.

The first speaker was Rev. Justus Em. Szalatnay, of Velim, Bohemia. Dr. Prime at his request apologized for his bad English, but Mr. Szalatnay got along very nicely, not only making himself understood, but heard. He was followed by the Rev. Fritz Fliedner, of Madrid, and Professor Emilio Comba, of Florence. Rev. Leonard Anet, of Brussels, Belgium, read a paper on "Romanism and the School Question." Mr. Fieldner, of Madrid, spoke with a strong German accent. He said if the Presbyterians of the world would visit Spain, as they did Italy and France, that country would get more than fifteen minutes here.

The closing meeting on Saturday, which was from 9.30 a.m. to 2.56 p.m., disposed of a very great amount of necessary business. A Committee of Arrangements for next meeting of Council was appointed. Other committees were named and instructions given them. Various votes of thanks were passed, and then this most interesting, important, and in many respects brilliant series of meetings was brought to a close by a farewell speech from Dr. Dickey, responded to by Dr. Calderwood in appropriate and eloquent terms, to something like the following effect: "Those of us who came here as friends return to our familiar spheres still more closely bound together in the ties of Christian affection than we were when we started, and those of us who have met with our fathers and brethren as strangers, return now not entire strangers, but having formed such attachments to these friends, that we carry home with us new interests and new bonds, having found in the centres of Christian sympathy a love toward which we shall be found, time by time, both in the secret of our closet and in the midst of our public worship, to raise our most earnest supplication. We will look back upon all the proceedings of the Council with gratitude to God for the evidences we have had that as a Council we are most thoroughly and earnestly united in our adhesion to the faith, bowing with all reverence before our God, to make acknowledgment of His divine sovereignty and with all gratitude to acknowledge the wealth of the Spirit's power."

MINISTERS AND CHURCHES.

A CALL from Matilda congregation, Brockville Presbytery, to Rev. R. Watt, has not been accepted.

At the meeting of the Presbytery of Saugeen held on the 30th ult., the question known as the "Organ Question" of the Durham congregation came up. The matter was not finally disposed of, but the facts elicited from the congregation, who were at the bar of the Presbytery, allow the hope to be entertained that a happy solution of the difficulty will soon be reached. In the meantime, the Presbytery appointed a commission consisting of Messrs. Fraser, Straith and Murdoch, to meet with the congregation on Wednesday, the 20th of October, at 2 p.m., in order, if possible, to conclude the matter before the next meeting of Presbytery.

The soiree held in the Presbyterian church, 22nd ult., at Roseneath, was in every way as good a success as could reasonably be looked for. A large crowd assembled on the Agricultural Grounds in the afternoon, and after dealing to the satisfaction of everybody the good things of a very nicely laid and sumptuous table, the party repaired for the evening to the church, where excellent addresses were delivered by Rev. Messrs. Brooking of Alderville, Sutherland of Percy, Buchanan of Fenella, and the Pastor, Mr. McWilliam. During the evening the audience were delightfully entertained by music from the Fenella choir. Although admission was not high, the proceeds amounted to \$51.

We have received a circular intimating that Miss Kay had been again deputed to visit Toronto and adjacent districts, in the interests of Knox Church, Port Sydney, Muskoka, for which she received certain contributions last winter. The church is now raised, roofed, seated and occupied, but it is neither plastered, painted, nor furnished with a stove. Miss Kay comes to ask friends to kindly help in this additional work. She wants \$190 in order to finish the building and free it from debt. We bespeak for her a friendly reception, and as liberal a response as possible. All sums received, either by Miss Kay or by Mr. J. T. Boyd, at the Bible Depository, 102 Yonge Street, will be acknowledged in THE PRESBYTERIAN.

THE Sabbath school in connection with St. Andrew's Church, Sonya, held their anniversary on the 24th ult. The weather was favourable, and a good time was enjoyed. Tea was served at 3 p.m. After the wants of the inner man had been supplied, eloquent addresses were delivered by Rev. Mr. Billings, of Seagrave; Rev. Mr. McKinnon, of Manilla; Rev. Mr. Hastie, of Lindsay; and Rev. A. Currie, resident minister. Great credit is due to the teachers of the Sabbath school for the good way in which they conduct the

school. In the evening a social was held in the church, when a good time was enjoyed by the young people of the school. Music was furnished by an efficient choir. The proceeds of the anniversary and social are to be devoted to obtaining books and prizes for the school.

THE Rev. Mr. Stewart, of Clinton, was on his recent return from his marriage tour, very agreeably "surprised" by a large number of the members and adherents coming to the house of Mr. George Glasgow, where Mr. and Mrs. Stewart are at present, and presenting a very kind and encouraging address, accompanied with a purse containing \$200 in gold. After receiving the address and purse, the reverend gentleman made a brief, neat and appropriate reply, expressive of his feelings at thus being taken by surprise, and thankfulness for the generosity of his congregation, and hoped that he, together with his partner, whom, as a stranger, he had brought amongst them, would mutually aid one another in every good word and work. Mrs. Stewart was then severally introduced to all present; refreshments, which had been abundantly provided by the party, following, a pleasant time was spent in mutual intercourse, all being brought to a close by the singing of the doxology by these present, and prayer by the pastor.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Knox Church, Owen Sound, on the 21st and 22nd ult. The records of the various sessions were presented for examination, and those not forward were ordered to be presented at next meeting. The Home Mission report occupied considerable time, as all the reports of the committee appointed to attend to financial matters in the mission stations were given in connection with it. The reports were all satisfactory, and shewed that much success had attended the labours of our missionaries in the different fields. Application was made by Wiarton and Sarawak and North Keppel to have ordained missionaries sent to them for two years. The Presbytery agreed to the proposal, and the Convener of the Presbytery's Home Mission Committee was instructed to make application to the Central Committee for missionaries as requested. It was found that all money obligations had been met in Crawford, Johnson and Daywood, Sarawak and Keppel, and Euphrasia and Holland. The grants promised to Wiarton and Lion's Head will be required to make up the deficiency. Rev. Mr. Colter reported that he had moderated in a call to Euphrasia and Holland in favour of Rev. James J. McLaren. The call was signed by 98 communicants and 41 adherents, and was hearty and unanimous. It was sustained and ordered to be put into Mr. McLaren's hands, with notice that an answer be returned to the Clerk in thirty days, and if the call be accepted, the Moderator is instructed to present him subjects for examination at the next ordinary meeting. The Presbytery also agreed to apply to the Home Mission Committee for a supplement of \$200 for Euphrasia and Holland, application to be made for a supplement of \$75 to Kilsyth, North Derby, and Cruickshank, also \$100 to Knox Church, Sydenham. Leave was granted to Meaford congregation to change the mortgage on their church to one bearing a less rate of interest. The committees appointed to visit Lion's Head and Wiarton, reported that they had fulfilled their duties—that steps were being taken to elect elders in Lion's Head, and Messrs. Paterson and Sims had been elected elders in Wiarton congregation. The reports were received and Rev. Mr. McLennan was appointed to visit these stations, ordain the elders elect, and dispense the sacrament of the Lord's supper on the 10th Oct. next in Wiarton Church. Messrs. Somerville, Scott and Harkness were appointed to make arrangements, if possible, with Mr. Forrest to supply Johnson and Daywood during the winter, and failing him to get other supply suitable. A letter of complaint from the Bruce Presbytery was read, against erecting Crawford as a station without giving notice to that Presbytery. Messrs. Somerville, Cameron, Rodgers and Dewar, were appointed a Committee to frame an answer to the complaint of the Bruce Presbytery. Mr. Mordy reported that the Committee on Sabbath School Examination recommended that the scheme of the Assembly's Sabbath School Committee be adopted and made general throughout the bounds of the Presbytery. Report received and recommendation adopted. Messrs. McDermid, McKenzie and McDonald were appointed as the Presbytery's

Sabbath School Committee. Messrs. Rodgers, Colter and Clark, a Committee on the State of Religion. An Examining Committee was also appointed. Messrs. Henderson, McKibbin, Sinclair and Stalker, students in Divinity, doing mission work within the bounds of the Presbytery, appeared and read discourses. Their examination was sustained, and the clerk instructed to give them papers to that effect. Mr. D. McLean was called on to read a discourse, but did not put in an appearance. The Clerk was instructed to report the fact to Principal Grant of Queen's College, of which he is a student. The Presbytery decided that all students within the bounds, if not able to appear personally, shall lodge their discourse in the hands of the Clerk before leaving.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday, Sept. 28th, at eleven a.m., and sat, with intermissions, till half-past ten in the forenoon of Wednesday. Besides the members, numbering thirteen ministers and nine elders, there was a large attendance of commissioners of congregations interested in the proceedings, of which the most important part will be here noted. Mr. Cochrane, Moderator of the session of Second Innisfil, laid on the table a call from that congregation, and report of the moderation. The call, signed by ninety-one members and fifty-seven adherents, and accompanied with a guarantee of \$700 stipend, and manse, was addressed to Mr. John K. Baillie, a graduate of the Presbyterian College of Montreal. This congregation, which is an offshoot from that of Central Church, Craigvale and Lefroy, was organized by the Presbytery as a separate charge, on Oct. 27th, 1879, and since then has worshipped, one part of the congregation in a hall at Churchill, and the part in a school-house at some distance west of Craigvale. Mr. Baillie has supplied the congregation since April with so much satisfaction to the people that they desired the closer and more permanent relation of the pastorate to be established between him and themselves, and accordingly called him. The original congregation has regarded the selection of the places mentioned as sites for public worship to be at variance with its interests, and has made several efforts to induce the Presbytery to disapprove of these sites, but the court has felt itself unable to interfere in the matter. So much explanation is necessary. After the call was read and commissioners heard and removed, a motion was made and seconded to sustain it as a regular Gospel call. A petition at this stage was presented from the congregations of Central church, Craigvale and Lefroy, praying: (1) That the induction of a pastor to the charge of Second Innisfil be deferred until Second Innisfil shall have chosen a permanent site or sites for public worship; (2) That Second Innisfil choose locations for public worship at such distance from Craigvale, Lefroy and Central churches that the one pastoral charge shall not injuriously affect the other; and (3) that Second Innisfil should not be allowed a settled pastor while they hold public worship in Churchill and in the ninth concession hall. Commissioners were heard in support of the petition. The Presbytery agreed, "That while sympathizing with the Innisfil congregations in the peculiarly difficult and delicate relations in which they are at present placed, and while reserving to itself all rights as to the future location of a building or buildings, the Presbytery finds itself unable to grant the prayer of the petition." Mr. McConnell protested in his own name and in the name of his congregation, and appealed to the Synod of Toronto and Kingston. The Presbytery resolved, notwithstanding, to proceed with the call from Second Innisfil, and having sustained the call, agreed to meet at Churchill, on Tuesday, Oct. 12th, at one p.m., for the trials and examination of Mr. Baillie, and, should these be sustained, for his ordination and induction to the pastoral charge of Second Innisfil congregation. Dr. Fraser was appointed to preside at the services, Mr. Panton to preach, Mr. Cochrane to address the minister, and Mr. Acheson the people. The rearrangement of some of the congregations in the bounds has for some time engaged the anxious consideration of the Presbytery. On April 20th a decision was come to, uniting First West Gwillimbury (Bondhead) and Cookstown into one charge, and leaving First and Second Tecumseth and Adjala united as formerly. Some of the congregations desired other arrangements, and asked the Presbytery to reconsider the finding of 20th April. The Presbytery agreed, and cited the congregations interested to appear on 28th

OUR YOUNG FOLKS.

THEY DIDN'T THINK.

Once a trap was baited
With a piece of cheese,
It tickled so a little mouse
It almost made him sneeze.
An old rat said, "There's danger;
Be careful where you go!"
"Nonsense!" said the other;
"I don't think you know!"
So he walked in boldly;
Nobody in sight;
First he took a nibble,
Then he took a bite;
Close the trap together
Snapped as quick as wink,
Catching mousey fast there,
'Cause he didn't think.

Once a little turkey,
Fond of her own way,
Wouldn't ask the old ones
Where to go or stay.
She said, "I'm not a baby;
Here I am half grown;
Surely I am big enough
To run about alone!"
Off she went, but somebody,
Hiding, saw her pass;
Soon like snow her feathers
Covered all the grass;
So she made a supper
For a sly young mink,
'Cause she was so headstrong
That she wouldn't think.

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor.
"No, no," said the mother,
"You must stay with me;
Little birds are safest
Sitting in a tree."
"I don't care," said robin,
And gave his tail a fling,
"I don't think the old folks
Know quite every thing."
Down he flew, and Kitty seized him
Before he'd time to blink,
"O!" he cried, "I'm sorry,
But I didn't think."

Now, my little children,
You who read this song,
Don't you see what trouble
Comes of thinking wrong?
And can't you take a warning
From their dreadful fate,
Who began their thinking
When it was too late?
Don't think there's always safety
Where no danger shews;
Don't suppose you know more
Than anybody knows;
But when you're warned of ruin
Pause upon the brink,
And don't go under headlong,
'Cause you didn't think. —Phoebe Cary.

THE HUNTER'S TALE.

"I HAVE had many narrow escapes and have seen some strange things. I can now recall one, when I was hunting beaver, just as the ice began to break up, and on one of the farthest, wildest lakes I ever visited. I calculated there could be no human being nearer than one hundred miles. I was pushing my canoe along the loose ice one cold day, when just round a point that projected into the lake I heard something walking through the ice. It made so much noise and stepped so regularly that I felt sure it must be a moose. I got my rifle ready and held it cocked in one hand, while I pushed the canoe with the other. Slowly and carefully I rounded the point, when, what was my astonishment to see, not a moose, but a man, wading in the water—the ice-water! He had nothing on his head or feet, and his clothes were torn almost off his limbs. He was walking, gesticulating with his hands and talking to himself. He seemed to be wasted to a skeleton. With great difficulty I got him in my canoe; when I landed I made up a fire and got him some hot tea and food. He had

a bone of some animal in his bosom, which he gnawed almost to nothing. He was nearly frozen, and quieted down and soon fell asleep. I nursed him like an infant. With great difficulty, and in a roundabout way, I found out the name of the town from which he came. Slowly and carefully I got along, around falls and over portages, keeping a resolute watch on him lest he should escape from me into the forest. At length, after nearly a week's travel, I reached the village where I supposed he lived. I found the whole of the community under deep excitement, and more than a hundred men were scattered in the woods and on the mountains, seeking for my crazy companion, for they had learned that he had wandered into the woods. It had been agreed upon that if he was found the bells were to be rung and guns fired, and as soon as I landed a shout was raised, his friends rushed to him, the bells broke out in loud notes and guns were fired; and the report echoed again and again in the forest and on the mountains, till every seeker knew that the lost one was found.

"How many times I had to tell the story over! I never saw people so crazy with joy, for the man was of the first and best families, and they hoped his insanity would be but temporary, as I afterwards learned it was. How they feasted me, and when I came away loaded my canoe with provisions and clothing and everything for my comfort! It was a time and place of wonderful joy. They seemed to forget everybody else, and think only of the poor man whom I had brought back."

The old hunter ceased, and I said: "Does not this make you think of the fifteenth chapter of Luke, where the man lost one sheep, left all the rest in the wilderness and went after it, and when he found it he called his neighbours and friends together to rejoice with him? 'Likewise joy shall be in heaven over one sinner that repenteth.'"

TO-MORROW.

"To-morrow never comes!"
Said my little child one day,
"To-morrow is so long to wait,
So very far away."

"To-morrow never comes!"
I've thought it o'er and o'er,
To-day is all that we can claim,
We must not look for more.

"To-morrow never comes!"
Although, before our face,
The shadow of another day
Is always on our race.

But when we try to overtake,
We find the shadows flown,
And then it is to-day again
And our to-morrow's gone.

We have a little space
Dealt out, in which we may
Do all our work for God and heaven,
And that is called to-day.

O! why then should I wait
For time which may not be?
To-day will come again in turn,
But may not come to me.

Lord! make me strong and wise;
And let me not delay
To do the work Thou sendest me,
While it is yet to-day.

HOW LOVE REMOVED A MOUNTAIN.

"MAMMA," said Arthur, "how can faith remove mountains?"
"I will tell you how love once removed a

mountain," said his mother, "and then you will perhaps understand what is now puzzling you:

"More than a hundred and twenty years ago there was born in an old castle on the shores of the Pentland Firth, in the far north of Scotland, a boy, who, when he grew up, became a very useful man. His mother was one of a noble family, and he inherited a title himself. He was Sir John Sinclair, but far better than titles and wealth, was the training the mother gave to her son. She taught him—for his father died when he was young—how to manage wisely his estates; and as he grew up he showed that he did not intend to live a selfish, luxurious life, but to do his best for his neighbours and his country. At that time good roads were very much needed, even in the more busy parts of England; and in the north of Scotland, where the inhabitants were few, and for the most part poor, the roads were often very bad.

One day a neighbour asked Sir John when he would make a road over Ben Cheilt—a large mountain which interfered much with freedom of travelling in Caithness. He was not prepared to begin a road over Ben Cheilt just then, but the time came soon after. He went to London on a visit, and there saw a young lady whom he wished to marry, but when he asked her to go with him to Caithness she shook her head. She liked Sir John; but in those days of slow travelling and dear postage the distance between Thurso and London seemed immense, and Miss Maitland could not make up her mind to go so far from home. However, she did not altogether refuse him, and he went back to Thurso, resolved that the big mountain, Ben Cheilt, should no longer stand in the way of a direct road to the south. He surveyed it carefully, made up his mind what to do, and then sent out over the country for all the men that could be got to help him. One summer's morning, at early dawn, one thousand two hundred and sixty men assembled under his command, and by nightfall the old bridle-track was made into a carriage-road. Before he could go south again, a gentleman who had just been travelling in Scotland, carried to Miss Maitland the story of Sir John's road-making, and all his other improvements, and she was so much pleased that she determined to reward him in the way he wished. They were married soon afterwards.

"That was not Sir John's only effort. He lived to be an old man, to do a great deal for Scotland, and to be much respected. And now, Arthur, you see how love can remove mountains."

"He didn't remove it, mamma; he only made a way over it," said Arthur.

"And what more was needed?" answered his mamma. "God does not take mountains out of our way altogether, in this world, my dear; but if we love and trust Him He will give us the strength and patience to make a way over them; and that is better. 'Who art thou, O, great mountain? Before Zerubabel thou shalt become a plain' (Zech. iv. 7)."

No rank can shield us from the impartiality of death.

THE Financial Association OF ONTARIO.

Dividend No. 3.

NOTICE IS HEREBY GIVEN that a DIVIDEND at the rate of EIGHT PER CENT.

per annum, on both the PREFERENCE and ORDINARY STOCKS of the Company, for the quarter ended 30th SEPTEMBER has been declared, and that the same will be payable on the 28th inst.

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GOLDEN HOURS will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

I have been asked to get out a paper at a lower price, which would be better adapted for INFANT CLASSES. EARLY DAYS will be published fortnightly for 1880 in response to this request. It will be beautifully illustrated; and cannot fail to be in great demand amongst the young folks.

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The Rev. WM. INGLIS has kindly consented to take charge of these papers, which will be a guarantee that they may be safely placed in the hands of the "Children of the Church."

REDUCTION IN PRICES FOR 1880.

Please note the following rates for next year:

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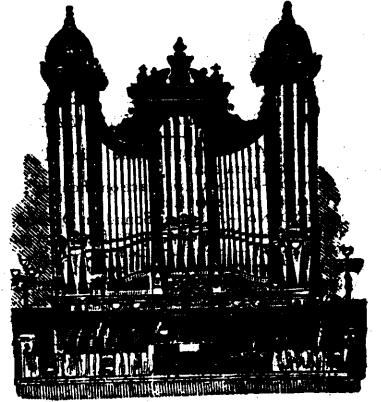
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MEETINGS OF PRESBYTERY.

- WHITBY.—At Whitby, on the third Tuesday of October, at eleven a.m.
TORONTO.—In the usual place on the first Tuesday of November, at eleven a.m.
OWEN SOUND.—At Owen Sound, in Division street Church, on 16th November, at half-past ten p.m.

Change of Firm.

The undersigned respectfully announces that he has this day retired from the General Wholesale Jobbing Trade at Toronto and Montreal.

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