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## NOTES OF THE WEEK.

OUR Belfast contemporary, the "Witness," remarks:—There is now, it is said, every likelihood that the Rev. Dr. W. M. Taylor, of New York, may be induced to accept a call to St. John's Wood Church, London, as successor to Rev. Dr. Drummond, now of Glasgow.

REV. WILLIAM H. H. MURRAY, of Boston, editor and publisher of the "Golden Rule," is visiting in California; and many construe his absence as a flight. Mr. Murray's difficulties arose chiefly out of a newspaper enterprise which made large and frequent demands on his means.

WE notice that Mr. Kerr, who has lately been connected with the London & Lancashire Life Insurance Company has transferred his services to the "Reliance Mutual" of London, England. The Reliance is among the oldest and strongest of English companies and having lately reduced their rates are likely to do a large business in the Dominion.

THE Rev. Dr. Crosby expresses, in the "Christian at Work," his protest against the nude in art. "God has clearly shown us," he says, "that the human body is to be covered. Art comes forward and declares in direct opposition to God that the human body shall be stark naked. Christians leave God and follow art. Then when we tell these Christians that they are aiding vice, they ridicule our verdancy, and call on the world of culture to join them in the laugh."

IT is worth while to call attention to the progress of Christianity in Japan during the last seven years. There are now 43 Protestant churches in the country, with a membership of 1,500; 54 Sunday schools, with 2,000 scholars; 3 theological schools, with 175 students; 81 missionaries, 93 native assistants, 10 native pastors, and 150 preaching places. Much of the work done in the Empire has thus far been of a preparatory character; but the results have been very gratifying, and there is no doubt that they will be more so in the future.

THE Ultramontanes in Belgium are coming into open collision with the government in the matter of elementary education. The bishops have published a collective pastoral letter condemning the new school law, and commanding all Catholic parents not to send their children to the reformed schools, nor to participate in any way in its execution. They wind up their

letter, after stating that all the resources which the Catholics possess must be devoted to the creation of Catholic schools in opposition to the public schools, with the old crusaders' cry, *Dieu le veut!*

THE death of Mr. McLeod, one of the representatives for Cape Breton in the House of Commons, was not unexpected. He had been long ill with consumption, and it was predicted by many last session that he would not return to Ottawa again. Unfortunately, this prediction has proven to be but too true. Mr. McLeod was the eldest son of the Rev. Hugh McLeod, D.D., minister of Sydney and one of the ex-Moderators of the General Assembly of the Presbyterian Church in Canada. He was born in the parish of Logie-Easter, Ross-shire, Scotland, of which his father was then minister.

THE Paris "Transcript" says: "Always Ready," presumably a Presbyterian himself, has adopted the Anglo-Israel theory in its fulness, and is now writing a series of letters in support of that theory to the CANADA PRESBYTERIAN. Whatever may be thought regarding the soundness of this comparatively recent but extending belief, there is no question as to the interest which surrounds its discussion, abounding as it does with at least very striking coincidences. 'Always Ready' presents his case well, and if it should after all turn out to be 'a rousing whid,' he is, to his own satisfaction at all events, 'nailin' wi' Scripture' as he goes along."

REFERRING to Dr. Topp, of this city, who is at present in Europe, the Elgin "Courant" of a recent date says: "This respected clergyman preached in the Free High Church, of which he was formerly minister, on Sabbath forenoon last. The church was very full, a number having to be accommodated in the passages. The rev. doctor took for his text Psalm lxxii. 17, from which he delivered an excellent and most effective discourse. Dr. Topp is a great favourite in Elgin, and it must have been exceedingly gratifying to his numerous friends and well-wishers in this district to have such an evidence as was afforded on Sabbath last that, notwithstanding his long ministry and many labours both at home and abroad, his mental eye is not yet dim nor his natural strength abated."

IT is just about time that people should cease amusing and entertaining themselves and others under cover of giving extra attention to religion. We have now before us a poster which, while bearing unmistakeable marks of authenticity, would be in good place as a keen satire on the religious summer gatherings so much in vogue at present. When so-called religious services get to be of such a nature as to necessitate or encourage Sabbath breaking it is time to enquire whether they ought not to be abolished. The advertisement to which we refer invites all and sundry to an "Evangelical Camp Meeting" at a certain place in Ontario, describing it as "the attractive spot of the season for pleasure and profit," and directing particular attention to the facts that "special trains will run" from about a dozen stations along a certain line of railway on three specified days, one of which is a week day and the other two Sabbath days, and that "a steamer will be in readiness, on the arrival of each train, to take excursionists down" a certain "beautiful" river to the "evangelical meeting," which, it is stated, "promises to be the most attrac-

tive and immense of the kind ever held in Western Canada." The principal attractions set forth are "superb location," "fresh breezes," "blue waters," "nature's temples," "every pleasure and comfort," "boarding hall," "provision store," "baggage room," "book store," "post office," "rare chance to hear the most clever men of the continent," "trifling expense" (including ten cents taken at the gate), "songs of praise" led by "the Indian jubilee singers, thirty-five in number," and to sanctify the whole enormous piece of wickedness and folly, a series of religious services opened by a Bishop.

THE Rev. J. M. Douglas, of our mission in Central India, writes a very interesting account of the conversion of a Brahman of the fourth or highest order. Gungaghir is a native of Bhilwara, in the North-west Province. He married at an early age a lady to whom he was passionately attached. His wife died and left him inconsolable. He abandoned the world and became a wandering devotee or fakir, and resolved to reach the highest position in this order. The process of acquiring the title of fakir, as described by Mr. Douglas, on the authority of Gungaghir, is a very singular one. 1. For the first four months he abstained from salt. 2. For five months, in the native city of Poona, he endured the trial of swinging in the smoke. The smoke is of manure from the sacred bull, and the devotee, hung by the heels, is swung backward and forward through the smoke, his head brushing the flame. This is kept up on every occasion, until the fire dies away. 3. For the next six months he was concealed in a cave dug in the earth. He saw not the light of day, but sat in meditation, only emerging from his retreat at midnight to receive the food left for him. 4. The next six months he passed in communion with the river god (Gunga). From twelve to four each night he stood in the Ganges, waist-deep in water, and had his sins washed away, and imitated the wakefulness of Brahm. 5. He next practised sitting in the presence of the dead every night for a year, on the banks of the Ganges. The next rites—such as painting the body with ashes of the dead, remaining silent, etc.—were duly observed, and thereupon Gungaghir received the coveted title of Swami. Thereafter he was worshipped as a deity. Thenceforward he led the life of a wanderer, demanding and receiving (for no one dared to deny him) whatever he needed. In the course of his wanderings he became possessed of a copy of the New Testament. He read and studied it diligently for eight months, and, emerging from the jungle, he sought out Mr. Douglas. He told the missionary that he was convinced of the truth of Christ's claims and the efficacy of prayer, and desired to read and study further, in company with Mr. Douglas. Mr. Douglas says his faith is beautifully simple. He accompanied the missionary in his village tours and gave decided testimony of his Christian faith. He was baptized in February and is a zealous convert. He speaks eloquently, and his influence with his countrymen is expected to be very strong. On approaching a village at early dawn, he said: "Sahib, if all this be true in the Word, then we ought to go to these people weeping. They should come out and ask us why we weep; and then we should tell them of their sins and God's salvation." Frequently he remarked, with much feeling: "I have been a great sinner. I took away the glory of God, allowing the people all these years to worship me as God. No one could commit a greater sin than that."

## PASTOR AND PEOPLE.

## TO GO OR NOT TO GO.—A GLASGOW INCIDENT.

Mr John Dobie held a situation worth £200 a year in the Custom house at Glasgow, and had held it for fifteen years or more; for he was now about forty years old, and had a wife and eight children. I may not be quite accurate to a year about his age or the time he had been in the Custom-house, but I am sure I am right about the number of his family, and right also in saying that they were all still dependent upon his salary alone.

Mr Dobie lived in the West End of Glasgow, but not in the fashionable part, his house was as small as would hold his family, and lay in the district called Anderston. For the sake of those who do not know the second city of the empire, it may be explained that Glasgow has for its back-bone one long line of road, running nearly straight from east to west, considerably longer than Oxford street and Holborn together, with Cheapside to boot. The Custom-house lies on the river side, a little way off this line, at a point near the middle of it, where it is called Argyle street; indeed St. Enoch's Church and the square in front of it occupy all the space between Argyle street and the Custom-house. Mr. John Dobie's walk, on six days of the week, was one mile on this straight line, ending with a sharp turn to the right through Enoch's Square and into the place of invoices, registers, and bills of lading; and on the first day of the week his walk was just the same, except that he had the company of some of his children and his wife, and that he stopped at the door of St. Enoch's Church and went into his pew.

One Saturday night, in the last week of November, some five-and thirty years ago, there was a press of work in the Custom-house. The clock stood at fifteen minutes past eleven, and was hastening on to mark the close of the week, when Mr Reginald Crabbe came into the room where our friend was working and bade the porter put fresh coals on the fire. Mr. Crabbe was the head of the department, and recently transferred to Glasgow from London. When Mr John Dobie heard the order given he lifted his head and said, in a tone of wonder, but quite respectfully, "It will be Sabbath morning soon," whereupon other clerks lifted their heads also, looked at the clock and at Mr. Crabbe, and seemed as if they were of the same opinion with Mr. John Dobie.

"What difference does that make?" said Mr. Reginald Crabbe, sharply. Then remembering that he had come into Puritan Scotland, he added, "This work must be finished, gentlemen. But some of you may have scruples, as Mr Dobie seems to have, about going on to-night, and others may be tired. We shall stop at twelve; but those who don't return at ten to-morrow morning may expect to find their desks occupied by others on Monday."

Nobody spoke after Mr. Crabbe retired, and simple John Dobie went home with a heavy heart. Had he done wrong in speaking? He had spoken on impulse, in mere astonishment that the Lord's day was not to be a day of rest; ought he to have held his peace? And what course was he to take to-morrow?

He had by no means settled this question by the time he reached his door. Sometimes the plainness of the command, "Remember the Sabbath day to keep it holy," seemed to settle the whole matter; but after a few steps the thought of his wife and eight children upset him, and he began to question whether it might not be his duty to go to the Custom-house rather than to St. Enoch's Church next morning. He thought it almost certain that if he did not, the rigorous new chief, Mr. Crabbe, would keep his threat, and next Monday would see him and his cast on the world. As I said, he was a very plain, ordinary man, slow at thinking, with no force about him; safe enough as long as he was in a steady round of work, but much at a loss when thrown suddenly into any new set of circumstances; and when he knocked at his own door, he was rather leaning towards going to his work instead of to church.

His wife ascribed his silence and his anxious look to extra fatigue, and so, to his great relief, she asked no questions. He had an honest, loving heart, and did not wish to disturb her Sabbath rest by suggesting that on Monday the bread-winning might have ceased. While she slept he lay and thought; but thinking was

not his strong point, and he made little of it. Even when he thought of God and his Saviour, his ideas got hazy and his feelings perplexing, for he was weary and stunned, and the little sleep he had before morning was not very refreshing. He prayed, however, and honestly committed his way to God, and went through the regular family worship with his household as usual. Some peace came after that, yet he had by no means made up his mind; and during the hour that he was alone, while his wife was getting herself and the bairns ready for church, all his perplexity came back. Only now he leaned rather toward going to St. Enoch's as he had done every Sabbath for many years, and taking the risk of what Monday would bring forth. He sat with his Bible before him and remembered having heard of persons who had been led out of trouble by finding suitable texts, and wished that such a text would come to him. But, though he shut his eyes and prayed in a confused plaintive way for guidance, no such decisive text came to him, and he was relieved when Mrs. Dobie and the children appeared ready for the walk to church. One thing Mr. John Dobie had done; he had dressed for church, not for business. It was a small matter, but it was something, he could not have put on his office coat without deciding in favour of Mr. Reginald Crabbe, and that he would not do, as yet.

The temptation was working away vigorously in his heart as he walked along Anderston and Argyle street with his wife on his arm and four children in front, even although he tried to keep up conversation; and when they came to the turning at St. Enoch's Square the struggle became violent. A dozen times he had arranged with himself that he would accompany his wife to the door of the church and there tell her, when there would be no time for argument, that he must run into his office; and a dozen times he had felt that, if he did so, he would have a bad conscience and would have no right to expect the grace of the Lord Jesus Christ to rest on him any longer. As he entered the Square, he had a vision of a starving family at home and of a stout man in a shabby coat and patched shoes going about Glasgow seeking work; and on the other hand, as he crossed the Square, he had a more distinct feeling than any he had yet had that God would somehow help him through it he did what was right. He could not in the very least imagine how; but he trusted God and went into his pew, without any one except the Searcher of hearts having any knowledge of his feelings.

There was nothing remarkable about the prayers or the sermon that last Sabbath of November, 1845; but Mr. John Dobie was rather astonished to find how easy his mind became. For once the idea suggested itself to him that he had better look in at the Custom-house after the forenoon service; but he found it not nearly so difficult to dismiss that idea as it had been to put on his Sunday coat in the morning. He went home with his wife, returned to St. Enoch's in the afternoon, and conducted the evening worship with his children almost as usual. The worst time was when he was alone, and after that, when he was in bed, recalling the deeds of the day. The deed was done and could not be recalled; whatever the consequences might be, he must abide by them. His conscience was certainly more at rest, but his heart and head were sadly troubled. He could scarcely hope that Mr. Crabbe's bark would prove worse than his bite, so that it was probably not worth his while to go to his work on Monday. Still, he thought, it would be best to go and learn his fate, and then come home to tell the sad story to his wife.

There was little sleep for John Dobie that night, and his walk to business next morning was sufficiently miserable. When he reached the Custom-house, lo! his desk was waiting for him as he had left it, and not a word was spoken. He found out that his fellow-clerks had been there yesterday, but they treated him just as before, perhaps with a shade more of respect. He did not see Mr. Reginald Crabbe till Thursday, and then not the slightest reference was made to the affair of Saturday night.

When the worthy man went home to tea, his heart was very light, and his wife was glad to see him looking himself again; but he gave her no reason for the change. He thought once to tell her, but when he thought again, there was nothing to tell. It was only a fright he had had, and he was ashamed of how near his weak heart had been to giving way. He had rather groaned than prayed; it was wonderful how God had helped him. But there was nothing to talk about.

Indeed, Mrs. John Dobie, who was just as plain a person as her husband, only with a comelier face, never knew anything about it till some months had passed, and then John could not help telling her; for in May next Mr. Reginald Crabbe asked Mr. John Dobie to come into his private room. "Have you heard, Mr. Dobie, of the situation vacant at Greenock? and do you think you would like its duties?"

"Yes, Mr. Crabbe, I have heard of it," was all that Mr. Dobie could answer. He knew of the death by which it was made vacant, and he knew that it was a place of trust, with a salary of £350 a year. The thought had just crossed his mind how pleasant such a salary would be, but he had instantly reflected how thankful he ought to be to God that his own salary was going on all right.

"And do you think you would like the duties?" said Mr. Crabbe again, rather wondering that no answer had been given to that part of his question.

"The work is, I understand, sir, not so heavy as here, but the responsibilities are greater. Certainly I would like the duties, and I think I could perform them faithfully."

"That's just it, Mr. Dobie. If you are not afraid of the responsibility, I have much pleasure in saying the appointment is yours. We must have a man there with a conscience, and I know you are one who can be thoroughly trusted."

Mr. John Dobie that evening committed the extravagance of riding home in an omnibus, not that he was recklessly discounting the future, but because he was in haste to tell his wife of the approaching removal to Greenock. And when he was doing that, he could not help telling her how it all came about.—*The Sunday at Home.*

## THE DOOR OF SALVATION.

There are those who are aroused to a sense of their sin, and are anxious for salvation, but yet who want to take salvation upon their own terms, and to patch up and make perfect what God has declared complete. From first to last God alone must be recognized in the work of salvation; all our own puny efforts are as nothing at all, in so far as our title to a saved state and heaven is concerned. There are many anxious about their souls, who are indulging a laudable anxiety to be saved. But what will be the end of your seeking to attain thus simply in your own strength? What is the result in most cases? For the moment such seekers go to church or chapel—they listen to the word of God with increased interest, they assimilate the principles of this or that preacher with fresh vigour, but the upshot of it all is deadness, emptiness, and decline. These are they who are seeking to enter the sheepfold, not by the door, but to climb up some other way.

What would you think of me were I to attempt to enter this beautiful hall by climbing upon the roof and dashing in one of those window-panes, when the door stood ready and open before me? Would not you call me foolish—mad? Would not you cry, "There is the door! see it!" And yet I ask, Is not that the case with many anxious souls here? There is the open door of salvation; but no, they want to work for salvation. But it is not required for us to work to the cross, but it is required to work from it. Not until we are within the sheepfold is it our privilege to "go in and out and find pasture." Not till then can we be of any service to others. Not that I wish to decry a decent life, a life of morality; but that it is only for time; what is its use in eternity?

There are a great many people who are happy in a kind of spiritual Berwick-upon-Tweed. The peculiarity of this town lies in the fact that it is on the borders—neither in England nor in Scotland. I pity the nationality of its inhabitants, and I pity the nationality of those who are content to live in this spiritual borderland. They give neither to God, nor to the devil, nor to themselves; their allegiance sometimes going with the Lord's children, sometimes walking with the devil's kindred; and when Sabbath comes around, just because it's "the thing," trotting into church or chapel to render an outward display, because it's respectable to appear religious. From the bottom of my heart I pity them.

Something convinces us at the outset that Jesus is the door. Have you ever thought of the force of that little word "I"? "I am the door." Take God's word and apply it to yourself. Can you say, "I am the door?" Far from it. There is nothing so contempt-

tible as an egotistical man. The constant reiteration of the pronoun "I" makes his conversation disjointed and disagreeable. Is there such a man who would dare say *he* is the door? If there were, and he was allowed to proclaim it, though we did not contradict him, it would not be long before he contradicted himself. Apply that text to any one but Jesus, and you will find the same result.

Jesus, then, is the door. What is our relation to Him? By nature we are outside the Door, ruined; lost; condemned; wanderers in the wilderness. By grace we pass through the door are then no more condemned—no longer slaves, no longer expecting the punishment, but are ransomed, free, as those who have passed from death unto life by reason of the atonement of Jesus the gift of God for our sakes. God has no quarrel with sinners. God is the essence of the sinner's friend, and Jesus is the exhibition of that essence. God loves us, but He hates sin, and therefore He allowed Jesus to be deserted upon the cross which caused Him to put forth that bitter cry, "My God, my God, why hast Thou forsaken me?" in order that He might know what it was to be forsaken by God and occupy the sinner's position, who has separated himself from God, that He might take us by the hand and lead us to where His Father and our Father is seated in glory everlasting. Jesus is the door, and, firstly, He is a door of hope. We don't preach a *closed* door; we don't come to you and say there is no chance for you; but we do say this, that only by faith, and by the operation of the Spirit—and you may ask for and obtain that Spirit if you take Christ at His word there is nothing to prevent you from being saved before you leave this hall. It is not, "I will be the door," but "I *am*," therefore, sinner, we proclaim to you a door of hope open for you, ready to receive you, a loving Jesus, with outstretched arms of everlasting love. He is a door of security. It is said that every man's house is his castle. A man within doors is safe, and I hope we shall never cease to respect a man at home, and whether he be poor or rich, let the same privilege be accorded him. Jesus is the door of security. Within His arms you are safe, and once within them you can welcome others to the same resting place, but not until you are inside the door can you beckon poor souls to the door of right, to the door of hope, to the door of everlasting joy. "I am the door, by me if any man enter in he shall be saved." *The Earl of Kintore, in an address in London.*

#### HINTS TO PASTORS.

In the London "Freeman" a pastor gives ten suggestions of great value to his associates. He says:

1. If you are the pastor of a church, don't give an "intimation of your intention to resign" unless you have some fixed ideas about leaving.
2. Don't resign unless you are quite sure it is your duty to leave.
3. If Providence directed you where you are, don't hastily conclude it is your duty to "seek another sphere" when He has not as yet opened the way.
4. Don't attach too much importance to the promise of your brother ministers to "look out for you," to "think of you if they should hear of a suitable opening." Remember that the "chief butler forgot Joseph."
5. Don't imagine that by leaving your present charge you will get clear of difficulties, or that another position will be free from them.
6. If a vacant church invite you to preach, don't hastily conclude they mean "the pastorate," and hint to your friends that you will "probably be leaving shortly."
7. In accepting an invitation to preach for a Sabbath, don't volunteer to lecture or conduct week-night services. Do what you are asked, and, having done so, leave.
8. Don't conclude because some of the members or deacons inform you that "you are the most acceptable supply they have had, and are sure to receive a call," that such will really be the case.
9. Discourage by all means "competitive preaching." If invited to preach "with a view to the pastorate," and you learn that no decision has yet been come to with reference to the brother who preceded you with a similar invitation, kindly but firmly refuse to be put into competition with your brother, or to preach until the question respecting his candidature be settled.
10. If at present engaged in some calling, and serving church, by no means be persuaded to "give up

your calling to devote yourself wholly to the ministry." Many have done so, and have found time and reasons for repentance. It is often a delusion and a snare. Serve God faithfully and preach the gospel, but don't be ambitious to become "dependent on the churches," lest you some day be somewhat forcibly reminded that such is the case.

#### BE NOT DISCOURAGED.

Many Christians are depressed and disquieted because they are not, as they fear, growing in grace. The following considerations should give them comfort:

To see and lament our decrease in grace indicates not only the life of grace, but its growth. As it is a sign a man is recovering and getting strength when he feels his weakness, so it is a step forward in grace to see our imperfections. The more the Spirit shines in the heart, the more evil it discovers. A Christian thinks it worse with him than it was; whereas, his grace may not have declined, but only his light have become greater.

If a Christian does not increase in one grace, he may in another; if not in knowledge, he may in humility. If a tree does not grow so much in the branches, it may in the root; and to grow downwards in the root is a good growth.

A Christian may grow less in affection when he grows more in judgment. As the musician, when he is old, though his fingers are stiff, plays on the instrument with more art and judgment than in his youth, so a Christian may not have so much affection in duty as at the time of his conversion; but he is more solid in religion, and more settled in his judgment than he was before.

A Christian may think he does not increase in grace because he does not increase in gifts; whereas, there may be a decay of natural powers, the memory and other faculties, when there is not a decay of grace. Powers may be impaired when grace is improved.

A Christian may increase in grace, yet not be sensible of it. The seed may grow in the earth when we do not perceive it to spring up, and grace may grow, during our spiritual gloom, and not be perceived.

Christians, therefore, should not yield to despondency because they are not conscious of making advance in the divine life. The sun is reaching his meridian, even when clouds intercept his beams, and it is the assurance of a faithful God, that the path of the just is as the shining light, that shineth more and more unto the perfect day.—*Philadelphia Presbyterian Journal.*

#### "TEST IT."

A servant of God, poor in this world's goods, but rich in faith, became greatly perplexed in regard to the literal rendering of the passage, "Give to him that asketh thee." "Test it," was the reply to her repeated inquiries for light. She rose from her knees resolved to make the trial. It was Saturday. Provision had been made for the Sabbath, and two dollars only left for the following week. She put on her bonnet, and went to call on a friend, whom, to her surprise, she found in deep distress. Her husband was out of work, sick, and discouraged, and the family on the verge of starvation. Could she lend her two dollars for a few days? The test was applied sooner than she expected, but with firm resolve she gave the money and went home to abide the result.

Monday came. The Sabbath provisions were exhausted and her money gone. What now was to be done? "Test it," was the reply; and she resolved to "wait upon the Lord." Just then a knock was heard at the door. She rose and opened it. A lady whom she knew inquired if she could do some work for her. She replied in the affirmative, and at the lady's request opened the bundle and stated the price, \$1.50, at which she could do it. "It is not enough," said the lady. "There are two dollars; take it, and get it done soon as you can." The door closed. Trembling and astonished, the disciple of the Lord Jesus fell upon her knees, and with a joyful shout of thanksgiving accepted God's own rendering of His Word. She was never more troubled about that passage.

Reader, if you are troubled, go and do likewise. "Test it," and see for yourself.

HARD words are like hailstones in summer, beating down and destroying what they would nourish if they were melted into drops.

## OUR CONTRIBUTORS.

### ANGLO-ISRAEL.—O. IV.

In glancing over the CANADA PRESBYTERIAN of the 18th of July, my attention was drawn to an article on Romish Ordination, signed "X," in which the writer after berating "A Member," for ignorance in regard to the question at issue, broadly hints that, because "in the days of Knox and Luther it was not the practice of the Church to require the reordination of Romish priests, and because Dr Hodge of Princeton, as well as many able and devout divines are opposed alike to re baptism and re ordination, therefore there is no need of its being done at the present day when ex-priests of Rome are received into the Christian Church.

Had our ministers gone for guidance "to the law and to the testimony" rather than to "the traditions of the elders," they would no doubt have found there better examples to follow than even that of the Church in the days of Knox and Luther. They would there have discovered that the Levite Barnabas (a priest of the true God under the Jewish dispensation) was re-ordained, Acts xiii 2, and that twelve men, among whom was presumably Apollos (a man mighty in the Scriptures and fervent in the spirit), who had been baptized unto repentance and faith in our Lord Jesus Christ, by so great a prophet as John the Baptist, were on their full reception into the Christian Church again baptized, Acts xix 1 to 5; how much rather than these ex-priests of the "Synagogue of Satan," of which history attests and Father Chiniquy will prove to you, that it is pagan in its ancestry and anti-Christian in its practices.

In thinking over this matter it appeared to me that just as "X," and those able and devout divines have done in regard to Church practices, *i.e.*, following the lead of the early Church in the days of Knox and Luther, when it was just emerging out of the thick darkness of Popery, and accepting blindly even the opinions of the great men of the present day like Dr. Hodge, so have our professors and our ministers (of all evangelical denominations) trained their students and the membership of the Church to accept implicitly the sayings and doings of those whom men are pleased to call the "Fathers of the Church," notwithstanding that it was impossible that these good men could, in the comparative darkness of their days, understand the prophecies, as can equally good and learned men in these days of science and discovery, when prophecy, especially during the last century, has so largely developed into history.

It cannot be denied that many interpretations of Scripture, accepted and trusted in by our honoured ancestors, have in the light of the present day been found erroneous, and the system universally adopted by these commentators, and as universally followed by our ministers of spiritualizing everything which did not (from their defective knowledge of God's word as compared with His works of providence as seen in history) appear plain to them, has likewise tended to darken the understanding of not a few, who unable, or unwilling, or both, to search and prove all things for themselves, are content blindly to follow whithersoever these good men may lead, caring nothing that "doctors differ" in theology as well as medicine, and that the earth for a time covers both their mistakes.

That the lost ten tribes of Israel have not long ago been found may largely be due to the fact that our commentators, past and present, have failed to notice the broad distinction which the Scriptures make between the two "Houses" of Israel and Judah. From their point of view all Israelites are Jews—even Abraham, Isaac and Jacob are no exceptions to this rule—and accordingly they have jumbled up the promises and threatenings, the blessings and the curses, until perfect chaos has become the result.

Following such leading, Voltaire, it is said, came to the conclusion that the Bible was false and untrustworthy, because the prophecies regarding *the Jews* were so full of contradictions, blessings and curses and curses and blessings, alternating with such wonderful rapidity that he failed to see how the same people could be under the blessings and under the curses at the same time, and to-day, many like him failing to see the distinction, and to interpret the Scriptures according to the dictates of common sense have, if not daring to accept his rash conclusions, acknowledged their total inability to penetrate their meaning and therefore consider it wisest totally to ignore them.

It is worthy of note that the Biblical Revision Com-

mittee have drawn attention to the fact that in the headings of the prophetic chapters great liberties have been taken with the text, the "Church" being credited with nearly all the blessings which were to be the portion of Israel in the latter days. J Turvey in commenting upon this very question says, it is a prevalent practice when reading of Israel and their future, as indicated in the prophetic writings, to assume that the Jews are the people referred to, and this view is frequently propounded in our schools and churches. There is, however, anything but consistency in this matter, for many there are among our learned authorities and among Bible students generally, who will tell us that the *urses* rightfully belong to the *Jews*, but that the *blessings*, although promised to the *Israelites*, belong to the *Christian Church*; thus totally ignoring the people to whom the promises were made, and placing the "Church" in its stead. What grounds are there, we may ask, for applying to the Gentiles the promises given to Israel? No such course is adopted with reference to the curses pronounced on the Jews, but they 'the Jews' are allowed to have full and undisputed possession of them. If then Judah's curses are to be taken in their literal signification of which, by the way, there is no disputing, for we have the very people before our eyes a living fulfilment of them, then we must with every sense of right and justice, claim the same interpretations for the great and glorious promises given to Israel.

Further on he says: "At this period 'the captivity to Assyria' they suddenly and permanently drop out of the historical portion of the Bible, but prophecy supplies the sequel. No more of their doings are chronicled, but their whole future is foretold with great minuteness of detail, and in all its fulness of character.

Many tender and forgiving messages were sent after them with assurances of mercy and forgiveness and repeated promises of a restoration. There are also numerous predictions as to their becoming, during their absence from their own land, scattered and lost. They were to be divorced from the law and to be redeemed. They are frequently addressed in the Isles of the Sea, and the Isles of the West, where they should become multitudinous, great and powerful, and God's witnesses for the truth. They were to find the islands too small for them in their rapid development, when they should break forth on the right hand and on the left, inhabiting the desolate heritages, and filling the face of the world with fruit. They were to become the cord, or measuring-line of God's inheritance and "all that see them shall acknowledge them that they are the seed which the Lord hath blessed." On the other hand, predictions concerning the House of Judah or the Jews, are that they should be few in number, bereft of children, a bye-word, a proverb, an astonishment, a reproach, and a shame. These two sets of predictions cannot possibly refer to one and the same people, besides the context shows that in the one case they refer to Israel and in the other to Judah. How those relating to Judah have been fulfilled is well known, but that those relating to Israel have also been or will be likewise literally fulfilled we may be equally assured.

The following comparative view presents a number of points on which the distinction is clearly and visibly manifest.

1. The Kingdom of Israel consisted of ten tribes, 1 Kings xi. 51; xii. 1-19; Josephus, book 8, chap. viii. The Kingdom of Judah consisted of two tribes, 1 Kings xii. 20-21; Josephus book 8, chap. viii. 2. Jeroboam was the first separate king of Israel, 1 Kings xii. 20; 2 Chron. x. 15. Rehoboam was the first separate king of Judah, 2 Chron. xii. 13; Josephus book 8, chap. viii. sec. 1. 3. The people of Israel were called Israelites, Josephus book 9, chap. xiv, sec. 1. The people of Judah were called Jews, 2 Chron. xxxii. 18; Ezra v. 5; Josephus book 9, chap. xii, sec. 1. 4. Israel's chief city was Samaria, 1 Kings xvi. 24; Isaiah vii. 9; Josephus book 8, chap. xii. sec. 5. Judah's chief city was Jerusalem, 1 Kings xi. 36; 2 Chron. xi. 1; Josephus book 8, chap. viii, sec. 3. 5. Israel had nineteen kings and no queen. Judah had nineteen kings and one queen, Athaliah, 2 Kings xi. 1-3; 2 Chron. xxii. 10-11. 6. The last king of Israel was Hoshea, 2 Kings xvii. 4; Josephus book 9, chap. xiv, sec. 1. The last king of Judah was Zedekiah, 2 Kings xxv. 7; Josephus book 10, chap. viii, sec's. 1, 2, 3, and 4. 7. The Israelites were all taken out of their own land not one was left behind, 2 Kings xvii. 18-20; Josephus book 9, chap. xiv, sec. 1. The Jews were not all taken

out of their own land, 2 Kings xxv. 19; Jeremiah xxxix. 10; Josephus book 10, chap. x. 8. The Israelites were taken captive by Shalmaneser, king of Assyria, 2 Kings xvii. 3; Josephus book 9, chap. xiv. The Jews were taken captive by Nebuchadnezzar, king of the Chaldees, 2 Chron. xxxvi. 17; Josephus book 10, chap. iv, sec. 7. 9. The cities of Israel were colonized by strangers sent thither by Shalmaneser, 2 Kings xvii. 24-34; Josephus book 9, chap. xiv, sec. 1; book 10, chap. ix, sec. 7. No foreigners came to colonize the cities of Judah, 2 Chron. xxxvi. 21; Josephus book 10, chap. ix, sec. 7. 10. The Israelites' captivity began B.C. 721. The Jews' captivity did not begin until B.C. 588. 11. The Israelites were placed by Shalmaneser in Halah and in Habor by the river of Gozan, and in the cities of the Medes, 2 Kings xvii. 6. The Jews were placed by Nebuchadnezzar in the city and province of Babylon, 2 Chron. xxxvi. 20. 12. The Israelites never returned to Palestine, Josephus book 11, chap. v, sec. 7. The Jews returned thither after the promulgation of the Decree of Cyrus, B.C. 536-518, see Ezra, Nehemiah, and Josephus book 11, chap. 1. Letter of Cyrus. 13. The Israelites had nothing to do with the rejection and crucifixion of Christ. The Jews committed both these crimes. Math. xxvii. 25; Acts ii. 23. 14. Israel was to remain one nation for ever, Jeremiah xli. 36. The Jews were to be scattered among all nations, Jeremiah ix. 16; Ezek. xii. 14-15. 15. Israel was to be under the rule of the house of David, Jeremiah xxx. 26. The Jews were to pass from under that rule, Jeremiah xxii. 30, xxxvi. 30-31. 16. The fear of Israel was to be upon all nations, Deut. xi. 25. Judah was to be a bye-word, Jeremiah xxiv. 9. 17. Israel was to be the chief of nations, Jeremiah xxxi. 7. Judah was to be down-trodden by all nations, Luke xxi. 24. 18. Israel was to break every yoke and let the oppressed go free, Isaiah lviii. 6. Judah was to be oppressed, Isaiah iii. 5. 19. Israel was to possess the gates of her enemies, Gen. xxii. 17. Judah was to serve her enemies, Jeremiah xvii. 4. 20. Israel was to be strong in power, Isaiah xli. 12. Judah was to be without might, Jeremiah xix. 17. 21. Israel was to be a great multitude, Ezekiel xxxvii. 10-37; Micah ii. 12; Hosea i. 10. Judah was to be few in number, bereft of children, Ezekiel xii. 16; Jeremiah xv. 7. 22. Israel was to be brave, able to turn the battle to the gate, Isaiah xxviii. 6. Judah was to be faint-hearted and trembling, Jeremiah vi. 24; Ezekiel xxi. 7. 23. Israel was to lose her old name and be called by another name, Isaiah lxii. 2; lxv. 15. Judah was to retain her old name, Isaiah lxv. 15. 24. Israel was to have a place of her own and never be removed from it, 2 Samuel vii. 10. Judah was to be tolerated in all countries, but to have none of her own, Jeremiah xv. 4; xxiv. 9. 25. Israel was to be under the new covenant, Hebrews viii. 10. Judah was to be under the old covenant, Jeremiah xiv. 12. 26. The seal of God's covenant with Israel was "the sure mercies of David," Isaiah lv. 3. The seal of God's covenant with Judah was circumcision, Jeremiah iv. 4; Acts xv. 5. 27. Israel was to eat. Judah was to be hungry. 28. Israel was to drink. Judah was to be thirsty. 29. Israel was to rejoice. Judah was to be ashamed. 30. Israel was to sing for joy of heart. Judah was to cry for sorrow of heart, and howl for vexation of spirit, Isaiah lxv. 13-14. 31. The Israelites were to be of comely countenance, Hosea xiv. 6. The Jews were to have the shew of their countenances for a witness against them, Isaiah iii. 9.

*Note.*—The work of Josephus, to which reference has been made throughout this list, is the "Antiquities of the Jews."

(From "Israel's Identity Standard" p. 41, 42). "This distinction, then existed as early as B.C. 1,056 (if not before). It has continued through all the centuries that have since elapsed, and, as a culminating point, if we return to the Scripture passages referring to the restoration, *which is yet future*, we find it as marked and as prominent as in any of the other features to which we have alluded.

"Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." (Hosea, i. 11.)

"In those days the house of Judah shall walk to (marginal reading) the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." (Jer. iii. 18.)

"And I will make them one nation in the land upon

the mountains of Israel; and one king shall be king of them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel, xxxvii. 22.)"

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off, for I am the Lord their God and will hear them:" (Zech. x. 6.) (I. Turvey.)

It is hardly necessary for me to produce evidence to prove how literally many of the foregoing prophecies have been fulfilled. It is well known to all our readers that the Jews have in the past suffered terrible persecutions, but it may not be as well known that at the present time these persecutions still continue.

As an example of the treatment formerly accorded them in Prussia, I give you the following from Mulbach's Historical Romance of Frederick der Grosse, translated from the original.—"My prince, I am a Jew, that means a despised, calumniated, persecuted man, or rather no man, but a creature who is kicked like a dog when he is poor and in misery, and to whom the rights of manhood are barely accorded when he has gold and treasure. A dog's life is better than a Jew's in Prussia's dominions. The female dares to have young ones, and when she has borne the pangs of nature she may rejoice over them. But the Jewess dare not rejoice over the children she bears in anguish, for the law of the land hangs a sword over her, and perhaps she will be driven forth, because she has borne a child, by which the permitted number of Jews is overstepped, and it may be that the father is rich enough to pay the thousand thalers wherewith he must each time pay the State the right to be a father." Such was the law in force in the Christian country of Prussia in the eighteenth century.

The following from Mirza Shakér, of Teheran, in Persia, shows how they are treated in that country at the present time: "The Jews in Persia are very numerous, very badly treated and occasionally massacred, as at Tabriz where they were annihilated. A Jew may not ride in the presence of even a Mussulman boy, being liable to be cut down and killed. Even the Shah's Jewish doctor may not drive through the main streets of Teheran much less ride. They are killed if they attempt to sell food out of their own quarters of the cities. The punishment for the murder of a Moslem is death; of a Jew, cutting off the top of the little finger. No Jew can live out of the Jews' quarters. More than 1,000 years ago (tradition says) the Jews of Ispahan were set aside to be massacred, but the sentence was deferred for 1,000 years. A little less than twenty-five years ago the time expired, and Haji Synd Mahomed Baghur, of Ispahan, called up the elders to show cause why they should not be massacred. The elders showed that the Mussulmani year was ten days shorter than the Jewish, therefore he gave them a respite of 1,000 times 10 days, or 27½ years, which brings their massacre year very near A.D. 1881."

May not these persecutions which are not confined to Persia be the means in the hand of God of causing the Jews "to walk to the house of Israel" (in Britain) in such multitudes that Britain may see it for her interest to transport them in her "swift-winged" ships to the land of Palestine, and there to guard and protect them in the peaceful possession of that land long ago promised to them for an everlasting possession.

That the House of Israel (the British nation) has also received the fulfilment of many of the prophecies of blessing bestowed upon it, is so well known as to require no proof. Notwithstanding, hear what the great Frenchman, Victor Hugo, says of us: "Over that sea, in calm majesty, lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, proud England, thou art justly proud of thy colossal strength more justly of thy God-like repose. Stretched on the rock, but not like Prometheus, and with no evil bird to rend his side, rests the genius of England. He waits his hour but he counts not the hours between. He knows it is rolling up through the mystic gloom of the ages and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mist will not clear for me, that I shall not hear the wheels of the chariot, of the hour of England? It will come—it is coming—it is come! The whole world aroused as by some mighty galvanism, suddenly raises a loud cry of love and adoration, and throws itself upon the bounteous bosom of England. Henceforth

there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England. Her virtue and her patience have triumphed; the lamp of her faith, kindled at the apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring; her mildness has rebuked the rebellious; and her gentleness has enchanted the good. She is henceforth humanity, and London her type and her temple, shall be the Mecca and Jerusalem of a renewed universe \* \* \* \* It shall be thine to undo the work of Babel, and with a pardoned sigh, the son of France recognizes in thy tongue and Shakespeare's the one language of the ages."

Compare Victor Hugo's words with Balaam's prophecy (Josephus' version), see my second article, page 612 of the "CANADA PRESBYTERIAN," and at once acknowledge the resemblance.

"ALWAYS READY."

P. S.—As numbers of ministers and professional men with whom I had conversation upon our identity with the House of Israel, are unwilling to believe, or at least cannot accept as evidences what appears to them as simply strange and wonderful coincidences, and are continually demanding historical, ethnical and philological arguments in proof of our identity with the lost ten tribes of Israel, I purpose in my next article, with your permission, to give in detail such evidences (by Philo-Israel) as I trust will be satisfactory to all "Enquirers."

### THE GOLD HUNTERS OF METIS.

The Metis manse stands beside a bay called *L'Anse des Morts*, or "Dead Men's Bay." The origin of this name is as follows: According to tradition, while Canada was New France, a French frigate was wrecked in that bay. All on board—except twenty-nine—perished. These were attacked by the savages soon after they reached the shore, and only two escaped. Many imagine that there is hidden, somewhere in the neighbourhood, treasure which was brought ashore on the occasion referred to. For many years back, efforts have, now and then, been made to find it. So far, the digging has always happened to be where the fancied hidden treasure was—not. The manse grounds have not been let alone by the gold hunters. A few years ago, some persons came about "the witching hour of night" to a certain spot, close to the burying ground, and dug a hole of considerable depth and size, which they very kindly left me. In course of time it was filled up. Well, singular to say, a few weeks ago some persons came at the same time, on a Saturday night, to the same spot, and dug another hole—this time a larger and deeper one than the former. It is about eight feet deep and ten in circumference. For two or three days after strangers were digging by day and by night in the neighbourhood, hoping to find that hidden treasure, but they only—dug holes. I hear of no digging of the kind referred to going on at present. Should I ever happen to come on "a pot uv goold" in the manse grounds, I shall give a fair percentage of the contents to the Home Mission Fund. The Committee had, however, better not go into debt, hoping to get relief in that way.

Metis, Que.

T. F.

### SERMON OUTLINE—NO. I.

TEXT:—*Hebrews ii. 16.*

SUBJECT:—"Christ was truly a man."

"This was denied by some heretical sects in the early Church, and is also denied by the Plymouth Brethren." "Christ took upon Him man's nature with all the essential properties and common infirmities thereof, yet without sin" (Confession of Faith, chapter 8, § 2).

1. Christ is frequently in Scripture called a man, without the least hint being given that His humanity is different from ours (*Isa. liii. 3*; *Acts xvii. 31*; *1 Cor. xv. 21*). He calls Himself "Son of man" more than sixty times.

2. He possessed all the parts and faculties of a man, a body of flesh and blood and bones (*Hebrews ii. 14*; *Luke xxiv. 39*). Descent from human ancestors (*John i. 14*; *Rom. ix. 5*; *Heb. ii. 16, 17*). He saw, spoke, etc. He grew in wisdom and in stature. His mental attributes were those of other men—will, memory, imagination, judgment, etc. He had a human soul (*Isa. liii. 10, 11*; *Matt. xxvi. 38*; *Luke xxiii. 46*). He had human affections (*John xi. 5, 36*; *xiii.*

*23*; *Luke xix. 41*; *x. 21*; *Matt. xxvi. 37, 38*).

3. He fulfilled every duty of human relationship as a son (*Luke ii. 51*; *John xix. 26*). As a citizen (*Matt. xvii. 27*). As a Jew, He kept the law; as a dependent man, He prayed, (*Luke v. 15*; *ix. 29*; *xxii. 32, 44*).

4. If He had not been truly a man He could not have borne the punishment of man's sin, neither His sufferings nor His righteousness could avail to procure our acquittal, as condemned man must suffer. He who broke must keep the Law. He was and is one with us (*Heb. ii. 16, 18*).

*Christ's obedience to the law was an essential part of His work as the Saviour of man.*

1. The "righteousness" spoken of in connection with man's relation to God consists in obedience to the Law. It is not God's attribute that is referred to (*Rom. ii. 26*; *vi. 16*; *viii. 3, 4*; *Titus 3-5*). Compare also *Acts x. 34, 35*; *Heb. xi. 33*; *1 John iii. 7*.

2. Such an active obedience it was necessary for Christ to render as our substitute. By the fall man not only came under the penalty of the broken Law, but he lost his original righteousness. This must be restored. By His sufferings Christ discharged the penalty. By His obedience He wrought out a righteousness for us (*Rom. v. 19*). What the first Adam failed in the second Adam accomplished.

3. It is on the ground of this righteousness that we are justified and accepted with God, *Isa. lxi. 10*; *Dan. ix. 24*; *Rev. xix. 8*; *Rom. iii. 22*; *v. 17*; *Heb. xi. 7*; *Isa. xlii. 21*; *2 Peter i. 1*; *Rom. v. 18*; *Jer. xxiii. 6*; *Rom. v. 18, 19*; *viii. 1, 4*; *x. 4*; *2 Cor. v. 21*; *Gal. iv. 4, 5*; *Ph. iii. 8, 9*.

### PRACTICAL RESULTS.

1. This truth gives peace to the conscience by assuring the believer of his acceptance in Christ.

2. Christ is the channel through which all the blessings of salvation flow, *Eph. i. 3*; *1 Thess. v. 9*; *Rom. vi. 23*; *1 John iv. 9*; *1 Cor. i. 30*; *Ph. iv. 19*; *John xiv. 13, 14*; *xv. 16*.

3. No salvation save through Christ. *Is He your righteousness?*

### PRESBYTERIAN COLLEGE, MONTREAL.

MR. EDITOR,—In your last issue you published the following from somebody signing himself "A Father":

"There are ten or twelve Presbyterian congregations in Montreal; how many students for the ministry are studying theology from out of these congregations? I believe Dr. McVicar would reply *not one*. I may be wrong, but as far as I know there is not one young man in the Montreal College belonging to Montreal, and the reason, as I have above indicated, is not far to seek. As we sow we reap. The Church throughout the congregations in this city has been sowing to the flesh, and she need not lament when the crop agrees thereto. Mr. Spurgeon has to weed out from amongst those pressing forward to enter the high and truly blessed office, those he thinks best qualified. Would to God Dr. McVicar had the chance or opportunity of doing so, his muster-roll would exhibit a different showing; as it is, 'all are fish for his creel.'"

On this I remark:

1. SEVENTEEN STUDENTS have come to this college out of the congregations referred to within a few years. Of these *four* are now ministers, *one* is dead, *one* became a lawyer, *three* were weeded out and allowed to pursue other callings, and *eight* are to-day students in good and regular standing. I have not included in this list priests of Rome who came to the knowledge of the truth in Montreal and passed through our classes.

2. As "A Father" professes to live in Montreal, if he will kindly call on me, when we are in session, he may see the young men who represent the churches which in his opinion are so low in spiritual life, and he may hear us lecture to them on the great doctrines of revelation and against worldliness and religious shams of all sorts, and we shall be glad to hear from his lips what he is doing to purify and elevate the churches.

3. As to *weeding* and "fish for his creel," if "A Father," is an intelligent Presbyterian he must know that *all students are examined and passed by the Presbyteries before they can enter with us*. True, we examine them afterwards and do some *weeding* in this connection. Had "A Father" been at the close of our last session in Crescent street Church he would have heard me say publicly and before all our students these words, afterwards printed in your columns: "We have been gradually raising the standard of scholarship so as to send out men qualified to take rank with those trained in any part of the world. We believe we have attained this end in some measure, and we shall steadily keep

it before us in future. While on the other hand, an increasing number have failed to come up to the requirements of the curriculum until this session, no fewer than *eleven* names have been removed from the roll; "A Father" evidently did not hear or read this statement.

D. H. MACVICAR.

*Presbyterian College, Montreal, Aug. 12th, 1879.*

### THE CREED OF THE HINITES.

MR. EDITOR,—"A. Malachi" tells us of the Hinites (meaning Anglo-Israelites) that "*of the interpretation of Scripture they know nothing*." I read on the heading of the fifty-fourth chapter of Isaiah: "1, The Church comforted with gracious promises of enlargement; 4, deliverance out of affliction; 11, edification; 15, and sure preservation." I also read in the fourth verse, "Fear not, for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood any more." Now if "Malachi" can show me how he can apply this verse or any portion of the chapter without breaking its connection to the Church, allowing that it (the Church) is made up of the Gentiles, as no doubt he views it, I will believe there may be some truth in his assertion about the "Hinities." He might state when the Gentile Church was the wife of the Lord and was made a widow. The fifth verse says: "For thy Maker is thine husband; the Lord of hosts is His name;" etc. I read in the third chapter of Jeremiah of the ten tribes receiving a bill of divorce for having committed adultery, and that Judah who was yet a married wife saw this and went and did likewise.

A REVELATION.

### THINGS AS THEY ARE.

MR. EDITOR,—It may not be known to many of your readers that our preachers are at present employed by the Distributing Committee not even *half* their time. Further,—fewer of them may be aware of the long distances some of these preachers have to travel to the places in which they are to preach and the consequent heavy drain upon their light resources. For instance, I learn from good authority that one of these has to travel some 230 from the station in which he was last employed to that to which he is sent, another over 350 and another a good 100 miles farther. Besides this, two, after fulfilling their appointments, are left without work and each about 250 or 260 miles from their homes, while two others, even less fortunate, are left fully 100 miles still farther from their respective homes. Without censure or complaint I send you these simply as samples of "things as they are." Comment is neither needed nor offered. \* \* \*

DEAN STANLEY has been preaching in Westminster Abbey on the "Book of Common Prayer." He is in favour of trying to improve the prayer book. He especially condemns the rule which prevents the burial service being read over "the most saintly member of the Society of Friends, or the most innocent child of a Baptist."

WE see that our Canadian Baptist brethren are about to take a new departure in the matter of training candidates for the ministry. The proposal is to remove their theological school from Woodstock to Toronto, and to greatly strengthen the literary department at the first named place. The Rev. Dr. Castle of this city has been elected to the Presidency of the Canadian Literary Institute, Woodstock, and if he accepts the position, he will, no doubt, be able to carry out the improvements designed.

A BELL with an interesting history and destination, says the "N. Y. Observer," has just been sent to a distant part of the world from the foundry of Meneely & Kimberly at Troy, N. Y. The funds for its purchase were given by the Sabbath School of the Presbyterian church at Alameda, California, to Rev. William R. Stocking, missionary to Persia. The bell is intended as a memorial of Mrs. Hattie Lyman Stocking, and is to be sent to the church at Assam (where Mrs. Stocking died), on the river Tigris, about 150 miles from the site of ancient Nineveh. After crossing the seas, it will have a journey of several hundred miles on the backs of horses, the common mode of transportation. Hitherto the bells in use in that part of the world have been obtained in Russia. American church bells are now heard in almost every quarter of the globe, and even in some of the distant islands of the sea.

## BOOKS AND MAGAZINES.

### Harper's Magazine.

New York: Harper & Brothers.

The September number of "Harper" opens with a copiously illustrated article entitled "Fifty Years of American Art." There are several other interesting papers, such as "Gold Mining in Georgia," "White Wings; a Yachting Romance," by William Black; "An Industrial Society and its work," etc. The editor's "Easy Chair," "Literary Record," "Historical Record," and "Drawer," are all, as usual, instructive and entertaining.

### Scribner's Monthly

New York: Scribner & Co.

A novel contribution to "Scribner" for September is announced in a story entitled "The Documents in the Case," consisting of a series of letters, newspaper extracts, advertisements, telegrams, bills, pawn-tickets and theatre programmes, by arrangement of which the plot is carried on. The instruction given at the Art Schools of Philadelphia, which has been long and heatedly discussed by artists, will be the subject of popular exposition in a paper by Mr. W. C. Brownell. Prof. T. R. Lounsbury, who was thought to be of such scholarly promise that a place was created for him at Yale, has contributed two papers on "English Spelling and Spelling Reform," in which he takes uncompromising ground in favour of a reform of our present orthography, and vigorously combats some of the arguments of Archbishop Trench and others.

### St. Nicholas.

New York: Scribner & Co.

The Prince Imperial, or rather, young Louis Bonaparte, is presented to the readers of "St. Nicholas," in the September number, by means of a short biography, and a portrait faithfully engraved from a photograph taken a short time before the unfortunate young fellow's death. "On Wheels," is the title of an article with twelve illustrations. It gives a concise history of wheeled vehicles from the earliest times. "The house fly," his origin, his business, his torturing ways, and his peculiarities of structure, are the subject of a short illustrated article. The author is Mr. S. F. Clarke, of John Hopkins University. "Faience d'Oiron," that rare and beautiful species of pottery which was made by the lady Hélène Gouffier in the time of Henry II. of France, is described in an illustrated article. The number contains at least the usual quantity of instruction and amusement for the young.

### A Complete Arithmetic.

By Rev. D. H. McVicar, LL.D. Montreal: Dawson Brothers.

We have already noticed an "Elementary Arithmetic" by Principal McVicar. Our commendation of that work to public notice was unqualified, with the exception of the not very serious objection that it left too little for the teacher to do. Against the work now before us that objection does not stand, nor any other, as far as we have examined it. There is here quite enough work both for pupil and teacher in any common school; and at the same time, it is so arranged—the consecutive steps follow each other so rationally—that, even without the aid of a teacher, the diligent and intelligent student can scarcely be at a loss in thoroughly mastering the principles of the science. Technical language is, of course, unavoidably used, but always clearly explained. The wording of the rules is remarkable for simplicity and freedom from ambiguity. Nothing is introduced that has not had the way opened for it in previous lessons. The examples are eminently practical, and well calculated to test the pupil's knowledge of the theory involved. And throughout the whole work we meet with that continual recurrence to first principles which is so characteristic of a master-mind and so essential to effective teaching. It gives us much pleasure to have an opportunity of calling the attention of educationists to this valuable class book.

### Long Life and how to reach it.

By Joseph G. Richardson, M.D. Philadelphia: Lindsay & Blakiston.

This volume is No. 2 of the series of "Health Primers" published by Messrs. Lindsay and Blakiston of Philadelphia. We have noticed several numbers of the series already, although not consecutively, and we have recommended them to the people of this province as peculiarly suited to the climate of North America. The present volume is of special interest

and importance, as covering, in a comprehensive manner, the whole ground occupied by the rest. We cannot, within our limits, give an epitome of the contents of the work; but the headings of the chapters will give our readers some idea of its nature, and of the necessity that exists that people in general should be acquainted with its teachings. They are as follows: (1) Introductory Considerations; (2) Causes of Disease and how to Avoid them; (3) Heat and Cold as causes of Disease; (4) Contagion and how to Escape it; (5) Clothing and how to Wear it; (6) Pure Air and how to Breathe it; (7) Pure Water and how to Obtain it; (8) Baths and how to Take them; (9) The House and how to Build it; (10) Food and how to Digest it; (11) Impurities in Food and Drink and how to Detect them; (12) Exercise and how to Take it; (13) Sleep and how to Secure it; (14) Mental Power and how to Retain it; (15) Parasitic Enemies and how to Escape them; (16) Old Age and how to Meet it. These subjects are of vital interest to all; and although the book now before us is not large, its readers will find them all fully, though concisely, elucidated by one who is at once a competent medical authority and a pleasing writer.

### HE LOVED NOBODY.

Unhappy man! So he was. He seemed pleased with nothing. He found fault with everything. He seemed to think much of himself. He loved himself more than he loved God. He was fond of ease, yet led a life of turmoil. He did not seem to care for the cause of Christ, or for the poor, or even for his own kin. He seemed set on having his own way and will. The course of Providence was against him.

The lines of all his conduct met in himself. He had great contempt for others. Of course, he was cruel. He seemed to delight in misery. In his boyhood he tormented colts, and calves, and lambs. He loved to make pigs squeal. He pulled off the wings and legs of flies. He often made others sad. He was not tender to his little sister. He often made her weep. Her little devices to win his love were all fruitless.

He was not good to his mother. In his heart he cursed her. Out of her presence he used terms of reviling towards her. He often disoblged her. He never pitied her sorrows. When her head ached he never bathed it. If she slept he often waked her with needless noise. He finally broke her heart by his vileness.

At school he was a marplot. He would break up any game if his whims were not allowed to prevail. His occasional yielding was servile, not manly. In it he had some ulterior purpose, and that was always selfish.

He once gave something to a poor widow, but he did it in an unfeeling way. He soon boasted of his liberality. He sat up half a night with a sick man, and he often spoke of that as something to his credit. He was a stranger to genuine pity or to true benevolence. He constantly looked on his own things, and seldom on the things of others. All the fountains of kindness, sympathy, and generosity were dried up in his heart. And he was a murmurer, often finding fault with Providence.

A few times his nature seemed softened, but he soon relapsed into hardness of heart. He deceived some, who truly tried to oblige him. Of course, he never enjoyed public confidence.

His married life was full of unhappiness. He gained possession of some of his wife's wedding presents, and used them for his own gratification. He finally broke his wife's heart.

His folly was read in his very face and in all his history. None could long love him. None felt obliged to him.

He once sought public office, and certain lewd fellows of the baser sort stood up for him, but most men refused to vote for him. At one time he was worth a good deal of money, but when reverses came no one seemed to pity him. When sickness came his nurses were hirelings. The offices of love were not found in his room. They were needed, but would hardly have been welcomed. He was petulant even to the last. Sometimes he asked for mercy. I do not say that he did not obtain it. But he blamed those who had done and suffered most for him. No one ever heard him say that he had done wrong.

His death was mournful. It took place in the dead night. A small lamp shed its light on his dying eyes.

He seemed apprehensive of his own departure. He left no message of kindness for any one. He had no convulsions. He swooned away, and was not seen any more among the living.

His funeral was very private, though entirely decent; a hearse and a single carriage, with four young men in it, formed the sad cortege.

The great error of his life was that he lived to himself. He was habitually selfish. God's glory, the welfare of his family, the good of his neighbours seemed never to control his life.

### A CYPRUS VILLAGE OF LEPERS.

The "Daily News" correspondent in Cyprus thus describes a visit which he paid to a village within two miles of Nicosia, exclusively inhabited by lepers, 160 in number: "The sight presented to my gaze when I reached the village was simply appalling, and it was hard to credit the reality. It seemed more like a dream begot of the weird and morbid imaginings of a Poe or a Hawthorne. Men, women, and children, into whose flesh the disease was eating its way, passed before me, and these wretched beings afforded the most ghastly spectacle. There were all stages of leprosy visible. Upon some the fatal sign had only just set its mark, while others were but little else than a living mass of corruption. The unfortunate creatures attacked become at once isolated from the community to which they belong, their property being confiscated and divided among their relatives, precisely as if the former were dead, and they are then banished into this village to endure a living death, until death itself mercifully relieves them from the curse that has befallen them. The mode in which the lepers live is almost as horrible as their condition, for the sexes, in all stages of corruption, are huddled indiscriminately together. There are about a hundred houses in the village, but all the employments of life appear to be neglected, with but one or two exceptions, and many of those who have been banished from their homes go mad. The Government of the country supports the lepers so far as the distribution of rations is concerned, but the authorities do not direct the internal arrangements of the village, this being left to the villagers themselves. One of the least afflicted lepers is permitted to come down to Nicosia, and he daily carries the Government rations to the others; beyond this they have no communication whatever with the outside world."

### FIRST OLD CATHOLIC SYNOD.

The Austrian Old Catholics seem to have been exercised in mind respecting their right to call a synod, as they possess no bishop; but their legal adviser, Professor von Schulte, of Bonn, accorded to them the power of constituting themselves an "extraordinary synod." This met at Vienna on the same day on which the German and Swiss synods were held, with but a handful of persons—the three priests of Vienna, Warnsdorf, and Ried, and a proportionate number of lay delegates. After service in the Salvator Church a provisional synodal council of three priests and four laymen was appointed. The meeting then adopted eight heads of reform, subject to the approval of a future synod. These have already been introduced into Germany or Switzerland, and are: 1. Participation of the lay element in Church government, after the model of the ancient ecclesiastical constitution. 2. Abolition of compulsory auricular confession. 3. Abolition of compulsory celibacy. 4. Reform of public worship; use of the vulgar tongue in all ecclesiastical offices, especially in the mass. 5. Exclusion of compulsory fasting. 6. Revision of the calendar and reduction of the numerous holy days. 7. Removal of abuses in the matter of indulgences, cult of relics, pictures, etc., and limitation of procession to the Church itself. 8. Abolition of mass stipends, payments for prayers, and surplice fees. The synodal council was instructed to make application to the Austrian House of Deputies for a grant in the next budget toward the support of the Old Catholic congregations, and, further, to take steps toward the appointment of a bishop.

THE Rev. Dr. William M. Taylor, pastor of the Broadway Tabernacle, New York, is now in London, and there is some talk of trying to keep him there in one of the vacant Presbyterian churches. We hope that the effort will not succeed. Dr. Taylor's administration in the Tabernacle has been very successful if numbers are an indication of success.

Scientific and Useful.

**STEWED CUCUMBERS.**—A reasonable dish may be prepared by paring cucumbers, cutting them in half lengthwise, boiling them gently till tender in salted water, laying them on toast, and pouring over them white sauce or drawn butter, to which a cup of milk has been added.

**POISON IVY.**—Miss Orr, of Bobcaygeon, certifies that the following remedy has been found unfailing:—Put 10 to 20 drops of bromine in one ounce of olive oil or glycerine and apply three or four times a day, especially on going to bed. The bromine is volatile, so only a small quantity should be made.

**POTATOES A LA MAITRE D'HOTEL.**—Slice cold boiled potatoes a quarter of an inch thick, and put into a saucepan with four or five tablespoonfuls of milk, two or three of butter, pepper, salt, and some chopped parsley; heat quickly, stirring all the time, until ready to boil, then stir in the juice of half a lemon. This last ingredient entitles the dish to a foreign title. Pour into a deep dish and serve very hot.

**BED BUGS.**—I see frequent inquiry as to the readiest manner of getting quit of the presence of this pest. A safe, sure and improved way in our family is to get a cup full of fine table salt and to fill every joint, opening, crack or crevice with the dry, fine salt, even under the extremities of the laths, scattering very profusely, and keep it so, and your tormentors will very soon be finished without the use of any virulent poison.

**CHICKEN JELLY.**—Half a raw chicken, pounded with a mallet, bones and meat together; plenty of cold water to cover it—it will take almost a quart; heat slowly in a covered vessel, and let it simmer until the meat is in rags and the liquor reduced one half; strain and press through a colander and then a coarse cloth; salt and pepper to taste; return to the fire and simmer for five minutes longer; skim when cool, as this is principally used for the sick. It should be eaten cold; keep it on the ice. It can also be made into sandwiches by putting the jelly between thin slices of bread spread lightly with butter.

**A BOTANICAL USURPER.**—A curious instance of the invasion of a country by a plant of foreign origin is seen in the history of the mango in Jamaica. In 1782 specimens of the cinnamon, jack-fruit and mango were sent to the Botanic Garden of the Island. There the cinnamon was carefully fostered, but proved to be difficult of culture in the island; while the mango, which was neglected, became in eleven years as common as the orange, spreading over lowlands and mountains, from the sea-level to 5,000 feet elevation. On the abolition of slavery, immense tracts of land, especially coffee plantations, relapsed into a state of nature, and the mango being a favourite fruit with the blacks its stones were flung everywhere, giving rise to groves along the roadsides and around the settlements; and the fruit of these, again, rolling down hill, gave rise to forests in the valleys. The effect of this spread of the mango has been to cover hundreds of thousands of acres, and to ameliorate the climate of what were dry and barren districts by producing moisture and shade, and by retaining the rainfalls that had previously evaporated; all this, besides affording food for several months of the year to both negroes and horses.

**SUMMER DRINKS.**—The almost universal desire for acids in the spring and early summer by the sick especially, or those more or less so, is strong presumptive evidence of the propriety, if not the necessity, for their employment. Indeed, the fact that the first fruits matured at this season are particularly acid, as the strawberry and currant, confirms this principle. The intention, unquestionably, is to aid the liver, by stimulation, in removing from the body its excess of carbonaceous materials, accumulated by their free employment during the cold weather and continued too long on the return of warm weather, in the form of bile, which becomes a stimulant of the bowels particularly needed on the approach of hot weather. While water is manifestly the original drink, all actually needed in health, it may be needful to modify it to meet the emergencies of a deranged state of the system. This demand for acids may be well met, not by the use of pickles—so often poisonous, if not always more or less irritating to the coats of the stomach—or by "hard cider," but by drinks in no sense objectionable. If there is any efficacy in hard cider, it may be obtained by the use of "boiled cider" reduced, of course prepared while new and free from alcohol, and not objectionable on strict temperance principles. Indeed, since it is slightly nutritious it is even desirable for the *bilious* to use it at meal-times as a substitute for ordinary drinks.



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TORONTO, FRIDAY, AUGUST 22, 1879.

## HOME MISSION APPEAL.

**T**WO very important points should be kept in view by those administering the funds of any of the Church's great missionary schemes, viz., the keeping down of all unnecessary expenditure and the drawing out of the liberality of the Church to the fullest possible extent.

Both of these points were kept in view by the General Assembly last June in its action anent the Home Mission Fund.

It enjoined Presbyteries to visit by deputations all supplemented charges and mission stations so as to lessen, if possible, the grants received from the Home Mission Fund, and at the same time it took decisive action towards increasing the revenue received from the congregations of the Church generally. A committee was appointed to prepare an appeal setting forth the condition and requirements of the fund, and every minister of the Church was enjoined to read this appeal from the pulpit on some Sabbath before the end of September, and to give his people an opportunity to contribute according to a plan previously arranged upon by the Session or Deacons' Court.

Upon the result of this appeal will largely depend the future of our Home Mission work for some years to come.

If it be responded to liberally and heartily the Home Mission Committee will be encouraged to open up new fields, and to occupy with ordained missionaries many districts where at present there is no supply of Gospel ordinances at all or where the supply is very irregular and at lengthened intervals. If, on the other hand, the appeal meet with a half-hearted response, the Committee will be compelled not only to decline applications from new fields but to withdraw from districts at present occupied, and to withhold grants from supplemented charges where, without these grants, settled pastors cannot be maintained.

To render its action as effective as possible, the General Assembly has, very properly,

given definite instructions concerning this appeal. It is to be signed by the Moderator, thus carrying with it the whole weight and authority of the Assembly, every minister is not simply recommended but *enjoined* to read it from his pulpit; and the time is fixed "on some Lord's day or before the last Sabbath of September," moreover, that the appeal be not lost sight of, an immediate opportunity is to be given to every member and adherent of the Church to contribute in a way previously resolved upon by the Session or Deacons' Court, and to provide as fully as possible against delay or neglect on the part of any minister. Presbyteries are enjoined to take order at their first meeting after the last Sabbath of September, that the appeal has been read by every minister to his people and an opportunity given them to contribute to the Home Mission Fund, the Presbyteries to report to next Assembly.

It will be seen that a duty devolves upon several parties by this action of the Assembly.

*First*—On the Committee appointed to prepare the appeal. We understand that the appeal is now being prepared and will be issued to all the ministers of the Church without delay.

*Second*—On Sessions or Deacons' Courts. Their duty is to devise and to see carried out some systematic plan of obtaining contributions from all the members and adherents of their respective congregations. This plan should be carefully considered and adapted as far as possible to the circumstances of the district. The plan should be decided upon before the appeal is read to the congregation, and carried into execution immediately thereafter.

The success of the appeal will depend largely on this. It is to be hoped that in no congregation will there simply be a collection taken on the Sabbath the appeal is read. Where there is no missionary association the following plan might be adopted with success: Let the Session or Deacons' Court have envelopes—with blanks for the name of the donor and the amount of the contribution—distributed in all the pews before the service commences on the Sabbath the appeal is to be read. Let the envelopes be taken home and returned the following Sabbath with the blanks filled and the amount enclosed, and deposited in the collection plate. This plan is simple and has these advantages, that there will be no unnecessary delay in obtaining the contributions of the people and little trouble in collecting these, as would be the case were the congregation to be visited individually at their homes or places of business. Those who from any cause do not avail themselves of the opportunity to contribute in this way could be personally seen afterwards by one of the elders or deacons and their contributions obtained.

*Third*—On ministers. Their duty, in addition to guiding the Session or Deacons' Court as to the plan to be adopted whereby the contributions of the people may best be obtained, is to read the appeal of the Assembly. It is easy to conceive of this being done in so perfunctory a way as to mar its effect altogether, and to discourage the congrega-

tion from giving rather than stimulate them to contribute.

If a minister reads the appeal simply as a matter of duty and appends such a remark as "Well, of course such a congregation as this with our small numbers and our present debt, or the burdens we have to bear at home, etc., etc., cannot be expected to do much," it need not be wondered at if the contributions of the people for Home Missions are small; nor we may add, need it be a matter of surprise if the home burdens of that congregation continue heavy and the minister's salary small!

If on the other hand the minister enforce the appeal by a few judicious remarks showing his own sympathy with the Home Mission work of the Church, and his sense of its importance and his readiness to exercise self-denial that he may contribute something to carry it on, then it may be confidently expected that his people will not only feel interested in the work but be ready to contribute liberally towards its maintenance.

*Fourth*—On all the members and adherents of the Church. Their duty—and with very many it will be regarded as a privilege—is to respond heartily and generously, according to the measure of their ability, to the appeal. The present is to some extent a crisis period in the history of our Home Mission work. For the past two or three years the field has been rapidly extending, and there never have been more urgent appeals for labourers in the newer settlements of the older Provinces, such as the Ottawa, Hastings, Muskoka, Parry Sound, Manitoulin and Lake Superior Districts, not to speak of the vast country so rapidly being settled in Manitoba and the North-West Territory. If we are to occupy these fields and to take the position our Church should take in this Dominion now is the time to do it.

In endeavouring to supply the most needy of these new settlements the committee of the western section have incurred a debt of \$11,000 during the past two or three years. This greatly hampers and embarrasses them in carrying on their work, and effectually prevents them entering new fields. To remove this indebtedness at once, and at the same time to obtain sufficient money to carry on the work of the current year, the Assembly has ordered the issuing of this special appeal. The total amount required for the year, including the debt, is \$46,000. With such numbers and wealth as our Church possesses there ought to be no difficulty in obtaining this sum. It must be remembered however that last year only about one-half of this amount was got, so that the contributions of our people will require to be doubled this year in order to reach the sum asked for.

It is earnestly hoped that every member and adherent of the Church will give a liberal response to the appeal about to be issued. We would urge this on the plea of loyalty to the Assembly, loyalty to the best interests of our country and, above all, loyalty to Him who gave Himself for us and who honours His people in permitting them to be co-workers with Himself in efforts to advance the inter-

ests of the cause so dear to His heart, the cause for which He bled and died.

*Fifth*—On Presbyteries. Their duty is to see that *all* the ministers within their bounds have complied with the injunction of the General Assembly. The very fact of the Assembly imposing this duty on Presbyteries would seem to indicate that there are some ministers not over zealous in advancing the interests of the schemes of the Church. We fear there is too good reason to believe this to be true, as a glance at the printed receipts of the agents of the Church plainly shows. When we have noticed in the annual statistical and financial returns of congregations an entire blank opposite the same congregation year after year, we have sometimes wondered if Presbyteries took cognizance of these congregations and dealt with the ministers thereof. We trust that in the matter of this Home Mission appeal every Presbytery will be truly loyal to the Assembly and be able to report next June that *all* their ministers read the appeal from the pulpit on some Lord's day on or before the last Sabbath of September and afford an "opportunity" to every individual to contribute by subscription or in some other way that the Session or Deacons' Court had *previously* resolved upon."

#### ONTARIO TEACHERS' ASSOCIATION.

WITH no small degree of interest we have watched the progress of the "Ontario Teachers' Association" since its inception nineteen years ago. Teachers' associations, on a small or on a large scale, have our unqualified approval. Even in a social point of view the public school teacher is isolated; he lives—or ought to live—in a different mental atmosphere from that which his neighbours breathe, and his only refuge from weary solitude is to seek the society of his fellows in the profession—men whose mental calibre ranges somewhere in the neighbourhood of his own—a little above or a little below, as the case may be, and whose acquirements and experience will render the interchange of opinion mutually advantageous. Such society the true teacher naturally seeks, for he is not so bigoted as to reject without examination all views which may not coincide with his own, neither is he so self-conceited as to refuse to learn a lesson even from an inferior; and no one knows more experimentally than he that as a rule "two heads are better than one," without reference to quality.

What we have said shows the advantage of township or county teachers' associations, but national or provincial associations are also useful—may be necessary. "Tom, Dick and Harry" always know better than the teacher how a school ought to be taught, and they would never think of giving him a voice in educational legislation. But with all due deference and respect to Thomas, Richard and Henry, we venture to express our opinion that the experienced, practical teacher is better qualified than any one else to pronounce, not only on questions affecting the internal arrangements of his own school, but on an educa-

tional matters of provincial or national import. The collective opinion of the teachers of Ontario on school matters could only be obtained by means of such an organization as the "Ontario Teachers' Association." This of itself is sufficient apology for the existence of such a body, independent of the *esprit de corps* which in all lands and in all ages has characterized the profession.

It affords us much pleasure to find that the "Ontario Teachers' Association" is serving what we conceive to be its great aim and end, inasmuch as it furnishes a vehicle to practical educationists for the promulgation of their views, attracts the public mind to the consideration of educational questions, and exerts a marked influence on the educational legislation of the Province. At its meetings in this city last week the papers read and the speeches made were, upon the whole, admirable. We endorse the resolutions passed, and would suggest that they be embodied in a petition to the Minister of Education. It gives us peculiar satisfaction to find the convention so unanimous in favour of Township Boards, which we have been advocating as occasion offered, during the last few years. The local trustee arrangement was a temporary make-shift, which served a good purpose for a time, but which is now a hindrance to the progress of education, and must give place to a wider and more effective organization.

We are sorry that we have not space to notice all the matters discussed at the several sessions of the convention. There is one thing, however, on which we would like to express an opinion: that is the co-education of the sexes. The separation of the boys and girls in public schools is a grand mistake, and the sooner our Toronto board finds it out the better.

The name "Ontario Teachers' Association," will, we trust, be no longer a misnomer for the body of which we have been speaking. Resolutions have been passed in favour of putting forth efforts to make it a representative body, as it ought to be, and as it was originally intended to be. We hope all the County Associations will send delegates; and we heartily agree with the Inspector of North Hastings, that at the meetings of the Association there should be no restriction either as to the expression of opinion or as to voting on the questions submitted.

We expect great things of this Association. Among them are the assimilation of method in teaching; the encouragement of honest, thorough training and culture, and the putting down of cram and quackery; the raising and preservation of the standard of learning in the profession; the securing of the legislation necessary to give the teacher his proper place, and to enable him to apply his work to the best advantage; and the restoration (or introduction) of the Bible to its place as a class book in our public schools.

#### WOMAN AS A RELIGIOUS FORCE.

THE "Catholic Record" asks this question. "Why is it that only women are considered worthy of the exercises of religion? At all the masses, devotions, and at

the communion railing, the women outnumber the men almost ten to one. Why is it?" It is easier to propound such a problem than to answer it. The fact of woman's superior devotion meets us everywhere, as well in the Protestant as in the Roman Catholic Communion. Women are in the majority in the Sabbath attendance in our churches, and in the concerts for prayer, while they are in the van in every philanthropic enterprise. Missionary schemes feel the influence of their noble efforts, and no better servants of that grand enterprise are found under foreign skies than they. In fact, there are numbers of churches in which women re-enact the ancient service of the Roman Vestals, keeping the fire perpetually burning on the altar. And in many cases it is not at all unlikely, that the devotional fire might quite die out, were it not for the unsleeping watchfulness of womanly piety.

What is the reason of this superiority of female devotion? Is it that women have more time than men to give to the practical observances of religion? As a rule, we think not. The sphere of home-life is not a whit smaller than that of business-life. There is just as wide a room for those whose toils lie in the home as for those whose work is beyond the home. Is woman's work less exhaustive than that of the man? We question it. The cares of the house and children and servants levy just as severe exactions on woman's strength as the cares of business and employees do upon that of the man. Can it be that there lies in the heart of woman a wealth of affection and sympathy which is quickly responsive to the genial claims of religion? Are her natural endowments of that order which move her to break the box of precious ointment over the feet of the Christ? Does nature account for her devotional priority over the man? Perhaps so. If religion taxes more heavily one part of our nature more than another, its heaviest tribute is levied on the affections. But this is the province where woman has always held first place.

If this be the correct answer to the problem, then is there not a lesson for those whose boast it is that they belong to the stronger sex? Ought they not to learn from woman the grand secret of keeping affection alive? That woman has natural advantages here, which are partially denied to man, may be admitted. Men, out in the friction of rough business life, tend to a deterioration of their sympathetic nature. Therefore the greater need that they should learn from their natural helpmate how to keep affection's fires glowing. We are not afraid of the question whether it is not derogatory to a man to be womanly in tenderness. In view of John Howard and Samuel Martin and George Whitfield and the Apostle John and our Blessed Saviour we answer, it rather ennoble than derogates from true manliness.

THE exodus of negroes from the Southern States still continues. The likelihood is that the number of emigrants will increase in the coming months. Something must be done by the country at large for this people. America owes the blacks a heavy debt, and it has not begun to discharge that debt.

## CHOICE LITERATURE.

RUTH.

III.

There was indeed seemingly the hand of providence at work in bringing these two young people together. Their love was as natural as the pairing of the birds in spring, and unused although David Hadden was to romance, the charm of the idyl touched him. The engagement was settled upon. James was to remain at the light-house until after Thanksgiving, and then would go to New York to find some employment. The marriage was not to take place until he was gaining a livelihood and had some substantial means to support a wife.

Ruth was strangely beautiful in these happy days. Her life had been all duty, silence, solitude and curious musings over the religious teachings which were all she knew of moral and social codes. She had never thought of personal pleasure, scarcely realized that such hopes and expectations could rightly belong to the scheme of a Christian existence. Yet all at once her life had become full of passionate joy and exultant anticipation. Almost under any other circumstances she might have been afraid of so much happiness and reflected that a snare was almost certain to lurk under such bright seemings. But this destiny seemed to be the one appointed for her; toward which all her life had tended, and for which her mind and heart had been shaped and fitted.

The two young people were so happy in their engagement and were so soon to be separated, that Mrs. Hadden allowed Ruth to idle away much time in James's society. Indian summer came and lingered almost a month, and the two took the full charm of the hazy days when the sea lay calm and opal-tinted, stretching away into dim horizons on every side. Life hitherto had been a round of tasks to Ruth; so many hours over her Bible, so many hours over her house work, so many hours over her sewing, and scant intervals for outside duties which might have been called toil, only that they made the only recreation of the girl's life. Nowadays she and James sat for hours on the rocks, hand in hand, so happy that merely to be near each other and to look into each other's faces was of itself a vivid delight. Then in the evenings all the books in the house were brought out and James would read aloud to the little circle, who had hitherto known nothing of the charm of any stories save those found in the two testaments. Ruth, flushed, keen, eager, listened and felt that she indeed had begun to live. Her only sorrow was the thought of the separation before them, and even over the darkness of that played the rosy flames of hope, and allowed her to dream of a more distant future, when she would enter the charmed life that James had pictured for her many and many a time.

Thanksgiving was to be kept with ostentatious hospitality at the light-house this year. The grandparents were coming over from Half-Moon bay and the cousins from the town, to meet Ruth's lover and welcome him into the family.

The Saturday before, David Hadden ran his boat ten miles to the nearest market town with a cargo of the best oysters, and returned at sunset with a load of provisions for the approaching festival. All the family went down to the pier to meet him and each toiled up the rocks with hands and arms full of bundles and baskets. Ruth had the Thanksgiving turkey, swathed in newspapers, and coquetted all the way to the house with James who tried to take it from her. When they finally entered the house she stored the light-house keeper's purchases away for the Sunday, and called her lover to hang up the turkey on a high nail against the pantry cupboard.

"It was wrapped in six newspapers," she exclaimed. "You can read all the news to us after supper."

"Don't ask me to," said James, his face darkening a little. "I hate news and newspapers. What a happy place this is! I wish I need never go away. It does not seem to be in the actual world."

He took the turkey and hung it up, then looked at it and laughed.

"A noble bird!" said he; "how I long to taste it."

Ruth was silent and he glanced at her. She put down the newspaper she had opened and answered his look but did not smile.

"What is it, darling?" he asked, for she seemed to be staring blankly at him as if lost in a world of fresh thoughts.

"Mother called me," she said hurriedly, and ran away from him.

James was disappointed. He intended to have stolen one of his rare kisses in the pantry, but he went back to the keeping room and sat down by the fire. The light-house keeper had been up in the tower and the great steadfast lamp was casting its beams far and wide above them. The young fellow had once quoted Portia's words about a light "shining like a good deed in a naughty world," and the charm of the idea, cheapened for so many people, pleased his unused sense of poetry and always gave him a feeling of having helped on the moral universe by lighting the lamp. So now he came in cheerfully, sat down, and began talking about the events of his day.

"Where is Ruth?" he asked presently.

"Ruth is crying up in her room," said Davy. "I asked her if she had been such a very naughty girl, and she said, 'I wish I was dead. I wish we had both died that night!'"

Both David and his wife glanced at the lover as if curious to know if the two had quarrelled.

"Nonsense, Davy," James exclaimed sharply, startled. Ruth was in the pantry a quarter of an hour ago happy as a bird."

Mrs. Hadden went upstairs and brought her down. Ruth had a pale face and eyes which showed the effect of tears, and sat silent all through supper. Not even James could induce her to speak or to fasten her averted glance upon him.

After the meal was over, David Hadden called for the papers he had tied around the turkey; the grocer had given them to him he said. Ruth brought fire.

"I thought there was a clear half-dozen," said her father, but she remained silent.

"Lead us something, James," said David. "They say stirring things have been going on these two months."

James felt curiously troubled and his heart was heavy with presentiment, but he read through column after column of the journals until nine o'clock struck. Mrs. Hadden brought the Bible and put it on the table by her husband, and he read a chapter, then falling on his knees poured forth his impassioned evening prayer.

When he arose he saw his daughter standing beside him. He looked at her in amazement. She was a slight creature but her face and form had suddenly gathered force.

"Father!" she cried. "Father!" and then stretched out her hands. He grasped them strongly.

"Why, my daughter," he said, "what is this?"

She continued to look at him with great dilated eyes but continued silent. James Keith came up to her with anxious concern. She shrank away.

"What is wrong?" asked David Hadden. "If James has vexed you, my girl, he seems to be willing to make it up again."

She shuddered.

"Father," she cried again in grief-stricken accents. "Help me!"

"God will help you, Ruth. As for me, I know not what you want me to do."

Ruth gave a sort of cry, and James, cut to the heart by her indifference to him, tried to put his arm about her and support her. She wrenched herself away, tottered across the room, and stood there. He followed her.

"Do not come near me," she cried warningly. "Do not come near me."

"Ruth, you are breaking my heart," cried the young man hoarsely.

She looked at him long and fixedly, her dark eyes blazing.

"If I knew," she said at last with a sigh.

"Knew what?"

"I loved you so," she exclaimed, "I did love you so."

"And do you love me no more?"

"Father, Ruth cried appealing to him forcibly. "Tell me something."

He waited, his strong rugged face turned towards his child.

"Father," she said humbly, "if I were to—to commit a great sin,—not only a sin but a crime,—would you cover it up,—or would you—"

David Hadden interrupted her by a gesture. His features had grown menacing and combative; there was a look in his face as if he would not be trifled with.

"Ruth," said he, "you are my own child, the first fruits of my marriage, but if you sinned against heaven whether in the sight of man or of God alone, I should want you to be punished."

She uttered a cry and seemed to totter. He regarded her with an inevitable eye.

"If thine eye offend thee pluck it out," he said in a stern voice. "And why shrink from—"

"Father," said Mrs. Hadden gently, "my girl has not sinned. 'Tis not her own trouble but that of another she is feeling."

Ruth turned to her mother with a kind glance.

"Thank you, mother," she said softly. "Please take father away for a while. I want to talk to James."

David Hadden, feeling a fever of excitement, anger and indignation, would have demurred, but his wife insisted.

When James and Ruth were left alone he came up to her with a look of deep, dreary self-abasement.

"What was it you saw in that newspaper about me, Ruth?" he asked her.

"I will tell you," she said in a clear incisive tone, although her voice sank to its lowest. "On the sixth of last September a young man by the name of James Cameron—"

A groan burst from his lips. He sank down in a chair, his arms falling heavily by his side.

"A young man by the name of James Cameron, pursued Ruth, "altered a check from eighty dollars to eight hundred and had it cashed in the city. He put the money in his pocket. He took a boat and set off as if on a pleasure excursion. That night a terrible storm came on, and next day the boat was found capsized in the bay."

"Ruth," cried James, "Ruth!" but she did not listen.

"Although the boat was turned bottom upward," she went on in a dull voice as if her strength was spent, "by a singular circumstance James Cameron's overcoat, neatly folded up, was found under the seat, hid in its place by the ribs of the boat."

He uttered a cry.

"In the pocket," she resumed looking at him fixedly, "were the coils of bills just as they had come from the bank, not one was missing."

"Oh, thank heaven!" he ejaculated. "Thank heaven!" In his relief he sprang up and paced the floor. He seemed to have shaken off a heavy yoke.

"It was supposed," said Ruth quietly, "that the young man had been drowned."

James went up to her.

"Ruth," he said, "I want you to believe me. It was but a momentary impulse—that crime. There were eighty dollars due me from a man—he had been hard to me, had never used me well. He was worth hundreds of thousands."

The check was made out in a scrawling hand and the last letter of eighty looked like a mere flourish. I said to myself that—"

He broke off. Something in her look awed him. The task of explanation was something to falter at with those clear eyes turned on him.

"After all," he stammered, "nobody lost by it. It was a fortunate night for me in every way. You picked me up, Ruth, and—and—luckily the money was not on my person."

"You did not tell us your name was Cameron, James," she said quietly.

"No." He regarded her wistfully. "When I came to my consciousness my heart was heavy enough with my accursed sin."

Although she looked at him he did not seem to meet her actual gaze. The Ruth he had known,—the fond, loving little girl, dependent on his words, his glances, his caresses, had vanished; in her place was a stern, pale-faced woman who was judging him.

"The longer this fraud has gone on, the more repulsive it has been to me," said he with an effort to gain his self-poise. "My own self-contempt deepened in proportion to the trust you all reposed in me. At first I constantly dreaded lest I should be followed and arrested. Then it all began to seem like a dream. It grew to be a possibility that I was actually safe,—that I might retrieve myself. I had half a right to the name of Keith—it was my mother's family name. Once or twice my tongue has tripped in talking with you and I have called myself Cameron—"

"I know, I know." It was that recollection which made this story clear to me," said Ruth.

He felt helpless before her. Where was the old flash of love,—the keen desire to read his heart and meaning and answer his thought with her own,—the maidenly withdrawing of those rare eyes?

"Ruth," he cried with vehemence, "do you despise me for all this?"

Her face was an image of wonderment and wandering. "Can't you forgive a crime like that? A crime that had no results,—that actually was no crime. It hurt no one. It never benefited me. You don't know a fellow's temptations, Ruth. I had been unable to find any employment,—of course I know it was wrong."

"Wrong?" echoed Ruth. "Wrong?"

"Of course it was wrong although it really amounted to nothing."

She turned upon him almost fiercely.

"Where is your repentance?" she cried.

"I have repented. I do repent."

"Did you begin to repent by confessing your sin and asking to expiate it with sadness and pain and toil? Or were you thankful you had escaped exposure?"

He shrank from her words.

"Don't be too rigid, dearest," he said gently. "I have confessed my baseness now. What is there to expiate? They do not want to punish me. They believe that I am dead, hence there is no danger of exposure. I wish, Ruth," he cried out, "that I had told you all this. Often and often when we have been out on the rocks together it has come into my mind to make full confession. I loved you so dearly I was almost ready to have you see my wickedness. And I hated my change of name so heartily! It has kept me awake at night thinking that when I came to marry you, I could not offer you my real name. I have had all sorts of schemes about it. Now, at least this much is gained—"

"Nothing is gained," she said brusquely, "all is lost."

"Lost? No. Nothing is lost. James was regaining his energy; he seized her hand and held it in spite of her struggles to be free. "I do believe, I shall always believe, he went on with strong feeling, "that Providence had me in its keeping that night. If anything else had happened to me, if I had begun a new life under any other circumstances—if—if—that—that money had remained with me,—all would have been so different. But thrown here among you good, simple people, separated from actual life, far away from temptation, I suddenly saw how faulty and wicked I had been. I wanted to be good—I wanted to be honest and pure that I might win you, Ruth. I felt your goodness. Often and often since we have been engaged I have wished that I could go on living here; I have a dread of going away without you; I—"

She kept her eyes fixed on his and there was a faint motion of the lips as if she wanted to speak.

"What is it?" he asked.

"You must not go on talking in that way, James," said she. "It is as if nothing had happened—nothing had come between us."

"And nothing shall come between us! Ruth, Ruth. Don't you love me?"

She wrenched her hands away from his and retreated, then looked at him and shook her head, but her lips quivered.

"Don't pretend that, Ruth. You do love me. You can't help loving me. Why, it would be monstrous for you to turn from me all at once like this, no matter what I was—even if I had been a murderer! Think how happy we have been together! I had never in all my life been happy before! Nobody ever really cared for me. I have been all alone."

"I don't want to turn from you," she said faintly. "It is true I can't help loving you, but that is nothing. All the love in the world could not count now."

"Not count?" His eyes flashed and his cheeks burned. He spoke with a vehemence which shook him all over.

"You have committed a sin," said Ruth regarding some of her old decision. "I don't dare to think of anything else."

"Why, Ruth, no matter what you had done, I should think first of my love for you."

She recoiled again a step or two; slow, bitter tears welled up in her eyes.

"We don't think alike about these things," she burst forth. "I don't want to accuse you—but it is not enough for you to be safe,—to feel that your crime was the act of a moment,—that the impulse was nothing,—that since you did not profit by it, the wrong of it all ceases to exist. You can't think what I felt when my eyes fell on those few lines in the paper,—was it only this afternoon? It seems so long, so very long ago. I had been so proud of you—"

Her glance rested on him with a touching expression of love and sorrow. "Now all at once this hideous evil had risen between us—"

"Don't let it come between us, Ruth!"

She looked at him steadily.

"We will talk no more to-night," she said soberly and walked straight out of the room.

IV.

Sunday passed quietly at the light-house. James and

Ruth sat apart listening to David Hadden's prayers and long rambling sermon. He felt, without being certain what it was, that a shadow hung over the household, and that this tranquil Sabbath separated them all from some event. Hence he dwelt with more than usual force upon the necessity of divine guidance; of clinging with energy to the foot of the cross and accepting the heaven-born strength which follows the entire surrender of individual wishes and individual will.

It was a sombre, melancholy day for James. After dinner was over he went out and walked along the shore, the high wall of rocks on the one hand and on the other the gray, misty plain of turbulent sea. It seemed to him a cruel trick of fortune that at this late moment, by a mere foolish chance, Ruth had discovered his wrong-doing. He wanted to extenuate nothing—defend himself in nothing. As he told her, he had been urged again and again by a frank impulse to pour the whole pent-up story forth. He had suffered a paroxysm of temptation which his undisciplined mind and heart had not rejected, but recalling those moments of bitter shame afterwards when a shuddering consciousness was upon him that he had done a felon's deed, and was in danger of a felon's punishment, he had always believed that such repentance as he sincerely felt might atone for much. Then his narrow escape, the new life he entered upon at the lighthouse, its joy and peace and hope made more vivid by its contrast to the settled despair of his mind on that fatal day; all these were clearly experiences so far beyond the common that he had not been slow to urge his claims to actual absolution. And since his heart was lightened by the news that those hateful, horrible eight hundred dollars had been found and that no one was a loser, it seemed a needless cruelty for Ruth to inflict this new dread and despondency upon him. Ever since yesterday he had felt when he looked at her as if cold, heavy mists interposed between him and the girl he loved.

"You need not have saved my life, Ruth," he said to her that morning when they chanced to be thrown together without listeners, "if you are to treat me like this."

She looked at him wistfully. In the first moments of her discovery she had been full of misery, horror and anguish. But now the Divine Presence seemed near; faith had given her wings to reach it, and her mood had changed into one of calm trust.

"I did save your life. Humanly speaking you had no other hope nor help that night except me."

"Don't I fully acknowledge that, Ruth? Answer me need now as well. I have been in deep waters to-day."

"Did you not hear father's prayer? It did me so much good. His prayers are like great, strong, white-winged angels and can carry mine up with them. I see it all now. I see it clearly. It is not hopeless, James. All may be well yet."

Her words helped him like a miraculous draught. He felt fresh energies.

"Yes," she said, "all may be well yet. The evil is not without a remedy. I see what you can do. The first thing is for you to confess your crime—"

"Confess my crime? To whom?"

"To the man who gave you the check."

James gazed at her in amazement.

"He knows it already," said he breathlessly. "You yourself told me that the money was found, so that neither he nor the bank had occasion to suffer."

"It is not that," said the young girl in her clear, quiet way. "But for your own sake. It is the only way you can ever get rid of that black, miserable memory. You can have no real strength and work no real goodness until you have expiated that. It is not enough to regret it; it is not enough even to repent of it. Unless you cast it off, you will always be in danger of doing more wrong,—of sinking lower and lower, and coming to the worst."

James stared at her half angrily. "You don't know what you ask of me," said he. "I am not sure what they can do now; perhaps imprison me. At any rate I should be disgraced. The matter has settled itself. The thing happened in an obscure New England city; nobody will ever know that I am the man supposed to have been drowned. I shall have a fresh chance in New York. Let me begin again, Ruth. Let me have a new heaven and new earth, and let me cast off that horrible past!"

Ruth clasped her hands tightly and looked at him while he implored with eager, questioning eyes and parted, trembling lips. Her father and her mother came in just then, and she had no more chance to speak that day. Next morning she told David Hadden the whole story. He had been aided by his wife's intuitions, and had already guessed that some fault in James had suddenly kindled painful presentiments in the young girl's heart.

David Hadden's mind was overshadowed by no half-visions. Ruth had been afraid to trust herself any longer,—James was so dear to her. She wanted to forgive him,—to find excuses for him. It was surrendering herself almost to heavenly guidance to give her confidence to her father, and now when she had told him all, she fixed on him a look of rapt expectation.

It was a sore trial to David. He liked James; even loved him for his brightness and his high spirits and manly good looks. He had too the sympathy of an older man for the hidden conflicts which claimed his pity in the wild, undisciplined young fellow. But he did not once falter or relent. James must go back to the old place, and so far as the irremediable may be mended, must redeem his fault.

"You show me no pity, none," cried James. "If Ruth loved me, if any of you cared for me, you would not force me to do this horrible thing. You send me out without a single hope into a world full of misery and temptation. You may destroy me body and soul; but none of you care,—not one."

"I care, James," said Ruth in a little, tender voice. "You can take that thought with you—/ care."

It seemed not only difficult to James, it seemed impossible that he should do what he called "this horrible thing;" he could not at first find the capability of wishing so thoroughly to cleanse himself from his fault as to throw himself as it were into a bottomless abyss. But Ruth had, after all,

established a powerful influence over him which had never been weakened by any littleness or fault in her. He was bound to her by every sacred tie of obligation and gratitude. She had saved his life; did not his life then belong to her?

It seemed strange sometimes that this little creature, weak, ignorant of the world, should have this power over him. But the more she turned away, the more he longed to see her, not on the heights above him where he could never reach her, but by his side where they might go on with hands interlinked on the level ground of habit. But she would not come down to him and he must ascend to her. Hitherto in life he had learned little faith in the value of truth and virtue for its own sake and apart from external circumstances; but he began to believe in it now. He had always loved what was good and hated the vile, and had had no expectation of finding himself at home in dark places. But he had not fallen from the very heights.

So it was that James Cameron set out to expiate his crime. It was the influence of a pale-faced, dark-eyed little girl that had held him to his purpose, which was no easy one. Nor did anything fall out for him in an easy way. He had tried to wrong a hard man, and he was held to a rigid account for his crime. But the very act of free confession had ennobled him, and he loved the very struggle by which his redemption was accomplished.

It took him five years to win Ruth. Then he went to her, no longer so young, nor so handsome, nor so light-hearted as he had been in those early days of their courtship; but a stronger and a better man who had lived down the crime of his youth. Ruth had not been unhappy in waiting for him. Twice she had rescued him; first from death, next from a life of make-shift and belittling aims. No wonder that James felt as if heaven itself was almost gained when he saw that white light of happiness shining in her face and knew that it was henceforth always to beam for him!

—Ellen W. Olney.

ASTRONOMICAL FACTS.

A correspondent sends us the following interesting items: The nearest star is  $\alpha$  (Alpha) in the constellation of the Centaur. According to the most recent researches, it is distant from us 211,330 times the distance from the earth to the sun.

It is very difficult if not impossible to figure to oneself such distances, and to comprehend them it is necessary for our mind to associate with the idea of space the idea of time; to travel in some way along this line and to estimate its length by time. For small distances we do the same on the earth. If, for example, it is said that it is 310 miles from Paris to Strasburg, we with difficulty figure this distance at first sight; but by associating the idea of time necessary to pass through it with a given velocity, by learning that an express train going at the rate of forty-four miles per hour, arrives there in seven hours, we represent to ourselves the road traversed. This method, useful for terrestrial distances, is necessary for celestial ones. We shall also measure space by time; only, instead of the velocity of a train, we shall take that of light, which travels at the rate of 186,000 miles per second. A ray of light passes from the sun to the earth, 91,000,000 miles, in eight and one-quarter minutes. To traverse the distance which separates us from our neighbour  $\alpha$  of the Centaur, our courier takes three years and eight months. If the mind wishes to follow it, it must not jump with the twinkling of an eye from the departure to the arrival, otherwise it would no longer have the slightest idea of the distance. It is necessary to represent to itself the direct path of the luminous ray, and to associate itself with this path, which it must imagine to travel 186,000 miles during the first second of route, dating from its departure; then 186,000 miles for the second second, which makes 372,000 miles; then again 186,000 during the third, and so on without stopping for three years and eight months.

If we give ourselves this trouble, it will enable us to understand the enormous value of the number; otherwise, as it exceeds every number which the mind is accustomed to use, it will not have any meaning and will remain uncomprehended.

I have said our nearest star is  $\alpha$  of the Centaur. The one whose distance places it immediately after, is in the constellation of the Swan; and it is nearly three times more distant from us than the former.

The following are the nearest stars. The first column represents the number of radii of the earth's orbit (distance from the earth to the sun), which must be laid out in line, one from the other, to reach the star; the second column indicates the number of years light takes to traverse the distance.

$\alpha$ of the Centaur	211,330	3 years, 8 mo.
$\alpha$ of the Swan	550,920	9½ years.
Vega $\alpha$ of Lyra	1,330,700	21 "
Sirius $\alpha$ of the Great Dog	1,375,000	22 "
$\alpha$ of the Great Bear	1,550,800	25 "
Arcturus $\alpha$ of Bootes	1,622,800	26 "
Polar Star	3,078,600	50 "
The Goat $\alpha$ of Auriga	4,484,000	72 "

At present, when the sky is clear, the aspect of the heavens is very beautiful. The Centaur, the Swan, Lyra and Arcturus are below the horizon. The former will be seen in June near the southern horizon.

By facing the South between eight and nine o'clock, Auriga will be directly overhead; to the south of it is the constellation Orion, one of the most conspicuous in the heavens. A line drawn through the three stars which form his belt, will point in the southeast, about twenty-three degrees above the horizon, to Sirius; while in the opposite direction it will reach to Pleiades; and a line drawn from Sirius, to  $\alpha$  in the dipper, which is that one of the two pointers, which is nearest the pole star, will pass between Castor and Pollux or the twins.—*Exchange*.

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

BRITISH AND FOREIGN ITEMS.

THE Regent Square Presbyterian Church in London has a class for the blind, with 140 members.

THE Utah grasshoppers have a mortal enemy in a fly that is stinging them to death in large numbers.

THE king of Southern Abyssinia announces that he has abolished the slave-trade throughout his dominions.

THE funds of the Wesleyan Missionary Society of England have fallen off so much that it is feared that it will be compelled to retrench its great and useful work.

SOME of the foreign residents in Santiago, Chili, generously propose to relieve the South American Missionary Society of the expense of supporting a Christian minister.

PROFESSOR BRUCK, a Protestant, has just been elected "Rector Magnificus" of the sixth-century old university of Vienna. He is the first Protestant who has held that office.

THE Protestants have in New Zealand 429 clergymen to sixty-two Roman Catholics. Among the Protestants the Church of England has 186, the Presbyterians 105 and the Methodists 102 clergymen.

SIR HENRY LAYARD, in consequence of renewed persecution of the Armenian Christians on the shores of the Dardanelles, has called upon the Porte to take measures for the prevention of further violence.

THE Protestant Alliance has issued a circular, asking that the law against lotteries may be enforced against Roman Catholic enterprises of this character with the same severity as against those conducted by private persons.

THE Woman's State Christian Temperance union of Pennsylvania has petitioned the Evangelical Alliance to set apart one whole day in the Week of Prayer for 1880 to be devoted to prayer for the progress of the Temperance cause.

IN opposition to the Rondaire scheme for flooding the Sahara from the Mediterranean, Mr. Donald Mackenzie has a scheme for admitting water by an artificial channel into the most central depression only of the region, namely the basin of El Juf.

AT the recent commencement at the University of Wooster, Ohio, the first prize for proficiency in Latin was awarded to a young Creek Indian. He has been converted during his college course, and is preparing to be a missionary to his own people.

CAPT. WEBB, the great English swimmer, adds his testimony to Hanlan's, of the uselessness of ardent spirits as a means of greater endurance. He says,—"When young men go on walking tours a glass of beer at every inn means failure; and as to spirits, these are simply poison."

THERE is now an unbroken chain of communication by steam from England to the northern end of Lake Nyassa in Central Africa, excepting seventy miles of the Murchison Cataracts in the Shire river; and it is ascertained that Lakes Nyassa and Tanganyika are but 130 miles apart, instead of 250.

A CENTURY ago the Lutheran Church had only twenty-four ministers in the United States. Now there are 3,150, with 5,600 congregations and 725,000 communicants. Thirty years ago there were only a few scattered Lutherans west of Ohio; now there are 1,702 ministers, 3,001 churches, and 367,180 communicants.

BISHOP STEERE of Zanzibar, on the east coast of Africa, has learned that the Swahili version of the Bible which he translated, is intelligible to some of the tribes on the great central lakes. Mtesa, the king of Uganda, whom Stanley met, understands the language and has been supplied with copies of the translation.

THE population of London is estimated at 3,577,305, of whom fifty-eight per cent. should be able to attend public worship at one time if they had room. The actual provision of sittings by all the religious denominations is but 1,119,776, while it should be 2,074,836. Of the present sittings more than a third are unoccupied.

MR. SPURGEON says that Dr. Blaikie recently wrote him, "I had in my hands the other day one of your sermons, very yellow." It lay embedded in one of Dr. Livingstone's journals—had probably been all over Africa—and had in Livingstone's neat hand the simple words, "very good." "Would you like it?" Of course he sent an earnest request for the yellow relic.

SANITARY authorities in Ireland are beginning to put the law into operation, with the view of preventing the spread of infection caused by the custom of holding wakes. A man has been prosecuted by the Dublin Public Health Committee for holding a wake on the body of a child who died of small pox. It was said that a person who attended the wake has since died of the same disease.

BISHOP GREGG announces that henceforth his "Reformed Church of England" will be known as "The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, otherwise called the Reformed Church of England," being free from all foreign interference, under the jurisdiction of the Right Rev. Bishop T. H. Gregg, D.D., and the Right Rev. Bishop N. B. Toke, M.A.

GOVERNMENT returns show that there is annually expended in intoxicating drinks in Victoria, the smallest of the Australian provinces, the sum of £3,887,000, or nearly \$20,000,000, without including the different burdens of taxation, since three-fourths of the crime, poverty, and suffering of the colony are caused by the drink. What if that amount was expended in developing the resources of the young colony!

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

## MINISTERS AND CHURCHES.

REV. W. A. MCKAY, B.A., pastor of Chalmers' Church, Woodstock, spent a few days in Bowmanville, last week, visiting friends. He assisted Rev. Mr. Little in religious services on Thursday evening.

At a congregational meeting held in the Presbyterian Church, Seaforth, on Thursday evening of last week, it was decided to proceed with the erection of a new manse for the pastor as soon as practicable.

REV. J. BURSON, of Knox Church, St. Catharines, preached in Knox Church, Hamilton, both morning and evening last Sabbath, having exchanged pulpits with Rev. Dr. James. He preached eloquently to large and attentive congregations.

THE Rev. P. McDermid has accepted the call from Point Edward. His settlement will take place on Wednesday, 3rd September, at eleven a.m., Mr. McLintock to preach, Mr. Duncan to address the minister, and Mr. Thompson to address the people.

MEETINGS have been held in Mr. McColl's and Mr. Walker's churches, Chatham, for the purpose of considering the advisability of effecting a union of the two congregations. At each meeting there was a large majority in favour of union, which will, doubtless, shortly be consummated.

PRESBYTERY OF OTTAWA. — This Presbytery met on the 5th August at three o'clock p.m. The Rev. H. J. McDiarmid was appointed Moderator for the next six months. A call from Manotick and Gloucester in favour of Mr. John Monroe, B.A., probationer, was sustained, put into his hand and accepted by him. The salary promised is seven hundred dollars per annum and a manse. His ordination and induction are to take place on Tuesday the 19th August. The Home Mission report was read and its recommendations fully considered. A special meeting of Presbytery was appointed to be held on the 16th September, at Aylwin, for the purpose of installing the Rev. D. McNaughton, as ordained missionary at Aylwin and the Desert. The Moderator of Presbytery to preside, Mr. Maguire to preach, Mr. White to address the people, Mr. McDiarmid the pastor. The same parties to be a deputation to visit in connection with Home Mission regulations and to hold missionary meetings. Messrs. Armstrong and Caven were appointed to visit Cantly and Portland, to make a thorough canvass of the field to ascertain how much can be raised to sustain ordinances. Mr. D. Findlay, the present missionary in that field, reported that he had visited ninety families, seventy of whom at present attend his services. Mr. D. Findlay underwent the usual trials for license and on the Presbytery declaring itself satisfied, he was licensed to preach the Gospel. Deputations to visit supplemented congregations were appointed as follows: Rochesterville, Rev. F. W. Farries and Mr. Erskine Bronson; East Gloucester, Rev. Wm. Moore and Mr. J. M. Garland; Richmond, Rev. Robert Whillans and Mr. James Lang. Deputations in addition to those already reported to visit mission fields were as follows: Hull, Rev. F. W. Farries and Mr. Erskine Bronson; Bearbrook and Cambridge, Revs. Hughes and Calder; Plantagenet, Revs. Moore and Fairlie. These deputations were all enjoined to report at an adjourned meeting to be held on the 30th September next. The following minutes were also placed on record, in reference to the Rev. Thomas Muir: "That the Presbytery, in accepting the resignation of Mr. Muir, record their regret at parting with one who during his connection with the Presbytery has endeared himself to all the members by his brotherly kindness and courtesy. They also record their high sense of his self-sacrificing spirit manifested in withdrawing from this charge at serious loss to himself in order to facilitate the consolidation of the Church's work and to advance the spiritual interests of the people of Metcalfe and Russell; and further, prayerfully commend him to the grace of the Lord Jesus Christ, in hope that his way may be speedily directed to a field of labour in which his special gift as a pastor may find scope to the edification of saints and the glory of God." In regard to the Rev. James Carswell's resignation of Aylmer: "The Presbytery, in accepting the resignation of the Rev. James Carswell, place on record their high appreciation of his services as a faithful preacher and diligent pastor. They would also desire to acknowledge gratefully the effi-

cient services rendered by Mr. Carswell as Clerk of the Presbytery and Convener of the Presbytery's Home Mission Committee. The unwearied attention given by Mr. Carswell to the duties of his office, and the unvarying courtesy with which he on all occasions treated the members of Presbytery, won for him the confidence and enduring esteem of his brethren. In parting from Mr. Carswell, the Presbytery most cordially bid him God-speed in his future labours, feeling assured that the earnestness, ability and Christian courtesy so prominently exhibited in the past years of his ministry will ensure for him abundant success in the future." With respect to the decease of the Rev. A. C. Morton, the following minute was placed on record. "The Presbytery regrets to have to record the early removal by death of the Rev. A. C. Morton, and wishes to express its sincere sympathy with his bereaved widow, and commends her to the Great Head of the Church. Mr. Morton was a young man of talent, industry and piety, who loved to be engaged in preaching Christ and Him crucified, and during the short period his Master permitted him to labour in the vineyard succeeded in endearing himself to his people. Now that his work is ended and the crown gained, may God help his fellow Presbyters to hear a voice from the grave saying, 'Be ye also ready,' 'Work while it is day, for the night cometh when no man can work.'" — JOSEPH WHITE, *Pres. Clerk.*

### THE SCOTTISH SABBATH.

In these days when so much is said about the profanation of the Sabbath in Europe, it is well to remember that however much its sanctity has been corrupted in many parts of it this does not apply to all Europe, nor to such portions of it as have given to the world the purest forms of doctrine and the highest types of Christian character.

We who rejoice in the name "Presbyterian" have received almost wholly from the churches of Scotland our forms of worship and articles of faith, and it is with pride that we point to such a noble ancestry. While we may have reason to regret that in some instances Scotland's glory in being the land where Christianity has appeared in her purest robes has departed, it is a matter of deepest gratitude that with the people at large there is a decided attachment to that faith and worship which has given to them both character and fame. This may be seen in many particulars, among which may be mentioned the careful observance of religious exercises in the home, attachment to and reverence for the word of God, and the great honour in which the Lord's day is held. The observance of family religion and careful instruction of the household in the knowledge and fear of the Lord lie at the very root of spirituality in the Church. Let these be maintained with faithfulness and fervency, and the Church will not fail to be pervaded with a spirit of earnestness and piety; let these be wanting, and the result will be a sad decline in vital godliness. Many whose eyes will fall upon these lines will remember this as a prevailing characteristic of the early Scotch and Scotch-Irish families which gave to Presbyterianism its beginning and promise of future greatness in the New World. Together with this, and growing out of it, one is deeply impressed with the attachment which the people manifest to the Scriptures. They are familiar with them from childhood and youth up to manhood and old age. From them they take their songs of praise, and though in some city churches some human compositions have crept in, this does not extend to many; and even with these the hymn-book has not supplanted the Bible as the book to be carried to public worship. Every one is supplied with a Bible at public services in the house of God. When the Scripture lesson is read, the text announced, or proofs cited, busy fingers all over the congregation turn the leaves until the passage is found, that each may read and judge as to the agreement of the discourse with the Word of Truth. So that the customs of the people in private instruction, family religion and church services all combine in a remarkable degree to impress upon heart and conscience the very Word of God.

But we were intending to write more particularly of Sabbath observance, and have only fallen into these lines of thought as collateral evidences of the high religious character for which this people is held in honour. The Churches of Scotland, while differing in some particulars, are Presbyterian in form of government and adhere to the Westminster Confession

of Faith and Catechisms. This of itself is usually a guarantee of a high regard for the sanctity of the Sabbath. Whether or not they exist as cause and effect, they are at least co-existent; for either in Europe or America, where you find a community largely composed of this class of people you will find the Sabbath held in honour and the sanctity of the day preserved. In the country places one might expect to see general cessation from worldly occupation, but it is not a day given up to idleness, visiting or dissipation, thus substituting one evil for another. It is distinctively a day of worship. In a land where churches are so abundant public sentiment makes faithful attendance on divine service not only respectable but popular. So that waiting upon God in his house, both in city and country, is a national characteristic.

In the cities the quiet of the Sabbath is very marked. In the earlier hours of the day scarce any one is seen upon the streets, but when the church bells begin to call their worshipping assemblies, immediately the streets begin to teem with life. Great crowds of people, of all sizes and ages, which fill the streets, not only on the sidewalk, but in the roadway as well, from all parts, are seen gathering to the house of God. Edinburgh has long been famous for her great churches and ministers. Whatever she lost when that giant race of preachers passed away, she still has a Sabbath-loving people. But while the multitudes of this great city of over two hundred thousand inhabitants seek the house of God, not a street-car is run and few carriages are driven. Nearly all are accustomed to walk, and if they cannot reach the more popular metropolitan churches they are led to do what both nature and grace would dictate. Give their support and influence to more needy churches in more suburban parts. Glasgow, having a larger population, and a larger proportion of the lower elements of society, has more to contend with in securing a quiet Sabbath. But the strong religious character of the people does not fail to carry great weight with it in preserving the honour of the day.

Whatever of honour is due to the southern part of Scotland in this particular, the integrity of the North is still more marked. The sturdy Highlanders are stalwart and unyielding in matters of faith and practice as well as in physical endurance, and revere the Sabbath as the Lord's and to be spent only to his honour. The introduction of modern refinement among this faithful people has not, as so often occurs, weakened their attachment to a pure faith and worship.

That this spirit of piety has been first in the line of causes that has given to the Scotch people such a conspicuous and enviable record in the past cannot be denied. To know the secret of that character which shines so brightly in history, and which has handed down to the generations which follow such pure forms of worship and such high standards of faith and character, we have but to look upon that mould of doctrine in which they were cast. "Righteousness exalteth a nation." "Them that honour me I will honour." — *Rev. W. H. Vincent in United Presbyterian.*

### A MISSIONARY CONFERENCE IN INDIA.

A Missionary Conference of great interest was held at Bangalore, South India, June 11th-18th. Missionaries and their wives to the number of 140 were in attendance. Bishop Sargent presided. In his opening address he alluded to the Missionary Conference held at Ootacamund twenty-one years before, and of whose delegates only four remained to attend the present Conference. The subject of recent accessions to Christianity came up for early discussion, and it was the common testimony of all the speakers that a genuine and extended spiritual movement had taken place. In the consideration of the question of "Educated Hindus their attitude toward Christianity and toward their own religion, and the best means of reaching them by lectures, the press, and house-to-house visitation," the opinion was expressed that the very best talent was necessary to reach this class, and especially its young men, who graduate from the Government colleges with decided sceptical tendencies. Considerable time was devoted to "Higher Education," "Middle and Lower Class Education," and "Female Education." A series of papers were read on "Sunday schools and Bible-classes," and the prevailing sentiment seemed to be that India was not sufficiently matured for the English system, but that the formation of entire congregations into classes at the close of the morning service would be more use-

ful. The various forms of charitable work, and especially "Medical Missions as a Christianizing Agency," received earnest attention, and it was felt that, in these enterprises, the services of men from England and America were absolutely essential, and the Conference expressed its conviction, in a formal resolution, that "India needs at present, and will still more need in the future, men of superior education, such as can only be supplied by high class Christian institutions," and that educational work is an essential part of the missionary work in India. With regard to the "Native Church," it was felt that it must be left to depend more upon its own resources, in the matter of internal management, than in the past, and that greater care should be exercised in the baptism of new converts. "The dangers incident to a Christian community emerging from heathenism" were pointed out by the Rev. J. Chamberlain, and the Conference passed two resolutions expressing its conclusions that the Native Church is in no condition yet to dispense with European guidance and support; and that Hindu caste is not a mere civil distinction, but a religious institution, diametrically opposed to the doctrine of the brotherhood of Christians, and that it is the duty of all missionaries and churches to require its renunciation, with all its outward manifestation, by all who enter the Christian Church. Special emphasis was laid on the advances in Zenana teaching, and it believed that a great change will be wrought by the work among the women of India. The devotional meetings of the Conference were crowded and enthusiastic, and the harmony that characterized them, the unity of view reached in regard to the whole subject of missionary work, and the evident mutual tolerance and sympathy, were regarded as its substantial fruits. A union Communion service, at the close of the session, was very solemn, and left a deep impression on those who were going back again to the labours and difficulties of missionary life.

MEETINGS OF PRESBYTERY.

- GLENGARRY.—In Burns' Church, Martintown, on Tuesday, the 23rd September, at 1 o'clock p.m.
- BROCKVILLE.—At West Winchester, on Tuesday, Sept. 9th, at 7 p.m.
- BRUCE.—In Knox Church, Paisley, on Tuesday, 23rd of September, at four o'clock p.m.
- STRATFORD.—In Knox Church, Stratford, on the first Tuesday in September, at 9.30 a.m.
- LINDSAY.—At Lindsay, on the last Tuesday of August, at 4 p.m.
- KINGSTON.—Quarterly meeting in St. Andrew's Hall, Kingston, on Tuesday, Sept. 30th, at 3 p.m.
- MONTREAL.—In St. Paul's Church, Montreal, on Wednesday, 1st of October, at 11 a.m.
- BRUCE.—In Knox Church, Paisley, on the 23rd of Sept. at 4 p.m.
- WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.
- TORONTO.—On first Tuesday of September, at 11 o'clock a.m.
- SAUGEEN.—At Mount Forest, on the 16th September, at 11 o'clock a.m.
- GUELPH.—In Knox Church, Guelph, on the second Tuesday of September, at 10 o'clock a.m.
- PARIS.—In River street Church, Paris, on the second Tuesday of September, at 7 o'clock p.m.
- LONDON.—In the First Presbyterian Church, London, on the third Tuesday of September.
- PETERBORO'.—In Cobourg, on the last Tuesday of September, at 10.30 a.m.
- MAITLAND.—In Knox Church, Kincardine, on Tuesday, Sept. 16th, at 2.30 p.m.
- LANARK AND RENFREW.—In Zion Church, Carleton Place, on the third Tuesday of September, at 1 o'clock p.m.
- PRESBYTERY OF OWEN SOUND.—Meets in Knox Church, Owen Sound, on the 16th of September, at half-past one p.m.
- CHATHAM.—This Presbytery will meet at Windsor, on September 16th, at ten o'clock a.m.

AN EXAMPLE WORTHY OF IMITATION.

Elise Empert, the daughter of a citizen in Paris, was betrothed to a young man, to whom she was to be married in September, 1776. On the evening before the wedding-day the bridegroom was at a party, at which the bride was also present; he was very merry, talked a great deal, and in his self-conceited efforts to amuse others around him turned his jokes against religion. His bride affectionately remonstrated with him, but he rejected all her remonstrances with the tone of a man of the world, who will not appear so old-fashioned as to show any respect for God and for religion. The girl was frightened at first, but soon summoning up all her courage she said, decidedly, "From this moment, since I remark that religion is not worthy of your esteem, I can no longer be yours; he who does not love God cannot really love his wife;" and to this decision she remained steadfast. In vain did the bridegroom now simulate religious sentiments; she only despised him all the more. In vain did her parents endeavour to patch up the matter. She kept firmly to her determination not to wed the man who mocked at his God and at religion, and she won thereby the respect of all truly good people, who felt that she had acted wisely and well.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXV.

Aug. 31. } PRACTICAL RELIGION } Col. iii  
1879. } 16-25.

GOLDEN TEXT.—"And whatsoever ye do, do it heartily as to the Lord and not unto men.—Col. iii. 23.

HOME STUDIES.

- M. Col. iii 16-25 Practical Religion.
- T. Eph. v 10-13 Parallel passage.
- W. Eph. 9. 1-10. . . . Parallel passage.
- H. Phil. ii. 1-11. . . . Exhortation to Humility.
- F. Col. iv. 1-9. . . . Exhortation to walk wisely.
- S. 1 Cor. vii. 1-10. Holy Marriage
- S. Deut. x. 12-22. . . . Exhortation to obedience.

HELPS TO STUDY.

The epistle which contains our lesson was sent by Paul from Rome, and addressed to the believers at Colosse, a city of Phrygia in the central part of Asia Minor, with instructions that it should also be read by the Christians in the neighbouring city of Laodicea (chap. iv. 16.) It rebukes mere formal worship and the following of human devices, sets forth the high origin and pure service of the true Christian system, always insisting that where true religion exists it will manifest itself in the aims, pursuits and general conduct of the individual, and indicating that those who are "risen with Christ" will "seek those things which are above," be guided by motives and principles not of earthly but of heavenly origin, these motives and principles producing fruit in their behaviour in all the relations of life. The chief topics of the lesson are (1) *Christian Service*, (2) *Home Religion*, (3) *All things to and of Christ*.

**I. CHRISTIAN SERVICE.**—Vers. 16, 17. All religious service must be authorized by Scripture and in accordance with its teachings. Let the word of Christ dwell in you richly, not only the words of Christ, those words which He Himself uttered when on earth, but the Word of Christ—the sacred Scriptures as a whole. The mind of the true Christian is thoroughly imbued with the doctrines and principles of the Bible; by these his character is moulded and his conduct actuated; and it is to the Bible that he ultimately resorts for the decision of all questions of teaching, of moral conduct, or of ritual. In all wisdom teaching and admonishing one another: This slight departure from the punctuation of the English version is regarded by competent Greek scholars as admissible, and seems to bring out the meaning more clearly. Those who themselves know the truth as it is in Jesus will be anxious that others should be brought to a knowledge of it. The older and more experienced are expected to teach those who, from youth or from any other cause, are beneath them in attainments. This passage is sufficient authority for the organization and support of Sabbath schools. Christians also admonish one another. They are not expected to go about as fault-finders but they are expected to be faithful in reproving and bringing back their erring fellow-Christians. A large amount both of teaching and admonishing is done by means of psalms and hymns and spiritual songs.

It is very necessary then that these, if not always inspired, should be at least in strict accordance with the teachings of Scripture. Regarding the three different classes of compositions referred to here Professor Hall in the "Sunday School Times" says: "The 'psalms' can hardly be anything else than the psalms of the Old Testament; chiefly, of course, those of the Book of Psalms, and secondarily the poems of the other books. The 'hymns' were compositions of a different sort; and, for all that appears to the contrary, were uninspired compositions of a solemn sort, written to be sung; while the 'spiritual songs' embraced a wider class of lays.

The Christian hymn introduced into the epistle to the Ephesians (chap. v. 14), 'Awake thou that sleepest,' etc., is modelled after one of the metres used by the Greek poet Anacreon. This turn of thought is the more proper, when we consider that Colosse, the home of the Colossians, was in Phrygia, where bacchanal revels, bacchic worship, bacchic frenzy, and bacchic singing abounded. The names 'hymns' and 'songs' as they appear in the Greek Testament, are the very names used by the Greeks to designate such bacchic songs. And at all festivals and revels among the Greeks, and among those who took their language and customs, such singing was a regular—and irregular too, for that matter—part of the entertainment. Paul has been exhorting the Colossians against inordinate faith in and practice of ritualism, and worship of spirits, and here he points out a better substitute for some of their Phrygian revels and mysteries, which substitute should be adopted by those who are risen from their death in sins with the risen Christ. In the rest of the lesson he shows how the following of Christ is not a following of mystic practices, which indeed have a show of wisdom, but a following out of the practice of the general law of love in the ordinary relations of life."

**II. HOME RELIGION.**—vers. 18-22. In this section of the lesson we find Christian principle reduced to practice. We are taught that religion is not only something for the church but also for the home; not only something for the Sabbath day but also for all the week; not only something that affects the relations of a person to his spiritual adviser, be he priest or minister, but also something that affects and ought to regulate the relations between husband and wife, parent and child, master and servant in short we have here an exposition of the duties required in the fifth commandment. This commandment, like the others, is very broad. It is only the worst way of breaking it that is mentioned. The boy who is disobedient or disrespectful to his father or mother, and the person who is rude or uncivil to a chance fellow-traveller, both break the fifth commandment, but the former breaks it in the worst way, and between the two there are many ways

of breaking it, the chief of which are indicated in the passage before us. It is not a mere servile obedience that is here inculcated; neither is our behaviour towards others left to be regulated by their behaviour towards us. "Do unto others as they do unto you" is not the golden rule though it may sound somewhat like it. Obedience to God, arising from love to Him, is the Christian's spring of action. In all the relations of life he treats those with whom he comes in contact with that respect and courtesy due to them, not because they are worthy of it, but because God commands it. Hence arises that stability, that steadfastness, that trustworthiness always to be found associated with true religion. Rev. D. O. Mears, in "Sermons by the Monday Club," says:

"Religion is above all things sternly practical. The loving disciple cannot cheat in business, cannot bear false witness, cannot injure his fellow-men. A false weight is an abomination unto the Lord; hence no Christian disciple will give false weight. God abhors the small ephah or measure, and no disciple will give small measure. The divine power which regenerates the heart and changes the affections from the world unto God must declare its presence in the outward life. The pure in heart cannot be impure in action. The meek cannot appear proud. The really merciful cannot be cruel. Thus does every attribute of the soul manifest itself in the outward conduct. Christ is both the author and the finisher of our faith. Do not write the name of religion upon the boxes and wrappers of your goods: the quantity and quality will declare the fact. Never change your tone while speaking of your hope, but let religion pervade all your words and thoughts. 'Christ is all and in all'; hence the key-note of the text, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.'

"But not only is religion practical, it is eminently positive in its nature. We are not merely to put off anger, wrath, malice, evil speaking, and the like (v. 8); but we must put on their opposites, mercy, kindness, meekness, long-sufferings, forgiveness, love (v. 12, 14). Religion is not summed up in the evil things we refrain from doing, but in what we accomplish of positive goodness. Sinfulness is only the negative side of a perfect character. The great distinctive characteristic of Christ was holiness; he was sinless because He was holy, and not holy because He was sinless. Holiness means far more than sinlessness.

"It is not enough that we do nothing wrong. This absence of wrong-doing must be based upon the certainty of our doing right. It is not enough to refrain from anger, to speak no evil, to exercise no malice; we must show mercy, kindness, love, and their counterparts. It is not enough that we defraud not, that we envy not, that we kill not or steal not; it is not enough to 'abhor that which is evil,' we must 'cleave to that which is good.' There is a vast difference between being goodish and good. The young man of the gospel could truthfully answer the Master by saying, 'All these I have kept from my youth up;' but the instant Christ made known the test of doing something positive, he went away grieved. To become faultless in the sight of men is not necessary to become faithful in God's sight."

**III. ALL THINGS TO AND OF CHRIST**—vers. 23-25. The false professor engages in religious duties to please men, to gain applause, or to help his own worldly position, and should he be disappointed in the attainment of these objects the duties are practised no longer. The Christian works for none of these things; he works for Christ; he works heartily, earnestly, willingly, cheerfully; and his work will go on steadily in spite of trial and discouragement. Instead of thankfulness he may meet with ingratitude; instead of being praised he may be blamed; instead of his worldly position being improved it may be injured—no matter, the work still goes on; he knows that he shall receive the reward of the inheritance; he is like the heir of a great estate, who during his minority, works, neither for thanks nor wages, but for the benefit of the estate in which he is so deeply interested. But he that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons. Justification is by faith and not by works; but works show the presence or absence of faith—persistence in wrong-doing shows that there is no faith, no justification, no inheritance—and the finally impenitent have therefore nothing to look for but what they have earned, "the wages of sin." The believer, on the other hand, receives the gift of the inheritance and the reward of well-doing besides.

Men are habitually striving after place and power, as if there was happiness in being great and distinguished. If we read history or scrutinize the lives we see in our own day, we will conclude that the chief misery of the world is lodged in those who have reached public elevation.

A COLLEGE PROFESSOR once said that "he who expects to rate high in his class, must not expectorate on the floor." Much of the hawking and spitting was, no doubt, caused by catarrh, which the professor knew could be readily cured by the use of a few bottles of Dr. Sage's Catarrh Remedy.

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DIED.

On Friday, the 5th instant, at South Branch, township of Cornwall, Nancy, the beloved wife of Kenneth McLennan, aged 64 years.

At Hemmingford, on the 11th instant, accidentally drowned, Frederick William, son of J. E. Corbin, aged 10 years.

At the Manse, Simcoe, on Thursday, the 14th inst., Margaret Thompson, beloved wife of the Rev. Martin W. Livingstone, Simcoe, aged 70 years.

## OUR YOUNG FOLKS.

### THE LITTLE CAVALIER.

He walks beside his mother,  
And looks up in her face;  
He wears a glow of boyish pride  
With such a royal grace!  
He proudly waits upon her;  
Would shield her without fear—  
The boy who loves his mother well,  
Her little cavalier.

To see no tears o' sorrow  
Upon her loving cheek,  
To gain her sweet, approving smile,  
To hear her softly speak—  
Ah! what in all this wide world  
Could be to him so dear?—  
The boy who loves his mother well,  
Her little cavalier.

Look for him in the future  
Among the good, the true:  
All blessings on the upward way  
His little feet pursue.  
Of robed and crowned and sceptred kings  
He stands the royal peer—  
The boy who loves his mother well,  
Her little cavalier.

—George Cooper, in *The Nursery*.

### CHARLEMAGNE'S TABLE-CLOTH.

AIX-LA-CHAPELLE was one of the favourite resources of Charlemagne. There were often assembled the lords and ladies of his court, with his own family, which consisted of several sons and one beautiful daughter. He was the most intelligent and powerful monarch of his time; his dominions were more extensive than those of the Roman Emperors had ever been. It is more than a thousand years since his death, yet his fame will endure to the end of time.

In the midst of the splendour of his position he was quite simple in his tastes, and was particularly devoted to literature and science. Among his most intimate friends and admirers were men renowned for their learning.

One day, after a grand entertainment had taken place in the palace, the guests were amused to see a page enter, and, on bended knee, present to his royal master a salver, on which was carelessly folded a soiled white table-cloth. Charlemagne, not in the least surprised, threw it into a fire, evidently prepared for the purpose. All eyes were fixed on the fabric, which did not smoke nor blaze, but only assumed a red-hot appearance. A few moments passed, and the monarch raised it from the furnace unharmed and white as snow.

"A miracle! a miracle!" they all exclaimed.

"No, good friends," answered the king; "this cloth is woven of a substance which fire purifies, but cannot destroy. It was known to the Greeks, who named it Asbestos, meaning, unchanged by fire; and an Italian writer, who had lived hundreds of years before our time, speaks of a cloth made from some vegetable product which could not be injured by heat. Another mentioned, with apparent sincerity, that it was manufactured 'from the hair of certain rats that lived in volcanoes.' We read, also, that the marvellous cloth was used to wrap the dead before placing them on the funeral pile, that their ashes might be gathered separate from those of the wood."

Thus spoke the mighty Emperor for the instruction and edification of his guests.

While Charlemagne did not quite partake

of the wild fancies of the Southern nations, it is not probable that he had a clear idea of the real structure of this mysterious substance. As the time advanced, it was fully understood; and now that it has become of practical use, we cannot glance at a newspaper without seeing the advertisement, "Asbestos Materials."

Asbestos is a fibrous variety of a dark-coloured rock resembling iron ore; this is known by the name of hornblende. Pyroxene, another mineral, also assumes this appearance, but not so often as the former.

We cannot understand how one of the toughest stones can be transformed into a substance as soft, flexible and white as floss silk; neither can we comprehend how the sparkling diamond is produced from charcoal. Yet we must accept these facts and try to learn all about them.

When the hard rock took this beautiful form, it was called by the Greeks amianthus, meaning undefiled, in reference to the ease of cleansing it by fire. This name is now used to distinguish it from the coarser and more impure varieties known as asbestos. It occurs in narrow seams in the rock, and is occasionally found in fibres two-thirds of a yard long. These have a rich satin lustre, and the slender filaments can easily be separated one from the other. A single one, if thrown into the fire, changes into a drop of enamelled glass, while a quantity can be heated without producing any change.

The silk-like appearance of amianthus gave to some ingenious ladies the thought of carding, spinning and weaving it into cloth of different degrees of fineness. Purses, gloves, caps, handkerchiefs and napkins were made of it, and sometimes articles were knitted from the soft, exquisite thread. The inhabitants of the Pyrenees wore girdles made of this substance, mingled with silver, which they esteemed not only for their beauty, but for some mysterious charm which they were thought to possess.

When Napoleon went to battle he wore a shirt made of amianthus, which he easily cleansed by throwing it into the fire. In France and Bohemia firemen's clothes and gloves for handling hot iron were made from it. The Russians have also attempted the manufacture of incombustible paper. At one time it was hoped that an important branch of industry might be established for the manufacture of this delicate and useful fabric, but the rarity of amianthus and the difficulty of carding it into durable thread, in consequence of its brittleness, have caused them now to be regarded only as curiosities.

Asbestos, besides being of a coarser texture than amianthus, differs from it in colour. The latter is a creamy white, while the former is brown, green and grayish white. It sometimes occurs in thin interlaced sheets between the cracks and fissures of rocks, and feels something like kid. It is then known as mountain leather; when in thicker masses, it is called mountain cork, referring to its elasticity. It is also found very hard and compact, and then receives the name of ligniform asbestos, from its resemblance to petrified wood.

Asbestos is found in many parts of Europe and various localities in the United States, Staten Island, N.Y., especially yielding large quantities. It is now mined and transported to factories, where it is assorted, cleaned and prepared for the various purposes for which it is used.

It is made into paints of different colours, which are used to protect surfaces exposed to heat or water. Steam pipes and boilers are covered with some preparation of it that prevents the escape of steam, it is also very valuable as packing in the joints of machinery, and is extensively used in the manufacture of fire-proof roofing and flooring.

Chemists find it very useful as a medium for straining acids, which do not affect this substance.

Asbestos steps aside from its useful career to surprise us by its appearance in one of the precious stones. The peculiar floating light in the gem known as cat-eye is due to filaments of asbestos passing through a greenish-gray chalcidony. In the east it is much worn as an amulet, because it is imagined to have the power of enriching the wearer.

This is a slight illustration of the manner in which the apparently useless objects in nature may become of service and ornament to man.  
—*N. Y. Observer*.

### DOING GOOD.

EMMA GRAY, on her way to school, passed a little boy whose hand was through the railings of a gentleman's front garden, trying to pick a flower.

"O little boy!" said Emma kindly, "are you not taking that without leave?"

"Nobody sees me," answered the little boy.

"Somebody sees you from the blue sky," answered Emma. "God says we must not take what does not belong to us without leave; and you will grieve Him if you do so."

"Shall I?" said he; "then I won't."

He drew back his hand and went away. One way of doing good is to prevent others from doing wrong.

A LITTLE boy, the son of an artisan, who resides in one of the villages in the neighbourhood of Halifax, was one day amusing himself with bowling a round stone—a very common mode of amusement among the juveniles in that locality—when it chanced to strike against the edge of a slightly elevated flag in front of some cottage, bounded against a window and broke a pane of glass. The tenant, a labouring man, who happened to be then in the house, immediately ran out, and seeing no one near but the boy, asked him who had broken the window. "I did," answered the little fellow, "and I will pay for it," and then he told how it happened. The man was, for a short time, speechless with astonishment at the fearless honesty of the boy, and recovering himself, he said, "but you shall not pay for the window, for, as you have neither run away nor told me a lie to save yourself, I will pay one half of the expenses," and so he did. Boys, always be truthful.





Market Reports.

TORONTO, Aug. 20.

STREET PRICES.—Wheat, fall, per bush, \$0 91 @ \$1 00. Wheat, spring, per bush, \$0 95 @ \$1 00. Barley, per bush, \$0 60 @ \$0 66. Oats, per bush, \$0 40 @ \$0 46. Peas, per bush, \$0 55 @ \$0 60. Rye, per bush, \$0 40 @ \$0 46. Dressed Hogs, per 100 lbs, \$5 50 @ \$6 00. Beef, hind quarters, \$ 20 @ \$ 24. Beef, fore quarter, \$0 00 @ \$0 00. Mutton, per 100 lbs, \$0 00 @ \$ 00. Chickens, per 1000, 25 @ 30. Ducks, per brace, 60 @ 85. Geese, each, 40 @ 75. Turkeys, 75 @ \$1 50. Butter, 10 rolls, 160 @ 180. Butter, large rolls, 110 @ 120. Butter, tub dairy, 110 @ 120. Eggs, fresh, per dozen, 12 @ 14. Eggs, packed, 07 @ 10c. Apples, per brl, \$1 50 @ \$4 00. Potatoes, per brl, \$1 25 @ \$1 50. Onions, per brl, \$2 25 to \$2 75. Hay, \$0 00 to \$08 00. Straw, \$5 00 to \$6 00.

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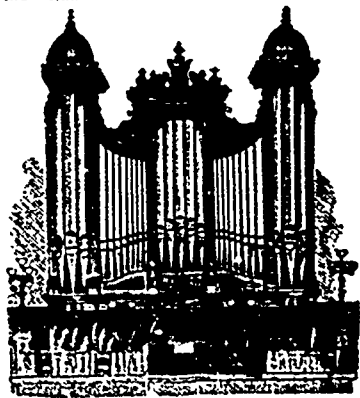
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