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# THE PRESBYTERIAN

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## NOTES OF THE WEEK.

THE congregation of Dover and Oliver section have given a cordial and unanimous call to Mr. Donald Currie, preacher of the gospel.

REV. G. M. MILLIGAN lectures on October 18th at Napanee before the Teachers' Association of Lennox and Addington, on "The Moral Aspects of Secular Education."

A SUBSCRIPTION at Liverpool in aid of the fund for relieving distress from yellow fever at New Orleans has resulted in \$12,000 being collected, which has been remitted to New Orleans.

DR. BENJAMIN WORKMAN, for many years superintendent of the Toronto Lunatic Asylum, died at Uxbridge, last week, at the advanced age of eighty-four years. His remains were removed to Montreal for interment.

A STATEMENT from one of its ministers shows that the Colored Cumberland Presbyterian Church, not generally known to exist until recently, has two Synods and twelve Presbyteries, with 101 ministers, 82 licentiates, 170 candidates, and 30,000 communicants.

REV. W. S. RAINSFORD arrived in this city on Wednesday. We suppose he now enters upon his duties as Assistant Minister of St. James' Cathedral. His evangelistic labors in the cities of the United States have been highly spoken of by the American religious press.

THE American Board has received a letter from Robert Arthington, of Leeds, urging it to undertake a mission in Africa, as proposed by Major Malan. Mr. Arthington is the gentleman who has given upward of \$55,000 to the Central African enterprises of the Church, the London, and the Baptist Missionary Societies, and he now offers \$5,000 to the American Board toward the establishment of its proposed mission.

A MEMORIAL, signed by the Archbishop of Canterbury, the Bishop of Gibraltar, and a large number of the members of the Church of England Temperance Society, has been forwarded to Sir Garnet Wolseley, asking him to prevent the extension of the number of drinking-houses in the Island of Cyprus. It is urged that English influence and civilization ought not to carry with them so serious a blot and drawback as the inducement afforded by such places to habits of intemperance.

THE Cincinnati papers mention an unusual case of

the voluntary sacrifice of property to stop the yellow fever contagion on the Upper Ohio. One Captain Porter brought the disease up by his barges. Cautioned by the health officers that his best boat (costing \$8,000) was a pest, he promptly burned it, setting the craft on fire with his own hands. The Cincinnati physicians publicly call attention to this act as one "deserving the gratitude of the people of the Mississippi Valley."

A CROWDED and enthusiastic meeting of temperance reformers was held on Tuesday night, 10th ult., in the Music Hall, Edinburgh, under the presidency of Mr. Duncan M'Laren, M.P., at which addresses were delivered by the Rev. Canon Wilberforce and Mr. Sullivan, M.P., and resolutions unanimously adopted expressing satisfaction with the rapid growth of public opinion in favour of local control of the drink traffic, and pledging those present to persistent and united efforts in favour of the Permissive Bill.

THE "Church Missionary Intelligencer" for September publishes two large maps of the explorations of Lieut. Smith and Mr. O'Neill on the Victoria Nyanza. By the photographic process exact copies are given of the drawings made by Mr. O'Neill, under Lieut. Smith's instructions. It also publishes in full the journals of Prof. Smith while engaged in these explorations. The Rev. Mr. Wilsor writes from Mtesa's capital in Uganda that the king expressed great satisfaction at his return and sent him a good supply of food.

SOME negotiations have taken place regarding a union of the two Reformed Presbyterian Churches in the United States, but the following deliverance adopted by one of the Synods at its recent meeting shows that such union must now be regarded as indefinitely postponed: "After a frank, earnest and friendly conference, it was agreed that there was not at present any special encouragement to take steps in the direction of attempting to heal the breach between these two branches of the Reformed Presbyterian Church; and, while it was agreed that we should foster in all proper ways friendly, fraternal feelings, that it was not advisable to continue the conference further."

THE English Congregational Union will hold its Autumnal session this year at Liverpool, England, beginning on the 14th of October. Of this meeting the New York "Church Union" says: "The same interest which attached to the Spring meeting, on account of the resolutions then offered affirming the evangelical character of the Union, will scarcely be felt at this time, and yet the topics to be discussed are not unimportant. Mr. Baldwin Brown's presidential address is anticipated with a good deal of interest; and the resolutions to be offered upon the strengthening of a healthy denominational sentiment, and upon calling a conference of representatives of free churches, will no doubt excite considerable attention."

A SPECIAL telegram to the London "Daily News" from Rome says: "A third Baptist meeting house will shortly be constructed in the Frastevere. Its pastor is the Rev. Alessandro Petocchi, who has been for two years a labourer in that field. There are now nine different evangelical bodies in Rome—namely, the Waldensians, the Wesleyans, the Methodists, the Episcopal Methodists, the Free Church, the Presby-

terians, the Plymouth Brethren, the American Baptists, and the Apostolic Baptists, numbering 700 Italian adherents in all. The Waldensians have purchased a site for a new church in the Piazza Dei Santi Apostole, and the American Baptists are at this moment building a place of worship near the Peatro Della Valle which will be opened next month.

SEVERAL of our American exchanges express the opinion that the universal demand for young ministers, in preference to those of maturer years, has reached its highest point, and that a re-action has now set in. Over this change the "Methodist Protestant" rejoices as follows: "The gosling mania is about over. The mushroom dispensation nears an inglorious termination. There are hopeful signs of a millennium. For only think of it! Old ministers approaching sixty have actually been called by prominent congregations, one to a Baptist Church in Albany, one to a Reformed Church in New York, and another to a Presbyterian Church in Troy. And as if to emphasize the significant tendency, a minister of nearly four score years of age was called, the other day, to a church in Allegheny City. There is hope of the kingdom. We speak soberly."

THE Sustentation Fund Committee of the English Presbyterian Church have just issued a special appeal. Last quarter the committee felt it their duty to pay once more an equal dividend at the rate of £200 per annum. This, however, could not be done without borrowing, leaving the fund in debt at the end of the half year to the large amount of £1,600, and the attention of the whole Church is drawn to this grave fact. An effort is now being made to raise a reserve fund of at least £2,000, which is meeting with hearty response. The committee say they cannot believe that after having sustained an equal dividend for two years at £200 per annum, and in the presence of the fact that both the sister Churches in Scotland have virtually reached the same point, the Church in England is prepared to revert to a lower figure. Neither can they believe that a Church, reported to have last year raised £228,727, can experience any insuperable difficulty in raising the additional £3,000 necessary to secure the equal dividend of £200.

THE Free Presbytery of Aberdeen, at a special meeting held on Sept. 13th, proceeded with the trial of Professor Robertson Smith upon the libel as amended by the General Assembly. After much time had been spent in settling preliminaries and listening to a protest from Professor Smith, the Presbytery proceeded to the consideration of the first particular under the second general charge, which had reference to Professor Smith's alleged mis-statements regarding the Aaronic priesthood. After a long and acrimonious discussion, Professor Salmon's motion, finding the particular not relevant, was carried by a majority of twenty-six to seventeen. At the evening sederunt by a majority of twenty-six to nine it was resolved not to deal with the second particular (that on Deuteronomy), which had been found relevant by the General Assembly. The third particular, having reference to Prof. Smith's views on inspiration; and the fourth, under which he is charged with imputing a fictitious character to certain books of Scripture, were both found irrelevant by large majorities. Appeals were taken against these decisions, and the further consideration of the charge was adjourned.

## PASTOR AND PEOPLE.

### PREACHING IN THE SECOND AND THIRD CENTURIES.

Pressense's fourth volume on "The Early Years of Christianity" contains a chapter on the preaching of post-apostolical fathers from which is extracted the following passage:

The form of the religious discourse was in harmony with its design. As it was directed primarily to the conscience, and intended to stimulate spiritual life in a persecuted Church, which was like an army waiting on the eve of battle for the inspiring charge of the commander, so the preaching in the primitive Church gave no scope for lengthened displays of oratory. "Let us leave for the harangues of the rostrum the facile eloquence which glories in the multitude of words," says Cyprian. "When we have to speak of our God and Saviour, we will use an unadorned sincerity of speech. Faith is not strengthened by displays of oratory, but by truth itself. We should aim not to make long dissertations which may charm a popular audience by the flowers of rhetoric, but to find weighty words which, presenting the truth in its native simplicity, are such as become the gospel of Christ. Let us seek to reach the heart more than the mind."

The rules which St. Augustine subsequently laid down for the preaching of his day only expressed in the form of precepts that which had been the ancient practice of the Church, and we find in them a faithful representation of what preaching was in the third century. The interpreter of holy Scripture, he says, the defender of the true faith, and hence the opponent of error, should teach men how they may do good and avoid evil. "His teaching should have for its aim to reclaim the wandering, to arouse the negligent, and to teach the ignorant both what they should do and eschew. If his hearers need to be instructed, let him proceed by consecutive narration thoroughly to explain things. If there are doubters who need to be brought back to the faith, let him bring the force of argument to bear on the subject. When the hearers need more to be warned than to be instructed, when they require to be urged not to show themselves negligent in the practice of that which they already know, then the appeal should be made with redoubled energy. In such a case the preacher must use prayers, reproofs, threatenings, oburgations; in a word, every influence which is capable of moving the heart."

We see, then, that it is the ruling principle of the homiletics of the early Church that the preacher should always keep before him the greatness of the spiritual result to be obtained. The precept of the poet is instinctively carried out: *Festinat ad Eventum*. Hence the entire absence at this period of that empty and pompous rhetoric which was the cause of the age of decadence; when fine speakers, as Apuleius declared, took the place of rope-dancers, amusing an effeminate people with tricks of language as void of serious purpose as the feats of acrobats. The preaching of this primitive period was no less remote from the ponderous ratiocinations of the school-men, that pedantry of logic in which sophistry delighted, and which is to philosophy what rhetoric is to eloquence. To trifle away hours over these spiritual gymnastics was to lose souls. Christian preaching was no less superior to the forensic eloquence of antiquity, always bitter and vindictive. It was not, however, wanting in passion, though it was raised above the petty animosities of men, for its fervor might well be fed by the remembrance of the glorious cause it had to plead, not before a human tribunal of fallible and venal judges, but before that supreme tribunal which Tertullian describes at the end of one of his most eloquent treatises, and on which he shows us the Judge of all the earth ready to deliver his final sentence. The speaker has to plead with immortal souls to escape, while yet there is time, this awful condemnation. Such a charge leaves no scope for florid speech; it demands the full fervor of the soul directed towards the end to be attained.

At the close of the third century preaching begins to be considerably modified. If bishops like Ambrose and Chrysostom sustained in the following age its vigor and beauty while enriching it by a varied and brilliant culture, court bishops like Eusebius adopted a redundant rhetoric, and often fell into the platitude of servile panegyrics.

### DOCTRINAL HARMONY.

Partially informed persons are often perplexed in view of what to them appear to be doctrinal contradictions. These apparent contradictions are frequently the result of a partial presentation of truth from the pulpit. Ministers of the gospel, especially uneducated ones, do not always preach, or perhaps understand truths in their systematic and hence harmonious relations. The result is that a single doctrine apart from its relations to other truths, is preached by one man, whilst another professing to be an expounder of the gospel sets forth a different doctrine which he, like the other, has carefully abstracted from the system.

Now there are many propositions in regard to which each is strictly true in one sense, whilst the same proposition is false in a different sense.

Let us look more carefully at some of these apparent contradictions.

The gospel in its provisions is adapted to the two-fold necessities of man's condition as a sinner. First, provision is made for his justification; second, for his holiness. First, there is provision for a change of law relation; second, for a change from sin to holiness, or a qualification for enjoying the privileges of the new relation.

Now a proposition may be true as it relates to *one part* of the gospel provision, and untrue as relates to *the other*. No one is qualified to preach the gospel who does not understand this distinction. He who does not, is sure to preach heresy, and to make Scripture appear to contradict Scripture. As for example, when a man says "you have nothing to do in order to salvation: Christ has done everything." "Only believe." "He that believeth hath everlasting life." Another, equally zealous, says "only neglect the great salvation and you are lost." "Strive to enter in at the strait gate." "Only do nothing and you are lost." "The Christian life is a race. It is a continual warfare. To neither is there a termination this side the gate through which the victors enter the eternal city." There are no real contradictions here. The ignorant may fail to comprehend these different classes of truths, and hence fail to see their harmony.

It is clearly obvious that nothing that a sinner can do can constitute a meritorious element in securing his justification. Hence it is emphatically true that Christ has done all that is needful—has brought out a perfect righteousness—"has paid it all, yes, all the debt I owe." The benefits of His righteousness are unto every one that believeth. Unto such there is no condemnation. So far as relates to law relation, the believer is saved.

And does it follow that as a child of God—a servant of Christ, an heir of heaven, he has nothing to do? Surely not. Rather it does follow that his life of holiness—his preparation for heaven progresses in connection with earnest personal effort. The believer must work, must work out his salvation with fear and trembling. Is he a servant? Now, is his working period. Is he a soldier? The present is the battle period.

His rest is not here. His crown shall be received after the victory is obtained, not before. Not only so, but the measure of his growth in grace, and hence of his preparation for heaven, and hence, again, of the application of redemption to himself individually, may be determined by the degree of his personal consecration to God, which consecration will be manifested by a life spent in *doing*—in working for Christ.

Nor is this all; but it is further true that our *doing* here and now, will constitute the *measure* of our individual reward when life's labors are over. Every one shall then receive according to the deeds done in the body. What a misfortune that any one should fail to study God's word in its beautiful harmony.—*Rev. T. A. Bracken, in Louisville Presbyterian.*

### THE TWO MITES.

What strange things are made much of in the Bible—Rahab's scarlet thread; Samson's jawbone of an ass; David's sling; this poor widow's two mites. Yet each of these was mighty, and this farthing, made up of two mites, was, perhaps, the most important offering ever cast into God's treasury. For it teaches us great lessons, which poor and rich Christians have need to learn by heart.

I. Whatever we give should be given to God. So we all say; but do we make every gift an offering to God? Let us suppose that a worthy church treasurer

is busy receiving subscriptions, and noting each in his columns. A modest shrinking woman, poorly clad, at last gets in front of his table, and lays down two mites. "Dear me, dear me," says the good man, "what are these? Two mites! I never saw two mites before. I have no column for such coins. It shows an excellent spirit in you to offer them; but, really, you are a poorer. I would rather not take them. You look more like getting than giving, my good woman. Take this shilling. Now, please, pass on."

The truth is, nobody cares for a farthing except the Lord Jesus Christ; but he does care. After he had twice purged his house of covetousness with a scourge and had ended his preaching in it, he would not go away, but sat down over against the treasury and waited for this friend of his to come. When she had come, he fixed the attention of his disciples, and of all the world, on her great offering. Why? Because it was, as he knew, given to God. But by what sign did he know that? The answer is another lesson to be learned by heart.

II. Whatever we give to God must be given with self-denial. It is only God who knows about that. Our good natured friend the treasurer was quite right, so far. It would have been very wrong to ask anything from the widow; but if she, for some reason strong enough to satisfy herself, is willing to deny herself, that is another matter. We cannot very often take this view of the offerings of others; but it is the only view God takes of any offering, whether by rich or poor. As some who understand Latin may read this little sermon, I shall quote what an old father of the Church, Ambrose, says about the text: "Quia non quantum detur sed quantum residet expenditur;" which means: "God looks not at how much comes out of our purses, but at how much remains in them."

There is a very common misquotation of this text. People say—you have heard them often—"I will give my mite." There is a letter wanting, and it makes all the difference in the world. The widow gave *both* mites. God has never said that he values the mite as a coin to be given. Those who talk of giving their mite mean little; our Lord, when he praised the two mites, meant much.

But will all self-denial please God? No.

III. Our self-denial in giving ought to be caused by love to Christ. The widow, just because she was a widow, had entered on a heritage of new promises. Her Maker was now her husband. She had everything to thank God for, and a treasure in heaven perfectly secured. She knew that He would not despise her attempt to show her grateful love to Him. The very same thing which made the boxes of ointment so fragrant as to fill the world, gave value untold to these two mites.

"For love delights to bring its best,

And where love is, the offering evermore is blest."

IV. Whatever we give to God will be given without ostentation. The other givers made a show, and had their reward; but who would not rather have the widow's?

"The censor swung by the proud hand of merit,  
Fumes with a fire abhorred;  
But faith's two mites, dropped covertly, inherit  
The blessing from the Lord."

V. Everybody may give. Mark, I do not say "must," but "may." We have no authority to demand from the richest; but we have no right to forbid the poorest. If a pauper, living on half a crown a week (to give an actual case), chooses to give a halfpenny saved from the milk in her tea, let us feel we have more need to be concerned about our own givings than about hers.

"We can all do more than we have done,  
And not be a whit the worse;  
It never was loving that emptied the heart,  
Or giving that emptied the purse."

—*Family Treasury.*

### THE EVERLASTING ARMS.

The following eloquent passage on walking by faith is from a criticism in Mr. Spurgeon's "Pulpit," on Canon Farrar's book, "Eternal Hope:"

"When are the everlasting arms underneath us? The only answer is, now and forever more. Now, at this moment, beloved, the everlasting arms are underneath us. The life of a Christian is described as walking by faith, and to my mind walking by faith is the most extraordinary miracle ever beheld beneath the sun. Walking on the waves, as Peter did, is a type of the life of every Christian. I have sometimes

likened it to ascending an invisible staircase far up into the clouds. You cannot see a step before you, but you wind up towards the light. When you look downward all is dark, and before you lies nothing visible but cloud, while beneath you yawns a fathomless abyss. Yet we have climbed, some of us, now for years up this perpetually ascending stair, never seeing an inch before us. We have often paused, almost in horror, and asked in wonder, "What next, and what next?" Yet what we thought was cloud has proved to be solid rock; darkness has been light before us, and slippery places have been safe. Every now and then, when the darkness has been denser than usual, a darkness which might be felt, when all the past behind us has vanished, and nothing has been seen but the one step we stood on, we have said, "How did I come here? What a strange, mysterious life mine has been!" We have almost wished ourselves down on the level among the worldlings, who can always see their way and know what is underneath them; but faith has come to our help again; we have believed, and believing we have seen the invisible and grasped the eternal; and then we have gone on, have put our foot down again, and anon have run up with joy the shining way. What an ascent we have sometimes made on that ladder of light, so that we have accompanied with angels, and left the world far down beneath our feet! Now and then we have enjoyed a glimpse through the thick darkness of the jewelled walls of the eternal city, which needeth no candle, neither light of the sun; we have seen, I say, its brightness, and determined still to climb the mysterious way. Well, believer, at this moment, though thou canst not see thy way, yet since thou art walking by faith 'underneath are the everlasting arms.'

#### THE HOME OF THE GLORIFIED.

Many have believed that the home of the glorified will be ethereal, but a place; intangible, but local; somewhere, but unknown; but there are those who do not believe that heaven is a place. Pulpit and press have denied its locality. They are not Annihilationists, but they believe that the future is but a mere state. According to their views, the righteous and the wicked will be placeless, and, therefore, homeless.

The Bible presents no such views. Even to the dead there is a home—a *hadean* home. Eccl. xii. 5. "Man goeth to his *long home*, and the mourners go about the streets." But beyond the resurrection man will be sure of a home—an abiding home. They will not be homeless wanderers in the universe. But what and where shall the home of the righteous be? On the EARTH. It was made for man. Gen. i. 25: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and *over all the earth*, and over every creeping thing upon the earth." The earth was man's portion given to him by God. If he had continued faithful, he never would have lost his portion. It is sin lost, and only sin lost. All the power of the enemy would have been utterly unable to have robbed him of his portion if he had remained holy. He could only be robbed through sin.

What was lost in Adam and through sin will be restored to Christ's redeemed ones. The whole inheritance, and all that was lost through sin, will be restored through Christ. The whole power of the enemy will be utterly unable to rob one of the holy of his right to the earth by creation and redemption. "Blessed are the meek; for they shall inherit the earth." (Matt. v. 5). "And hast made us unto our God kings and priests; and we shall reign on the earth." (Rev. v. 10). If the earth and on the earth does not mean what it says, what can it mean? I fear to say that God does not mean what He says. If Christ is ours, we will lose nothing through sin and Satan.

That the earth shall be the inheritance of the holy is clearly taught by such passages as Matt. v. 5; Ps. xxxvii. 9, 11; 24; 29, 34; xxv. 13, etc.; Isaiah lx. 21; Prov. ii. 27; Dan. vii. 18-27; Rom. iv. 13; Rev. v. 9-10.

To undo what sin and Satan have done, Christ came and suffered, and will come again. The complete work of redemption will not have been accomplished till all the effects of sin shall have been removed from man and from his home. The heavens and the earth are to wax old like a garment, and like a vesture they are to be changed. (Ps. cii. 26). Change is not annihilation or destruction. The change of a garment

is to fit it for use. This change of the earth will be necessary to fit it for the abode of the glorified man. When he shall be glorified, the earth will be perfectly fitted for him. There will be no more a curse on the earth. (Rev. xxii. 3).—*Christian Observer*.

#### DENIAL.

We look with scorn on Peter's thrice-told lie!  
Boldly we say, "Good brother I you nor I,  
So near the sacred Lord, the Christ indeed,  
Had dared his name and marvelous grace deny."

O futile boast! O haughty lips, be dumb!  
Unheralded by boisterous trump or drum,  
How oft 'mid silent eyes, and midnight chimes,  
Vainly to us our pleading Lord hath come,

Knocked at our hearts, striven to enter there;  
But we, poor slaves of mortal sin and care,  
Sunk in deep sloth, or bound by spiritual sleep,  
Heard not the voice divine, the tender prayer!

Ah! well for us if some late spring-tide hour  
Faith still may bring, with blended shine and shower;  
If through warm tears a late remorse may shed,  
Our wakened souls put forth *one* heavenly flower!

#### HOLDING FAST OF JESUS.

"Take fast hold of instruction; let her not go; keep her; for she is thy life."—Prov. iv. 13.

The first argument is, take fast hold of true religion, because it is your best friend. Read the text: "Take fast hold of instruction; let her not go." You cannot find your way to heaven without this guide, therefore do not suffer it to leave you. Do as Moses did, who, when his father-in-law, Hobab, was with him, would not suffer him to depart, "for," he said, "thou shalt be to us instead of eyes, for thou knowest where to encamp in the wilderness." As Moses kept Hobab, so do you keep the faith, for you cannot find your road except by holding the true gospel with a true heart. What a sweet companion the gospel is! How often it has cheered you! How easy has the road become while you have been in intercourse with it! Do you what the disciples at Emmaus did when Jesus talked with them; they constrained him, saying, "Abide with us." Do not let him go; you will be a lonely pilgrim if you do. No, if you could be led by an angel, but must lose the presence of your God, you would be wise to cry out against such an evil, and like Moses plead: "If thy Spirit go not with us, carry us not up hence."

The next argument is that true godliness should be held fast, for it is your treasure. "Keep it," says our text. It is your best inheritance at the present moment, and it is to be your eternal inheritance; keep it then. Let everything else go, but do not part with a particle of truth. The slightest fragment of truth is more valuable than a diamond. Hold it, then, with all firmness. You are so much the richer by every truth you know; you will be so much the poorer by every truth you forget. Hold it, then, and hide it in your heart. A certain king who had a rare diamond sent it to a foreign court, entrusting it to a very faithful servant. This servant was attacked, however, on the road by a band of robbers, and, as they could not find the diamond, they drew their swords and killed him. He was found dead, but his master exclaimed, "He has not lost the diamond, I am sure!" He judged truly, for the trusty servant had swallowed the gem, and so preserved it with his life. We also should thus place the truth in our inward parts, and then we shall never be deprived of it. A priest took a Testament from an Irish boy. "But," cried the boy, "you cannot take away those six chapters of Matthew that I learned by heart." They may take away our books, but they cannot take away what we have fed upon and made our own. "His flesh is meat indeed, his blood is drink indeed," for when we have fed upon him our Lord Jesus remains in us the hope of glory. Hold fast the truth, O believers in Jesus, for it is your treasure.

Lastly, it is your "life." Mr. Arnot, in his very beautiful book upon the Proverbs, tells a story to illustrate this text. He says that in the Southern seas an American vessel was attacked by a wounded whale. The huge monster ran out for the length of a mile from the ship, and then turned round; and with the whole force of its acquired speed struck the ship and made it leak at every timber, so as to begin to go down. The sailors got out all their boats, filled them as quickly as they could with the necessaries of life, and began to pull away from the ship. Just then two strong men might be seen leaping into the water who

swam to the vessel, leaped on board, disappeared for a moment, and then came up, bringing something in their hands. Just as they sprang into the sea, down went the vessel, and they were carried round in the vortex, but they were observed to be, both of them, swimming, not as if struggling to get away, but as if looking for something, which at last they both seized and carried to the boats. What was this treasure? What article could be so valued as to lead them to risk their lives? It was the ship's compass, which had been left behind, without which they could not have found their way out of those lonely southern seas into the high road of commerce. That compass was life to them, and the gospel of the living God is the same to us. You and I must venture all for the gospel; this infallible word of God must be guarded to the death. Men may tell us what they please, and say what they will, but we will risk everything sooner than give up those eternal principles by which we have been saved. The Lord give all of us his abundant grace that we may take fast hold of divine instruction. Amen.—*Spurgeon*.

#### HOW TO BEAUTIFY GOD'S HOUSE.

But there is a way to be adding ever-increasing beauty and glory to the house of God. Oh that we may prize it more and more! Go out into the lanes and highways; find some outcast wretch—some stray fragment of the universal wreck of man, some trampled stone in the miry clay; sound aloud the Word of the Lord, that harp of blessed music by which the Spirit draws dead stones to Christ. By-and-by, under the power of God blessing the Word, that soul is awakened to a sense of ruin and want, and is led, in the strong captivity of the truth, to Christ. No sooner does he touch that rock, than the virtue of a new life comes unto him, and he lives. The love of God is shed abroad in his heart. The beautiful garniture of inward graces, more precious than the most fine gold, adorns him. He is united to Christ, and through him to God. Here is the honour of the Church, the preciousness of the Gospel, and the glory of the grace of God. How wonderful that communication of life, that resurrection from the dead, that ascension of the regenerate soul "to sit in heavenly places with Christ!" Look unto the rock whence he was hewn, and the hole of the pit whence he was digged! How is God glorified in such an addition to His Church? What joy is it to the angels that do His will? By such is the Church a building of God. Thus does it rise towards heaven. They are thy jewels, daughter of Zion; "thy walls, salvation; thy gates, praise."

#### MARCHING ORDERS.

It is familiarly related of the Duke of Wellington—the Iron Duke, as he is sometimes termed—that when a person asked of him one day for a position in the public service which it was believed to be in the power of the Duke to secure, he asked at once the profession or calling of the petitioner. "A minister of the gospel," was the reply. Quickly, and in a manner in which every movement spoke, the Duke took up a Bible that was lying on the desk before him, and turning to Matt. xxviii. 19, 20, slowly read: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

And then, looking upon the man, said with great solemnity and force: "There, sir, as a minister of Jesus Christ, you have your marching orders. Follow them."

WHEN we come into a printing-office and see the vast variety of different letters, so regulated and disposed as to make a book, we are at once convinced there is some compositor by whose art they were brought into such a frame.

VERILY, he has the highest condition on earth who best serves his fellow-men with what he is and has. Napoleon I. once in the street very meekly gave way to a heavily-laden sack-bearer, and in an earnest tone said to his surprised attendants, "Respect the burden!" Yes, if all had felt so we should now see a very different state of things in this world. Let Christians, then, strive to bring serving on earth to honor again; every one at his post, every one stirring up and using the gifts which God has given him for the common good.—*From the German*.

## OUR CONTRIBUTORS.

### NOTES FROM SCOTLAND.

#### KINROSS AND LOCHLEVEN.

To the Canadian visiting Scotland, nothing offers greater attractions or excites astonishment and curiosity quicker than the number and grandeur of the ancient ruins, with their interesting memorabilia. Many of these were once wrested from the arch-foes of religious liberty, after a long reign of fires and persecutions, and thus deeply ingrained into the nation's blood and memory, their history has been transmitted from sire to son by historian and poet, but chiefly, perhaps, by the fireside tale. Hence we find everywhere an aged patriarch whose memory is fraught with these legends or grandfatherly stories, willing to steal "fire from the fountain of the past to glorify the present." Specially interesting and instructive to one who by birth, early education, and reading can fully sympathize with these lovers of mountain-top liberty is the retreat to one of these rural homes for a night's lodging.

It is only when we handle the horrible instruments of torture, and actually behold the dark sepulchres and hideous underground dungeons in which our martyr ancestors daily suffered fraud, contempt, and abuse, that the mind rises to a true appreciation of their self-sacrifice, soul-endurance, and faithfulness to the truth. Thrust into these foul vaults, numbers of those heaven-sustained saints lived years a living death, yet not exempted by even the "privilege of death and burial" from pains and wrongs. Allow me a single illustration of these allusions. In Surling cemetery, which in natural and artistic beauty seems perfect, inclosed in a glass case, are beautifully carved life-size figures of two sisters, and an angel standing beside them. On the statue is the following inscription: "Through faith Margaret Wilson, a youthful maiden, chose rather to depart and be with Christ than to disown His only cause and covenant, to own Erastian usurpation, and to conform to Prelacy enforced by cruel laws. Bound to a stake within flood mark."

"Margaret, virgin martyr of the ocean wave, with her like-minded sister Agnes."

What intensity and reality of feeling and association is created by a walk among the tombs of such heroes as the Erskines, Campbells, Bruces, Burns, Chalmers, Livingstone, Duff, or over such fields as Bannockburn, Surling, Flodden, Auldearn, Culloden. Our school-days' history has, like a prophecy, become real, and boyhood's dreams have become real life. Such seems the advantage of actually inspecting any object of study.

But there are other objects and scenes of primitive grandeur equally demanding survey and a particular description. Such, for example, are the wooded mountain, bosky dell, enlivened by the running stream which sings a song of undying love. How delightful to roam among unpeopled glens and mountainous retirement—regions consecrated to oldest time. Here the mighty works of the Creator stand in solitary magnificence as they came from his hand, unmingled and untarnished by the puny works of man, the greatest of which would here sink into utter insignificance. It is here the conviction forces itself upon us that the Maker of all is reigning in terrible majesty, where all around we find

"The shadowy glen, the sweeping strath,  
The deep ravine, the rugged path;  
By dizzy crag and waterfall,  
Untrod and unapproached by all  
Save him whose heart may seldom quail  
In peril's hour—the hardy Gael."

Nor can we overlook the lochs of Scotland, usually surrounded by high mountain ranges or cliffs, which under the skillful hand of the forester are beautiful with fir, birch, larch or plane. They are mostly approachable only by coach, unless you adopt the natural means of progression, through devious vale oft interspersed with sweet rural farms, the seats of pastoral love and innocence; or spiry dome, "around whose hallowed walls our fathers slumber;" or here and yonder gay beauteous villas bosomed in the woods, "like constellations in the starry sky." In perfect silence, Nature here blazons abroad her own glories.

The steep slopes on either side being streaked with blooming heather and the vivid green of patches of ferns, the crevices of the rocks adorned by beds of beautiful mosses and lichens, while above, beneath, and around you, rabbits disport themselves among the

brackens on the green sward, truly here is blissful solitude, uninterrupted joy.

These perennial attractions divide attention pretty equally with hydropathic institutions and the seaside. To one or other, according to means, leisure, and taste, there is a constant and ever-increasing flow of tourists. Had we such society at home as resort hither, how quickly would our inland lakes and rivers become popular. Not more wild, unfruitful and unpoetic is the appearance of Muskoka than that presented only a few years ago by the highlands of Scotland, now the most charming scenery in Britain.

The physical geography of Loch Leven differs widely from that of any other. It is quite inferior in magnitude, rural elegance, and scenery, being only three miles long and one in width, and almost destitute of plantation; yet it is a noble sheet of water, variegated with several well-wooded islands, and lying in the embrace of verdant hills. It derives its celebrity from the castle situated on one of the islands. The tower of this very ancient structure, probably built before the ninth century, is in good preservation. Loch Leven Island is also invested with considerable interest. On this island was a Culdee Hermitage, which for centuries of darkness and violence kept alive the lamp of a civilizing religion. Close by is the birth-place of Bruce the poet, and numerous are the anecdotes narrated of daring and successful exploits by Wallace.

Lochleven was a royal demesne, a suite of apartments having been reserved for the sovereign's use on particular occasions, such as hawking and fishing. Queen Mary, soon after her retirement from France, made this her occasional residence. Here at her own request she had an interview with John Knox. Shortly afterwards a conspiracy was formed which contemplated the imprisonment of the Queen for life in this grim fortress, but the plot was discovered. However, almost immediately after this she was one evening hurried from her capital city, Edinburgh, and next morning found her a miserable captive within its walls. Here she had to sign a formal resignation of her crown.

George Douglas, brother to the Laird of Lochleven, sought every opportunity to set the captive princess at liberty, but an accomplice betrayed him and he was banished from the island. Success had almost crowned another scheme of George by which he hoped to have the Queen conveyed ashore under the assumed character of a laundress, but disappointment again supervened. At length the Queen of Scots effected her escape from the island by the aid of Willie Douglas, a lad of sixteen years. Willie obtained the keys of the Castle while waiting at the supper table in the capacity of a page, by letting his napkin drop over them as they lay on the table beside the Laird's plate; but some say Willie had the privilege of the keys often, and got them to let out a gentlewoman of the Queen's, but let out herself, disguised in a gentlewoman's apparel, shut the gates, cast the keys into the Loch, and rowed her to the land, where George Douglas received her. Doubtless Mary had a joyous welcome from loyal hearts, as she sprang from the boat on to the "green shore of Kinross." W. K. M.

Sept. 4th, 1878.

### ARCHBISHOP LYNCH'S CONTROVERSIAL WORK.—XVII.

An Indulgence, his Grace tells us, "does not mean forgiveness of sins, nor permission to commit sin, nor not to pay one's honest debts, but it means the remission of canonical penances or other temporary punishments due to sin when the guilt of it has already been forgiven by the sacrament of penance. A magistrate often commutes imprisonment into a fine; so in the Catholic Church fasting and other penitential work are sometimes commuted into alms, and other good works" (54). Here, his Grace makes a distinction between committing sin, and refusing to pay one's honest debts. Is not the second only a form of the first? He speaks of the guilt of sin being forgiven by the sacrament of penance. How can penance forgive sin? How can guilt be forgiven? By "temporary punishment," I suppose his Grace means "temporal." A fine is a form of punishment. Is it not then, in the highest degree absurd, to speak of punishing people by making them do good works? More on the last point anon.

"Objection.—Protestants say that when the sin is forgiven there is no temporal punishment due. An-

swer.—They do not hold this in practice" (page 55). As little, your Grace, do they hold it in theory.

"Sin and its punishment alone exclude from the kingdom of heaven" (page 55). How can punishment exclude from the kingdom of heaven? Is not exclusion from it, punishment?

"The Church exercised this power when St. Paul granted an indulgence to the incestuous Corinthian (2 Cor. x.), forgiving, as He says 'in the person of Christ,' the penitent, on account of his extraordinary grief" (page 56). We are not told that this penitent gave Paul any money for his indulgence, or—as his Grace would say—gave alms in place of doing penance. Elsewhere, as we saw a moment ago, the Archbishop says that an indulgence does not mean forgiveness of sins. Here, he says that Paul forgave sins by an indulgence. He, therefore, completely contradicts himself.

"There must be a just and proper cause for granting these indulgences" (page 56). What more just and proper cause, your Grace, could there be than a few dollars?

"The penitent must perform many acts of reparation" (page 56). These acts, as we have seen, can be commuted into almsgiving, that is giving to the church—the highest kind of almsgiving.

"The sin must always be forgiven by a hearty and true repentance before an indulgence can be gained" (page 56). As I have said before, how can a "hearty and true repentance" forgive sin? What better evidence of his repentance can one give, than by giving a few dollars to the Church? Is not golden sorrow the best kind of sorrow? If one will not give, why should he be forgiven?

We come now to what his Grace says on the subject of Transubstantiation. "Christ changes bread and wine into His own body and blood" (p. 57). "Under the form of bread, Christ has declared that He is whole and entire; body and blood, soul and divinity" (p. 65). "In partaking of the blessed Eucharist, either under the form of bread or under the form of wine, communicants partake of the true body and blood of Christ under each species" (p. 66). If the consecrated bread and wine, are, each, the body and blood, soul and divinity of Christ, then, according to his Grace, He acted foolishly in using both bread and wine when He instituted the Last Supper, for the bread or the wine alone, was quite sufficient. On page 57, the Archbishop says: "He \* \* can change bread into His body and wine into His blood." This does not harmonize with the statement just reviewed.

The objection, "How could Christ hold His body in His own hands?" seems to Protestants a most powerful one against the doctrine of Transubstantiation. Let us hear how the "learned prelate" disposes of it. "How," he says, "could He multiply loaves and fishes, and grain in the earth, but by His Almighty power? This wonderful action of Christ at His Last Supper far transcends the comprehension of man. But the love of God for His creatures, being infinite, induced Him to do what finite love cannot comprehend. A God who would become man and die on a cross for His creatures would descend to incomprehensible depths to gain their love" (p. 59). Even what is called the "second sight," could not enable one to see what bearing his Grace's words have on the objection quoted.

Your Grace, it was utterly impossible for Christ to hold His body in His own hands. You acknowledge that He, the Son of God, became man. It was absolutely necessary that He should in all essential respects be like His brethren. Now, no creature, even the highest, can be in more than one place at a time. Being everywhere present, is true only of God. The doctrine of Transubstantiation is, therefore, a virtual denial of Christ's humanity. The Christ of your Church, cannot be a Saviour.

The Archbishop gives two reasons why the cup is withheld from the laity (p. 66). 1. "It is not essential." Therefore, when Christ used the cup, He did what was altogether unnecessary. 2. "The command 'Drink ye all of this' was not given to the faithful in general." The commands regarding eating the bread and drinking of the cup, were given to the same persons. If then, the laity have no right to the cup, neither have they any to the bread. If they have a right to the bread, so they have, also, to the cup. I challenge his Grace to answer me. As we have already seen, he says, "A person should wish to perform everything enjoined by our Lord" (p. 44). His Church, however, disobeys his command, "Drink ye all of this cup."

Regarding the Mass, the Archbishop speaks as follows: "It is the same offering Jesus Christ made of Himself to His eternal Father, when after His Last Supper He took bread," etc. "The body that was given and the blood that was shed for the remission of sins were the real body and blood of Christ that were miraculously there and then offered to His eternal Father" (p. 56). Here, his Grace says that the Mass was instituted *after* the Last Supper. His Church, however, teaches that it is a repetition of the Last Supper. But his Grace says on page 57, that Christ "*at* His Last Supper, changed bread and wine into His own body and blood, thus making a sacrifice of Himself by an act of His sovereign will to His eternal Father." Christ, therefore, instituted the Mass both *at* His Last Supper, and *after* it. So says "The Most Rev. J. J. Lynch, R. C. Archbishop of Toronto!"

His Grace further speaks as follows, regarding the ordinance which the Lord Jesus instituted the same night in which He was betrayed: "This is the unbloody sacrifice called the Mass; a true, real, propitiatory sacrifice, anticipating the bloody sacrifice which He offered of Himself on the cross" (p. 56). If the first sacrifice "anticipated" the second, there was, of course, no need of the latter, therefore, Christ suffered, bled, and died in vain.

Only a *bloody* sacrifice can be a propitiatory one. Under the Old Testament, it was the blood which made atonement for the soul (Levit. xvii. 11). Without *shedding of blood*, there was no remission (Heb. ix. 22). The sacrifices then offered, all pointed to the great Sacrifice for sin to be offered in the fulness of time. In the New Testament, our salvation is ascribed to the *blood of Christ*. "Justified by His blood" (Romans v. 9). "Redemption through His blood" (Ephes. i. 7). "The blood of Jesus Christ \* \* cleanseth us from all sin" (1 John i. 7). "Redeemed with His blood" (1 Peter i. 18-19). (Rev. i. 5; v. 9, vii. 14).

His Grace says (p. 58), "Jesus Christ was once offered in a bloody manner, but now that offering is renewed in an unbloody manner that we may have a continual sacrifice to offer to God, and perennial means of grace for ourselves." Christ was, therefore, offered to His Father a "true, real, propitiatory sacrifice," the same night in which he was betrayed. He was so when He suffered on the cross. He is so still in the Mass. He cannot, therefore, be God. If He were, one offering of Himself would have been sufficient. It is worthy of notice how often in the Epistle to the Hebrews, the fact that He has been offered but once, is mentioned. The Church of Rome, by the doctrine of Transubstantiation virtually denies the *humanity* of Christ. By that of the Mass, she virtually denies His *divinity*. Therefore, she virtually denies Him altogether.

It is a wonder that His Grace does not bring forward in support of the doctrine of the unbloody sacrifice, the following passage. "Christ offered Himself *without spot* to God" (Heb. ix. 14). A better argument he cannot find.

In a former paper, I said that a more absurd and blasphemous doctrine than that of Transubstantiation, could not be found. I proceed now to prove it. The reasoning which I shall use for this purpose I have never met with elsewhere, but I challenge his Grace or any one else to refute it. It is as follows: The consecrated wafer is—according to the Church of Rome—the soul and divinity, as well as the body and blood of Christ. Every one then, who swallows it becomes a partaker of Christ's divinity. He is, therefore, "God manifest in the flesh," "over all, God blessed for ever." "In him dwelleth all the fulness of the Godhead bodily." He is "a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." He has no need to confess to the priest, for he is God, and, therefore, cannot sin. If one should bow the knee before that which contains the Host, on account of what it contains, then, of course, he should do so before him in whose body it is. Those then, who have swallowed the Host should fall on their knees before each other, not only because each one contains God, but also, because each one is God. God then, would worship God. Men of science tells that the body is renewed every seven years. As long then, as there is one particle of the Host in one's body, he is God, but after the last has left it, he ceases to be God. To hold fast his divinity he needs, therefore, swallow the Host only once in seven years. When he who has only one

particle of the Host in his body dies, he "lays his life down of himself, he has power to lay it down, and he has power to take it again." When such a one drinks, swears, lies, steals, commits murder, or does other actions of a like kind, it is the infinitely Holy One who does so. When he leaves the Church of Rome and becomes a Protestant, he does what is right, for he is God, and God cannot err. The same is true if he become an Atheist. If a rat eat the Host, it, of course, becomes God, and, therefore, should receive the honours due to God. If a cat should eat that rat, it, of course, becomes God, and, therefore, should be worshipped as God. And so on. But enough of this. To many, what I have just said regarding Transubstantiation will, perhaps, appear both absurd and blasphemous. I have, however, stated only to what that doctrine leads. As I have already said, I defy Monseigneur of Toronto, or any one else, to refute my reasoning.

*Melis, Que.*

T. F.

#### LETTER FROM INDIA.

[The Secretary of the Woman's Foreign Missionary Society (Western Section) has sent us the following letter for publication.]

MY DEAR MRS. HARVIE,—It is now several weeks since my return to Indore in good health, for which I earnestly thank God. As soon as possible I assumed my work in the city and bazaar, and now that the rains have set in, it is possible to go about with some degree of comfort. The atmosphere is comparatively cool, and there is every indication of a heavy rainfall this season. We all trust that it may be so, as it is so much required. I wish you could see Indore just now. It looks beautiful. Vegetation wears that peculiarly rich, brilliant hue that one sees only within the tropics—such a vivid green, that everywhere the eye is refreshed by resting upon it. The "birdies" are very busy building in the "num" trees that overshadow my door. Just at this moment there is a strange little group at the farther end of the compound, in the portion appropriated to the servants. It is four native children, one of whom is my boy Anthony, a pleasant, obedient child, to whom I have given a few lessons in English. His father is also in our service. They are Roman Catholics, but read the Bible in their own language—Tamil. The two other children wear nothing in the shape of clothing except little cotton shirts that reach to their knees. Anthony is conspicuous by his red puggeree, he is about thirteen years old. Now about my work. I must tell you, first of all, that the *Press* is doing noble service in this dark centre of heathenism. As you know, "leaflets" are issued, containing Bible texts and Gospel narratives, and up to the present, on account of it being a small press, the supply has been scarcely equal to the demand. The people receive them so eagerly, in fact, I have been almost mobbed, when I ventured to distribute them on foot. The first time I attempted this method of work, I took the "Gari," and went along the road leading to the city. By the way, you can trace our route on the map of Indore, which I presume you have examined with interest. At first, I held a few "leaflets" in my hand, offering them through the windows to such as would come near, but this did not answer the purpose; very few would accept them. At length I got out of the conveyance and went to the roadside, still offering my little messengers. Presently they understood that it was something to read, and then I was surrounded, while a perfect babel of sound was kept up, "Mem Sahib, Mem Sahib, give us letters," till I was obliged to beat a retreat. I thought when it became known that it was our "Shastees" we were distributing, there would not be such a strong desire to obtain them, but this is not the case. Some of course refuse, and say very rude things besides. The other day, in the Bazaar, a man said to us, "You must not be giving these things to the people—that is your religion." Another said, "It is because they are cheap you are giving them; give me that book," pointing to the Urdu Testament I held in my hand. He thought that would test my generosity. There is a class of people here who are called "Bunyas," the shopkeepers of the country. Generally they can read, but they are almost inaccessible to Christian effort of any kind. It has been to us a matter of surprise and delight, that even these will accept our little books, nay, will come miles for them; as was the case the other day. I was in the city, in the very heart of the native population, and was giving away "leaflets" to eager crowds of men and boys, when it began to rain very heavily,

so I turned homewards. I was at least three miles away from the camp, but though the crowd dispersed, four lads followed our conveyances asking for books. I had none left, but they persevered in coming after us, while all the time the rain was pelting on their half-naked bodies. They understood that if they came to our house they would get some "leaflets." However, one poor lad, to his own discomfiture, fell in the mud, and after picking himself up, and looking rather mortified, turned back. The others persevered, and I certainly thought they deserved to be rewarded by receiving "a letter" each when they arrived at the school-room. They carefully covered them with their waist cloths and went off with happy faces. One asked "if his brother might have a book too." Just at this moment, there comes back to my recollection a scene I witnessed on the street not long ago—a sight that, once beheld, could not be forgotten. Four men were carrying, on an open bier, the dead body of a woman; and the poor corpse was not even covered. Presently the men wished to go and smoke, probably; at all events, they laid their burden down by the side of the road and walked away. Not long since, a Mohammedan woman, whom we knew, was bitten by a snake, and died within twenty-four hours. We passed the house when the body was being removed, and the lamentations of the friends were heartrending. For them the future is dark, so dark, and they give way to the greatest violence of grief. These people have some very peculiar customs. The evening before we left Kandalla, the postmaster of the station, who is a native, came to our bungalow and asked us to give money to assist a friend of his, "who," he said, "is a holy man on his way to Nassick to worship his God." We enquired whether this man was unable to work owing to illness. "No," was the reply, "but he is a Brahmin, and *not like other men*." The postmaster was quite offended when we gave him to understand that this lofty personage was none too holy to earn his own bread. Thus, if a man has a high-caste relative, he thinks it his duty to support him if called upon to do so. To resume, however. I went to the Bazaar the other morning, and when I offered one of our leaflets to a man who always receives us kindly, he enquired whether "these were the books about the sky." Of course he meant heaven; the word is the same in Urdu. They like to hear about the miracle of the "loaves and fishes"—that sort of argument the poor people can understand. The man to whom I refer is very low caste, but I have great pleasure in visiting this lowly dwelling, they are such willing listeners. I am obliged to sit outside the door, as the other people would not allow me to enter their houses if I did otherwise, caste distinctions are so rigid. As many as fifty, and sometimes more, gather to hear us read, and it is wonderful how quietly they listen, and follow us to the next point to hear the same thing over. We went one day to a verandah, where a very pleasant looking woman was sitting, and as she did not object, we began to read in the New Testament. A large crowd of men and women came and heard Venoo's explanations, coupled with my broken Hindostani. I rather think the latter sounds very strangely to them, though they are often kind enough to help me out with a word or two, when I get into deep waters. I think I am getting on tolerably well with the language, but I would like to begin Hindi soon; as that dialect is understood by all classes—still it is necessary to lay a foundation in Hindostani, which is the Mussulman language of the country. During one of my visits to the city not long since, there were several women, stranger to me, in the house where I usually visit. They were peeping carefully from the door of an inner room, and I could not understand the cause of their timidity, as I did not seem to be the object of their dread, but presently I found out that it was on account of a man who was lying asleep. At last, however, they seemed to have partially overcome their fear, and stepped carefully out, watching him all the while. Sometimes Brahmin women will run from us, for fear of being polluted. The other day there were two of these, whose curiosity had probably been excited, and like true daughters of Eve, they had stepped outside a gateway to have a peep at us; but as I approached they ran in the utmost haste to get out of my way.

I thank God for the added prosperity of the Woman's Foreign Missionary Society this year, and trust that it may increase a thousand fold. Still bear us up on the wings of prayer. And may the dear Master bless your efforts on behalf of his kingdom, and give added grace and strength to Yours truly,  
Indore, July 10th, 1878. M. MCGREGOR.

## BOOKS AND MAGAZINES.

*St. Nicholas.*

New York: Scribner &amp; Co.

There are certainly funny pictures and funny stories enough in "St. Nicholas" for October to keep the young folks in amusement till the next number comes. There are also several papers of the more useful and instructive sort, such as W. S. Jerome's article on "How to keep a Journal."

*Sunday School Times Scholars' Quarterly.*

Philadelphia: John D. Wattles.

A copy of the "Scholars' Quarterly" for the fourth quarter of 1878 has been forwarded to us by the publisher. It contains the lessons for the quarter, with notes and questions—perhaps too many of the latter; Quarterly Review Chart; Responsive Review Exercise; Quarterly Bible Dictionary; Annual Review Chart; and an Order of Service. There are two maps—a plain map of Palestine in the time of Christ, and a map shewing, by means of differently marked lines, the "Pathways of our Lord." This publication is on the whole well calculated to be a help to teachers and scholars in the study of the International lessons.

*The Atlantic Monthly.*

Boston: Houghton, Osgood &amp; Co.

The contents of the October "Atlantic" are: "Certain Dangerous Tendencies in American Life;" "Quatrains," by J. W. De Forest; "The Europeans," by Henry James, Jr.; "Summer Noon," by Augusta Larned; "Pogonuc People and other Novels;" "Silver Buttons," by Elizabeth H. Fenn; "A House of Entertainment," by Horace E. Scudder; "Deus Immanens," by T. R. Bacon; "Abuse of Taxation," by Brooks Adams; "Home Life of the Brook Farm Association;" "History," by R. H. Stoddard; "The Parson's Horse Race," by Harriet Beecher Stowe; "The Relations of Labor and Capital," by Erastus B. Bigelow; "The Meaning of Music," by Richard Grant White; "The Contributors' Club;" Recent Literature. The anonymous article with which the number opens is evidently written by a person possessed of clear vision and a comprehensive grasp of intellect. Cool, calm, and unmerciful, he lays bare the political, religious, and moral condition of the United States with the skill and nerve of a practised surgeon. The rest of the matter in the present number is very readable, especially Mrs. Stowe's characteristic sketch of old New England life, "The Parson's Horse Race."

*The Prayer-meeting and its Improvement.*

By Rev. Lewis O. Thompson, Pastor Second Presbyterian Church, Peoria, Illinois. Chicago: W. G. Holmes.

This work, although quite new, is in its second edition. The preface to the first edition is dated May 11th, 1878, and that to the second edition June 15th, 1878. The short space of little more than a month between the two editions indicates a very rapid sale. The present edition is revised and enlarged. In the preface it is stated that the design of the book is to call the combined attention of pastor and people "to some hints and principles that would enlarge the efficiency of the prayer-meeting, and to assure those to whom public speaking is a burden that their experience is common to the majority of mankind, and should give them no uneasiness, beyond spurring them on until they acquire the habit of extempore speech." The "hints and principles" referred to are indeed well calculated to effect the object contemplated; and we doubt not that very many persons will find the book instructive and profitable. There is a chapter on each of the following topics: The Prayer-meeting as a subject of study; The People's Meeting; The Need of Preparation; The Daily Cultivation of Piety; The Topics; The Topics Illustrated; One Method for the Selection of Topics; Bible Readings for the Prayer-meeting; Illustrations of Bible Readings; A Plan for each Meeting; Variety in Successive Meetings; The Importance of the Prayer-meeting; How to make Prayer-meetings interesting; Uniform Topics; Steps towards Uniformity; Helps to Speaking in Public, Aids to Secret, Social, and Public Prayer; The Service of Song; How to secure Attendance; How Prayer-meetings are kept at a white heat; Treatment of the Monthly Concert; Laying Out Work; The Social Element in the Prayer-meeting; Hints, New and Old; Daily Prayer-meeting Topics. The book contains 259 pages, and is well printed and strongly bound.

*The Watchword.*

Boston, Mass.: Eben Shute.

We have received the first number of a new monthly magazine with title as above. It professes to be "devoted to the advocacy of the Primitive Faith, the Primitive Hope, and the Primitive Charity." From explanations in the Salutatory, it appears that the "primitive hope" which it advocates is the hope of the premillennial advent, and it promises to have much to say on this subject; but there is very little said regarding it in this first number. The general character of the articles in this number is excellent, and some of the editorial paragraphs are remarkably sensible, pointed and wholesome. Here is one as a sample:

"Among the favorite methods of depreciating the plenary inspiration of Scripture now common is that of magnifying the authority of Christ's personal teaching above that of his apostles. 'I take Jesus' own words as my guide,' some are saying, 'and not his doctrine as expounded by Paul or Peter or John.' The assumption is especially dangerous, from the fact that it is so specious. It seems to exalt Christ by giving to him a solitary eminence as a teacher. Such eminence is truly his. But he himself has fixed the authority of his apostles as teachers of divine truth; and we cannot lower their authority without directly denying Christ's own words. He expressly declared, that under the guidance of the Holy Spirit, whom he would send forth into the world after his departure, his apostles should be led farther into the knowledge and utterance of the truth than under his earthly teaching. To his disciples he said, 'I have yet many things to say unto you; but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth.' With this saying before him, who can say that the teachings of the inspired apostles after the ascension were less authoritative than those of Christ? Who will presume to declare that they might not go farther than the Master had done in the unfolding of gospel truth? Surely it is impossible to magnify Christ's authority while denying his teaching in regard to the development of doctrine under his apostles."

*Scribner's Monthly.*

New York: Scribner &amp; Co.

The articles in "Scribner" for October are varied, entertaining, instructive, and of wholesome moral tendency, as usual; and the number is, it seems to us, unusually rich in illustrations. The "Old Cabinet" is occupied with an article on "The Dominion of Canada" which though somewhat superficial—indeed flippant sometimes—is on the whole tolerably good. We give the following extract as the best part of the article in question:

"If, as Goldwin Smith believes, annexation is inevitable, the moment for that consummation has been indefinitely postponed. Meantime, whatever clogs have hindered the progress of Canada in the past, she is beginning at last to 'feel herself.' Some good Canadians may fear that the railroad system, with which they have been binding themselves together physically, in pledge of the new spiritual bonds, has proved too costly a boon, in expenditure of both capital and character. However that may be, it has its effect in bringing the Provinces into communication with each other and with the world; and, although a border Canadian, owning farms on both sides of the line, was told the other day that he could not take his horses a few rods into Vermont, to work his farm there, and then back into his own stables by night, without paying duty; on the other hand, the militia companies of Montreal and St. Albans interchange hospitalities and courtesies on the Queen's birthday and Fourth of July. Canada is not only nearer to the mother-country than she was before the laying of the cable; but recent years have brought Boston and New York, Montreal and Toronto, nearer together. They are beginning to read American books and magazines in Canada; and the States are becoming more and more interested in (though less covetous of) the Dominion, —in large part through the round-about way of England, and the attractive young literary men she has the fashion of sending to play governor of her American domain. The same talent that laid out the public gardens of Brooklyn and of New York, engineers the splendid drives over the mountain-park of Montreal. Nationality or no nationality, Canada cannot be cut off any longer from the general intellectual activities of the times. Principal Grant, of Kingston, finds no trouble in building up a handsome endowment for the University over which he is called to preside. Local journalism still talks about another 'honor to Canada,' when news comes that the Queen's daughter is to hold court in Ottawa, and gives circulation to advertisements of 'bitters,' whose names share the advancing honors of their illustrious and titled namesakes. Yet local journalism also gives opportunity to local talent—which, it is said, is supplanting in the newspapers that imported from Great Britain. Some of the Dominion's ablest men find it an inspiring thought that their country is part of the British Empire, that splendid and beneficent system, the mightiest agency of civilization in the world,—a noble edifice, which they would rather help to uphold than pull to pieces.

A friendly and powerful rival such as Canada is destined to become, will be no bad thing for the Republic. Already she is in advance of the States in her systems of civil service and judiciary, and we shall have much to learn from her by example, criticism, and warning."

WHEN alone, we have our thoughts to watch; in the family, our temper; in society, our tongues. We should endeavor to illustrate our devotions in the morning by our conduct during the day.—*Hannah More.*

## SCIENTIFIC AND USEFUL.

**TESTING BUTTER SALT.**—A Pennsylvania butter-maker tests his salt by allowing a little in a glass tumbler. If the brine formed is clear and free from bitter taste, he pronounces the salt good; if, on the other hand, it presents a milky appearance, leaves any sediment, or throws a scum to the surface, he rejects it.

**COOKING MUSHROOMS.**—The only vegetable broiled is the mushroom. You must be careful to get a wholesome one; peel it carefully; grease the base of the gridiron; lay your mushrooms on with the stalk uppermost; do not turn it. In seven minutes it will be full of delicious ketchup, which you must be careful not to spill in taking off.

**FOOD FOR AN INVALID.**—The following is recommended as a good dish for an invalid: Crumb crackers into a bowl—more or less, according to the size of the crackers. Pour boiling water, sufficient to soak them, over the crumbs. Break a fresh egg, and add quickly, stirring the whole rapidly. The boiling water cooks the egg. Season according to discretion, with salt, pepper, cream, or butter.

**APPLE PRESERVE.**—Peel, halve and core six large apples, selecting those of the same size, have prepared a syrup made of one pound of granulated sugar, and a pint of water; when it boils, drop in the apples with the rind and juice of a lemon, and two or three cloves. As soon as they are tender, care must be taken that they do not fall in pieces. Take the halves out one by one, and arrange, concave side uppermost, in a glass dish. Drop a bit of currant jelly into each piece; boil down the syrup, and when cool, pour around the apples. This makes a very nice preserve for tea.

**HOW TO KEEP A ROAD HORSE IN CONDITION.**—It requires regular feeding with the best food, good grooming, and a clean, well-ventilated stable. A good course of feeding may be as follows: A three-peck basketful of cut hay, moistened and mixed with three quarts of good feed, of corn, oats and wheat bran, to be given morning and evening. At noon, four quarts of sound, crushed oats. At night, a few pounds of long hay. With each feed a tablespoonful of salt should be given. If the animal is rough and hide-bound, give a quart of linseed meal at each meal, in place of as much ground feed.

**VENTILATION.**—All the journals of architecture are hammering away at ventilation now. Don't let us forget how easy it is to pull the windows of our sleeping rooms out of their frames. The greatest mistake in constructing bedrooms has been in making them very high between joints and with immense spaces above the windows to deceive the sleeper into the notion that he has there a reservoir of good breathing material. The hark huts of the savage, with a fire in the middle, give better lodgings than those hotel rooms which seem contrived to retain the stench of twenty mercantile travellers.—*Hartford Courant.*

**SLICED CUCUMBER PICKLES.**—Medium-sized green cucumbers, pared and sliced, as for the table. To four quarts of slices add one large spoonful of salt, mixing it through them. Let them stand over night, and in the morning, rinse, and drain through a colander. Boil vinegar with whole, white mustard seed, half a teacupful of seed to two quarts of vinegar and set it away to cool. Pack the sliced cucumbers in quart cans, and cover with the prepared vinegar. Place a bit of alum on top of the pickles in each can, and seal. Keep in a dark, cool place. Pickles made after this rule retain much of the natural flavor of cucumbers.

**CHARLOTTE RUSSE.**—Dissolve one-third of a paper of Cox's gelatine in a teacupful of hot milk. Beat the whites of four eggs to a stiff froth and add three tablespoonfuls of powdered white sugar; stir the eggs and sugar into half-a-pint of cream. When the gelatine is dissolved and about milk warm stir all together and set it aside to cool. Line a mould or any simple dish—a common bowl if you choose—with pieces of sponge cake or lady fingers, and pour this mixture into it. Set it in a cool place, or into the ice chest, and when needed lay a plate over the bowl and turn the Charlotte Russe on it. Flavor with vanilla or any other extract or flavor best liked.

**CELERY SOUP.**—Six roots of celery, one large turnip, two ounces of onions, four ounces of bread crumbs, one dessert-spoonful of flour, and half-a-pint of cream. Strip off all the green part of the celery, using only the white; cut it in shreds, reserving the inside of three of the roots to be added afterward; slice the turnip and onion, and put them with the celery into a pan; add two quarts of water, the bread crumbs and a little salt; let all boil till the vegetables are perfectly soft; rub through a sieve; return to the pan; add the celery (previously boiled till quite soft), the flour in the batter well mixed; stir it, seasoning it with a little mace, and after boiling a quarter of an hour stir in the cream, and do not allow it to boil afterward.

**VITALITY OF SEED.**—Dr. Schomburgk, in his report on the Botanic Garden and Government Plantations of South Australia for 1877, gives an account of an interesting experiment he made with some Arctic wheat taken from a quantity left by the American Arctic Expedition ship "Polaris," in 1871, which had been abandoned in north latitude 81 degrees 16 minutes. This wheat had been left on the beach exposed to the snow and a temperature of 72 to 104 degrees of frost for five years, and was found in a heap by Dr. Ninnis, of the English ship "Discovery," on the return of the last Arctic Expedition to England. Dr. Schomburgk received 1,000 grains, of which he sowed about 300. From the 300 grains about sixty germinated. The plants grew well, and reached to the height of from three to four feet. It is a bearded wheat, and ripened in the beginning of January. The ears contained about thirty grains, which were but small, though round and plump. The birds unfortunately destroyed the greater part before it came to maturity, but the interesting fact proves the assertion that the grain of the cereals possess a vitality not surpassed by that of any other seed.—*Exchange.*

## PRACTICAL PAPERS.

## DISCOURTESIES IN THE SHOP.

Perhaps nowhere do peculiarities of character creep more plainly into view than in the every day occupation of shopping. Business this is to some—to others, pleasure; but, however regarded in itself, it often becomes a social affair. Yet, did you never hear a lady say with a sort of nervous desperation, "Oh! I cannot bear to go a-shopping with Mrs. So-and-so?" What is the trouble?

In the first place, probably Mrs. So-and-so has little, if any, idea of what she wants. She is "going a-shopping"—perhaps she will look for a dress. But she doesn't know whether she wants silk or woolen, black or blue. And she sits down at the counter, and calls for one article after another, with a vagueness that confuses the most intelligent clerk, and with an indecision which is wearisome and vexatious to her friend.

Now, there are times and circumstances when a certain amount of indecision while shopping is expected and justifiable. For example, about Christmas shopkeepers expect the public to wander through their premises, uncertain what to buy—to examine the pretty things displayed, and purchase when suited. It is perfectly understood that goods in many large shops in the city are on exhibition; and a very little penetration enables the public to assume a courteous attitude in these cases. But it is a very different matter for Mrs. So-and-so when she does not know what she wants, or knows she does not want anything, to pull over pile after pile of goods, and ask for "more," without the least consideration. Still more discourteous is it when she assumes a supercilious bearing towards the long-suffering clerk, and imperatively demands to be served. The tone of voice, quite as much as the words spoken, is an index to the character, and sometimes "shoppers" seem altogether unaware how unpleasantly conspicuous they make themselves.

Only a few drops of oil on the busy wheels of life, and how quickly the friction vanishes! Politeness in asking for what you desire is usually responded to by prompt and willing attention. And supposing it is the business of the clerk to serve you, why not express your thanks when you have made extra trouble, or he has taken special pains to suit you, particularly if, after all, no purchase is made?

Did you ever see a thoughtless shopper turn from the motley pile with which the counter has been strewn, without a word of appreciation for attention, and then watch the clerk carefully smoothing the rumpled goods and replacing them on the shelves? Did you ever wonder what he was thinking about, the while?

It was an old-time discourtesy—that of disparaging goods—or Solomon would not have spoken of buyers "boasting," after they had reiterated, "It is naught, it is naught." This custom is beneath an honest, honorable purchaser.

What an irresistible propensity there is to see with one's fingers, as it were. Half the grown people in the world are like children, in that they look—and touch, no matter how delicate the article exhibited; and they need like the two-year-old baby the perpetual reminder, "Don't touch!" What would be thought of a visitor in a private parlor, who, on pretence of seeing, should handle and displace the bronzes, vases, and fragile ornaments, scatter the engravings on the table, and leave the library shelves in confusing disarray? Is no courtesy due to shopkeepers who spend time, skill and taste in attractive displays?

But the discourtesy of the shop is by no means all on one side of the counter. While the proprietor himself, if present, is naturally attentive to his patrons, and clerks receive special training in this direction, buyers sometimes experience neglect which quickly sends them to the door. "Nothing of the kind," is the laconic answer, when evidently the clerk intends to spare himself the trouble of looking.

Many of our readers may remember the test which Alexander T. Stewart is said to have applied to a new clerk, to whom he was personally unknown. Plainly dressed, he made his appearance at the counter, and asked to see some cotton cloth. He was hard to suit; and when he took a piece of goods to examine in a lighter place, the clerk exclaimed: "Hold on, old man, none of that. You can buy goods here at the

counter if you want them." "You had better step down to the cashier's desk and get what is owing to you," was the quiet response.

More really discourteous than any lack of attention is an officiousness which borders on impertinence. You scarcely step over the threshold when you are pounced upon by some clerk who demands, "What shall I show you?" If you chance to want to make a little general survey, before completing your decision for purchases, you soon have an uncomfortable consciousness of being *perused*. You stop a moment to look at an article, spread out for general inspection, which attracts your eye. Instantly, before you have had time to discover one of its excellencies, there bursts forth a torrent—the "best," "cheapest," "most fashionable," "none to be found elsewhere," "only so much left." "Will you have a dress pattern?" "How many yards do you require?"—all in a breath. It makes you turn away abruptly. But pause again and you are attacked in a similar way.

And then, even when you have decided just what you want, it is surprising how many clerks know so much better than you do what are your needs and tastes.

"Do you wish to buy a dress?" demanded one of these officious clerks, not long ago, as two ladies entered a large Broadway store. "I want"—and one of them mentioned! definitely the material, color and style she desired. "This way," was the brief response; and presently he exhibited goods of the proper material, but totally different in style and color. The lady simply saying that was not what she wanted, turned to leave the shop; but the clerk detained her, opening other pieces, one after another, and volubly praising them. "But I asked for plain black," said the lady; "have you that?" "This is much more fashionable," was the rude response; "any lady of taste would prefer it."

Clerks of such a stamp would soon drive every customer from a shop. Buyers should be most considerate about causing needless trouble at the counter; but sellers have no possible right to insist upon goods being purchased, or to show displeasure, much less anger, when articles they offer for sale are not desired. —*M. M., in N.Y. Christian Union.*

## TO MOTHERS.

Knowing that there are many mothers who have little time to read, and cannot afford to buy many books, we propose to give such practical hints and suggestions as can be used by the busiest mothers—or, in other words, to have a talk with them, for we hope, if any are willing to act on these suggestions, they will keep us informed of results.

Before going farther, however, it will be necessary to settle a few principles, so that we shall comprehend one another, and have, as it were, a platform upon which to stand.

First, then, the mother is never to be a drudge, using up her health, her time, and her energies, in such a way that she cannot minister to the spiritual nature of her child.

By the word "drudge," we mean not only the toil of washing, cooking, cleaning, and sewing, which occupies the time of so many mothers, but the worse drudgery of dress, fashion, leading in society, amusements, novel reading, etc., which so absorbs hundreds of mothers that their children are left almost entirely to the care of servants until they are old enough to go to school.

Secondly. You must forever put away the idea that anybody can teach children, and remember that it requires much more ability and culture to guide accurately the formation of the human mind than to listen to recitations from books.

When God committed an immortal being to your care, He never intended that you should shirk the responsibility, but that while you live your soul should be closely in communion with the soul of your child, at least during the earliest years of its life, and, if need be, give to others the care of the food, clothing, etc.

Thirdly. If you are not fitted, by nature or education, for the great work of cultivating the mind of your child, it should be your first duty to prepare yourself for this God-appointed task. You will need constantly to bear in mind that He will never lay upon you a work which He will not help you to do rightly and wisely.

Fourthly. That while you recognize the pressing

needs of the body—its food, clothing, fresh air, and exercise, you dare not for a moment forget the vastly greater needs of the intellectual, moral, and religious nature of your child, and that what you do, or neglect to do, will tell upon him throughout eternity.

Think of the hundreds of children everywhere, whose hands and minds are left idle, except for the work which Satan supplies, while the mothers can only find time to deck their bodies with silk, velvet, and lace.

Feeling, then, that we recognize the great principles by which we must be controlled in the work of educating little children, let us consider how this can best be done.

As you sit with your baby in your arms, you, no doubt, often wonder how you can show him what you think, or find out what he thinks, since you cannot talk with him.

Of course, you remember that there are five avenues or senses through which you can go to a child and convey intelligence of the wonderful world into which he has just come. But did it ever occur to you that you are entirely responsible for the proper cultivation of these senses, and for the sort of intelligence which he receives through them?

He opens his eyes to look at you, and you fancy you can see into his soul, and you hope he can see into yours, and know how much you love him, and how much you desire his love; but to secure this, you must convey through this open door intelligence of yourself which shall win his love.

After you have drawn him to yourself, you can, through all the avenues by which you entered, convey to him such intelligence of the works of God about him, that you shall win his love to God as certainly and as clearly as the love you won to yourself.

This, of course, you consider as the great end of all education, and when you give your child up most of the time to others something is sure to go wrong; the child's life is marred, the result not attained, and who is to blame for a life of sin? Certainly not the child.

Leaving you now to ponder these things, I shall at another time speak of the kinds of intelligence conveyed through the senses, and the best methods of doing it.—*E. M. Coe, in Church Union.*

## NUTRITION IN FRUIT.

R. F. Kedzie, of Lansing, Mich., furnishes some facts and deductions from analyses, showing the relative nutritive value of fruit as compared with other foods. Taking the average of the more common large and small fruits they contain from four-fifths to nine-tenths water. They do not rank high for repairing and building up of the human body. An egg, weighing a little over an ounce and a half, and containing seventy-seven grains of albuminous matter, is equivalent, in nutritive value, to seventeen ounces of heart cherries, twenty-two ounces of grapes, 30 ounces of strawberries, forty ounces of apples, and four pounds of pears. Heart cherries contain only three-fourths water, and have nearly double the nutritive value of strawberries, which have more than nine-tenths water. These, we may remark, are the result of analyses; but in actual use the case may be different, as some foods are more readily assimilated than others, and those which contain little nutriment in themselves may strongly promote the digestion of other substances. In one respect, fruit possesses a power of preventing disease, when regularly eaten, which gives it great value. Residents of new settled portions of the country, when they can have a regular supply of well-ripened fruit, are rarely attacked with malarial diseases which so often prevail in those regions.

I THINK when God makes his presence felt through us, we are like the burning bush; Moses never took any heed what sort of a bush it was—he only saw the brightness of the Lord.

THERE are hours in life when the most trifling cross takes the form of a calamity. Our tempers are like an opera glass, which makes the object small or great according to the end you look through.—*Souvestre.*

WHAT is Presbyterianism? is often asked. In the last number of the "Southern Presbyterian Review," Dr. Peck, Moderator of the Southern General Assembly, gives Dr. Thornwell's definition of Presbyterianism as the "only satisfactory one," viz:—"Presbyterianism is the government of the Church by Parliamentary assemblies, composed of two classes of presbyters, and of presbyters only, and so arranged as to realize the visible unity of the whole Church."



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TORONTO, FRIDAY, OCTOBER 4, 1878.

## THE PROVINCIAL EXHIBITION.

THE universal verdict is that the Provincial Exhibition was a great success. A few months since, it looked doubtful whether we would not lose our opportunity. The people of Toronto were determined to have the Exhibition. They were willing to be taxed to any undue extent for the purpose. Every one felt that such an attraction in the city would cause a large amount of money to go into circulation. Not only would the Exhibition itself bring in a handsome revenue, (and all previous calculations have been more than realized in the actual results,) but general business would be favorably affected by the influx of visitors to the city. The good done to the trade of Toronto during last week is incalculable. The city was thronged from Monday till Saturday. While the buildings of the Exhibition were literally besieged, and the grounds were well covered by the surging multitude, the streets of the city presented an unusually animated scene. Wholesale houses were put to an extraordinary strain to meet the demand made upon them. The retail stores were crowded all day long, and had to continue open till almost midnight. Hotels, railroads, steamboats, the street-cars, houses of amusement, must have found the one week as good as an ordinary year. It must be confessed that the increased taxation to which our citizens must now submit will prove in the end to be a wise and profitable expenditure.

The presence of the Governor-General gave a certain *eclat* to the proceedings. The visit of Lord Dufferin at such a time was an auspicious occurrence, as while it was saddened by the thought that it would prove to be his last in his vice-royal capacity, it gave the people a valuable opportunity of expressing their sense of gratitude in view of the eminent services rendered by Lord Dufferin and the happy influence he has exercised upon the country. It also furnished his lordship with an occasion upon which to indulge in his peculiar vein of kindly humor and flowing eloquence, which, without any Exhibition at all, would have put us all into the very best of

spirits. The marvellous fertility of the Governor-General in speech-making was put to the utmost test. What with the curlers' and the Mayor's gifts, and the innumerable addresses that were presented in the course of the week, and with the speaking required for the opening of the Exhibition alone, there are few men who could have responded with such a variety of language and choice bits of humor. Should the Exhibition have served no other purpose than that of allowing our favorite governor to see for himself the high place he has gained in the affections of the people whom he has ruled so long and so well, and of carrying with him the earnest prayers of the community in behalf of himself, his lady and family, it would be entitled to be considered a very great success.

The buildings and grounds, of themselves, constituted an important feature of the Exhibition. The site is an admirable one. Standing out in the lake, with the fresh breezes floating in from the vast expanse beyond, and with the waters of Ontario ever in view, it is a delightful place of resort. With the lapse of a few years, we may well expect to see the grounds beautifully adorned with a rich variety of flower-beds and umbrageous trees, and it will then prove one of those spots so common in the old country, but which we all desiderate in this—a place combining natural beauty and the loveliness resulting from careful and industrious culture. The buildings, again, are well worthy of appreciative remark. The main building looks like a well-sized model of the similarly named structure at the Centennial Exhibition, and was at once seen to be admirably adapted for the purposes for which it was erected. Machinery Hall is an excellent adjunct, while the other buildings devoted to horticulture, the dairy, and the poultry, were worthy of their special departments in the Exhibition. The outhouses containing the sheep and cattle pens and stables for horses, are substantial and commodious. The grounds being so extensive, the visitor finds himself relieved from time to time by walking from the one building to the other, while there is ample room given for dining-rooms and refreshment stands, and for the exhibition in the open air of agricultural implements and rustic work.

The exhibits on the whole were eminently satisfactory and gratifying. No one could fail to be instructed by looking upon the endless variety of horses, cattle, sheep and poultry. Who could regard such a display of earth's produce without being moved to gratitude to God for giving us such a noble heritage? What a variety of food for man and beast met the eye as you wandered along! Then there was the beautiful display of flowers and fruits, refreshing to the sight and gratifying to the smell. The inventive genius which was shown in the various agricultural machines and implements, is a matter of special congratulation in a land where physical labor is made scarce by the inducements which are offered to enter the higher professions. There was not another sight that proved so attractive as that of Machinery Hall, with its engines and shafts and pulleys all in rapid motion, and with the machinery attached, all determined to show to the utmost advantage the work it is capable of doing. The display of the industrial occupations in life was also

exceedingly attractive, showing how far we have attained in the science of social economics. The space given to education, to the arts, and in particular to drawing, painting, and photography was well occupied, and proved such an attraction that during Tuesday, Wednesday, and Thursday the thronging masses were frequently blocked up. In a word, there was nothing wanting to give the on-looker a fair idea of the variety and extent of human occupation. The Exhibition was the country, nay, the world, in epitome. We saw in it the harmony that blends from the different gifts and talents with which God has endowed his creatures, and the lesson that was read to all was this, that in a country where every one learns to do something skillfully there will be room and to spare. It is only where the crowd is put upon the same kind of labor, which needs no great amount of skill or handicraft, that they are compelled to jostle each other out of the way. The skilled artizan will generally find plenty of work to do. As Daniel Webster said, there is always room in the upper tier.

The most interesting part of the Exhibition, to our view, was the people themselves, inasmuch as men and women are better than the cattle and horses they rear, or are of more value than the machinery they invent, the pictures they execute, or the books they write. Let us see the men and women and we soon know what a country is, is a sage remark worthy of attention. A poor, wretched, ragged, goitred people like the inhabitants of the mountain passes of Switzerland, speak for themselves of a land poor in invention, in agricultural skill, in education. A well-fed, healthy, comfortably dressed, intelligent, and well-conducted multitude like that which assailed our Exhibition grounds and buildings soon tell the tale of a rich and prosperous country. The people, we are glad to say, were all this and much more. Such a crowd and the same amount of sobriety would have been an impossibility in any part of the old country. Such a thronging multitude and the same quiet orderliness could only occur to a British philosopher as the realization of some Utopian dream. We do not say that as a people we are perfect. Far from it, when we consider the evils that exist in the body corporate of the nation. But when we think of the intelligence, decency, and respectable appearance of the thousands who flooded our city, we are encouraged to believe that they are the seeds from which a vast nation of moral, religious, intelligent and enterprising people will arise, and develop this Dominion into a land that will be eminent amongst the nations of the earth for its agricultural wealth, and for its energy and ambition in every good and noble cause.

With the efforts which are now being put forth to establish an annual exhibition in Toronto and thus utilize the grounds and the buildings which have so admirably answered the purposes for which they were erected, we sympathize deeply. Every one must be convinced of the stimulus given to business by the gathering of last week. As a source of pleasant instruction and amusement to the many the occasion was invaluable. For the development of the inventive faculty, of commerce in many new channels, and of the agriculture of the country, we cannot fancy any-

thing better than such an exhibition. And therefore the people of Toronto would not only be acting in their own interests but also in those of the country at large, by presenting a yearly opportunity for such a concourse.

#### KNOX COLLEGE.

ON Wednesday of this week the annual opening of Knox College took place,—an infallible sign that we are well advanced into the fall. The Rev. Professor McLaren delivered the lecture on the occasion, taking for his subject, "The Inspiration of Scripture." This was handled with the logical force and moral conviction for which the learned Professor is renowned in the Church. Such a lecture is opportune at this moment, seeing how deeply the inspiration of Holy Writ has been wounded in the house of its friends, and how many open assailants are endeavoring to set the Bible aside altogether. We hope to give the lecture the place in these columns which it deserves, when our readers will have an opportunity of judging its merits for themselves. Meanwhile, it gives us pleasure to observe the great and growing interest which is being taken in Knox and the other colleges of the Church. The audience on the occasion of Prof. McLaren's lecture was largely composed of the friends of the students. It is pleasant also to note the goodly array of students who have returned to their studies in robust health. They have our best wishes for a session which will be marked by progress in their studies, by their useful influence in the churches, and by their own personal happiness and welfare.

#### THE PRE-MILLENNIAL ADVENT.

WE have lately received more than one communication on this subject. One purports to be a reply to the article of our correspondent "L" on Mr. Moody's Adventism. But it travels beyond the record and discusses the doctrinal question on its merits. This, "L" had declined to do, and on that account we could not insert the communication referred to as an answer to him. Other correspondents seem to think that we are sadly in need of information on the subject in question. They endeavor to impress us with the desirability of having it fully discussed in our columns. They wonder why it is that we have so little to say on this matter which appears to them to be all-important; and one of them sends us a bundle of tracts to teach us what to say about it. They also complain that most ministers of the Presbyterian Church in Canada do not in their preaching give this subject the prominence which in their estimation it deserves; and one expresses the opinion that the cause of their reticence is that they "have not given their attention to the subject." On this point we beg to differ from our correspondent. It is not always those who have given most attention to a subject that talk loudest and longest about it. It requires attention to understand a subject intrinsically, but it requires still greater attention to understand it in its relations to other subjects, to weigh its relative importance, and to allow it neither more nor less than its proper share of prominence. Our opinion is that the ministers complained of have given a due share of attention to the doctrine of the second com-

ing of our Lord, and we know that many of them are in the habit of stating their views on the subject when it comes before them in the course of exposition. But, whatever their individual views may be—whether they regard the second coming as pre-millennial or not—they do not allow that doctrine to eclipse the doctrine of the First Coming. They consider that their great work is to preach the gospel for the salvation of sinners, and it is by the first coming, not by the second, that salvation is procured. The second coming—happen when it may—will save no one. Christ came to seek and to save the lost. If people are not saved, it matters little to them whether His next coming will be to reign or to judge. If they are saved they will no doubt be much interested in the subject of the second coming, but still there is no reason why those who are in the constant expectation of the advent of Christ in their own day should live more holy lives than those who do not. To adopt the words of the "Christian Guardian," "We never could see how the belief in the near coming of Christ could create any new obligation or motive to duty, not enforced by the belief of the common truths of Christianity. The shortness and uncertainty of life render devout watchfulness and diligence the imperative duty of every follower of Christ." Here we close our remarks on this subject, but without forgetting to state that if any of our correspondents should at any time find something really new to say regarding it—something not contained in any one of the many volumes which have already been written on both sides of the question—we shall then endeavor to make room for their communications.

PRESBYTERY OF TORONTO.—A special meeting of this Presbytery, Rev. Dr. Robb, Moderator, was held on the 24th ult., to dispose of the resignation by Rev. R. D. Fraser of his pastoral charge in Charles street Church, Toronto, as tendered by him on the 3rd of September. Rev. A. Gilray reported that he had informed the congregation of the step taken by their pastor, and had cited them to appear, by commissioners, for their interests at this meeting. Papers were then produced and read from the session and congregation aforesaid appointing certain commissioners to appear on their behalf, and setting forth their high appreciation of the faithfulness and devotion of Mr. Fraser in his labours among them, their deep regret and sincere sympathy in regard to the affliction with which he has been visited, and their sense of inability on that account to prevent the acceptance of his resignation. In accordance therewith, Rev. Dr. Reid, Messrs. S. A. Marling, Jas. Campbell, and Jas. Brown were heard for the session, and Mr. Archibald for the congregation. Mr. Fraser was also heard on his own behalf. He expressed his warm regard for both the Session and the congregation, but also stated that, owing to the family circumstances adverted to in his letter, he felt constrained to press the acceptance of his resignation. Various members of the Presbytery spoke feelingly on this matter, and on motion made by Rev. Dr. Topp, seconded by Rev. J. M. King, it was unanimously resolved as follows: "That the Presbytery sincerely regret the cause (viz., the continued illness of his wife and elder child) which has led Mr. Fraser to tender his resignation of his pastoral charge; and having heard commissioners from the Session and congregation who, whilst giving expression in the strongest terms to their feelings of attachment to Mr. Fraser, and to their appreciation of his great diligence and faithfulness and success in his ministry, stated that in the circumstances they do not offer any opposition to the course which he has been compelled to adopt, feel that they cannot, however reluctantly, but accept, as they now do, the resignation before the Presbytery; and accordingly they resolve to dissolve the connection between him and the congregation, and

express the hope that the cause of Mr. Fraser's resignation may by the blessing of God be removed, and that a suitable sphere of future usefulness in the ministry may be opened up to him. The Presbytery also resolve to declare the church vacant on the 20th of October, when the resignation shall take effect. The Presbytery further express their sympathy with the congregation in the circumstances in which they are placed, and also appoint a committee to draw up a minute expressive of their regard for Mr. Fraser as a minister and a member of the Presbytery." A small committee was then appointed, and Prof. McLaren was appointed to declare the church vacant, and Rev. Dr. Gregg to act as interim Moderator of the Session during the vacancy. An application was read from the congregation of Sutton for the appointment of one to moderate in a call; and Rev. J. Carmichael, of King, was appointed for that purpose, the time to be fixed by him and the Session concerned. The next meeting of Presbytery was appointed to be held on the first Tuesday of November, at 11 a.m.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held in Zion Church, Brantford, on the 18th inst. Mr. Thomson, of Ayr, was elected moderator for the ensuing twelve months. Dr. Cochrane's resignation of the clerkship, which had lain on the table since last meeting, was accepted, a very cordial vote of thanks was given him for the diligence and marked efficiency with which he had discharged the duties of the office for so many years, and Mr. McMullen was chosen his successor as Clerk of Presbytery. Application was made by Mr. Lowry on behalf of Dr. Kemp, for a certificate of his standing as a minister without charge, which was granted. The Committee on Sabbath Schools gave in their report, which was read by Mr. McEwen, Convener. Ministers were enjoined to bring the subject of Sabbath School work before their congregations, either personally or by an exchange of pulpits, directing special attention to the following points:—1. The inalienable responsibility resting on parents to attend to the religious instruction of their families, and of practically co-operating with the Church in this matter. 2. The responsibility lying on the membership of the Church, conscientiously and devotedly to give themselves to the work of teaching in the Sabbath School, and of using every means within their reach, in classes for training, and teachers' meetings, for the study of the lesson from week to week; and thus fit themselves for the greatest possible usefulness in this part of Church work. 3. The importance of our youth being well instructed in definite doctrinal truth, as set forth in our Catechism and Confession of Faith. It was agreed to hold an annual Sabbath School Conference arranged for and superintended by a committee to be appointed by the Presbytery, and that said committee have charge of preparing the Presbytery's report on Sabbath Schools to the Synod. Ministers were recommended to use their influence as much as possible to secure the reading of the Bible in our public schools. The committee appointed to visit St. Andrew's Church, East Oxford, and associated stations, gave in their report, which was read by Mr. Root, Convener. Reference having been made in the report, to the St. Andrew's Church property in Woodstock, a committee was appointed to meet with the congregation of Knox Church and the congregation of Chalmers' Church, Woodstock, and with the congregation of St. Andrew's Church, East Oxford, with the view of adjusting all difficulties regarding the property in question, and of bringing about an amicable arrangement satisfactory to all parties concerned, and with as little delay as possible. The members of said committee are: Dr. Cochrane, Rev. Mr. Robertson, of Chesterfield, Rev. Mr. McLeod, of Paris, and Messrs. Root and Stewart, of Ingersoll, elders, Mr. Root, Convener. Application on behalf of the Glen Morris congregation for a moderation in a call to a minister, having been made, the Rev. D. D. McLeod was appointed to attend to that matter. The next regular meeting of the Presbytery is to be held in Chalmers' Church, Woodstock, on the third Tuesday of December, at half-past 11 o'clock a.m.—W. T. MCMULLEN Pres. Clerk.

BELIEVE me, the providence of God has established such an order in the world, that of all which belongs to us, the least valuable parts can alone fall under the will of others. Whatever is best is safest, lies most out of the reach of human power, can neither be given nor taking away.—*Bolingbroke.*



Lord Derwent's yacht, on her return from a pleasure trip to the Luffoden Isles. There was a gay company of his acquaintances on board, and he had been easily persuaded to abandon his boat and return to England in such agreeable company. But he declared that he had written on a slip of paper his reasons for such a course, and also directions to Hacon about the clothes and money in the widow Gesla's house. That the boat would be picked up he had no kind of doubt, and he said he had left the note inside his book as the safest depository that then occurred to him. He had intended writing to Hacon from London, having requested Hacon to address him there, but finding no letter came from him, he had thought it best to let the acquaintance drop until Hacon chose to renew it.

His letter concluded with a warm and loving eulogium. "From Hacon Bork," he said, "I learned all I know of seafaring matters, and to his unselfish courage and skill I owe my life many times; it is intolerable that he should be accused of taking it." John was then on his wedding-tour, but promised to be in Orkney as soon as he had taken his bride home to Darrel Tower.

(To be continued.)

#### HOW TO KEEP A JOURNAL.

Autumn is as good a time as any for a boy or girl to begin to keep a journal. Too many have the idea that it is a hard and unprofitable task to keep a journal, and especially is this the case with those who have begun, but soon gave up the experiment. They think it is a waste of time, and that no good results from it. But that depends upon the kind of journal that you keep. Everybody has heard of the boy who thought he would try to keep a diary. He bought a book, and wrote in it, for the first day, "Decided to keep a journal." The next day he wrote, "Got up, washed, and went to bed." The day after, he wrote the same thing, and no wonder that at the end of a week he wrote, "Decided not to keep a journal," and gave up the experiment. It is such attempts as this, by persons who have no idea of what a journal is, or how to keep it, that discourage others from beginning. But it is not hard to keep a journal if you begin in the right way, and will use a little perseverance and patience. The time spent in writing in a journal is not wasted, by any means. It may be the best employed hour of any in the day, and a well-kept journal is a source of pleasure and advantage which more than repays the writer for the time and trouble spent upon it.

The first thing to do in beginning a journal, is to resolve to stick to it. Don't begin, and let the poor journal die in a week. A journal, or diary, should be written in every day, if possible. Now, don't be frightened at this, for you do a great many things every day, and this isn't a very awful condition. The time spent may be longer or shorter, according to the matter to be written up; but try and write, at least a little, every day. "Nulla dies sine linea"—no day without a line—is a good motto. It is a great deal easier to write a little every day than to write up several days in one.

Do not get for a journal a book with the dates already printed in it. That kind will do very well for a merchant's note-book, but not for the young man or woman who wants to keep a live, cheerful account of a happy and pleasant life. Sometimes you will have a picnic or excursion to write about, and will want to fill more space than the printed page allows. Buy a substantially bound blank-book, made of good paper; write your name and address plainly on the fly-leaf, and, if you choose, paste a calendar inside the cover. Set down the date at the head of the first page, thus: "Tuesday, October 1, 1878." Then begin the record of the day, endeavoring as far as possible to mention the events in the correct order of time,—morning, afternoon and evening. When this is done, write in the middle of the page, "Wednesday, October 2," and you are ready for the record of the next day. It is well to set down the year at the top of each page.

But what are you to write about? First, the weather. Don't forget this. Write, "Cold and windy," or "Warm and bright," as the case may be. It takes but a moment, and in a few years you will have a complete record of the weather, which will be found not only curious, but useful.

Then put down the letters you have received or written, and, if you wish, any money paid or received. The day of beginning or leaving school; the studies you pursue; visits from or to your friends; picnics or sleigh-rides; the books you have read; and all such items of interest should be noted. Write anything that you want to remember. After trying this plan a short time, you will be surprised at the many things constantly occurring which you used to overlook, but which now form pleasant paragraphs in your book. But don't try to write something when there is nothing to write. If there is only a line to be written, write that, and begin again next day.

Do not set down about people anything which you would not wish them to see. It is not likely that any one will ever see your writing, but it is possible, so, always be careful about what you write. The Chinese say of a spoken word, that once let fall, it cannot be brought back by a chariot and six horses. Much more is this true of written words, and once out of your possession, there is no telling where they will go, or who will see them.

The best time to write in a journal is in the evening. Keep the book in your table-drawer, or on your desk, and, after supper, when the lamps are lighted, sit down and write your plain account of the day. Don't try to write an able and eloquent article, but simply give a statement of what you have seen or done during the day. For the first week or two after beginning a journal, the novelty of the thing will keep up your interest, and you will be anxious for the time to come when you can write your journal. But, after a while, it becomes tedious. Then is the time when you must persevere. Write something every day, and before long you will find that you are becoming so accustomed to it, that you would not willingly forego it. After that, the way is plain, and the longer you live the more valuable and indispensable your journal will become.

But some practical young person says: What is the good

of a journal? There is very much. In the first place, it teaches habits of order and regularity. The boy or girl who every evening arranges the proceedings of the day in systematic order, and regularly writes them out, is not likely to be careless in other matters. It helps the memory. A person who keeps a journal naturally tries during the day to remember things he sees, until he can write them down. Then the act of writing helps to still further fix the facts in his memory. The journal is a first-class teacher of penmanship. All boys and girls should take pride in having the pages of their journals as neat and handsome as possible. Compare one day's writing with that of the one before, and try to improve every day. Keeping a journal cultivates habits of observation, correct and concise expression, and gives capital practice in composition, spelling, punctuation, and all the little things which go to make up a good letter-writer. So, one who keeps a journal is all the while learning to be a better penman, and a better composer, with the advantage of writing original, historical, and descriptive articles, instead of copying the printed letters and sentences of a writing-book.

But, best of all, a well-kept journal furnishes a continuous and complete family history, which is always interesting, and often very useful. It is sometimes very convenient to have a daily record of the year, and the young journalist will often have occasion to refer to his account of things gone by. Perhaps, some evening, when the family are sitting and talking together, some one will ask, "What kind of weather did we have last winter?" or, "When was the picnic you were speaking of?" and the journal is referred to. But the pleasure of keeping a journal is itself no small reward. It is pleasant to exercise the faculty of writing history, and to think that you are taking the first step toward writing newspapers and books. The writer can practise on different kinds of style, and can make his journal a record, not only of events, but of his own progress as a thinker and writer.—*W. S. Jerome, St. Nicholas for October.*

#### VIOLENT DEATHS OF ANCIENT HEROES.

Cyrus the Great had his head cut off by a woman, who threw it into a vessel filled with blood. Miltiades, who commanded the Athenians at Marathon, was condemned to death, but died in prison. Pausanias, who slew 300,000 Persians, was starved to death in the temple of Minerva. Themistocles, who destroyed the fleet of Xerxes, died in exile. Epaminondas was condemned as a traitor. Philip of Macedon was assassinated. His son, Alexander the Great, was cut off in the 32nd year of his age, supposed to have been poisoned. Pyrrhus, one of the greatest captains, fell by the hands of a woman. Hannibal poisoned himself. Scipio died in exile. Mithridates fell upon his own sword. Antiochus was murdered by his followers. Persius was carried captive to Rome, and died in prison. Scipio, the younger, was murdered in his bed. Cinna was assassinated by one of his officers. Marius died through excessive drinking. Crassus was treacherously put to death. Pompey was murdered. Cæsar was assassinated by his most intimate friends. Brutus, Cassius, and Antony fell on their swords. Of the twelve Cæsars nine suffered a violent death.

#### UNFERMENTED GRAPE JUICE.

The grape season has arrived, and it may be of some interest to your readers to know how to preserve grape juice fresh and sweet through the year. In this manner the kitchen, the sick-room and the church can be relieved of the apparent necessity of using the villainous compounds of bad whiskey burnt sugar and logwood, sold under the name of wine. The process is simple: If the juice is too acid to suit your taste, add sugar till the taste is agreeable. Have clean bottles and sound corks ready. Pint packing bottles are most convenient. Put the juice in a copper or porcelain lined kettle and bring it to a boil. Place the bottles in a vessel of cold water and heat nearly to boiling. Fill the hot bottles with boiling water—cork immediately and cut the cork even with the mouth of the bottle—dip the mouth into melted sealing-wax—if bubbles form dip the second time. Keep the bottles where they will not freeze, and the juice will remain fresh and sweet for years.

#### POISONING BY PEACH PITS.

A fatal case of poisoning by peach stones, which is noted in the French papers as having recently occurred in Paris, should serve as a warning to families in which children are allowed to look after themselves for hours at a time. Probably very few adults themselves know how poisonous peach stones are. The victim of the recent accident in Paris secreted the stones of a number of peaches, and, obtaining a hammer, when left alone broke them open industriously and ate them; the result being that he was fatally poisoned by hydrocyanic (prussic) acid. Since the peach season is now upon us, it is as well to explain what quantity of poison the peach stone possesses. Writers on toxicology state that one ounce of the kernels contains about one grain of pure prussic acid, and this quantity, it is well known, is sufficient to kill any adult person. Even two-thirds of a grain has very often proved fatal, and indeed may well be regarded as a fatal dose for any child.

#### ANOTHER FAT MAN REDUCED.

H. A. Kufus, dealer in dry goods, Woodhull, Ill., writes BOTANIC MEDICINE Co., Buffalo, N.Y., June 22nd, 1878: "Gentlemen—Please find inclosed \$5.00, for which send me, by express, Anti-Fat. I have taken one bottle and I lost five and one-quarter pounds.

WHEN we behold a fair building, we conclude it had an architect.

WHEN we see a stately ship, completely fitted out, and safely conducted to the port, we know that it had builders and a pilot.

## BRITISH AND FOREIGN ITEMS.

PRESIDENT AND MRS. MCMAHON, of France, have sent \$1,000 for the yellow fever sufferers.

FOURTEEN United Greek Churches are said to have been closed in Poland within two months.

THE Patriarch of the Greek Church died a few weeks since, and was interred at Constantinople with great pomp.

It is again asserted that the Pope is not in good health, and a change of air is regarded as necessary for his restoration.

IN Vienna, as in Paris, a body of shopkeepers (few in number, but respectable) now close all day on the Christian Sabbath.

NINE Protestant denominations have now missions in Mexico. These employ ninety-eight missionaries. There are 137 congregations—12,000 members.

ONE of the latest fancies of the Duke of Westminster was to hang a peal of twenty-eight silver bells in the tower of his private chapel at Eaton Hall. They only cost him \$150,000.

THE Roman Catholic Archbishop Alemany, of San Francisco, has issued a pastoral letter excluding parents who send their children to public schools from the sacraments of the Church.

COUNT PALSY has recently shown his friendship for the Lutherans of Hungary by a donation of \$8,000 to the Lutheran Church for educational purposes. Count Palsy is a Roman Catholic.

CARDINAL MANNING says that Mohammedans and Hindoos are water-drinkers, and that their only way of intoxication is from opium. Intoxication by distilled spirits, says the Cardinal, is peculiarly a Christian vice.

DEAN STANLEY, of Westminster, arrived in Boston two weeks ago to make a short visit for the benefit of his health. He is too unwell to take part in any public demonstrations of respect, and prefers to spend his time quietly.

THE "Jewish Messenger" suggests that Roumania's 250,000 Jews repair to Palestine as the first step in the solution of the Eastern question. Morocco is persecuting its Jews so terribly that they must flee or be exterminated.

IN view of the terrible ravages of yellow fever, and the distress caused by commercial depression and discontent throughout the United States, a petition is being circulated in Philadelphia praying President Hayes to set apart a day for national fasting and prayer.

A LIBERAL friend of the English Church Missionary Society, who had always contributed large amounts for missionary work, has offered \$125,000 to the Society, to be invested for the development of the native church in India. From another person comes an offer of \$25,000 for a similar object.

MR. K. A. BURNELL is endeavoring to obtain volunteers for a layman's mission in Japan and China. The missionaries in those countries are anxious for the help of lay workers, and Burnell hopes the first company will sail from San Francisco by October 1, 1879. Middle-aged men with means to support themselves are wanted.

THE Earl of Shaftesbury, one of England's really greatest men, presided recently at a meeting held in London for "the encouragement of provident habits among all classes," and Miss Emily Faithful read a paper on the "Extravagance of Modern Life," attributing it largely in all its demoralizing and injurious tendencies and results to the credit system in trade.

DR. RENNER, of Indianapolis, sacrificed his life for others at Memphis. He went south a few weeks ago to aid in taking care of the yellow-fever sufferers. The Doctor expressed considerable doubt as to his return, and arranged his business interests preparatory for the worst. He recently received \$10,000 from a relative, which he disposed of by will.

MISSIONARIES of the American Board in Austria report that they still have to work under great restrictions and amid persecution. For every meeting held in a hall the permission of the police has to be obtained, at a cost of about \$1.12, and privileges which were granted four years ago are refused now. The missionaries have not much of an encouraging nature to report.

THE Cubans are agitating for the abolition of slavery, and they will probably elect delegates to the Spanish Cortes who will advocate the immediate manumission of all persons held in bondage, without compensation to the owners. To pay the proprietors of slaves is out of the question, and, this being the case, the matter is likely to take a practical turn in the Spanish Legislature.

K. H. SEWNY, M.D., a Professor in the Central Turkey College at Aintab, in Turkey, fell into the hands of robbers, a short time since, while he was bringing his family from Sivas to the residence he had prepared for them at Aintab, and was literally stripped of clothes, money, watch, and everything valuable about him—the whole loss being about six hundred dollars—a very severe loss to him.

THE wealth of the Church of England is enormous. It is computed that there are 11,000 parsonages, which at the lowest figure average \$9,000 each; there are also some eight or nine thousand benefices which have farm buildings worth from \$1,500 to \$2,000 each; or a total of upwards of \$10,000,000; and the 1,500 churches and chapels represent a total valuation of \$500,000,000. And these figures present only a partial estimate.

A CORRESPONDENT of the New York "Churchman" (Episcopalian), writing from Santa Fe, takes a gloomy view of Episcopal Church work in Arizona and New Mexico, as compared with that of the Presbyterians, who have in New Mexico alone six ministers and ten teachers, and the salaries of all of them being pledged by the missionary societies in the East. He estimates the total amount pledged for this Presbyterian work to be \$15,000, being ten times the Episcopal contribution.

## MINISTERS AND CHURCHES.

AT the induction at Gravenhurst, of the Rev. Alexander Dawson, B.A., to the pastoral charge of Gravenhurst, Severn Bridge and Washago, the induction sermon was preached by the Rev. J. Leiper of Barrie, who also addressed the newly inducted minister in regard to his duties.

ON the return of Rev. R. Fowlie from a month's leave of absence granted by his charge, Hillsburgh and Price's Corners, on account of his late bereavement, a few of the members and office-bearers called upon him and presented him with a very touching address, expressing their sympathy with him in his affliction and their determination to do everything in their power to assist him. The address was accompanied by a handsome sum of money and other tokens of their attachment.—COM.

OUR notice of the call from Picton to the Rev. Alexander Young, in last week's issue, ought to have read as follows: The congregation of Picton, left vacant by the translation of Rev. John McMechan, have given a unanimous call to the Rev. Alexander Young of Napanee. The moderation took place on the evening of Monday, Sept. 16th. Much earnestness was manifested.—We now add that the call is to come before the Presbytery of Kingston at the next regular meeting, on the 16th inst.

ON Sabbath, the 15th ult., the St. Joseph street Presbyterian Church, Montreal, was reopened, after extensive alterations and improvements, by special services—the Rev. J. S. Black of Erskine Church preaching in the morning, and Rev. Dr. Jenkins, Moderator of General Assembly, in the evening. The church now presents a very neat and comfortable appearance at an outlay we believe of about \$1,700. This covers alterations in the basement which gives increased accommodation for the week day meetings, Sabbath school classes, etc.

THE Young People's Christian Association in connection with Brampton Presbyterian Church, gave a very successful fruit festival and literary entertainment in the church on Monday evening, 23rd ult. The pastor, Rev. James Pringle, presided. The programme consisted of a selection by the choir, solos by Misses Ballentyne and Burnett, a duett by Misses Blain and Wallace, an address by Rev. John Wilkie descriptive of the social customs and religious ceremonies of the Chinese, and readings by Miss Aggie Wallace, and Messrs. Schooley and Ballentyne. A pleasing feature of the entertainment was the presentation of an address, accompanied by a purse containing \$53, to Rev. Mr. Wilkie, who is leaving his present charge to spend the winter at Edinburgh, Scotland, in studying medicine, as a preparatory measure to proceeding as a missionary to China. The address was read by Mr. Joseph P. Marshall, and the purse presented by Mrs. Phillips, a very appropriate reply being made by Mr. Wilkie.—COM.

A LARGE and pleasant social gathering of the members of Erskine Church, Ingersoll, and their friends assembled in the residence of the pastor, Rev. John McEwen, on Tuesday evening, 10th ult. After the many good things provided in the way of refreshments had been successfully disposed of, the most interesting part of the evening's programme was reached, and Mrs. Oliver having intimated to Miss McEwen that the friends present had something interesting to say to her, presented to her a valuable watch, accompanied by an address. Mr. McEwen, in a few words, thanked the congregation for the valuable gift they had made to Miss McEwen, and for the kind interest shown during her recent illness and absence from home. After a general inspection of the valuable testimonial Miss McEwen had received, the genial, social spirit of the pastor and his good lady seemed to take possession of everyone, and the result was a most enjoyable evening, until the hour arrived to separate. This pleasant gathering was but one of many evidences of the spirit of unity prevailing among the members of the congregation, and of their warm feelings of attachment toward their pastor the Rev. Mr. McEwen, who is ever foremost in every good work for the benefit of his people. His earnest endeavors to advance the teaching work of our congregations is now being felt throughout the bounds of the Church, and his own people are enjoying in a large degree the benefits of his labour in this direction. By a united effort a large reduction has been made in the debt on the beautiful

place of worship erected by the congregation a few years since. This debt has been a heavy load to carry, and has to a certain extent retarded the growth and hindered the work of the congregation, as it has now by the liberality of the people been so far reduced as to be easily provided for. Both pastor and people are looking forward to more earnest, aggressive work for the Master, and a steady growth in all that pertains to the success of the congregation.—COM.

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie on Tuesday, 24th September, at eleven a.m. Present. Seventeen ministers and four elders. The Rev. E. N. B. Millard being absent on account of illness, the Presbytery expressed its sympathy and hopes for his speedy recovery. A call from the congregation of Knox Church, Oro, to Rev. Henry Sinclair of Mulmur and Tosoronto, was sustained. It was agreed to hold an adjourned meeting at Barrie, on Tuesday, Oct. 15th, at 11 a.m., to dispose of the call and to take up unfinished business. The Clerk was directed to issue the citation to Mr. Sinclair's congregation and Session to appear at said meeting in their interests. A deputation consisting of Rev. Messrs. Leiper, Gray, Burnett and D. McDonald, and Mr. D. Carmichael, elder, was appointed to visit the congregations of Duntroon and Nottawa, and West Nottawasaga, with the view of effecting if possible a better arrangement than the present one for the working of the field. The attention of the Presbytery was for the most part during this session directed to its Home Mission work. Claims for the last six months of grants to stations were revised, and applications for the coming year were arranged. There being sixteen groups comprising at least fifty-two mission stations within the bounds, the Presbytery is compelled to send up to the Assembly's Home Mission Committee numerous and heavy demands. Mr. Findlay presented his third annual report—a long one, but interesting and encouraging. During the year Mr. Findlay held twenty-two missionary meetings at different places—travelling in winter for this purpose 450 miles. He organized six new stations, administered the Lord's Supper more than twenty times, and baptized fifty-seven children and three adults. He reports that 238 names were added to the communion rolls, which after deducting thirty-seven for deaths and removal makes a net increase of 201, and a total on the roll of the membership in Muskoka of 668 persons. Elders to the number of eight in five stations were elected and ordained; a few churches have been completed and others begun. These statements show that vigorous and successful efforts are being made to provide for the necessities of the Muskoka district. Mr. Findlay makes honourable mention of the labours of Mr. Joseph Andrew, missionary at Huntsville. The next ordinary meeting will be held at Barrie, on Tuesday, Nov. 26th.—ROBT. MOODIE, *Pres. Clerk.*

**PRESBYTERY OF CHATHAM.**—This Presbytery met at Thamesville, on the 17th of September, last. The following reports were given in:—Mr. Battisby reported that the congregation of Buxton had paid all arrears of stipend. The clerk reported that the congregation of Amherstburg had promised to pay arrears of stipend, and that the deputation recommend that the Presbytery ask the continuance of the present grant from the Home Mission Fund. Mr. McAlmon reported that no election of elders had taken place at Wallaceburg, because the congregation was not prepared to take that step, owing to unforeseen events. The moderator stated that he had no report from the committee appointed to correspond with the Presbytery of London, concerning proposed changes in the bounds of the Presbytery; the committee was re-appointed, with the addition of the clerk who was made the Convener. Consideration of the question, whether the sessions of mission stations have a right to send representatives to Presbyteries and Synods, was delayed, and the clerk was instructed to write to the General Assembly's Committee on Rules and Forms of Procedure. The Presbytery resolved to recommend the General Assembly's Home Mission Committee to make the following grants for the ensuing year:—To Buxton, \$100, to Amherstburg, \$230, to Florence and Dawn, \$200, to Dresden, \$200, to Dover and Oliver section, \$150; to Mersea, \$2.50 per Sabbath; to Sombrá, \$2 per Sabbath. Mr. J. Carns, Catechist, was re-appointed for six months to the mission field of Knox Church, Township of Chatham. On motion, it was agreed that the Presbytery hold its annual missionary meeting this year, on the plan it adopted last

year, viz., that every session make arrangements for its own missionary meeting, and report to the clerk of Presbytery by the month of March next. The committee on the expenses of delegates to the General Assembly, reported, and was re-appointed inasmuch as all the congregations had not paid their quotas. Mr. McKechnie and Mr. McKeown were appointed a committee to allocate the Presbytery Fund. It was ordered that the next regular meeting be held at Chatham, and within Wellington street Church, there, on Tuesday, 17th December, next, at 11 o'clock a.m., and that an *in hunc effectum* meeting be held in Adelaide street Church, Chatham, on 1st October, at 11 o'clock a.m. Mr. King was authorized to moderate in a call at Tilbury East, when duly requested to do so. Liberty was granted to members and adherents of Tilbury East Church, to build a church at Fletcher. A discourse was heard from Mr. Fitzsimmons, student, and the clerk was instructed to certify him to Knox College. The Presbytery spent the whole of the following day in holding a Sabbath School Convention, which was well attended and in which much interest was felt.—W. WALKER, *Pres. Clerk.*

**PRESBYTERY OF SAUGEEN.**—The Presbytery of Saugeen met in Palmerston on the 17th and 18th Sept. The following are the more important items of business. Mr. Baikie's term of office having expired, Mr. D. Stewart was appointed moderator for the next six months. The clerk was instructed to grant the necessary certificates to all students within the bounds of the Presbytery. The congregation of Mildmay asked and obtained leave to mortgage their manse for \$600, in order to pay off indebtedness thereon. An extract minute of Assembly anent the formation of a new Presbytery was read, and the consideration of it was postponed till next meeting. The Presbytery came to the following finding anent the case of Mr. Gamble and the Palmerston session: "The Presbytery having heard papers and parties, find that Mr. Gamble presented a regular certificate to the moderator of session of Knox Church, and was virtually received as a member, although not in a formal manner. The Presbytery find also that Mr. Gamble was regularly elected to the office of Elder in the congregation, but that his induction was irregular on account of the edict not having been served; but whereas there is in the mind of the court as to whether this irregularity renders all the proceedings connected with induction null and void, the Presbytery resolve to refer the question regarding the validity of the induction to the Synod for judgment." Messrs. Fraser and Crozier were appointed to support the reference before the Synod. Commissioners were heard from Hanover station and the different stations in Egremont and Normanby anent re-arrangement, when the Presbytery unanimously agreed to unite North Brant and West Bentinck into one charge under the pastoral care of the Rev. D. Duff; Hanover and North Normanby into one charge; Amos Station to be disjoined from its present connection and united with Orchardville and Middle Station, to form one pastoral charge; Ayton and East Normanby to form another charge. A petition was presented and read from Cotswold congregation, asking for a supplement of \$200. A petition was also presented and read from Dundalk and Fraser Settlement asking for a supplement of \$200. The Presbytery agreed to ask the Home Mission Committee for the amounts asked. A petition from North Luther, Gordonville, and Ross Station was presented and read, asking that Mr. R. McIntyre be allowed to remain with them till October, 1879. The petition was granted, Mr. McIntyre having promised to study in one of our colleges during the session of 1879-80. Messrs. McClung, A. C. Stewart and Geo. Johnstone were appointed a committee to arrange for the holding of missionary meetings during the winter. The next regular meeting was appointed to be held in Knox Church, Harriston, on the 17th December, at 2 o'clock.

### SABBATH SCHOOL CONVENTION AND PIC-NIC AT THAMESVILLE.

A very successful Sabbath School Convention in connection with the Presbytery of Chatham, was held in the Presbyterian Church, Thamesville, on Wednesday, 18th September. The attendance was large and the proceedings were of a lively and interesting nature. No formal resolutions were passed, but the following is a summary of the sentiments expressed.—

1. Something requires to be done to raise the standard of Sabbath School Libraries. The formation of

a Presbyterian Book Room in Canada is highly desirable, and the publications of the American Presbyterian Board at Philadelphia are endorsed and recommended.

2. Every Sabbath School teacher should carefully prepare the lesson before going to teach. The text should be first studied in the Scripture and in the Catechism, and if possible committed to memory. Commentaries and other helps should then be used, and above all prayer should always be made for the Divine presence and blessing.

3. In teaching the lesson every effort should be made to enlist the sympathy of the scholar with the teacher, to the end that the mind of the Spirit, as revealed in the lesson, be comprehended by both teachers and scholars.

4. Too much care cannot be given to infant classes, and their teachers should be persons of experience, who are well versed in Scripture and who are naturally fond of children.

5. The Shorter Catechism is next to the Scriptures as a text book in the Sabbath School. Just as a tourist uses a guide book to point out places of interest in his journey, and to direct him to the exact spot he wishes to find, so the Shorter Catechism points out the main features of the Word of God, and directs the sinner to those grand truths which reveal to us a knowledge of Christ and Him crucified.

The usual objection, that the Catechism is too difficult for young children, is not well grounded, as experience proves the contrary where teachers and parents co-operate in following the Scriptural injunction, that line must be upon line and precept upon precept.

6. Prizes in Sabbath Schools may be productive of evil or of good according to the method of distribution. Much offense and hard feelings have often been found to result from giving graded prizes, but the principle of "payment of results" has been found to work satisfactorily; such, for example, as giving a Bible to every scholar who repeats the whole of the Shorter Catechism. In this case no offense can be taken and the Scriptures are placed in the hand conjointly with a summary of its truths stored in the mind of the scholar.

7. The practice of attending more than one school on the Lord's Day is not good. The tendency of such is to have ill-prepared lessons and to easily forget what has been learned; also to neglect attendance on the preaching of the Word and to have no fixed religious principles.

8. The subject of Temperance in Sabbath Schools is one worthy of the attention of all Sabbath School teachers. As it is universally admitted that intemperance is one of the greatest evils of modern times, it behooves Christians to do all in their power to eradicate it. This cannot be more effectually done than in the Sabbath School, where the principles and practices of a whole generation are being moulded. Hence the importance of teachers being total abstainers. His teaching will have little effect who does not verify it in his practice.

9. The great object of all Sabbath School work is to bring the children to Jesus, as their only and all-sufficient Saviour. With nothing short of this should any teacher ever be satisfied.

10. The retention of the elder scholars in the Sabbath School is found to be a matter of acknowledged difficulty, but one, however, of vital importance, both to the school and church, and to the scholars themselves. Superior intellectual teaching, a proper grading of classes, and good music, are recommended as serviceable in attaining this end.

11. It is the duty of parents to see that their children prepare their lessons at home, to visit the Sabbath School at which their children attend, to contribute liberally for the current expenses of the school, and also to be ready to engage in the work of teaching.

The foregoing gives a bird's-eye view of the discussions in which the Revs. A. W. Waddel, W. Walker, J. Becket, W. C. Armstrong, W. King, D. L. McKechnie, and Messrs. D. McVicar, John Ferguson, Capt. Taylor, W. McKeracher, W. Webster, K. Campbell, and S. B. Stewart took part.

In the afternoon a mass meeting of the children was held at which the Revs. J. Gray, J. A. McAlmon, and J. Cairns gave interesting addresses, and J. W. Martin an instructive lesson on the blackboard. Good music was furnished by the choir, and Miss Sherman presided at the organ.

At the conclusion of this meeting a picnic was held at which all enjoyed themselves.

J. BECKET, *Convener of Committee.*

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLI.

Oct. 21. } *THE GOSPEL FEAST.* { Luke xiv. 15-24.  
1878. }

GOLDEN TEXT. "Blessed is he that shall eat bread in the kingdom of God." Verse 15.

#### HOME STUDIES.

M. Luke xiv. 1-14. . . . . Humility inculcated.  
T. Luke xiv. 15-24. . . . . The gospel feast.  
W. Matt xxii. 1-14. . . . . The wedding-feast.  
Th. Isa. lv. 1-13. . . . . The gracious invitation.  
F. Isa. xxv. 1-12. . . . . "A feast of fat things."  
S. Prov. ix. 1-12. . . . . Wisdom's table furnished.  
S. John vi. 47-59. . . . . The Bread of Life.

#### HELPS TO STUDY.

A brief study of the preceding verses is necessary. It is the Sabbath. There is a great feast in the house of one of the chief Pharisees. Many guests have assembled; and among them the most conspicuous of all was Jesus. There was also there before Jesus, evidently placed there with an evil purpose, in order that some occasion might be found against the Lord, a man which had the dropsy. Jesus accepted the challenge. He replied by a question which was unanswerable. Then having healed the man, He rebuked His calumniators in words which were as full of tenderness for the sufferer, as of indignation against the hypocrites who made their pretended zeal for God's Day the pretext for their persecution of God's Son.

Having given this sign of His authority, He proceeds to say something about the feasts of men and what they ought to be, suggested doubtless by what He witnessed around him.

He has first a word for the guests, who, He remarked were seeking out each for himself the best places. He bids them rather seek the lowest places, not for the sake of getting higher, but from unselfishness, willingness to give place to others and from a genuine consciousness of unworthiness. In this way alone could true exultation and honour be obtained—Ps. li. 17; cxxxviii. 6; Prov. iii. 34; Isa. lvii. 15; Jos. iv. 6; 1 Pet. v. 5. Christ was Himself the greatest example of this—Phil. ii. 5-11.

Then Jesus has a word for the host. He, too, had been seeking honour from men. Jesus tells him of the honour and recompense which cometh from God, and how alone it can be obtained, by unselfish thoughtfulness of others. Seeking to make others happy, we attain to happiness for ourselves.

From speaking about men's feasts, Jesus proceeds to speak about God's feast. He had just before spoken of a great recompense in the future. A man in the company having those carnal and earthly ideas of truth which most of his countrymen entertained, connected our Lord's words with the great banquet which the Jews feasted would take place when the kingdom of God was set up at the resurrection. It was their gross and material perversion of a great reality. Moreover, he thus spoke with the idea, common to the Jews, of his own certain admission to the feast.

The Lord accepts the man's words, but He lifts them up to a higher meaning. He also represents the future blessedness under the figure of a feast. At the same time He rebukes the carnal, self-righteous thoughts of the speaker: "You speak of the blessedness of those who are guests at the feast; but what if you, and those like you, refuse to accept the invitation given, and thus reject what you seem to praise?" He had never thought of that. Jesus proceeds to show by a parable what God's feast is, and if we study it carefully we will see that there are in it two points corresponding to the two words Jesus had already spoken.

I. The first relates to the GUESTS. Who are they to be? The man who had spoken was sure that he would be one. The Pharisees were all confident that the best places in the Messiah's kingdom would be theirs. But Jesus says "No. It is true that you are all invited, but you have refused the invitation." Many were invited. This (verse 16) was the first invitation, which was sometime in advance of the feast, as was usual in great festivities. (Note 1). The prophets had given the invitation.—Isaiah lv.

And then again at supper time the invitation was repeated. In the fulness of time, at the hour appointed for the feast, the Servant of the Lord came to say, all is ready, come. It is Jesus Himself who now brings the invitation.

But they all began to make excuse. Observe that the very fact of them making excuses was an admission of their obligation to come. So when the gospel is preached, men feel that they ought to accept it, even while they are rejecting. Notice, too, that these are *excuses*, not *reasons*. There is a great difference between the two. These men did not give their real reasons. The real reason is worldliness, though it assumes different forms. The first finds his hindrance in his *possessions*; the second in the *care* of his business; the third has a feast of his own. Neither the field, nor the oxen, nor the wife involved anything wrong. They were perfectly lawful; yet it is "by things lawful that we perish." They come in between the man and Christ; they become mere excuses. The true reason in every case is, as Christ said, "They do not will to come to me, that they might have life"—John. They shut themselves out from the feast and its blessedness. But there were others who would take their places. They were not such people as they would invite to their feasts. They were people whom they even despised; and they murmured because Jesus ate and drank with such—Luke xv. 1. How then could they come to God's feast? This brings us to the second great point of the parable:

II. Which relates to the Host. When God made a feast, He did not do as they did (verse 12). They invited those who could bid them again. But God invited those who could make no return, the poor, the maimed, the

halt, the blind; the publicans and sinners: Mark ii. 17. They were from the streets and lanes of the city, the most abject and ignorant of the Jews. And when these came there was room for more. Others were brought from the highways and hedges. There were the Gentiles, those from outside the city, who were now to be "fellow-citizens with the saints and of the household of God." God gives to all a free invitation: Isa. lv. 1-2; Rev. xxii. 17, and how urgent is this invitation. Compel them to come in. It is the compulsion of entreaty, of persuasion, of command, of Providence, God would persuade and enable us to lay hold upon the truth of the gospel (Note 2).

There is an invitation for every one of us. The feast represents fellowship with Christ, that He may be with us here, and we with Him hereafter.

Have we accepted the invitation? There is a great difference between invitation and acceptance, between living within the sound of the gospel and reach of its privileges, and actually receiving Christ's love into our hearts. The possession of the means of grace is not salvation. We must actually take and eat of the bread of Christ's truth and love that we may live.

#### EXPLANATORY NOTES.

1. The hospitality of the present day in the East exactly resembles that of the remotest antiquity. The parable of the "great supper" is, in those countries, literally realized. And such was the hospitality of ancient Greece and Rome. When a person provided an entertainment for his friends or neighbors, he sent round a number of servants to invite the guests; these were called *vocatores* by the Romans, and *aletores* by the Greeks. The day when the entertainment is to be given is fixed some considerable time before; and in the evening of the day appointed, a messenger comes to bid the guests to the feast. They were not now asked for the first time; but had already accepted the invitation when the day was appointed, and were therefore already pledged to attend at the hour when they might be summoned. They were not taken unprepared, and could not in consistency and decency plead any prior engagement. They could not now refuse without violating their word, and insulting the master of the feast; and therefore justly subjected themselves to punishment. The terms of the parable exactly accord with established custom, and contain nothing of the harshness to which infidels object.

2. Compel them to come in. This expression must be carefully interpreted. It does not sanction any literal compulsion or force in pressing the gospel on men's acceptance. Least of all does it sanction the least approach to intolerance or persecution of men because of their religious opinions. They were to be compelled by arguments, not by force. The nature of the parable shows this plainly. It was a feast to which they were invited.

"Well, then," said a sceptic to me on one occasion, "why is the world not saved?" "My friend," said I, "you misconceive the power required to convert souls." There was a little boy in the room; and I illustrated my meaning by saying, "Suppose I will that that little boy leave the room. There are two ways in which I could give effect to that will. I could take him in my arms, and by superior muscular force remove him; or I could take him on my knee, speak lovingly and persuasively to him, in order to induce him to leave the room himself. If I adopted the former, I should merely have removed his body; his volition would be against me, and he would feel that I had done him violence. If I succeeded in the latter, I should have influenced his mind; and he himself would use his own limbs, and with a happy smile depart."—Dr Thomas.

GOD mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone.—Augustine.

No trait of character is rarer, none more admirable, than thoughtful independence of the opinions of others combined with a sensitive regard to the feelings of others.

WHEN we see thousands of men in the field, marshalled under their respective colors, all yielding exact obedience, we infer that there is a general to whose orders they are subject.

POETS know, and statesmen ought to know, it is by sentiment when well directed,—as by sorrow when well used,—great nations live. When sentiment dies out, and more prosaic calculation of loss and profit takes its place, then comes a Byzantine epoch, a decrepitude and slow decay.—Kingsley.

#### MEETINGS OF PRESBYTERY.

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

LINDSAY.—At Lindsay, on the last Tuesday of November. LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.

QUEBEC.—In Melbourne, on Wednesday, 16th October, at 10 a.m.

SAUGEEN.—In Knox Church, Harriston, on Tuesday the 17th Dec., at 2 o'clock p.m.

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

GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m.

BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m. Adjourned meeting, to dispose of call from Knox Church, Oro, and of unfinished business, at Barrie, Tuesday, 15th Oct., at 11 a.m.

#### Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

#### MARRIED.

At the residence of the bride's grandfather, Anderson Co., South Carolina, on Sept. 25th, by the Rev. D. E. Frierson, D.D., the Rev. Roderick Henderson, late of Canada, to Miss Juliet A. Hall, of Anderson, South Carolina.

## OUR YOUNG FOLKS.

### "THE MUTABILITY OF TASTE."

AN ESSAY READ AT THE CLOSING EXERCISES OF THE BRANTFORD YOUNG LADIES' COLLEGE, BY MISS HATTIE M'GIBBON.

IN every age and country changes have taken place in the habits and modes of human life, which show the fickleness of the public taste.

Not only do we find this true of individuals, of nations and of peoples, but of the world at large. Take for example the literature of England. Books which were written many years ago, and were then perused with the greatest delight, have lost all their charms, are read only by the curious and the scholars, and have now but an obscure place in our libraries.

In the earliest ages of our literature theology was the principal subject which engaged the attention of the educated, of the clergy of all classes; and the monks in their cells wrote, early and late, countless volumes on this favorite theme.

When however we contrast the literature of the present age with that of past centuries, including even the time when the gifted Milton gave to the world those productions of his genius, "Paradise Lost" and "Regained," we cannot but note how altered the public taste has become.

The writings of the generation just past are little read, they have a quaintness and stiffness about them which we do not like; the literature of our day is more chaste and simple, and deals more in facts and realities than in assumptions and sentiments.

Amusements present as much variety as literature.

In the time of the Normans the chase was the favorite pastime. When the wearied lords returned from their long and successful day's sport and were feasting at the board, their hearts were refreshed and enlivened by the sweet music of the minstrel who was always a welcome guest in their halls.

How changed the amusements of the present age. The chase has now degenerated into fox hunting, and this too is fast disappearing. Out door amusements such as cricket, lacrosse, base ball, and croquet have taken their place; these agree with our tastes and habits, while the amusements of our forefathers would be regarded as coarse and offensive.

Again the theatres of the middle ages were far inferior to those we have at the present day. The rich scenery which adds so much to the interest of the dramas of our time was almost totally absent, and the moralities of the drama and stage were of an order then that would not be pleasing to us.

How strange it would seem to us, living in this age of refinement when, all the accomplishments of our dramas are suited to our tastes, to see how oddly the actors of long ago went through the performance of such tragedies as "Macbeth" and "Hamlet," the productions of the greatest of our dramatic poets.

Among the accomplishments of the fair ladies of olden times was the skillful playing on the harp, often accompanied by their own voices in sweet melodies almost forgotten, but by the fickleness of fashion becoming favorites with us again. No lady's education was then considered complete without this graceful

accomplishment, but the taste is now somewhat changed, and the young ladies who attend our fashionable schools and colleges cannot esteem their education complete without some skill in the use of the piano and in singing the love songs of our day.

We do not need to look farther back than the present generation to see what a change is constantly taking place in the fashion of costume and toilet. The habits of one year disappear the next. Every season has something new in form and color. The adornments of last year are the rejected of this. So fickle too is fashion that it sometimes brings back the quaint but graceful attire of our ancestors.

Not only is this the case but each individual has his or her own taste. We may to a certain extent read a person's character by her style of dress. In meeting with those who are gaudily attired, we conclude that they are given to frivolity and are unconcerned about anything which tends to their ultimate benefit.

Although rich dress is not to be despised, yet when unaccompanied by good taste, its pleasing effect is destroyed.

Amid all this change and fickleness there is nevertheless such a thing as good taste; but this can only be obtained by education and culture, by a due regard to truth and fitness. It will also generally be found that good taste depends upon good morals—that religion of the purest kind is the best foundation for the highest order of refinement and taste.

### DANGEROUS SMARTNESS.

A LITTLE while ago, it is said, a farmer in Pennsylvania set a trap with a tempting bait to catch a fox which was making unwelcome and expensive visits to his hen-roost.

When the farmer went to see his trap it had been sprung, or "touched off." The bait was gone, and instead of a live captured fox there was only a quiet stick of wood fast in the jaws of the trap.

This happened for fourteen nights. The farmer could see no tracks but his own and those of the fox. It perhaps seemed discouraging work to furnish baits only to have them stolen.

But the man persevered; he did not give it up and think, "Well, it's no use." No; he baited once more, and on the fifteenth night he found a fine old fox with his nose fast in the jaws of the trap, and in his mouth was a stick of wood. Once too often he had tried his sharp game of springing the trap and stealing the bait. He was caught at last.

This little story shows that some kinds of smartness are dangerous. The fox was cunning, but his cute tricks cost him dear.

Sometimes human beings, as well as foxes, try to gain something by sharp tricks. They seem to enjoy for a while the fruit of their dishonest doings. They may many times escape catching, but they generally get safely "nabbed" at last.

Lying, cheating, pilfering, disobeying, and other naughty doings may seem to be profitable for a while, but by and by the trap snaps in an unexpected way, and the evil-doer is caught and punished, or found out and put to shame.

The safest and best way is to do right.—S. S. Advocate.

### THE THREE PETS.

AS I was travelling on the prairie I stopped at a house where they had a number of pets. One was a robin, another was a brown thrush, and the third was a young wolf about two-thirds grown, or about as large as a common-sized dog. Robin Redbreast was quite a sociable chap in his way, and Brown Thrush was quite busy in some matters pertaining to her household affairs; but Mr. Wolf, the good-for-nothing fellow that he is, spends a good share of his time lying on top of a box sunning himself, as I have seen many people do; the only difference being that Mr. Wolf was chained there, and the people were not.

The owner of the birds told me that Sir Robin washed himself regularly every day; but that Miss Thrush only washed once a week, and that was invariably done on Saturday. I was led to admire Robin for his cleanliness,—that he was like some good children, up in the morning, clean and bright as a new silver dollar, ready for their studies, or any thing else that comes in their way.

But then, thinking of Miss Thrush, I must say I hardly knew what to think. I do not want to talk very loudly about the faults of children. Do you suppose there are any children who would only wash once or twice a week if their parents did not remind them of it? But, really, I was glad of one thing; and that was, that Miss Thrush did not play or loiter around all the week, and then do the neglected work on Sunday. I have seen people do almost nothing all the week; and on Sunday morning they had so much to do, and so many things were pressing upon them, that they would desecrate the holy Sabbath day to get them done.

God has made us for a good and glorious purpose. We are a great deal better, and of more importance than birds with their kite-like wings, or parrots that can talk, or canaries that can sing so very sweetly. Will you not remember that we must give an account for all we say or do? that, when Jesus calls for us, we will have to tell him all about our actions here, whether they be good or bad?—*Children's Friend.*

### A WAYSIDE COURTESY.

I WAS once walking a short distance behind a handsomely-dressed young lady, and thinking, as I looked at her beautiful clothes, "I wonder if she takes as much pains with her heart as she does with her body." A poor old man was coming up the walk with a loaded wheelbarrow, and just before he reached us he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through. "Wait," said the young girl, springing lightly forward, "I'll hold the gate open." And she held the gate open till he passed in, and received his thanks with a pleasant smile as she went on. "She deserves to have beautiful clothes," I thought; "for a beautiful spirit dwells in her breast."—S. S. Advocate.

REAL glory consists in the conquest of ourselves.

WOULD you like to know the name of the boy who blackened the boots of the students at Oxford University? It was George Whitfield.





Market Reports.

TORONTO, Oct. 2.

STREET PRICES.—Wheat, fall, per bush, \$0 90 @ \$1 02.—Wheat, spring, per bush, \$0 90 @ \$1 00.—Barley, per bush, 60c @ 98c.—Oats, per bush, 30c @ 34c.—Peas, per bush, 63c @ 66c.—Rye, per bush, 60c @ 60c.—Dressed Hogs, per 100 lbs, \$4 50 @ \$5 50.—Beef, hind quarters, \$0 00 @ \$0 00.—Beef, fore quarter, \$0 00 @ \$0 00.—Mutton, per 100 lbs, \$0 00 @ \$0 00.—Chickens, per pair, 35c @ 45c.—Ducks, per brace, 45c @ 55c.—Geese, each, 00c @ 00c.—Turkeys, 75c @ \$1 00.—Butter, 10 rolls, 15c @ 20c.—Butter, large rolls, 00c @ 00c.—Butter, tub dairy, 13c @ 16c.—Eggs, fresh, per dozen, 12c @ 15c.—Eggs, packed, 11c @ 12c.—Apples, per brl, \$0 80 @ \$1 25.—Potatoes, per bag, 70c @ \$0 80.—Onions, per bush, \$0 80 to \$0 85.—Hay, \$9 00 to \$13 00.—Straw, \$9 00 to \$15 00.

WHOLESALE PRICES.—Flour, f.o.c., Superior Extra, \$4 50 to \$4 65; Extra, \$4 35 to \$4 40; Fancy \$4 10 to \$4 25; Spring Wheat, extra, \$4 15 to \$4 25; No 1 Superfine, \$3 80 to \$4 00.—Oatmeal, \$3 80 to \$3 90.—Cornmeal, small lots, \$2 50 to \$2 60.—Cheese, in lots, 8c to 9c; Cheese, in small lots, 8 1/2c to 10c.—Pork, mess, per brl, \$12 50 to \$13 00; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 6 1/2c to 7c; Bacon, Cumberland cut, 6 3/4c to 7c; Bacon, smoked, 7 1/2c to 8c; Bacon, spiced roll, 9c to 10c.—Hams, smoked, 10 to 11; Hams, sugar cured and canvassed, 11c to 13c; Hams, in pickle 10c to 00c.—Lard, in tinnets, 8 3/4c to 9c; Lard, in tierces, 8c to 9c.—Eggs, fresh, 11c to 12c.—Dressed Hogs, \$4 50 to \$5 00; Live Hogs, \$00 00.—Dried Apples, 6 1/2 to 6 3/4.—Salt, Liverpool, coarse, 70c to \$0 00; Liverpool, fine, \$1 80 to \$0 00; Goderich, per brl, \$1 00 to \$0 00; Goderich, per car lot, 95c to \$0 00; Goderich, coarse, per bag, \$00 00 to \$00 00; Cagliari Salt, per ton, \$15 00 to \$00 00.

ELOCUTION.

MR. LEWIS, author of the "Dominion Elocutionist," "How to Read," etc., has commenced his instruction in Elocution for 1878-79. Mr. Lewis taught Elocution for several sessions in Knox College when Dr. Willis was President, and holds high testimonials from him and the students. Last winter he was again specially engaged by the students to instruct them in the art. Mr. Lewis has also had classes each winter in University College and the Protestant Divinity School. Testimonials from the three High School Inspectors, from professional gentlemen, and from Teachers and other Institutes before which he has lectured and read with eminent success. Special instruction to clergymen in Pulpit Delivery. 14 Bond Street, Toronto.

KNOX COLLEGE.

The Session will open on Wednesday, 2nd October, when an Introductory Lecture will be delivered by Rev. Professor McLaren in the College Hall at twelve o'clock noon. The subject will be: "THE INSPIRATION OF SCRIPTURE."

ASSEMBLY MINUTES.

Copies of the Minutes have been sent by mail to all Ministers, and parcels to all Presbyteries for the congregations within their bounds. If, in any case, they are not received, word should be sent to DR. REID, Toronto.

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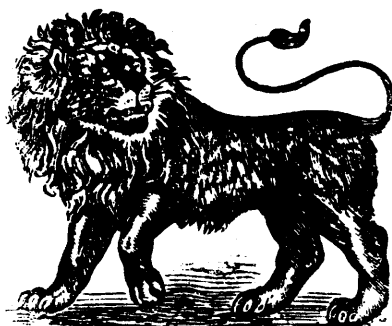
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